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CLERGY VISIT THE PREMIER ABOUT COALFIELDS

SECURITY WANTED FOR PEOPLE IN CESSNOCK AREA

FROM A CORRESPONDENT

Cessnock, March 20

A meeting, believed to be unique in the history of the New South Wales Parliament, took place last Thursday between the Premier of N.S.W., Mr R. J. Heffron, and twelve clergy of the Cessnock-Kurri and Western area of the coalfields.

The clergy, representing the Church of England, Presbyterian, Methodist, Congregational and Baptist Churches and the Salvation Army sought assurances that the coalfields would not be allowed to become a ghost-area.

The visit was initiated by the Rector of Cessnock, the Reverend W. H. S. Childs, who moved at the last Ministers' Fraternal meeting "that the clergy of the coalfields seek through the Members of Cessnock and Kurri an opportunity to discuss with the Premier the changing pattern of the coalfields."

The two Members, Mr George Neilly and Mr Ken Booth, led the delegation to the Premier. They were hosts to the clergymen at an informal luncheon before the meeting.

The meeting was arranged so that the ministers could present to the Premier a point of view completely dissociated with any "vested interest", but rather concerned with the deep sense of insecurity so many coalfields residents must feel, during this period of recessions and lack of coal-markets.

The seriousness of the situation was highlighted the next day, Friday, with the announcement that a further 130 miners would be put off, from one of the oldest mines in the area, Aberdare "Central" Mine, in the Cessnock parish.

The clergymen believed that such large scale mine displacements such as this, over the last two years, have shaken people's faith in themselves and in their communities.

Although there was no sign of dire poverty or depression, outwardly, many people had their faith and security shaken.

Thus, the ministers wanted some sort of assurances from the Premier, which they could pass on to their people, from their pulpits.

As a result of the meeting, conducted in a most friendly and sincere fashion, the representatives of the various Churches were assured that all possible help was, and would be given.

PUBLIC WORKS

The commencement of a mental hospital, in Cessnock, and the future construction of a gaol nearby, were two signs of the Government's interest, the Premier pointed out.

He added that larger undertakings in the Newcastle area would help even further, in the providing of security for the workers in the coalfields area.

The delegation was introduced by the president of the Cessnock Ministers' Fraternal, the Reverend F. Lackey, of the Pres-

byterian Church, and included the Reverend W. H. S. Childs, Rector of Cessnock, and the Assistant Priest, the Reverend J. D. Bleakley.

In the course of his comments to the Premier, Mr Childs said that the clergy of the coalfields were not seeking a blueprint for the future, from the Government, but only a simple re-assurance that the coalfields would not be forgotten.

Before the meeting with the Premier, the clergy were accorded many kindnesses by the various parliamentarians, including short meetings with the Speaker, the Leader of the Opposition and the Leader of the Country Party.

Their clerical collars caused a few minor flutters in some parliamentary hearts, in view of the passing of the Constitution Bill, the night before.

The two Anglican priests were each presented with copies of the Bill, before they left Parliament House.



A Holy Week picture: the head of Our Lord with the mocking crown of thorns. The original was carved from a solid piece of teak by a pastor in Java and presented to the churches of New Zealand when eleven church-people from that country visited Indonesia last year on a goodwill visit arranged by the National Council of Churches in New Zealand.

THANKSGIVING FOR NEW VERSION OF N.T. IN ABBEY

ANGLICAN NEWS SERVICE

London, March 20

The new translation of the New Testament was commended to "the godly judgement of the Church" by the Archbishop of Canterbury in Westminster Abbey on March 15.

The abbey was filled to capacity by members of all the Churches except the Roman Catholic Church for the formal presentation of the New Testament to the archbishop and other dignitaries.

The service also commemorated the 350th anniversary of the publication of the Authorised Version of the Bible.

The Church of England had by far the largest delegation. It was led by the Bishop of Winchester, the Right Reverend A. T. P. Williams, who was chairman of the committee of translators.

The Dean of Westminster, Dr Eric Abbott, who conducted the service, referred to the Bible in the bidding prayer as "a chief treasure alike for our common prayer and our private devotion."

After the address by Dr C. H. Dodd, the Archbishop of Canterbury moved to the top of the sanctuary steps with representatives of the Churches on either side.

Queen's Scholars of Westminster School carried out the specially bound presentation copies of the New Testament, and the Bishop of Winchester made the presentation "to the greater glory of God and for the edification of all Christian people."

In his address, Dr Dodd said that the study of the Bible on a scholarly level, in which Roman Catholic and Orthodox, Lutheran and Reformed, Anglican and Nonconformist found them-

selves drawn together across the barriers was one of the most promising channels through which the spirit of unity was making its way, and preparing for the time when the whole Christian people might be visibly one.

"Ecclesiastical or denominational differences fell away as we became absorbed in our task," he said.

"Our one concern was to reach a common mind about the meaning of the text before us. The purpose of our enterprise was the same as that which has governed the broad movement of return to the Bible all over Christendom."

"It is, quite simply, to find out what the Bible means, resisting to the best of our ability the temptation to make it mean what we would like it to mean, or, alternatively, to take refuge in a safe ambiguity," Dr Dodd said.

At the conclusion of the service, the congregation heard extracts from the new translation: a passage from Ephesians dealing with the bestowal of gifts, and the Parable of the Sower from S. Matthew's Gospel.

BIBLE GIFTS FOR SCHOOLS

ANGLICAN NEWS SERVICE

London, March 20

Every school in Buckinghamshire is soon to have a copy of the library edition of the new translation of the New Testament, which has been published as the first part of the "New English Bible."

The Bishop of Buckingham, the Right Reverend G. D. Savage, writes in the Oxford Diocesan Magazine that he hopes both to offer a copy to every school in the county and to deliver it personally. He intends to begin with the 60 or so secondary schools.

The bishop adds: "It seemed that this would be one way of both marking the historic occasion of the issue of this translation and also underlining the importance of the Bible in education."

COLLEGE HALL IS A MEMORIAL

FROM A CORRESPONDENT

Adelaide, March 20

The Premier of South Australia, Sir Thomas Playford, opened the new dining hall at S. Mark's College within the University of Adelaide last Friday afternoon.

The Bishop of Adelaide, Dr T. T. Reed, dedicated the building.

This hall, which will accommodate approximately two hundred people, has been erected by the joint efforts of the College Council and the S. Mark's Old Collegians' Association as a memorial to the first Master of the College, Dr A. Grenfell Price, who was present with Mrs Price at the opening ceremony.

Amongst those who spoke at the ceremony were the Premier; the Master of the College, Mr R. B. Lewis; Dr Price, and the president of the Old Collegians' Association.

After the ceremony had ended the Master and Mrs Lewis entertained some five hundred guests on the beautiful college lawns.

MR JOHN GUISE ELECTED

FROM OUR OWN CORRESPONDENT

Port Moresby, March 19

Mr John Guise, one of the lay representatives of the Diocese of New Guinea in the General Synod, has been elected to the reconstituted Legislative Council here.

He is one of the six elected Papuan members, and represents East Papua.



After attending service at S. Mary's Cathedral, Hong Kong, these two air hostesses, Miss Margaret Bellingham of Sydney and Miss Joyce Ching of New Zealand, seek directions from Police Inspector Gene Wkko. The distinctive Chinese architecture of the Anglican cathedral can be seen in the background.

DISCUSSIONS HELD ON INTER-COMMUNION

CHURCHES TO BE ASKED TO RECONSIDER THEIR RULES

ECUMENICAL PRESS SERVICE

Geneva, March 20

Theologians and youth leaders from several denominations in Europe and the United States, who met in Geneva early this month for a consultation on inter-communion issues, have issued a report of their discussions to member Churches of the World Council of Churches for their consideration.

The consultation, of which the chairman was Bishop Stephen Bayne, executive officer of the Anglican Communion, had been called by the council's Youth Department and its Faith and Order Department.

The meeting has asked the Churches to consider whether ecumenical gatherings cannot be regarded as "temporary manifestations" of the one Church of Christ; and what implications an affirmative decision would have for inter-communion at such meetings.

The major concern of the consultation, according to its statement, was to find ways "to reduce to the minimum the scandal caused by the multiplication of communion services" at ecumenical meetings.

The first part of the statement recommends a series of "re-formulations" of the present principles governing such services held at meetings under World Council auspices.

The second part submits a series of questions to the council's 178 member churches and to various ecumenical bodies, such as the Y.M.C.A. and the Y.W.C.A.

The current practice at ecumenical meetings is based on recommendations established at the World Faith and Order Conference held at Lund, Sweden, in 1952. The Lund Conference said that open communion ser-

vices should be held at ecumenical gatherings were possible on the invitation of a local church or churches which sanctions such services.

The statement noted that recent "spontaneous" developments make re-study of the Lund statement urgent. It mentions specifically the First European Ecumenical Youth Assembly held in July, 1960, at Lausanne, Switzerland.

The 1,800 youth attending that assembly declared that "we are going home as Christians who have experienced what it means not to be able to become one at the Lord's table . . ." They affirmed that they would not cease to demand that their respective denominations and the World Council "work towards the establishment of an increasingly inclusive inter-communion".

The consultation statement stressed that decisions about communion at ecumenical meetings held under World Council auspices should be considered "special cases" because "in the ecumenical movement the churches created a new situation of mutual recognition".

It called upon the churches to study how they could extend their existing rules and regulations governing communion in the light of the fact that World Council meetings are gatherings of church representatives explicitly seeking to further the unity of the Church.

It urged that a study should be made of the theological implications and the theological nature of World Council meetings and other ecumenical conferences.

WIDER ISSUES

At the same time it stressed that the problem of communion at ecumenical meetings cannot be studied in isolation from the whole question of the problem of inter-communion between churches.

The conference statement placed emphasis upon holding one service of Holy Communion at ecumenical gatherings "within the context of the conference" and at the invitation of a "host church or churches" and emphasised that such a service would not be a service of the conference, but of the inviting church.

However, the statement recognised that in the present state of divided Christendom, it is not possible for all members of an ecumenical conference to receive communion together at a common service. The statement said conference authorities should assist other churches to arrange communion services as required, but that these should be kept to a minimum.

An introductory statement to the second part of the report says that there is a growing number of young people in the ecumenical movement who regard present practices as "finally discredited" and believe "a divided Table" denies the reconciliation proclaimed there.

Among the questions addressed to member Churches of the council are:

"What are the implications of membership in the World Council of Churches, and what does this mean for communion practices established prior to membership?"

"How can the benefits of ecumenical fellowship be more effectively communicated to the Churches?"

"What is the responsibility of the Churches for ecumenical education?"

"SOCIALISM" SUSPECTED

LAY CRITICS IN U.S. POLITICS

ECUMENICAL PRESS SERVICE
Geneva, March 20

Thirty Episcopal laymen in Texas, U.S.A., most of them doctors or dentists, have appealed to the Bishop of Dallas, the Right Reverend C. A. Mason, to take immediate action to sever the ties between the Protestant Episcopal Church and the National Council of Churches in the U.S.A.

The laymen claimed that the council's recent endorsement of federal aid to education and medical care for the aged through Social Security was evidence of "socialistic tendencies".

However, Bishop Mason has rejected the appeal, pointing out that the triennial General Convention of the Protestant Episcopal Church is the only body with authority to take the action they desire.

"NOT BINDING"

"It is quite obvious that people differ on subjects such as federal aid to education and medical care to the aged. But the policies of the National Council are not binding on any member communion. That is in the council's constitution."

In a similar situation, Dr H. C. Hoyer, a Lutheran pastor who has spent eight months on the staff of the National Council, told his denomination's Board of Missions that he found the council's position on social issues "still a little to the 'right' compared with the New Testament."

"The council is by no means a perfect instrument, but it is the only practical means at the national level for ecumenical fellowship planning and service. Therefore, we should use it and improve it as we can," he said.

IRISH FESTIVAL FOR S. PATRICK

ANGLICAN NEWS SERVICE

London, March 20

On March 17 the Church of Ireland commemorated the fifteen hundredth anniversary of the death of S. Patrick, the Scottish missionary to Ireland.

A pilgrimage to Downpatrick on that day was led by the Archbishops of Armagh and Dublin.

The Primus of Scotland and the Bishops of S. Davids, Carlisle, Manchester and Fulham attended with many Irish bishops.

Special services were held in S. Patrick's, Saul, in Downpatrick Cathedral, and in Armagh Cathedral.

The Archbishop of Armagh preached at the pilgrimage services in Downpatrick.

DUTCH REFORMED SYNOD UNCHANGED

ANGLICAN NEWS SERVICE

London, March 20

The Synod of 350 delegates of the Dutch Reformed Church, which met last week in Pretoria, has endorsed the Church's present policy of the separation of whites and non-whites.

The Synod also expressed support for the Government's apartheid policy and asked that it should be expedited.

The Synod expressed the conviction that that Church's work would be handicapped if it allowed itself to be sidetracked from its proven way for the sake of world opinion.

Professor A. S. Geyser, who had queried whether Article 3 of the Church's principles, which discriminates between white and non-white, was in line with the Scriptures and asked for a commission to investigate this aspect, was bitterly attacked during the debate.

He is one of eleven Afrikaans professors and ministers of the Dutch Reformed Church who wrote the book "Delayed Action" calling for a fresh outlook on race relations.

The chairman of the Synod described Professor Geyser's attitude as arrogant.

"NON-STOP" READING

NEW GOSPELS PRESENTED

ANGLICAN NEWS SERVICE

London, March 20.

The four Gospels in the new version of the New Testament, released last week, will be read in public continuously from beginning to end in Derby on March 28.

The reading will involve about fifty speakers for a total of six hours and will take place at S. Werburgh's, one of Derby's oldest churches, and a Congregational Church nearby.

The Bishop of Derby, the Right Reverend G. F. Allen, said last week, "The idea has my warm approval".

The reading is intended to bring the new version to the notice of the public as quickly as possible. It will be the first complete public reading of the new Gospels.

The Reverend S. Smith, who has organised the reading, has the help of four priests in raising the teams for the reading. Most of them will be men, but S. Luke's Gospel, which he described as having "a strong feminine interest" will be read by a number of women.

"We hope people will drop in, if only for a few minutes, but the reading will go on non-stop even if the church is empty," Mr Smith said.

"REFORM" FOR ROME

NEW ATTITUDE TO UNITY

ANGLICAN NEWS SERVICE

London, March 20

A new attitude to Christian unity on the part of the Roman Catholic Church was described in London last week by the Reverend H. Keldany, chaplain of the Roman Catholic Newman Association for graduates.

A large number of Anglican clergy had been invited to attend the association's meeting.

"The Vatican Council to be held shortly must so reform the Catholic Church that it approximates to the Church of the gospel — that we may understand our separated brethren better, and that they may understand us," he said.

Fr Keldany, who is a specialist in ecclesiastical law, said that although Christian unity was only one of the many topics to be discussed at the forthcoming council, its importance was obvious.

The subject had been forced on all Christians in modern times, he said. "God seems to use the state of the world to bring about things that we could not undertake through our own devising."

"The threat of annihilation is at last beginning to compel Christians to behave as Our Lord told them to behave at first," he said.

A vast amount of work was being done in preparation for the council. Material was flowing into the special secretariat whose task it was to study other Christian bodies.

Official observers would almost certainly be sent to the assembly of the World Council of Churches in New Delhi in November as part of its function.

He also drew attention to the change of the mass on January 18: now "For the unity of Christians," in place of "For the ending of schism."

CATHEDRAL PROGRESS AT CHELMSFORD

ANGLICAN NEWS SERVICE

London, March 20

The Provost of Chelmsford, the Very Reverend E. Gordon, last week reported that £9,000 had been spent in the past two years on restoring the tower of the cathedral.

Improvements to the nave will be completed by Palm Sunday. At least £5,500 is needed to complete the restoration.

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MODERN HOME OPENED FOR AGED MEN

GENEROUS GIVING HELPS SIXTY-FOUR

FROM OUR OWN CORRESPONDENT

Brisbane, March 20

The Archbishop of Brisbane, the Most Reverend R. C. Halse, blessed and opened the new S. John's Home for Aged Men at Toowong, Brisbane, on March 11.

About 1,000 people gathered in the grounds of the home to celebrate one of the most notable achievements of the diocese in recent years.

Part of the opening ceremony was the unveiling of two plaques in the entrance lobby, one commemorating the blessing and opening of the new home, and the other commemorating the gift of the original home and site by the Moxon family.

Various prominent civic leaders were present, including the Honourable A. W. Munro, Minister for Justice and the Attorney General, who spoke for the State.

He brought the apology of the Minister for Health and Home Affairs, Dr H. W. Noble, who was unable to be present, and expressed the congratulations and good wishes of the State.

The home has been built on the site of the old S. John's at Toowong. Brick and concrete have been used for the construction with large, though well protected, areas of glass to give ample light and ventilation.

THREE UNITS

There are three distinct blocks. The largest is for the living quarters which, on two levels, consists of three independently equipped, though connected, units housing twenty, twenty-four and twenty persons respectively. The total accommodation is sixty-four.

Each person will have his own room which is equipped with adequate cupboard space, dressing table, small writing table, bed, easy chair, and floor covering. Modern bathing and toilet facilities are provided with easy access from all rooms in each unit block.

Verandahs run the entire length of one side of the living quarters, and the sun rooms are provided where the men may enjoy the company of one another. Nearby, a small area has been set aside with sink and cupboard and power point for tea making.

Running almost parallel to the living quarters is the dining and administration block. A modern, well-equipped kitchen adjoins the capacious dining room which also serves as a recreation room. One end of this large room can be curtained off to make a small chapel.

On the ground floor a reception area leads off to the matron's quarters and on the first floor to a dressing room, sick bay ward, and box room.

On the servicing side, cold rooms have been built next to the kitchen and next to these there are laundry, sewing and ironing rooms.

Space has also been set aside for a craft room. A most important feature is the ramp provided between the two blocks which makes it possible to avoid stairways.

The third block which was mentioned provides the staff living quarters.

No effort has been spared to provide for the comfort, to respect the privacy and to help the community of men who will live in this home.

The building of this new home has been made possible as a result of the Building Appeal which was launched in 1957. Large amounts were raised by the "Aid the Aged Appeal" of 1958 (£17,500), Queensland Jumble Sales Committee (£7,697) and the Ladies' Social Committee (£800).

Generous contributions came from parishes and individuals through the diocese. To these amounts have been added the generous subsidies of the Commonwealth Government for the

erection of the new buildings under the provisions of the Aged Persons Homes Act, and a subsidy from the State Government to help meet the cost of furnishings.

Messrs. A. H. Conrad and T. B. F. Gargett have been the architects for the project and M. R. Hornbrook Pty. Ltd., the contractors.

Whilst the building has been in progress, the fourteen men who were in residence in the old home have been accommodated at Brookfield, but soon they will be taking up residence in the new home together with the fifty more it is now possible to accommodate.



The Archbishop of Brisbane, the Most Reverend R. C. Halse, addresses the gathering for the opening of the new S. John's Home for Aged Men, Toowong, on March 11, from the front of the administration block. The living quarters are on the right, and the ramp joining the two blocks at the centre back.

NEW CHURCH IS A CHANCE TO WITNESS, SAYS ARCHBISHOP

FROM OUR OWN CORRESPONDENT

Perth, March 20

The Archbishop of Perth, the Most Reverend R. W. H. Moline, last week consecrated the new S. Peter's Church, Mount Hawthorn, a parish with an interesting history.

Forty-one years ago, the Reverend C. L. Riley, Rector of S. Hilda's Church, North Perth, carted bricks in the side-car of his motor cycle to help build a small hall in Flinders Street, Mount Hawthorn, then a far-flung part of his growing parish.

That building, later enlarged, was used as Mount Hawthorn's Church, until a week ago, when the new church, costing £12,000, was consecrated.

The first service held in the old hall was on Easter Day 1920 when the officiant was Archbishop C. O. L. Riley who was assisted by his son, the Reverend C. L. Riley, later to become Bishop of Bendigo. The attendances at those services were twenty at Holy Communion and twenty-four at Evensong.

At the consecration ceremony of the new S. Peter's Church, Mount Hawthorn, last week, although the seating accommodation in the church was for two hundred people, extra seats both inside and outside the building still left numerous people standing.

After the large gathering of clergy had processed into the church and were seated in the choir stalls, the archbishop knocked on the west door demanding admission, and having entered the building with the rector, the Reverend F. W. Pit-

cher, and church officials the service of consecration began and concluded with the signing of the deed of consecration.

Archbishop Moline, who preached from the text in S. Matthew 5: 14, "A city set on a hill cannot be hid", referred to the very exposed and commanding position of the new church.

It was in full view of all, which, for a church building was desirable. Whatsoever was in the public eye should be good to look at and easy on the eye. It was indeed a worthy building.

"ENTERPRISING"

The archbishop paid a tribute to the architect, Mr Kenneth Broadhurst, for his courage, skill and enterprise in designing the new church, for, the archbishop said, this being an age of enquiry, exploration and search, there was a restless spirit abroad with the tendency to break with tradition.

The architect, like the artist, must know his theme. His building must encourage a person to worship and provide a sense of the numinous.

There were, he said, two sides to a church—the inside and the outside. It was God's house—the gate of heaven, with its atmosphere of worship and prayer, where the family of God gathered in love and happiness, united in bonds of common faith

and purpose, in which a diversity of persons and functions were held together by unity of spirit in the bond of peace.

The sanctuary was a place of peace where one could go for renewal, therefore the sanctuary was a power house, a place of inspiration.

Outside, the church building bore its own witness and challenge. It had a mission. A selfish religion was one which used the church as an escape from the world. What one did inside the church was justified by its effect on life outside.

Archbishop Moline called on the people of Mount Hawthorn to launch a vigorous Christian offensive upon the neighbourhood—to embark upon a mission to the people, to carry forward the gospel of salvation to the glory of God.

A permanent sanctuary will replace the present temporary but pleasing arrangement; a bell tower and the south vestry are yet to be added.

While congratulating the rector, the Reverend F. W. Pitcher, the church vestry and other organisations, a word of praise is due to the builders, R. J. Davies Pty. Ltd., whose workmen, conscious of the fact that they were charged with the erection of a sacred edifice, appeared to have put their best into their task, for the excellence of their work appeals to the eye.

SIX "QUIET EVENINGS"

FROM A CORRESPONDENT

The Society for the Promotion of Retreats, a group which functions in the Sydney diocese, is organising six Quiet Evenings to take place simultaneously in suburban churches on Saturday, March 25, from 7.30 p.m. to 9.15 p.m.

Since this is the eve of Palm Sunday, it is hoped that they will prove an appropriate preparation for Holy Week.

Quiet Evenings, consisting of one or more short addresses, periods of silence and suitable devotions such as Compline have become a regular feature of many London churches.

It is hoped that this experiment will have a similar effect in Sydney.

The Quiet Evenings will be held at S. Luke's, Mosman (conductor, the Reverend W. N. Rook); S. Matthew's, Bondi (the Reverend D. Johnstone); S. Paul's, Kogarah (Canon E. Cameron); S. Paul's, Burwood (the Reverend M. B. Eagle); S. John's, Dee Why (the Reverend R. C. Feldman); and S. John's, Gordon (the Reverend J. Brady).

PARISH PLAYERS TO VISIT PRISON

FROM A CORRESPONDENT

Melbourne, March 20
The music of Marcel Dupre's "Stations of the Cross" will be used as background to the dramatic presentation of Henri Gheon's "The Way of the Cross" in S. Peter's Church, Eastern Hill, Melbourne, on March 27 and 28.

The play will also be performed by the same cast in S. Mark's, Sunshine, and at the Fairlea Female Prison at Fairfield on Good Friday.

A "WEEK OF WITNESS"

BISHOP MOYES FOR ADELAIDE

FROM A CORRESPONDENT

Adelaide, March 20

The Bishop of Armidale, the Right Reverend J. S. Moyes, has been invited back to the parish of his boyhood to conduct a "Week of Witness" at the end of April.

The "Week of Witness" is to be held in the historic Church of S. Matthew, Kensington, and is the first venture of this nature for many years.

Concerted preparations are being made culminating in a commissioning service at 8 a.m. on April 23 to be conducted by the Bishop of Adelaide.

Meantime, every nominal Anglican home in the parish is receiving a personal visitor, plus printed literature. The Fellowship is presenting a specially written play.

The rector, the Reverend Theo. Hayman, is appealing for prayer support and already has received encouragement from many places.

"Throughout the scriptures periods of a week of worship are advised. History has proved the lasting value of such times sacrificially spent in service," he says.

Commenting further he says "Bishop Moyes will lead us in a special endeavour on our part to be God's Church in this parish—something which only we ourselves can be. Together we seek to honour Jesus Christ in our community."

FRANKLIN HARBOUR MISSION

FROM A CORRESPONDENT

Adelaide, March 20

Yesterday, the Bishop of Adelaide, Dr T. T. Reed, the Archdeacon of Eyre Peninsula, the Right Reverend J. C. Vockler, and the Diocesan Registrar, Mr A. C. Jeanes, visited the Franklin Harbour Mission for the consecration of S. Michael's Church, Cleve, at 9.30 a.m., and for the dedication of the extension to S. Hugh's Church, Cowell.

The bishop, the archdeacon and the registrar flew to Port Lincoln on Saturday, March 18, and then went by motor car to Cleve, and returned to Adelaide by air to-day.

The priest-in-charge of Franklin Harbour Mission is the Reverend B. R. Buckland of the Bush Church Aid Society who has been in charge of the mission since 1958, having formerly been curate at S. Paul's Church, Lithgow, N.S.W.

BISHOP HUDSON RETURNS

FROM OUR OWN CORRESPONDENT

Brisbane, March 20

The Right Reverend John Hudson has arrived in Brisbane from his furlough in England to take up his new position as head of the Bush Brotherhood of S. Paul.

NEW DEAN INSTALLED AT NEWCASTLE CATHEDRAL

FROM OUR OWN CORRESPONDENT

Newcastle, March 20

The new Dean of Newcastle, the Very Reverend John Norman Falkingham, was installed at Christ Church Cathedral, Newcastle, on Tuesday, March 21.

The service was conducted by the Bishop of Newcastle, the Right Reverend J. A. G. Housden.

Dean Falkingham succeeds the Right Reverend W. A. Hardie, who is now Bishop of Ballarat.

The new dean arrived in Newcastle with his wife and two daughters, Margaret (9) and Catherine (3), last week. He was formerly Vicar of East Malvern, in the Diocese of Melbourne.

Dean Falkingham said in Newcastle last week that he hoped to extend contacts with other Christian bodies in Newcastle.

He said he had been actively

engaged in inter-church work in Melbourne. He was an original member of the group which introduced the week of prayer for Christian unity throughout Australia.

Speaking about Christ Church Cathedral, Newcastle, he said he was deeply conscious of the great heritage and tradition which had been built up there.

He would use the new translation of the New Testament for the second lesson at Evensong, but he did not feel that it could yet replace the Authorised Version for the Epistle and Gospel at Holy Communion.

"It should be used so we can see the reaction of the people to it," he said.



Canon J. N. Falkingham, who was installed as Dean of Newcastle on March 21, here prepares to leave the sanctuary after celebrating his last Parish Eucharist at S. Paul's, Malvern, on Mothering Sunday. The assisting priests were the Reverend J. S. Drought and the Reverend E. E. Robinson.

THE ANGLICAN

FRIDAY MARCH 24 1961

THE CROSS IS IN THE FIELD

Over all the events of this Holy Week there is a grandeur and a triumph which shines out above the tragedy and the degradation. As Jesus gives Himself to die and we walk with Him the Way of Sorrows we miss the whole point unless we see, beneath the crown of thorns and the purple robe of mockery, the King in all His beauty.

In hymns, ancient and modern, the Kingly aspect of it all is set before us:

*"The royal banners forward go;
The Cross shines forth in mystic glow;
Where He in flesh, our flesh who made,
Our sentence bore, our ransom paid."*

And again,

*"In the Cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of Sacred Story
Gathers round its head sublime."*

That Cross to which Our Lord gave Himself and which is the means of our salvation still speaks to us of His purpose: "The Son of man came not to be ministered unto but to minister, and to give His life as ransom for many".

It is in the giving of life that victory is won. It is in the giving of life that life is handed on.

The great danger which besets the Church in so many parishes and dioceses to-day springs from our forgetfulness of the price which we must pay if we are to fulfil our God-given task of bringing life to men. In an age of almost unparalleled prosperity parishes have tended to look in upon themselves to such an extent that in many cases priest and people alike have come to think of the parish as an end in itself. This is more than a loss of vision and a decline in our sense of purpose. It is a mark of spiritual death.

As our Lord and Saviour came into the world, so He summons His Church, in every age, to go out into the world — out where men are, and where they work and live, and play. As he came to redeem and to reconcile, so he sends his Church out to be the agent of that redemption and reconciliation. The faithful community is meant to provide that fellowship of love and mutual concern whereby men may be brought into life — His more abundant life.

We are not a group of mourners gathered around a tomb! We are the people of God living in the power of a present reality, and we are meant, in that power, to break down the barriers that divide and destroy.

If we take our Saviour's passion seriously we will see that we, too, are called to suffer with Him, to give ourselves for Him and to Him so that men may live in Him.

So long as there are vacancies in the mission fields — so long is our Saviour's passion unheeded.

So long as parish priests give themselves to an unthinking routine and lose the vision of heroic sanctity and sacrifice to which they are called, for just so long will we suffer so acute a shortage of priests. Life is born of giving!

While parishes continue to concentrate on their own local life, the world where they are set will go unredeemed, unchallenged, unrebuked.

Against the thinness of our religion, against the softness of our lives, against the dullness of our thinking, Jesus cries, "I thirst".

The Cross is in the field of history — God put it there! But, is it in your heart and mine? Is it at the centre of our parochial and diocesan life? Is there a willingness to sacrifice, to give, to be used? Unless there is, unless there is a willing espousal of the Passion, there can be no knowledge of the joy, and power, and triumph of the Resurrection.

Jesus still wills to reign in glory from the Tree of Shame and to draw men into Himself. This He can do when by the grace of God the Church is stirred to offer itself — to seek not to be ministered unto, but to minister and to give its life so that the world may live.

THE COLLECT FOR PALM SUNDAY

Almighty and everlasting God who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ Our Lord. Amen.



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

Anglicans Differ On South Africa

South Africa's decision to leave the Commonwealth will be debated for many a day. My own view is that Dr Verwoerd's adamant refusal to modify the apartheid policy made withdrawal inevitable.

But it is worth noting that this view is not unanimously held even by Church of England leaders in South Africa.

The Archbishop of Cape Town, the Most Reverend Joost de Blank, whose implacable hostility to apartheid is well-known, yet believed that South Africa should remain in the Commonwealth.

In a letter to "The Times" (London) the archbishop said he believed apartheid was "morally corroding, economically suicidal, politically senseless and theologically indefensible." Yet he added: "I look forward to the days when its evils will be over and the country as a whole will move forward in a constructive and united attempt to create a happy and prosperous multiracial society. It is precisely because I believe that such a spirit will one day come to birth that I would plead now for the retention of South Africa within the Commonwealth."

The Bishop of George (South Africa), the Right Reverend John Hunter, who is on a short visit to England, wrote to "The Times" to support strongly the archbishop's plea that South Africa should not be excluded from the Commonwealth when it becomes a republic on May 31.

But in the result, South Africa, through Dr Verwoerd, forestalled possible exclusion by withdrawing its application for membership of the Commonwealth.

Writing to "The Times" just before that decision was made, the deported former Bishop of Johannesburg, the Right Reverend Ambrose Reeves, disagreed with Archbishop de Blank's views. He contended that the archbishop had not indicated how the evils of apartheid could be expected to end if South Africa stayed in the Commonwealth.

"Those who demand the exclusion of South Africa until there is a change in racial policy," said Bishop Reeves, "do so because they believe such action will help to exert pressure and do something to avoid a head-on collision between the non-whites and the Government."

When Bishop Reeves begged to differ from the archbishop he must have had in mind that "heavy heart" with which the latter had heard of his resignation of the See of Johannesburg. In other words, the two men must be accepted as being in close sympathy over recent tragic events in South Africa. There is the more significance, then, in the opposing stands they have taken over South Africa's relations with the Commonwealth.

One senses continuing difficult days for the Church of England in South Africa unless the Dutch Reformed Church (which seems to have had some second thoughts lately) is able to convince the Verwoerd Government of the disastrous (and, as many would say, the un-Christian implications of its apartheid policy.

New Translation's Guiding Function

The King James (or Authorized) Version of the Bible has been described as the only great thing in this world ever done by a committee. Perhaps the New Testament of the New English Bible, officially released last week—the work of an eminent body of English and Scot-

tish ecclesiastics and scholars who began their notable task in 1948—will come to be regarded as a comparable "great thing" by a committee.

It has been exciting to note the wide interest the event has stirred. Most first reactions to an examination of the new translation or to descriptive articles about it have been highly favourable. Some regret the loss of sonorous phrases, but there is a general appreciation of the value of having the New Testament (and ultimately the Old Testament) in the plain language of to-day.

Not many people will want to discard their old Bibles. But the N.E.B. will be a most useful companion book for throwing light on puzzling places.

This point was nicely put in an article I read during the week in the American magazine, "Reporter," which concluded: "This new translation is a fine achievement. I can think of none better to keep next to one's King James to check the sense of the Greek or resolve obscurities created by the archaic speech and convoluted syntax of the Jacobean divines. The N.E.B. is a lucid, erudite page boy, carrying the train of its majestic ancestor and, by an occasional discreet tug, showing the right road."

A Witness On Good Friday

With the imminence of Holy Week it is disturbing to find that the Royal Show authorities in Sydney again propose to turn Good Friday, the most solemn day in the Christian year, into just another holiday by having the show open on that day.

It seems to be significant of the growing sense of Christian unity that this year the Roman Catholic Church has joined in a public protest made annually by the other Churches. Its spokesman said: "A Good Friday show is out of keeping with the depth and the solemnity of the mysteries commemorated on that day."

The Anglican Procession of

Witness through the streets of Sydney has become identified in part with the protest against the opening of the show on Good Friday. It is proper that this protest should continue to be made, and one hopes that the Royal Agricultural Society will yet be convinced of its rightness and adjust its arrangements accordingly.

At the same time the Procession of Witness, which is expected to be bigger than ever this Good Friday, is a corporate act far more significant than a protest march. It is an acknowledgement of the Lordship of Christ—a positive witness.

Its inspirational value to those who watch as well as those who march can be profound.

Give-And-Take At Canberra

There was a pleasantly unusual interlude in the Federal Parliament last week, when a suggestion on economic policy made by a Labour member, Mr E. J. Ward, was praised as constructive and worthy of investigation by the Minister for Territories, Mr P. Hasluck.

It is a pity that our Parliaments, and especially the one at Canberra, do not produce more such agreeable incidents.

It is rather much to hope that we will see the day when "none is for the party and all are for the State." In any case, our Parliamentary system is founded on parties and would almost certainly be unworkable otherwise. But no party has a monopoly of wisdom, and it is right that the nation should be able to gain from the best thinking from all Parliaments.

It is this particular instance it was good to note that, although Mr Ward has a reputation as a hard-hitting party politician, his proposal was accepted on its face value as a real contribution to a national question.

Cannot we have more of this spirit of give-and-take in the best sense of the term?

—THE MAN IN THE STREET.

TWO MISSIONS BEGIN IN NEWCASTLE SUBURBS

FROM OUR OWN CORRESPONDENT

Newcastle, March 20

Missions began yesterday in two parishes in the Diocese of Newcastle—Wallsend and West Wallsend.

The Rector of Wallsend, the Reverend G. J. Coad, who is a former warden of the Church Army Training College at Stockton, is conducting a mission in his own parish.

The mission began with a Eucharist last Sunday morning, at which the Bishop of Newcastle preached. Services are being held morning and night throughout the week, and the mission will continue until Palm Sunday.

Highlights of the mission include a youth tea on Tuesday night. The Young Anglican

Fellowship branch worked for the tea by inviting other young people to attend.

On Friday, the bishop will speak at a meeting for men in the church hall. Other features of the mission include a display on various aspects of the practical side of the Church's work with youth, Sunday schools and social service.

Other speakers include the diocesan Youth Organiser, Miss E. Murfin, the Reverend E. Wheatley on the work of the Australian Board of Missions, and the chaplain of the Missions to Seamen, the Reverend G. T. Morphet.

In the Parish of West Wallsend, a mission is being conducted by the Home Mission Chaplain for the diocese, the Reverend T. J. Johnstone. The bishop commissioned him yesterday in S. Anne's Church, Edgeworth.

FURTHER PRINTING OF NEW TESTAMENT

ANGLICAN NEWS SERVICE

London, March 20

The Oxford and Cambridge University Presses are printing 500,000 additional copies of the new translation of the New Testament. 1,000,000 had been printed when the book was released on March 14.

ONE MINUTE SERMON

IDOLATRY IS DENOUNCED

JEREMIAH 10: 1-16

A strange interlude we have in this passage. It is an interruption to the flow of Jeremiah's thought and teaching and scholars have felt it was written by another hand and introduced into the manuscript by some copyist of a later time.

For Jeremiah has been attacking the fanatical trust of his countrymen in Jehovah's protection, based on the presence of His temple in their midst. He denounces their idolatry and predicts punishment.

But in these verses (10: 1-16) he addresses Jews who seem to be dwelling in other lands among the heathen and in danger of yielding to the temptation to accept their ways and idolatry.

Hence the passage is not addressed to Jews in Judah who have been continuing their worship of Jehovah with the cults of Baal and the Queen of Heaven. It is spoken to those in exile, dispersed abroad.

What a picture is given in verses 1 and 2. Is there here in "signs of heaven" a possible reference to astrology, that queer belief that stars influence human destiny?

It has arisen again today and become a money-spinner for unscrupulous newspapers who deceive ignorant and gullible people and play on their fears and imaginations.

With this false worship is that also of idols. The description is so akin to that of Isaiah 40: 18 that some have thought Isaiah may have written this passage. They are like (not a palm tree but) a scarecrow, quite useless. They have no life but must be carried, in "procession".

The prophet's estimate of Jehovah comes as a contrast, and then his denunciation of the idol, "It is only wood". But they overlay the wood with silver and gold and deck it up in robes, and getting their wealth from Farish (Spain) and Uphaz, which may mean Ophir.

But the Lord is the true God, the living God, the Creator! Vividly the prophet describes God's activities in creation and in nature, and man is speechless in the presence of forces so vast.

Idolatry is a sheer delusion. How important are these verses for today when idolatry takes another form. The worship of science, and man's power through science so terribly enslave such a multitude of men that they have forgotten God and not only made gods for themselves but account themselves as gods and worship the creators rather than the creator.

The end of such falsehood as a great scientist said, following Jeremiah, will be to leave us with not even hovels but only graves.

CLERGY NEWS

COOPER, The Reverend E. A., Rector of Alexandra, Diocese of Wanganui, will be inducted as Rector of Euroa in the same diocese on April 7.

DOBBS, The Reverend J. A., formerly of Cairns, Diocese of North Queensland, to Thursday Island, Diocese of Carpentaria.

FRASER, The Reverend P. J., to the staff of the Parish of Ballina, Diocese of Grafton.

SCHREUDER, The Reverend A. J., at present on the staff of S. Paul's, Canterbury, Diocese of Melbourne, will be inducted as Vicar of S. Mary's, Iordanville, in the same diocese on April 16.

CHURCH CALENDAR

March 26: Palm Sunday.
March 30: Maundy Thursday.
March 31: Good Friday.
April 1: Easter Eve.

LETTERS TO THE EDITOR

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

ABORIGINES' RIGHTS

APARTHEID HERE?

TO THE EDITOR OF THE ANGLICAN

Sir,—Now South Africa is out of the Commonwealth of Nations we should ask ourselves what is our attitude towards the Original Australians (the Aborigines). Unofficially (the Aborigines) I will never forget a damning documentary on the A.B.C. about conditions at Moree — and we all know that is not the only town where such things happen.

What stand does the Church take when our darker brothers are so treated? I should like to hear of a priest in Australia refusing the Sacrament to people who practise racial discrimination (as happened in America recently).

And why should Original Australians have to take out citizenship papers? If some other race invaded Australia and treated us as we have treated the Original Australians, desecrating all we hold sacred, would we eat humble pie and go cap in hand to ask for the rights of citizenship?

Yours faithfully,
EDWIN L. ANDERSON.
Dudley Park,
S.A.

C.E.M.S. ON THE RIGHT TRACK?

TO THE EDITOR OF THE ANGLICAN

Sir,—Mr D. H. V. Lobb in THE ANGLICAN (March 17) asks the question "Is C.E.M.S. on the right track?" and then defines the C.E.M.S. as he thinks it ought to be in spite of the official definition as a company of men, who, individually, promise "In the power of the Holy Spirit to pray to God every day, to be a faithful communicant and by active witness, fellowship and service to help forward the Kingdom of Christ," that is, of course, but a restatement of their baptismal vows, but such a restatement identifies them more closely with the Church, and into a more intimate fellowship with those bishops and clergy who are members of the C.E.M.S.

However, Mr Lobb's definition has one pleasing sentence "who dwell together in unity." That is true of the C.E.M.S. and is manifested by the acceptance without any audible comment of the varying forms of the Holy Communion according to the local practice when the National Conference of the C.E.M.S. is being held. There is also a unity to be seen in discussions on economic and political subjects on the basis that Jesus Christ is Master in every department of human endeavour. If as Mr Lobb seems to infer the recent conference of C.E.M.S. at Ridley College was biased against Capital and Management then it was only because so few representatives of such ever attend a C.E.M.S. Conference to put their case. The National President, the Bishop of Bendigo, would, I am sure, have welcomed them, as would the members of Conference and they would have had "a fair go". It is not that C.E.M.S. judge such men as individuals but always the C.E.M.S. is told that they are too busy to attend. "The gorgeous getting on" especially of young executives demands a single-mindedness that leaves no time for Christian Fellowship such as is so precious a possession in C.E.M.S.

We occasionally, very occasionally, have Trade Unionists as members. That they are so few is due to the fact that in

the last century when Unions wanted help it was denied by the Church, now that they are strong they think they don't need the Church, a fallacy that the Diocesan in Melbourne is doing his utmost to expose.

Such companies of Christian men as the C.E.M.S. feel that "In the power of the Holy Spirit" they can do something to present the Kingdom of Christ to both Capital and Labour. In our Church they are the only organised body of clergy and laity free to give special attention to this.

If, as it is sometimes said, they are a body of mediocrities, which statement could be true in general so false in particular, then they are more likely to be useful, even valuable to Him Whom they call Lord and Master.

Yours truly,
F. H. GAUNSON,
Hon. National Treasurer,
C.E.M.S.
Melbourne.

THE CONSTITUTION

TO THE EDITOR OF THE ANGLICAN

Sir,—I have read with concern the facsimile of the pamphlet published by the Reverend J. R. L. Johnstone as it has appeared on page 12 of THE ANGLICAN of March 10.

Whilst the Reverend J. R. L. Johnstone has a perfect right and indeed even a duty to be critical of any of the aspects of the Constitution or for that matter the whole Constitution if he sees fit and to put his objections on paper, he has in my view and the view of many others presented a completely distorted account of what this important piece of legislation shall or shall not do.

One would think, if he were to take this pamphlet to heart, that this is a perfectly scurrilous piece of legislation designed by a few members of our Church to change and to even negate much of what Anglicans hold dear.

Whilst it is inevitable that peculiar legal interpretations can be placed upon certain phrases or clauses and that in future deliberations on this Constitution this may happen, yet this shortcoming would apply to any piece of legislation whether civil or ecclesiastical and should not be condemned on these limitations. Mr Johnstone for instance refers in his clause 9 to the power of this new Church to alter the 39 Articles of Religion. That would not be the interpretation placed by most people on the intention of the Constitution since in Clause 4 it states "This Church . . . retains and approves . . . doctrine and principles . . . embodied in the 39 Articles of Religion . . ."

For that matter there are not a few people who, whilst remaining staunch Anglicans and without becoming heretical, would welcome some slight changes thought to be beneficial under modern day conditions.

The setting up of Tribunals to determine Ecclesiastical matters and to take away from Civil courts some of their jurisdiction could well be progressive and certainly more logical than some of the present systems. As an example of this let us heed the present necessity of passing the Constitution through the Parliaments of each State. Most of the members of those legislatures and particularly in N.S.W. at the moment admit that they know little or nothing about the purpose of this Constitution and as far as non-Anglicans in these assemblies are concerned they care even less. Yet these people are given the power to pass or throw out this important ecclesiastical reform due to an archaic system. I wonder if the Roman Catholic or Nonconformist branches of the Church wanted to do something similar to what we are trying to do, would they be subject to the same procedure?

In Clause 4 Mr Johnstone criticises the fact that Synods have "presumed" to assent to the Constitution in the name of their respective dioceses. Who else in a democratic society would have this power? Surely he doesn't suggest that some form of Referendum be taken amongst the people, most of whom would be ignorant of or

completely bamboozled by the whole procedure? The result would be the same as most Anglicans are agreed that some reform is necessary and this especially applies to Mr Johnstone's own diocese where Synod gave a representative view of the will of the people. Such procedure (as a Referendum) too would be a complete negation of the confidence placed by each parish in their representatives, remembering that these representatives are of both clergy and laity. Any synodism knows just how bitterly at times issues are debated and Mr Johnstone would be well acquainted with this fact if he always holds peculiar views as he has on this occasion. In the case of Canberra-Goulburn the assent to the Constitution was a unanimous one, and believe me, this really is something in this diocesan synod.

Perhaps he suggests an entirely different system of Anglican government other than by our various synods, in which case he would certainly be forming a new Church which would have completely lost its Anglican flavour.

Clause 3 of Mr Johnstone's objections for all practical purposes as far as worshipping Anglicans are concerned is a piece of nonsense. One would think that as a result of this Constitution being adopted certain Anglicans are going suddenly to find themselves "de-churched" or even "ex-communicated". Perhaps the explanation of this objection is that those who have framed same are in reality not in agreement with what after all is true Anglican tradition and forms a common bond with those who even now want to eliminate the concept of the three-fold ministry.

There are many other things that might be said and in my opinion a debate over radio would be a good idea if only to bring before the large number of Anglicans the facts as they are.

It is significant surely that Dr Fisher, when in this country, said that Australia must make an all out effort to have its own Constitution and also that our own Prime, the Most Reverend H. R. Gough, found it necessary to acquaint certain members of the State Legislature with the fact that this is a majority decision of the Anglican Church and therefore a desirable one.

No communion is divided more than our own beloved Anglican communion and this division is accentuated by a minority of clergy and laity who in many cases show almost extreme hostility to anything that is actually truly Anglican. Some of those showing hostility would be better advised to investigate what are our true and real traditions, to stop creating ever greater schisms and to show a little bit of true Christian charity towards those of our own faith instead of virtually excommunicating others whose views and methods of worship would be in their opinion either "high", "moderate", or "low".

It is as natural for the Anglican Church in Australia to have its own Constitution and become autonomous as it is for Australia as a democratic member of the Commonwealth to also be subject to its own Constitution and not that of the mother country. By the same token it does not make our country undemocratic or "un-British" any more than this Constitution will take us away from the Church of England.

The Church of England has always been both democratic and in certain limited aspects autocratic. Would Mr Johnstone suggest that this should be altered, in which case his own powers as Rector of Beccord would be vastly changed? No. I think that whilst this draft of the Constitution has no doubt its limitations yet it is a fair document to which an overwhelming majority would and did consent and certainly has not called for or justified the criticisms contained in the pamphlet which can only mislead those who are not acquainted with the actual facts.

Yours faithfully,
(The Reverend)
A. E. COLE.

Young,
N.S.W.

I'D LIKE TO KNOW . . .

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

Do churchpeople think too much about the Cross?

To many people it may seem so. Critics have said that the Church concerns itself with blood and bones and decay. It is pre-occupied with death. Swinburne, in describing Our Lord as "the pale Galilean," thinks of Him in anaemic terms. There is a lack of robustness and manliness, and an elevation of death by the very starkness of the Cross.

I shall never forget going into the lovely S. James' Church, at Waioho, on the West Coast of the South Island of New Zealand, where, from the sanctuary, through a great plate-glass window, a magnificent view is obtained of the Franz Josef Glacier. This day, two men with whom we had been on the glacier the previous day, were talking at the communion rail. One expostulated that the glorious scenery was marred by the Cross in the immediate foreground. "Give us an uncrucified Jesus!"

We need to recapture the robustness of Christ for a start, not in the sense of "giving more than he gets," but a healthy vigour and manly strength. An interesting sidelight is given in the Gospels (Matthew 16:14), which shows that the people thought of Jesus. They consid-

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.

ered Him to be either the active virile Elijah or the active virile John the Baptist. There was a "toughness," a virility, a manliness which they could immediately apprehend. We must recapture something of this picture of Our Lord.

Perhaps most of all in Lent we are apt to overstress the sufferings of Christ. But isn't it a noteworthy fact that the New Testament says so little of His physical sufferings? There is a reticence about them. The two words "I thirst" cloak a world of suffering—but they cloak it. Even the crucifix is out of harmony with the spirit of the New Testament.

JOYFULNESS

Bishop Westcott in his Epistles of S. John shows that from the evidence of the Gospels, the art of the Early Church was very reserved and filled with the spirit of joyfulness. One of the earliest forms of art extant is in the Lateran. It is a sarcophagus on which are figures showing the youthful Christ being led by a soldier, crowned, not with thorns, but

with flowers. On the arms of the Cross are doves.

The same spirit of reserve which led Christians to shrink from depicting Our Lord's sufferings led them also to gloss over the sufferings of His martyrs.

When you look, however, at some of the great pictures of the fifteenth and sixteenth centuries hanging in the art galleries of Italy or Holland, the sufferings of Our Lord and His martyrs are most literally shown. The spirit of the age might need them, but they are not in keeping with New Testament Christianity.

There is room for variety of reactions to this, but I feel sure that this is behind my correspondent's query that we are overconcerned with the sufferings of Christ. Rather than a macabre interest in the sadistic dimensions of the Cross, we need to see the love of God shown at that point, doing its utmost to appeal to men to be reconciled, to throw off the shackles of their sins, to come in humility and penitence, and find release. For at the heart of the Cross is the love of God.

For the love of God is wider, than the measures of man's mind

And the heart of the eternal is most wonderfully kind.

A SIMPLE STORY OF OUR TIMES

By E. N. O'DARE

ONCE upon a time in the land of Eng the inhabitants all belonged to a guild called Ecclesia. This guild promoted religion and charity. Its officers were Deacons, Priests and Bishops. The Ecclesia was divided into local units called Dioces, a Bishop being overseer of each unit.

The King of Eng was called Sov. He appointed the Bishops as they had duties to perform for him in governing the land. He set up wise men to deal with disputes which might arise between a Bishop and Prie or a Deac or any member of the guild. The Ecclesia acknowledged Sov as its Governor.

Far away, in another land, there was a Bishop who lived at Ome. He claimed that he had been given a monopoly of control over every Ecclesia. Those who accepted his direction called him Papa, but Sov and the Ecclesia in Eng denied his monopoly.

The Ecclesia in Eng drew up forms and procedures for its meetings which Sov sanctioned, but he insisted that there should be no departures from these forms and procedures. The members of the Ecclesia, falling far short in their observance of these forms, abbreviated their title to B.C.P.

The Ecclesia also drew up a statement of its faith and doctrine in Thirty-nine Articles, which Sov approved, but which were so hard to follow that they were sometimes called the Forty Stripes save One.

Some of the inhabitants of Eng, taking a Prie with them, went to a land overseas called Aus, where meetings of the Ecclesia were held. By and by Sov appointed and sent them a Bishop and as they had settled in separate localities he sent more Bishops later on. Being far away, Sov decided that the inhabitants of Aus in their several settlements ought to manage their own affairs and bade them elect representatives to meet locally to take measures for that purpose. The meetings of these representatives were called the Parlia.

In another country, whither inhabitants of Eng had gone, set up the Ecclesia and had been given a Parlia by Sov, two Bishops had a quarrel and appealed to Sov. His wise men said that since Sov had given that country a Parlia he could no longer appoint Bishops there

nor could his wise men decide disputes in the Ecclesia there.

When this became known, the Ecclesia in Aus, realising that Sov had no more dominion over it and that, since only some of the inhabitants were members, it was just a local voluntary association like a club, drew up rules and got the Parlia to approve them.

Being loyal to the Ecclesia in Eng but no longer a part of it, it voluntarily adopted a rule that neither the articles of its faith and doctrine nor its forms and procedures should be altered except to conform with alterations made in Eng. This proved irksome because when the Ecclesia in Eng asked Sov to approve some changes thought desirable he refused.

BISH: OVERSEER

As we have seen, the Ecclesia in Aus had been divided into Dioces each with a Bishop as overseer; and each had an elected committee to decide matters requiring regulation. Because a number of matters in each Dioc could be better dealt with by conjoint action the Dioces created a general committee and sent representatives to its meetings to deliberate on such matters.

This general committee decided to formulate a set of rules which would better provide for the welfare of the Ecclesia and spent a long time over it. At last it completed its task. The rules, called the Constitution, carefully reserved to a Dioc a right to reject anything done under them which interfered with its domestic conduct.

Special care in the new rules was also taken to continue the faith and doctrine and the forms and procedures, but permitted further statements to be

made and the forms and procedures to be altered. Nevertheless, none of these changes, if made, were to have any coercive effect on members, but were to be regarded as permissive only.

In Aus in the Dioc of Syd there was a Prie named Jarel. Having read some books called *Leges sine lacrimis*, he worked out a lot of arguments against the Constitution. He raised every possible point in the general committee and in the committee of his own Dioc to prevent its adoption. But all to no avail.

Yet Jarel could not bring himself to see that his objections had no substance. He did not believe that a contrary opinion, though held by so many no less wise and no less astute than himself, could be right. He would not give up his attack.

When the Constitution was sent to the Parlia to ask for an enabling law, Jarel wrote a paper and published it setting out ten pointless points. He said that a new Ecclesia was being set up, that it was being forced on him and any others who thought like him, that the Constitution was hurtful and indeed dangerous.

He even claimed that Sov was being treated badly and hinted that the way was opening for Papa the monopolist to move in. He was of course entitled to make his assertions though they had all been previously made, considered and denied.

The moral of this simple story is simply this: if you join a voluntary association you should fall in with the rules made by the committee of management and if in conscience you cannot do that it is not decent to try the patience of other members beyond endurance.

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ANGLICAN OF THE WEEK



Our Anglican of the Week is a very welcome addition to the staff of Holy Trinity Cathedral, Suva, Diocese of Polynesia.

She is Miss Betty Sadler who, while working as a nursing sister at the government hospital at Suva for some years, became so interested in the missionary work of the parish that she volunteered for full-time service there.

Miss Sadler, an Englishwoman who has lived in both Sydney and Melbourne as well, returned to Suva on March 4 after training as a parish worker at the S.P.G. College of the Ascension, Selly Oak, Birmingham.

While working at the government hospital she devoted most of her free time in helping at S. Luke's Hospital, Laucala Bay, and at the Bayly Clinic where poorer people are given medical attention at very reduced fees. Both the hospital and the clinic are run by Dr George Hemming, a priest-physician.

One of her main projects was caring for unwanted babies and homeless small children.

Miss Sadler, whose enthusiasm for her work is combined with

an efficient and down-to-earth approach, urgently needs some kind of Mini-bus.

It would greatly help solve the many pressing claims upon her time particularly in the medical and relief sides of the work.

The Rector of Suva, the Reverend H. W. Figgess, says: "Such a vehicle will involve a capital outlay of about £1100. We shall obviously have to purchase it. I wonder who will pay for it?"

A PIONEER, THE PARISH AND SOME PROVOCATION

S. MARK'S REVIEW. February, 1961.

AFTER a long and successful episcopate, the first one to bear the title "Bishop of Canberra and Goulburn" as retired, at least in theory, and one of his devotees, the Reverend Gordon Griffith, writes a just appraisal of his work and worth in the current issue of "S. Mark's Review."

The bishop's early years and training, his scholastic achievements under difficult conditions, his work in the parish, at S. John's, Morpeth, and as a diocesan, are mentioned.

He touched life at many points and became very Canberra-conscious. Mr. Griffith says he hopes "to publish a full-scale life story before too long." We will hold him to his promise, and may Bishop Burgmann be spared to enjoy it!

The Reverend J. N. Falkingham, who has had the misfortune to be domiciled in Melbourne for the past number of years, is soon to come to the Mother State as Dean of Newcastle, and, if the tradition persists, Bishop of Somewhere in the future, although the Deanery of Newcastle is more influential than many bishoprics.

Mr. Falkingham writes on "A Suburban Parish At Work," and shows himself alive to many of the problems and opportunities about which he writes. He states a four-fold aim of parochial strategy, and how it can be carried out.

He has something to say about the Parish Eucharist, adult education, delinquency, and parochial administration, and says it refreshingly.

If the two writers referred to above can be assured of a pat

on the back from all readers of the "Review," Mr. G. Yule, of Ormond College, Melbourne (unfortunately we are not told more of Mr. Yule), will arouse sentiments of disapproval in many quarters. He writes on Church Union in Australia.

He traces various attempts from 1870 on that have been made by non-Roman bodies. One weakness was that all proposed schemes were for re-union on a least-common-denominator basis.

To-day the situation has changed, and in any scheme of re-union the uniting Churches will be committed to the fullness of the faith.

Mr. Yule is convinced that episcopacy is for the good ordering of the Church, but the modern Anglican stress on it, he says, is out of all proportion, and will reduce the Anglican Church to a sect.

This is the kind of provocative article that makes the "Review" a treat to have.

—C.M.G.

DRAMA GUILD INSTRUCTION

FROM A CORRESPONDENT

The Australian Christian Theatre Guild has commenced a weekly programme of training in movement, speech and acting, for those interested in leadership, public speaking and the Christian arts.

The guild is also seeking new talent for several stage productions now being planned. Auditions and interviews may be arranged by contacting the guild at Box 17, Artarmon, N.S.W., or by ringing JF1889.

BOOK REVIEWS

MEDITATION FOR THE "WAVERERS"

LE MILIEU DIVIN, Pierre Teilhard de Chardin. Collins. Pp. 153. 22s. 6d.

THIS is a book "not specifically addressed to Christians who are firmly established in their faith . . . it is written for the waverers, both inside and outside" the Church, and for all who are bewildered and confused by the discoveries of modern science.

"Instead of being afraid of the vast vistas so revealed, or becoming absorbed in the material world, we must learn to 'see God everywhere . . . in all that is most hidden, most solid, and most ultimate in the world.' These are the opening remarks in this very remarkable book by a distinguished priest-scientist.

"Large numbers of Catholics lead a double or crippled life in practice," he continues, "because they salvage a few moments of the day for God," forgetting that work in the office, studio, home, field or factory is part of our service of God and contributes towards the perfecting of His Universe.

Therefore, he urges, it is necessary to "divinise" our activities—the things that we do; and our passivities—those which we undergo. Parts one and two of his book show how that may be done.

Part three treats of "The Divine Milieu," and shows how God reveals Himself everywhere in everything. "It is precisely because He is the centre that He fills the whole sphere," says the author, as he proceeds to clarify the distinction between pantheism with its doctrine of the ultimate absorption of the creature, and Christianity which

visualises the union of the creature with God without the loss of individual identity.

The book concludes with an epilogue "In Expectation of the Parousia," in which Fr Teilhard links the scientific discoveries of our progressive world to its final consummation in Christ, and sees the world's potentialities as part of the plan of the Incarnation. "We must try everything for Christ; we must hope everything for Christ . . . We shall never put enough hope in the growing unity of mankind," he says.

This is an important and thought-provoking book in which aspects of ascetical theology are applied to the present situation of mankind. It is not easy reading, and suffers somewhat by translation from the French, but it has so much sound teaching and solid food for thought, that it should be a "must" for all priests who wish to assist their people to establish a vital relationship between the Christian religion and everyday life in this material world.

Few Christians are so "firmly established in their faith" that they will not benefit from this masterly combination of research and meditation written by one whose scientific prowess brought him many honours, and whose sanctity, charity, and humility made him a great priest.

A carefully compiled index and a photograph of the author are very satisfying appendages to a really worth-while book.

—A.T.B.H.

AN OUTSTANDING ISSUE OF THE A.C.Q.

THE AUSTRALIAN CHURCH QUARTERLY. January 1961. 3s.

I WAS credibly informed by my Anglo-Spanish children at Gibraltar Cathedral that S. Anthony would help them to find a lost toy. But the Reverend A. F. R. Bennie is too good an Anglican to seek the help of the saints to find talent for his Review! However he finds it.

Indeed his "Australian Church Quarterly" is in the first flight

of Anglican periodicals with articles of sound scholarship. What is more, one never has to read them again and again till the penny drops as it were.

The Editorial of this issue is entitled "Continuity." Fr Bennie makes a good point in the fact that Queen Mary Tudor's Anglicans were accepted as papal penitents after every ecclesiastical Act of Parliament of Henry VIII since 1592, except that dissolving the monasteries, was repealed. "It is vital to our position as Catholics in the Anglican communion that the essential life of our Church continues unbroken down the ages."

The meaning of words changes. Thus we pray "Prevent us O Lord" in one of our most used collects. When King Charles I, before the scaffold, declared himself a Protestant he did not mean the term in the sense that my persistent Christadelphian neighbour and 258 American sects use it. Fr Bennie tells us, "In American Colonial days a Presbyterian minister was denied by a secular court the right to be pastor of an Anglican parish on the ground that he was not a Protestant minister!"

When as an Australian priest your reviewer became rector of an historic English parish, with upwards of a thousand years of organic life before the Reformation, he found in the words of Fr Bennie "taking the Church of England simply as a social institution she bears the same name: Henry and Elizabeth I's legislation refers to her precisely as does Magna Carta; the ancient canon law is carried over and woven into the new legislation. She has the same courts, buildings and administrative system; in fact from a legal point of view it is impossible to say at what point the old church died and the new began."

Eighty per cent. of the contents of the liturgical life of the Church: as the Book of Common Prayer prescribes, are simply the traditional services translated into superb English. Her Faith is the Faith of the whole Church, and her Articles secure the Catholic Faith on the points then in controversy at a period when Europe was in the throes of confessional dispute.

—W.A.B.

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THE YOUTH PAGE

QUESTIONS WE MUST FACE

How did Jesus know about the ass on Palm Sunday? Are we supposed to believe that He had supernatural knowledge in this case?

Many people seem to take it for granted that the story implies a miraculous or supernatural knowledge on Jesus' part. And there is nothing in what we know about Jesus and believe about Him to make this supposition absurd.

But on the other hand, there is no necessity for our believing such a thing. The Bible doesn't tell us that Christ's knowledge here was supernatural.

He may have arranged with a friend to have a colt ready for Him. This is speculation — but

just as much a speculation as that He had supernatural knowledge.

To believe He had arranged it Himself does not detract one bit from our belief in His divine nature. There is quite enough in the Gospel story to convince us that He was God — and there seems no point in straining the belief to include events that could be quite well explained without it.

We are not being at all irreverent by using a natural explanation.

Actually, if we're limited to speculation anyway, there is quite a good reason for thinking that Christ Himself arranged for His entry into Jerusalem on this occasion.

Commentators on the Gospels have a phrase for Christ's attitude towards His Messiahship. They call it "the Messianic Secret."

Their idea is that Our Lord deliberately kept secret, as far as He could, any idea that He was the Messiah. He ordered people whom He had healed not to say anything about what had happened to them, for instance.

CHALLENGE

But when the time came for the showdown with the Jews, He seems to have adopted quite a different attitude. Instead of concealing the fact, He seems to have wanted to challenge the Jews with that very idea.

There might have been good reasons of policy why He should have concealed the full facts earlier, but they had to be faced at last.

He had to appear in His true colours and make quite plain to the Jews and to His many disciples that He was indeed the Messiah. Only in such a way could He bring His divine mission to its conclusion.

So many scholars think that He deliberately staged His entry into Jerusalem, to fulfil an ancient prophecy of Zechariah: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem! Behold thy King cometh unto thee; he is just and having salvation, lowly and riding upon an ass, and upon a colt the foal of an ass."

To proclaim Who indeed He was, Jesus is thought to have planned it all ahead.

And you remember that He was given a royal welcome as He entered the city, being hailed as indeed a royal personage. In this way of thinking, He had made His point!



Early this month European and American young people met with theologians in Geneva, Switzerland, to talk about the rules of different Churches for admitting members of other Churches to their Communion service. (See story page 2.) Here Bishop Stephen Bayne, (left) the chairman of the ecumenical meeting, is seen with Dr Mudge of the World Presbyterian Alliance and Mr Rod French, of the Youth Department of the World Council of Churches.

THE ANGEL AND THE VIRGIN

Next Saturday, March 25, the Church will be keeping the Feast of the Annunciation, the day when we remember the visit of the Angel Gabriel to Mary telling her that she was to be the mother of the Son of God.

It may be considered very fitting that the feast should fall this year immediately before Holy Week, for the collect directs us to think of this feast in connection with the whole life of Christ.

We pray that by Christ's cross and passion, in a sense the purpose for which He accepted human birth, we may be brought to the glory of His resurrection, the final triumph over sin and evil. And in the coming week we will be following the events of Our Lord's last days, His passion and death, and finally the triumph of Easter morning.

The Blessed Virgin is generally held up to us as a pattern of the obedience which we should practice. Her acquiescence to God's will, made known by His angelic messenger, "Be it unto me according to thy word," was given without fear of human criticism and in ignorance of, indeed without a care for, the sufferings that were to be hers in the next thirty years.

Next Friday, as we think of Christ upon the cross, we will also remember His mother who suffered at His foot. And we can be quite sure that, for her own share in the agony, she

was also saying, "Be it unto me according to Thy word."

The Feast of the Annunciation is commonly known as Lady Day. We are not aping Rome by referring to the Blessed Virgin as Our Lady—the list of proper lessons in the Book of Common Prayer gives us authority for using this title, referring to this feast as "The Annunciation of Our Lady."

Belief in the Virgin Birth of Our Lord, the dogma foremost in our thoughts on this feast, is the duty of all Christians. It is taught in the Gospels, asserted in the creeds, accepted by all orthodox Christians and is an integral part of the Catholic Faith.

In our baptism, our godparents promised in our name that we should believe this dogma, and as full members of the Church the obligation is entirely ours.

When we are questioning our faith as we grow up, most of us are puzzled as to how the Son of God could have been born of a Virgin.

No one has an answer to this question. The gospel appointed for the feast probably gives us the best description. The angel said to Mary, "The Holy Ghost shall come upon thee and the

power of the Highest shall overshadow thee."

Christ's incarnation is a miracle, something beyond the natural world in the realm of the supernatural. God set aside the normal laws of human life for His great purpose of redeeming the world.

There was no other way of achieving this purpose but to send His Son. Is it any wonder, then, that such supernatural methods were used for His birth?

COLLECT FOR THE ANNUNCIATION

We beseech Thee, O Lord, pour Thy grace into our hearts; that, as we have known the incarnation of Thy Son Jesus Christ by the message of an angel, so by His cross and passion we may be brought to the glory of His resurrection through the same Jesus Christ Our Lord. Amen.

Y.A.F. ELECTIONS IN NEWCASTLE

FROM OUR OWN CORRESPONDENT
Newcastle, March 20

The annual meeting of the Young Anglican Fellowship in the Diocese of Newcastle last week re-elected the Rector of Williamtown, the Reverend C. J. N. Gundry, as chairman for 1961.

The meeting elected the Priest-in-Charge of Boolaroo, the Reverend D. J. Hinds, as senior vice-chairman, and the Priest-in-Charge of West Wallsend, the Reverend N. Spohr, as vice-chairman.

Other officers elected are — secretary: Miss C. Hayes; assistant secretaries: Miss B. Traise and Miss N. Alexander; lone members' secretary: Miss B. Hodge; treasurer: Mr W. Wharton; assistant treasurer: Mr A. Cooper; and publicity officer: Mr R. E. Hodge.

The "Young Anglican" editorial committee is the Reverend B. Newell, Mr R. E. Hodge, Mr M. Youman, Miss B. Hodge and Miss D. Dalton.

Delegates to the National Council will be Miss E. Murfin and Miss C. Hayes. Delegates to the Anglican Youth Council are the Reverend H. Grayston, Miss Hayes and Miss N. Alexander.

The retiring secretary, Miss D. Dalton, and treasurer, Mr J. Todd, did not stand for re-election this year.

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HENRY AND THOMAS BECKET

Henry II, who came to the throne of England in 1154, had a number of prudent advisers to help him rule the realm, one of them Thomas Becket.

In those days, civil offices were only given to those who could speak French, and Thomas became proficient in the learning and arts of the time while living in Paris.

He then became the confidential secretary of Archbishop Theobald of Canterbury. As a reward for his many services he received a number of valuable church preferments.

Thomas Becket was instrumental in obtaining the support of the Pope, Adrian IV, who was an Englishman, for the claims of King Henry to the English throne. As a reward, he became chancellor, a prominent position in the king's council.

The king was fond of social pleasures and so was Becket, and they were companions in many amusements and in political undertakings.

If an army had to be raised, Becket's numerous benefices enabled him to put a larger number of knights and soldiers in the field than any other noble, and he himself led them to victory in battle.

Becket was perhaps the most

popular man in the kingdom, beloved by the poor for his benevolence, and by the rich for his ability.

He dressed as a layman, and took part in all secular amusements and social pursuits, most hospitable, and living in a style which few kings of the time could rival. Yet it is said that he was also familiar with penitential aids such as the hair-shirt and the scourge.

CANTERBURY

In 1162 Archbishop Theobald died, and the king wished Becket to succeed him at Canterbury, though he was then only in deacon's orders.

Thomas pointed out to the king how unsuitable his past life was to recommend him for such a position in the eyes of the clergy he would have to rule.

"Besides," he is reputed to have said, "I know the very heart of the king; he would desire authority in church affairs to which, as archbishop, I could not consent. I should either have to lose the king's favour, or that of God."

However, the king was firm, and Thomas was first ordained priest, and eight days later consecrated Archbishop of Canterbury.

Then his life was completely transformed. The once luxurious chancellor became an austere monk.

To the king's dismay he resigned the chancellorship and adopted an independent attitude as ruler of the English Church, giving to charitable purposes the immense sums he had once lavished on social entertainments.

Within a year a storm began to brew between the king and the archbishop.

It came to a head in 1163, when the king desired to have the "Danegeld" monies, which had formerly been collected by local sheriffs, enrolled as royal revenue.

Becket resisted the claim, but the king swore "by the eyes of God" that he would have his way. Becket stood firm that not a penny should thus be paid from the lands of the Church.

Thenceforward there was a public quarrel between them.

MEDITATION FOR GOOD FRIDAY

"And sitting down they watched Him there."
(Matthew 27: 36)

THESE soldiers must often have sat down in the shadow of crosses watching and waiting for the criminals upon whom to die—they were hardened to it, and yet somehow there was something different about the middle one of these three. Most of them screamed and cursed as the nails went home—but He had prayed for them.

"They watched him"—and not only they, but the crowds passing by—and the chief priests and scribes came too and watched Him suffer; and, at the foot of the cross, the Virgin, Mary Magdalene, and John—a mother, a penitent sinner, a friend. They all watched Him, but what did they see?—Well it all depends on how you look at it doesn't it?

Simply we see a man—a good man, an innocent man hanging on a criminal's cross. That is all some people ever see in it—a good man done to death. But the conviction of the souls of the best men and women—and the truth of Easter Day—makes us see more in it than that. It is God Himself the Eternal Son, who hangs on that cross—hangs there of His own free will, for me and for you. And it is because we believe that that is so that S. Paul can speak of the "offence of the cross".

Of course the Cross offends us—because it challenges sin;—it shows us clearly what sin does to man; and, above all, what sin does to God. To triumph over sin—to restore the communion between God and man broken by sin—Jesus had to die. We cannot explain all that the Cross means, but we know it means that. If Christ be the Son of God, as we believe He is, then your sin and mine caused God's Son to die. Moreover, the Cross calls for unconditional surrender.

Jesus has died—the cross stands eternally to remind us of that—, but from that Cross He reigns now in glory—the King of Glory reigning from His galleys, and from that throne He calls us. From His Cross flows life and health and forgiveness. Is it any wonder we sing:

"Love so amazing, so divine—demands my soul, my life, my all."

Have you given all—if you haven't, then to you the cross is still an offence. If you have, then you can find in the cross your glory.

OUR ONLY HOPE

Then the cross is a weight to be borne. Today we are not to gaze morbidly at a dying man. We are to bow low before the mystery of God in mortal anguish—to bow low before the cross and learn humility as we realise what our salvation cost. And then to go out and take up our own cross. As the Master, so the servant. If we would follow in His steps we must bear our cross after Him—crucifying the flesh with the lusts and affections thereof—crucifying ourselves. Sitting down they watched Him there. And we—what do we see?

It is our God—our glorious Saviour who hangs dying. This is the end of His human life of perfect obedience to His Father's will—this is the hour of His victory over sin and death. In His death is our only hope of salvation. You and I could never hope to conquer sin unaided. Now we don't have to try—Christ has vanquished sin on Calvary, and His conquest is ours—if we claim it.

And sitting down they watched Him there.
The soldiers did;
There, while they played with dice,
He made His sacrifice,
And died upon the Cross to rid

God's world of sin.

He was a gambler too, my Christ,

He took His life and threw it for a world redeemed.

And ere His agony was done,
Before the westerling sun went down,

Crowning that day with crimson crown,

He knew that He had won.

And because He won—we can plead His victory. We can come just as we are bringing all our sins, all our burdens to the Cross and lose them there. We have no merits of our own—but because He was Man—we share in His merits—because He was Man we share in His victory.

From His Cross flows forgiveness and life—cleansing and strength—for you and me to claim. Christ offers that to us to-day. Can we spurn His offer? Can we turn away?

Were the whole realm of nature mine,

That were an offering far too small.

Why? Because that is not what God wants—that isn't what Jesus died for. He died for you—and you are the one He wants.

COSTLY

That is the chief thing about the Cross—and the great thing—it is God's invitation for us to come to Him.

In His letter to the Philippians S. Paul talks about the fellowship of Christ's sufferings: "That I may now know the fellowship of His sufferings."

And surely that is the one reason why we worship to-day! We don't understand it all, but we do want to share—to enter into—Christ's anguish. We do want to learn that what is worthwhile is costly—that to follow in His steps may cost us suffering.

There is a wonderful story about Anton Lang—the Christus of the passion play at Oberammergau. Two friends once wandered to the back of the stage and noticed him waiting his cue to take the long tragic journey to Golgotha. They were astonished to find that the stage cross was hard and heavy, and one asked, "Why is that cross so heavy?"—Lang replied, "I could not play the part unless I felt the weight of the cross."

Can you? Can I?

There is far too much sentimentality in our approach to Good Friday. We need to get to the root of the matter—to search our hearts. Have we found forgiveness of sins at Jesus' cross? Have we felt the power of the cross in our lives? Have we crucified ourselves with Christ on the cross, and in His power triumphed over sin and temptation? Has our discipleship cost us anything?

SERVERS' GUILD CHAPLAIN

FROM A CORRESPONDENT
Melbourne, March 13
Yesterday, the Dean of Melbourne, the Very Reverend S. Barton Babbage, blessed and commissioned the Reverend Norman G. Curry as chaplain to the Servers' Guild at S. Paul's Cathedral, Melbourne.

The service of blessing was held in the Chapel of the Ascension after Evensong and was attended by members of the Cathedral Servers' Guild.

Mr Curry, who was made deacon by the Archbishop of Melbourne at the recent ordination, is a lecturer with the Faculty of Education at the University of Melbourne.

He will have the spiritual oversight of the Servers' Guild of some thirty members.

In the past the cathedral precentor has acted as chaplain to the cathedral servers; this is the first time that there has been a specific appointment to the position.

Hast Thou no scar?

No hidden scar on foot or side or hand?

I hear thee sung as mighty in the land.

I hear them hail Thy bright ascendant Star.

Hast thou no scar?

Hast thou no wound?

Yet I was wounded by the archers, spent,

Leaned me against a tree to die; and rent

By ravelling that compassed me, I

Swooned;

Hast thou no wound?

No wound? No scar?

Yet as the Master shall the servant be,

And pierced are the feet that follow me;

But thine are whole; can he have followed far

Who has no scar?

When our Lord cried out "It is finished", it is completed—He cried it out with a loud cry—it was a cry of triumph. His earthly pilgrimage was over—His appointed task was done.

The work He had come to do had been achieved. And that work was to save your soul and mine. As we gaze at the cross today we hear Our Lord say—"All this I have done for you—what have you done for me?"—not think? sing? read? hear? say? but do?

What can we do about it? What does He want us to do about it? We can do just what He wants us to do—we can love Him and serve Him in the power of the cross. The world is crying out for the life which comes from the cross—and yet all it does is watch. It tries to see and yet it sees in the wrong way.

WOUNDED SPIRIT

Remember the strange words in John 20:27—Our Lord is speaking to Thomas, to doubting Thomas—"reach hither thy fingers and see my hands". "Only the blind—or those left in the dark—grope with their hands to see; and yet Jesus asks Thomas to do it; it is because He knew man's blindness and went to Calvary to save it."

The whole secret of Calvary does not lie in a mangled, torn body—but "in a spirit wounded unto death; but unconquerable, a faith unshaken by the full force of the evil one and by the valley of the shadow of death."

The nails, the thorns, the cross—these are but the outward signs—behind them and shining through them is Love supreme and unconquered. It was not the nails which held Christ to the cross—Love for you and me held Him there.

"Sin does not nail Him to the cross—though we too often say it does. Sinners drive in the nails, but Love brings Him to the nailing." (Leslie Church).

As the hymn says,

Found guilty of excess of Love

It was thine own sweet will that tied

Thee tighter than the helpless nails;

Jesus, our Love, is crucified.

"The tragic thing about such realism as Thomas had is that it will accept the evidence of our hands—but ignores the broken heart."

So often we are moved on Good Friday to sentimental pity over the Saviour's broken body—what we forget is that the evil in the world for which we are

responsible was borne by Jesus—all of it; and it broke His heart. It drove Him to Calvary because Love such as God's could not leave us to our own fate.

We gaze at the cross and wonder. We wonder how it "works". That we cannot understand. What matters is that it does work.

God has taken the plunge—He gambled on our love. In His feet and hands are wounds, prints, and His side—they tell us of the wounded love within. When we come to Him and open our hearts and minds to His love—when we surrender our souls, our life, our all—we find life and death is swallowed up in victory. Then with S. Paul we can say "I live—and yet not I—but Christ liveth in me."

And when we begin to doubt whether we can live up to so tremendous a claim we must remember that it is *Not I*, but Christ who liveth in me. That should be everything, for in Him and in His cross is Life and Health and Peace.

He is the Way—the Truth and the Life. His Cross is our only hope.

"And sitting down they watched Him there"
What do you see as you watch to-day?

COUNTRY TEACHERS CONFER AT MARYBOROUGH

FROM OUR OWN CORRESPONDENT

Brisbane, March 13

The first conference of the year for country Sunday school teachers in the Diocese of Brisbane was held at S. Paul's, Maryborough, on March 11.

Just over one hundred teachers came together from the parishes of Bundaberg, Gin Gin, Childers, Biggenden, Gayndah, Gympie and Maryborough; many of them travelled 200 miles there and back.

The leaders of the conference, Miss H. Beaumont, Mrs J. Gow and Miss V. Willis, with their driver for the day, Miss J. Daniels, travelled about 400 miles up and back from Brisbane to conduct various sessions.

The parish hall was set up with a display of teaching aids and expression work, organised by Miss S. Fletcher, who is parish assistant in Maryborough.

All the teachers were together for a session on worship in the Sunday school, conducted by Miss Beaumont.

DEMONSTRATION

After afternoon tea, they split up into three groups according to the grades taught.—Kindergarten (Miss V. Willis); Junior Grade (Miss S. Fletcher); and Companionship (Mrs Gow).

Those teaching junior grade watched a demonstration of the whole of a junior grade Sunday school session by Miss Fletcher, assisted by two of her Maryborough teachers.

A group of children from the

Sunday school were present for the class.

After the sessions, everyone gathered in S. Paul's Church, for a thanksgiving Evensong, during which the choir and congregation sang the 23rd Psalm to the setting of Crimond, and the rector, the Reverend A. Lupton gave the address.

Following the service, tea was served in the hall before all the teachers began their long journeys home, having gained further instruction and inspiration to carry on their work of teaching in their own parishes.

PREPARATIONS FOR FAMILY WEEK

FROM A CORRESPONDENT

The need for a wider acceptance of marriage as a vocation was stressed in Sydney last week by Professor A. P. Elkin, at a meeting in preparation for the National Marriage and Family Week, to take place from May 8 to 14.

Other speakers at the meeting were Mr C. O. Healey, headmaster of Sydney Grammar School and chairman of the N.S.W. branch of the Headmasters' Conference of the Independent Schools of Australia, and Mrs F. Coutts, wife of Commissioner Coutts of the Eastern Australia division of the Salvation Army.

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T. S. ELIOT AND CHRISTOPHER FRY: POETIC PLAYWRIGHTS

BY THE REVEREND EDWARD HUNT

IN concluding these studies of Anglican Men of Letters, it is good to know that much that is worthwhile in modern literature is in Anglican hands. Optimism is permissible about the future, says Professor Bethell, because the greatest living English poet, T. S. Eliot, is an Anglican whose religion is fundamental to his poetic experience.

And of his younger contemporary, Christopher Fry, Derek Stanford says this poet is best understood in the light of the Anglican tradition, in which sensibility and imagination are based on intellectual belief.

Because of these facts it will be that a cultural Christian pattern in literature is once more emerging. A brief study of the careers of these two famous living writers may help to substantiate this encouraging view.

Thomas Stearns Eliot was born in St Louis, Montana, in 1888. Settling in England in 1913, he became a British subject in 1927. He made his name with his poem, "The Waste Land," in 1922. This was followed by "Collected Verse," 1925, and "Ash Wednesday," 1930.

"Essay of Poetic Drama," 1928, "Selected Essays," 1932, and "Essays in Criticism," 1934, provoked much controversy on grounds of obscurity and pessimism. However, he is master of poetic technique and writes with genuine depth of feeling.

He violently opposes romanticism, preferring austere classicism. He was Norton lecturer on poetry at Harvard University in 1932 and 1933.

A devout Anglo-Catholic, Eliot has been instrumental in restoring verse-drama in the church. "Sweeney Agonistes," 1927, "The Rock," 1934, and "Murder in the Cathedral," 1935, are well known. Indeed, the latter is said to be the greatest religious play ever written.

More recently he has given us plays in contemporary settings, such as "Family Reunion," 1939, "The Cocktail Party," 1949, "The Confidential Clerk," 1953, and "Elder Statesman," 1958. Although the stories vary, their theme is constant, that man should everywhere and at all times "fare forward in conformance to the divine plan."

MARTYRDOM

Although termed "the poet of disillusionment" by some, his thesis concerns the disillusionment of life without God. He brilliantly diagnoses the diseases of modern life and adumbrates a remedy, Christian education.

"Murder in the Cathedral," for instance, is a full-scale study of martyrdom, in which the self-sacrifice of the spiritually elect fertilises the lives of ordinary people and makes possible a fruitful communal life, which is one of the aims of the Book of Common Prayer. God's standards, so remote from modern life, still apply, and men must conform to the ideals of moral honesty and spiritual integrity.

Poetic drama is a social creation, maintains Eliot, and it is a measure of his greatness that many of his plays speak to "all sorts and conditions of men" in true Prayer Book fashion. Perception of divine order in reality, serenity and stillness, and reconciliation with God through Christ are the keystones of what may be termed his "Anglican philosophy."

The unity of his work rests securely on the Christian foundations of life; we must build the future on a real past and a living present, as again the Prayer Book teaches.

Christopher Fry was born at Bristol in 1907, of Quaker

stock, though his father was an Anglican lay-reader. Educated at Bedford modern school, which he left at eighteen, he was in turn school-master, actor, script-writer and producer before deciding to turn playwright, in order that adults might receive instruction in the Christian truths.

He was modest in his purpose, however; his meditative nature having "no stop-press passion to reform the world in the name of Marx."

"The Boy with the Cart" was his first play to be produced, in 1937. His comedy, "Siege," met with no success, but the attempt revealed his dramatic power.

From 1934 to 1936 he was director for the Tunbridge Wells Players, Director of the Oxford Playhouse in 1940, and on war service 1940 to 1944.

From then on his career has been a feature of public interest, many of his verse-plays, such as "The Firstborn," "A Phoenix Too Frequent," "The Lady's Not For Burning" and "Venus Observed" being well known.

In 1950 four of his plays were running concurrently at major London theatres. Another of

his plays, "A Sleep Of Prisoners," is being considered for presentation in S. John's Cathedral, Brisbane.

Fry is now engaged on a tragedy, "Henry II" and his admirers say it may lead to the rise of a great new tragic dramatist.

Described by some as a blending of Wordsworth and Keats, Fry has an intense imaginative life, a belief in freedom of choice and a sense of the final mysteriousness of the individual. Each stands as a sacred soul before God.

GOLDEN WORDS

His plays are for the country rather than the town, being set against the background of God's eternal landscape. He made good use of this facility in writing much of the script for the recent film, "Ben Hur."

The deep spirituality of this modern Anglican playwright is well revealed in a letter recently sent to me by his brother, in which he says, "There is a passage right at the end of 'Thor with Angels' (which I went to see played in Canterbury Cathedral) which should be in letters

of gold on every Anglican church wall, 'We are afraid to live by rule of God, which is forgiveness, mercy and compassion, fearing that by these we shall be ended. And yet, if we could bear these three through dread and terror and terror's doubt, daring to return good for evil without thought of what will come, I cannot think we should be the losers. Do we believe there is no strength in good or power in God?'

Isn't that magnificent? Read it to your congregation! I did, and they enjoyed it.

Robert Bolt is another name recently mentioned to me by an English correspondent who says this young poet has written a Reformation play, "Man For All Seasons," which is a brilliant study of man's conscience. So the thin stream of Anglican poetry may be broadening again, but this can only be brought about by a more general revival of the Anglican tradition, which has been the chief aim of this series of articles dealing with Anglican men of letters and one of their mainsprings of inspiration, the Anglican tradition as it is magnificently set forth in the peerless Book of Common Prayer.

NATIONAL EVANGELISTIC PROBLEMS

DESCRIBED TO COUNCIL OF CHURCHES

The many evangelistic opportunities for the Churches in Australia were described to delegates to the annual meeting of the Australian Council of Churches this month by the Reverend Alan Walker, superintendent of the Central Methodist Mission, Sydney.

The Australian nation has reached maturity, but the Churches are lagging in their development, Mr Walker said.

"Our theology and church policy are far too much a reflection of overseas Churches."

The response of the Churches here must be one in keeping with the emergence of the 'New Australia.'

"In this changing nation, the Churches must assess once more the nature and strategy of their mission," he said.

"The post-war wave of migration has released incalculable forces in our midst."

"The new migrants are adding rapidly to the number of non-church-goers."

"Evidence from both Protestant and Roman Catholic sources suggests that indifference and antagonism to the Churches among migrants is

even more common than among older Australians," Mr Walker said.

Rapid industrialisation had also created great problems for the Churches in inner-city areas, he said.

"In 1902, the income from factories was half that from rural sources. In 1959 that from factories was twice that from rural activity."

"With this industrialisation, many more now live in our cities. Men have become much more vulnerable to economic changes, having nothing to sell but their labour."

"In our inner-city areas, it is becoming steadily more difficult for men to hear and receive the Gospel message," he said.

"These areas present the Churches with a missionfield in their very midst."

"The fellowship of local congregations and the evangelistic tasks undertaken by laymen will be crucial to the Churches in their work in the cities," he said.

Mr Walker also described changes in social patterns which were affecting the Churches in the Australian cities.

"Until now, the anomaly has existed that whereas the majority of Australians have never been closely linked with the Church the Puritan interpretation of ethics has always been strong," he said.

"Now even this is changing with the coming of European migrants. Changes in British attitudes on such questions as liquor are breaking down the former restraints of many Australians."

"The changing social pattern affects the work of the Churches most in the question of the observance of Sunday."

"Until recently, Australia had kept many of the features of the Puritan Sunday. It remained a day of rest with opportunities of worship."

"But the coming changes are indicated by the growth of such Sunday attractions as the international car-race in Sydney. Sunday television programmes are also providing a great counter-attraction to worship."

WATSON CHAPEL APPEAL

FROM A CORRESPONDENT

The H.M.A.S. Watson chapel appeal has now received £28,772/4/1. Gifts previously acknowledged amounted to £27,735/19/5 and the following sums have now been given:

Dedication Service Collection, £494/16/9; Miss M. Stevenson, Architon Construction Co. Pty. Ltd., £100 each; "The Anglican", £52/10/-; The International Fellowship of Yachting Rotarians and Woollahra Municipal Council, £37; Dr E. A. Booth, £21; Mr W. R. Locke, £20; Mrs L. Vieusseux, £16; Anonymous "In memory of H.M.A.S. Perth", Rear Admiral A. B. Doyle, £15 each; H.M.A.S. Watson chapel collection March 5, £12/2/9; Mr M. Finlay, Mrs E. Crago, £10/10/- each; Watson chapel collection March 12, £9/14/2; Mr A. H. Moseley, Mr W. Pasq, Mrs C. W. Rundle, Dr J. M. Ross, Lindeman's Wines Pty. Ltd., £5/5/- each; Lieutenant Commander H. Stuart-Codde, "In memory of John", Mrs M. Bracey, Wellwishers at Congress Printing Ltd., Mrs H. Gordon, Mr and Mrs J. Bombroffe, Mrs A. Martin, Mr G. Crossman, £5 each; Mrs E. Stanley, £4/4/-; Kambala School, Scrap Iron Flotilla Association, Mrs K. A. Roche, Mr and Mrs N. G. Humphries, £3/3/- each; Middle Harbour Yacht Club, £2/10/-; Miss D. Morris, £2/7/-; Mr L. H. Winkworth, Dr C. M. Beatty, Miss C. E. Thompson, Mr W. H. Wilson, L. N. and H. N. Morrison, Mr C. H. McNeil, Mr R. J. Thomas, £2/2/- each; Mr J. F. Bottomley, Mrs E. Crago, R. and E. Little, £2 each; Mrs L. C. Barratt, £1/10/-; Mrs C. Cameron-Smith, "Eveline, Brian and M. L. Carter", Miss B. Bolton, Mr E. M. Johns, "B" Class Destroyers Association N.S.W. Branch, Miss D. Wood, £1/1/- each; Lieutenant Commander R. V. E. Hutton, Miss A. Kemp, A. and W. A. Mason Ltd., Mr Cosens, £1 each; Miss S. Crossing, 13/-; Anonymous, Anonymous, 10/- each.

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

THE WORST THING IN THE WORLD

PERHAPS you have been walking along the street and a complete stranger has stopped you and said very seriously, "Are you saved?" You feel very embarrassed. You were busy looking at the latest fashion in hats or thinking about the tomatoes you were going to buy, and you feel that this is hardly the time or the place to be asked such a question, and yet you cannot quite get past that question "Are you saved?" What does it mean?

You realise that you are not being asked about your bank balance or your insurance policies, but does this question have anything to do with this world or is it something about the next? It has everything to do with both. Here is the answer: you ought to be being saved now.

"Saved," you say. "Saved from what?" Saved from the worst thing in the world. Listen to this children's story:

"There was once a king who was angry with one of his subjects, a bishop, who had been brave enough to reproach him for something. So he called his advisers and said, 'This bishop must be punished. What is the worst thing I could do to him?' 'Put him in prison and keep him there,' said the Prime Minister.

"Take all his money," said the Chancellor of the Exchequer. "Kill him," said the Executioner. "No," said another Cabinet Minister. "If you keep him in prison, he will have more time to pray. If you take away his money, the poor will suffer for he gives nearly all of it away. If you kill him, he will go to Heaven. If you really want to harm him, you must make him sin."

UNNATURAL

And he was right, for sin is the worst thing in the world. Sin cuts us off from God. The word "sin" comes from a Greek word which means "missing the mark." It was used in archery when the arrow did not hit the target. This tells us something very important about sin—that it is unnatural to us, that we are missing the mark when we sin, and that in order to be ourselves we have to get rid of sin.

And yet we are inclined to take it for granted: "Oh, I've always had a bad temper. It's in the family," or "My grandfather was a banker, so I'm careful over money" (really meaning, "Of course, I'm not exactly generous"). But these sins are really intruders and twisters which spoil human nature.

The opposite of sinfulness is not sinlessness, meaning not doing sins, a colourless sort of condition. No. The opposite

of sinfulness is holiness—wholeness, wholeness, integrity. A holy person really is a person; he is pursuing a positive course in life, and in consequence he has a marked personality.

Some people think you can acquire personality by buying a distinctive hat, but it is a bit harder to come by than that, and much more convincing when you meet it.

If you were to get to-day's newspaper and look through it you would be able to pick out many sins of act: thefts, murders, cruelty to innocent children and helpless old people. These are gross sins and you would find it quite easy to match them up with God's laws for us in the Ten Commandments.

ANY SINS?

But the Ten Commandments go deeper than that. Think of the one which says, "Honour thy father and thy mother." This Commandment deals with the home and the family as well as with the children themselves. "Once upon a time there was a little old man who lived with his son and daughter-in-law. Because he was old he used to spill his food and make a mess at table. The daughter-in-law made him sit in the kitchen and use an earthenware bowl to feed out of, and when his poor old hands trembled and he broke the bowl, she called him a pig and made him a little trough and he got his meals in that.

"One day the husband noticed his four-year-old son playing with some wood on the floor and asked him what he was doing. 'I'm making a trough,' he said, smiling up for approval. 'To feed you and Mummy out of when I get big.' Are you surprised to hear that the old man was brought out of his corner and given his food on a plate and nobody ever scolded him any more?"

And then what about "Thou shalt not steal"? Make it positive and it means: "be honest, be sincere, give every man his due." How many times a day do people pull one another to pieces and present their saying and doings in an unfavourable light? And why? (And this is worse.) Because they don't like so-and-so, or because they are jealous of her.

Have we any sins? We may go through stages when we feel we're all right: "What is the matter with me? I am as good as so-and-so." And we settle down with a self-satisfied smile spread all over our faces. This is a toffee-apple state, and it is very blinding to us because it is so hard to get this particular kind of toffee off the apple, in order to give it a

good bite and find out what it is really like.

Most of us are not quite so vain as to think that we really are all we ought to be. Even the blindest of us feels a little dissatisfied with himself sometimes. But if we are prepared to look at ourselves honestly, we all find cause for real disquiet.

Yes, this particular kind of apple without the toffee coating is a very different proposition. Peel off the infatuation and self is revealed, a sorry sort of person, so full of contradictions, so interested in that person called "I," so keen on "Number One!"

So you can see at once if you start thinking, there really is no end to sin. We can go deeper and deeper and even then we should not come to the end of it. It is all round us, and worst of all, within us, like some devouring cancer. And we cannot save ourselves from it. We cannot get rid of our sins. Do you wonder then that the message of Christianity is one of joy—that we have a Saviour, A Saviour who is God Himself, God the Son, Who knows exactly what sin does.

OUR CHOICE

Only God has the power to save us from sin; only God loves us enough to go to all lengths, even to dying for us on the cross, in order to save us from sin's guilt and power.

"But," a voice says, "didn't all this happen a very long time ago? Hasn't Jesus Christ won the power to save me from my sins?" Yes, He has; but just as God loves each one of us individually, so He saves each one of us individually, because we choose to be saved. We are like a person who has a large legacy in a bank. We cannot draw any of it out without writing a cheque. Well, God is our treasure house but we

OBITUARY

MR F. UNDERWOOD

We record with regret the death on March 9 of Mr F. Underwood, a layman of S. David's Parish, South Bunbury.

A correspondent writes: During the whole of the time Fred has lived in Bunbury, a matter of over thirty years, he has been a leading churchman, interested and active in all the affairs of the Diocese and parish.

As a diocesan officer he has served for a considerable period as a trustee, as member of the Diocesan Council and as secretary of the Cathedral Chapter. He had a great knowledge of the diocese and its working and he could always give wise and informed advice.

His parish church was S. David's and his regular presence at worship together with his interest in the parish's welfare marked him out a devout and earnest Christian, one who gave pride of place in his life to good works.

But his activities were not confined solely to the church. He was a Freemason of quality and belonged to three different lodges, to all of which he made a worthwhile contribution.

Fred will be missed by many of us here and his place will be hard to fill.

On the day of the burial there was a Requiem at 7.00 a.m. at S. David's, South Bunbury, and the funeral service took place there at 10.30 a.m.

S. JOHN PASSION IN SYDNEY

FROM A CORRESPONDENT

On Good Friday and Easter Eve, the S. Andrew's Cathedral Choral Society, Sydney, will present Bach's S. John Passion in the cathedral at 7.30 p.m.

The soloists are Roslyn Dunbar, soprano; Yvonne Minton, contralto; Alan Ferris, tenor; Barry Strong, bass.

The conductor is Mr M. J. Byers and the accompanist Mr D. Barkla.

Admission is by programme at 7/6.

have to write the cheque. On it will be three things:

One: All the sins we have done, without any excuses.

Two: My God, I am sorry I have done these sins.

Three: My God, I will try to do better.

What shall we then be able to draw out from this treasure house? Forgiveness—forgiveness for every sin. No one else but God can give us that. How happy we will be if we receive God's *covenant* forgiveness, through the Sacrament of Penance and Absolution.

When you come to think of it, it is all very natural, isn't it? If someone came to you and said, "I'm very sorry. Please forgive me." You would say, "What have you done? What are you sorry about?" Even if you knew already, you would expect him or her to own up, and if they took the trouble to come and say I'm sorry, you would know they really wanted never to do that thing again.

We have to go on writing these cheques all our lives, and go on trying to do better. *The only failure is to give up trying.* Anyone who has taken God at His word and gone to Him for forgiveness and help will tell you the difference it makes to his whole life—for then he is being saved by God day by day.

S. Bernard once heard God asking him for something. "What can I give you, Lord," he said, "You have my time, my strength, and all my love."

"Give me your sins, Bernard," said Our Lord.

— COMMUNITY OF THE SISTERS OF THE CHURCH.

A MEDITATION ON THE CROSS

By D. W. MENZIES

THE figure on the cross at Golgotha, framed in the gathering night, what would you have done if you had been there?

Would you have been among the women weeping on the road, or the mob yelling for the blood of the Messiah?

Would you have been among the mockers or those who desired some spectacular Divine intervention?

Would you have passed Him the sponge to slake His thirst, or would you have driven in the nails as the soldiers did?

Would you have stood in sad and impotent silence, or would you simply not have been there at all, desiring to shut unpleasant things out of your life, and finding an urgent business appointment elsewhere?

What would you have done if you had been there? This is not a theoretical question, because the Cross is not theory. It is practical and present reality.

OUTSIDE TIME

In this Protestant and Catholic both agree, both from their separate points of view. For the Protestant, quite rightly, thinks of the Cross as the sacrifice once offered, the price finally paid, the one oblation that is universally effective.

And the Catholic, quite rightly, thinks of the continuing sacrifice and the perpetual offering, the crucifixion that is outside time, and of which even now we are spectators and participants.

What would you have done if you had been there? When you listen to Passion music, do not think it refers to a sad event which occurred two thousand years ago. It refers to a situation which is upon us now, which is very much up-to-date, and will always remain so.

For light is always coming into the world from a Cross of pain, and those who would benefit their brothers must always do so by suffering.

CRUCIFIED TO-DAY

And when those chosen ones are crucified, what of us lesser mortals? Where are we, and what are we doing? Giving the myrrh of comfort, or pitching the garbage of petty criticism and character assassination?

What would you have done if you had been there? Let us be very sure about this. The crucifixion is not confined to Golgotha. Christ does not hang from a cross that was in Palestine.

He is crucified in Australia, in our shops and in our offices, in our streets and in our homes, in a thousand different places and in a thousand different ways.

And every act of hate, every act against charity, every act of pride, every act of prejudice, these are the nails, one by one, which we drive through the Hand that would have blessed us.

What would you have done if you had been there? What are you doing, because you are there now, and Love hangs bleeding in your midst?

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O STAR OF GOD

O Star of God, I come!
I have no other hope but Thee;
Be Thou the Light that burns in me,
To guide my journey home.

My feet have wandered far
Since first I heard Thy gentle voice,
Then did I know Thee and rejoice;
Thou never setting Star.

Oft did I breathe Thy name,
Abased before the mighty love
That made Thee leave Thy throne above,
To die a death of shame.

Nailed to the cross-shaped tree!
The Bearer of my sin and woe;
No other, only Thee, I know,
Who died on Calvary.

Great Lover of my soul,
Thou hast not died for me in vain;
No other can my strength sustain,
My broken life make whole.

O Star of God, I come!
From outer darkness into Thee;
Be Thou the Light that guideth me
To my eternal home.

— G. SMITH-GRAY

MISSION SERVICES
AND RALLY

FROM OUR OWN CORRESPONDENT

Melbourne, March 20

Monthly intercession sessions are being held in the Ascension Chapel of S. Paul's Cathedral during the lunch-hour on the first Thursday of each month when, in turn, each mission field and its missionaries will be remembered.

All interested in the work of the Church overseas are welcome to join in the intercessions.

Outstanding speakers have agreed to speak at the Australian Board of Missions rally in the Melbourne Town Hall on the evening of Ascension Day.

Churchpeople will be given an opportunity of hearing "on the spot" news of the Church at work in the Pacific, and of learning of the Mission of the Church in these days of training for nationhood.

The speakers will be the Archbishop of Melbourne, the Bishop of New Guinea, and a prominent Papuan layman, Mr John Guise.

Canon F. W. Coaldrake, Chairman of the Australian Board of Missions, will preside. It is hoped all the Victorian bishops will be on the platform.

PASTORAL TRAINING
COURSE PLANNED

FROM A CORRESPONDENT

Melbourne, March 20

Archdeacon G. T. Sambell, director of the Melbourne Diocesan Centre, has announced plans for the third School of Pastoral Care, to be held at Trinity College, University of Melbourne, from August 7 to 18.

The programme of the school will include the study of how to use the resources of sacraments, the Word, prayer and counselling, to relate theological education to the practical situation.

Special sessions will deal with the physically ill, the mentally ill, the aged, the alcoholic, the prisoner, inter-professional relationships, the funeral, the bereaved and marriage guidance.

The school will be limited to thirty full-time clergy. The inclusive cost will be £20.

Applications, with a deposit of £2, will be received immediately. The address for any further enquiries is the Secretary, School of Pastoral Care, Melbourne Diocesan Centre, 73 Queensberry Street, Carlton, N. 3, Victoria.

DIOCESAN NEWS

BRISBANE

KINGAROY RECTORY

The Archbishop of Brisbane, the Most Reverend R. C. Halse, on March 18 blessed the rectory at S. Michael and All Angels, Kingaroy.

SUMMER SCHOOL REUNION

About 100 young people who had attended the two Summer Schools at Toowoomba in late December and early January, met together last Saturday afternoon in the Cathedral Buildings, Brisbane. At 5.30 they gathered in S. John's Cathedral for Evensong conducted by the Youth Chaplain, the Reverend Vernon Cornish. The sermon was preached by the Reverend E. Randall who had been chaplain at the Summer School. A buffet tea was served after Evensong, and later coloured slides taken at the Summer School were shown.

MELBOURNE

S. JAMES', EAST ST KILDA

A Passion play, entitled "What are these Wounds?", will be given in S. James' Church, East St. Kilda, on Maundy Thursday, March 30, at 7.45. It is a liturgical play in mime, with two narrators, who will read the Scriptural preparation and account of Our Lord's Passion and Death, while the events will be suggested by the action of the players.

CERTIFICATES PRESENTED

At Evensong in S. Paul's Cathedral last Monday, the archbishop presented certificates to twenty-four students who have completed the Associate in Theology course. Among them was Mr Edwin White who was awarded the F. A. Walton Memorial Prize for gaining the highest marks in the Commonwealth for the Th.A. examination.

MIGRATION RALLY

A Victorian Anglican Migration rally, under the auspices of the Provincial Migration Committee, was held at All Saints' parish hall, East St Kilda, on March 21. The Archbishop of Melbourne was chairman. The topics discussed were "The Challenge of British Migration", "The Bring-Back-Briton Campaign", "The Nominating and Welcoming of Families by the Parish", and "The Purchasing and Managing of a House by the Parish".

QUIET DAY

Clergy of the diocese are to meet on Thursday, March 23, at S. Mary's, Caulfield, for their annual

Quiet Day which is to be conducted by Bishop Donald Baker.

BRIGHTON MISSION

Bishop Donald Redding last Sunday morning commissioned the Reverend David Wells, S.S.M., at S. Andrew's, Brighton, at the commencement of a parish mission.

M.U. SERVICE

The Mothers' Union in the diocese is to hold its annual corporate Communion in S. Paul's Cathedral on Friday, March 24, at 10.30 a.m. The archbishop will be the celebrant.

Y.A.F. SERVICE

Members of the Young Anglican Fellowship will attend their annual diocesan Communion in S. Paul's Cathedral at 7.45 p.m. on Saturday, March 25. Bishop Redding will be the celebrant.

NEWCASTLE

LADY DAY SERVICE

Members of the Mothers' Union from many parts of the Diocese of Newcastle will take part in the society's annual festival at Christ Church Cathedral on Friday, March 24, Lady Day. The bishop will be the celebrant at a corporate communion service at 11 a.m., and the address will be given by the new Dean of Newcastle, the Very Reverend J. N. Falkingham. A basket lunch will be held in Tyrrell Hall after the service, and members of the Mothers' Union will officially welcome Dean and Mrs Falkingham.

MEN'S RALLY

The Bishop of Newcastle spoke at a men's rally at Maitland this week. The Parish of Maitland now incorporates the three former parishes of S. Paul's and S. Mary's, Maitland, and S. Luke's, Telarah.

LAST SPEAKER IN SERIES

The last in a series of speakers in the Parish of Cessnock on the subject "What the Church is Doing" was the Director of Promotion, the Reverend N. Delbridge. He spoke at S. Peter's, West Cessnock, and S. John's, Cessnock, last Sunday night. After the services he met churchwardens and vestrymen and answered questions on the work of the Church in the diocese and beyond.

PERTH

ASSISTANCE TO FIRE
VICTIMS

The second mill town in Western Australia to perish in flames is

Karridale, in which the Anglican Church built in 1898 was destroyed completely. The Rector of S. Aidan's, Bentley, the Reverend L. J. Evans, has launched an appeal for £100 which would not necessarily be used to build a new church. Many Karridale people will be struggling for the next year or so, and it was hoped that this money would help them through a difficult time.

IONA PASSION PLAY

The performance of this play on one evening only in Perth has been so keenly awaited that it has been completely sold out. The Archbishop of Perth has urged as many people as possible to see the Iona Play as an act of preparation for Holy Week and Easter.

SYDNEY

C.E.M.S. PROJECT

The Church of England Men's Society in the Diocese of Sydney is at present canvassing for funds to build a cottage at the Mowll Memorial Village, Castle Hill.

Their project, undertaken at the November annual conference of the society, will cost between £1,200 and £1,500.

YOUNG COUNSELLORS

Senior young people at S. Clement's, Mosman, will this year assist in preparing candidates for confirmation in the parish. Last year fifteen young people acted as counsellors to those preparing for confirmation, and attended a house-party with them immediately prior to the service. This year, as well as helping in the confirmation preparation, they will as a committee advise the rector on matters affecting each person, both before and after confirmation.

M.U. FESTIVAL

The annual festival of the Mothers' Union in the Diocese of Sydney will be held in S. Andrew's Cathedral on March 24. The Holy Communion will be celebrated at 9.45 a.m., and the festival service commences at 11.15 a.m. The Venerable H. M. Arrow-smith will preach at this service.

PASSION-TIDE AT S. JAMES'

The acting-head of the Australian College of Theology, Dr Felix Arnott, who is also warden

of S. Paul's College within the University of Sydney, will conduct the three-hour devotion in S. James', Sydney, on Good Friday.

On Wednesday in Holy Week Mr. Neil Cameron will play Dupre's musical setting of the Stations of the Cross at the lunch-hour organ recital.

The thanksgiving for the institution of the Eucharist on Maundy Thursday evening is at 5.30.

Good Friday will also include the sung Litany at 10 a.m., and a procession of witness in the city streets at 7 p.m., followed by Evensong.

The impressive Lighting of the Paschal Candle is on Easter Eve at 7.45. Processions at the Easter Day services are at 11 a.m. and 7.15 p.m.

GOOD FRIDAY MUSIC

The combined choirs of S. David's, Arncliffe, and Holy Trinity, Bexley North, will sing Stainer's "Crucifixion" in S. David's Church at a service conducted by the Reverend C. M. Gillespie on Good Friday at 7.45 p.m. The visiting soloist will be Enoch Riley (tenor) and George Harvey (bass). The organist-choirmaster is Eric Barnard.

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RELIGIOUS BROADCASTS

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

SUNDAY, MARCH 26:

RADIO SERVICE: 9.30 a.m. A.E.T., 9 a.m. W.A.T.
From S. Augustine's Roman Catholic Church, High Wycombe, England.
RELIGION SPEAKS: 4.15 p.m. A.E.T., W.A.T.

"The New English Bible - Bringing the Bible Up-to-Date." Dr J. Hursthouse.

PRELUDE: 7.15 p.m. A.E.T., W.A.T.
"The Choir of the Canterbury Fellowship, Melbourne."

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

"The Reverend D. Taylor.
THE EPILOGUE: 10.48 p.m. A.E.T., S.A.T., 10.50 p.m. W.A.T.

For Palm Sunday.
MONDAY, MARCH 27:

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 E. White.
MONDAY, MARCH 27 - FRIDAY, MARCH 31:

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.

Professor J. D. McCaughey.
MONDAY, MARCH 27 - SATURDAY, APRIL 1:

DAILY DEVOTIONAL: 10.03 a.m. A.E.T.

"March 27: Miss L. Gillespie.
March 28: The Reverend W. J. Hun-kin.
March 29: School Service.
March 30: The Right Reverend C. L. Riley.
March 31: Good Friday.
April 1: The Most Reverend J. Freeman.

WEDNESDAY, MARCH 29:

FEATURE: "A Feature on Passover from Temple Beth Israel, Melbourne."

Rabbi H. Singer.
MONDAY, MARCH 27 - SATURDAY, APRIL 1:

EVENING MEDITATION: 11.15 p.m. A.E.T. (11.45 p.m. Saturday), 11.23 p.m. S.A.T., 10.53 p.m. W.A.T.

"The Reverend W. R. Ray.
TELEVISION:

SUNDAY, MARCH 26:

ABN 2, SYDNEY:
5.15 p.m.: "Sunday Special" - "A Japanese Christian Village."

6.30 p.m.: "The Death." Miss J. Douglas questions Dr H. Williams on the identity of Christ.

10 p.m.: "They Make You Think - Reinhold Niebuhr." Dr C. Duncan.

ABV2, MELBOURNE:
5.15 p.m.: "Sunday Special" - "The Trial and Death of Jesus." Mr C. Smith.

6.30 p.m.: "We Shall Rebuild." The story of the Iona Movement, with the Very Reverend G. MacLeod.

10 p.m.: "They Make You Think - Paul Tillich." Dr C. Duncan.

ABQ 2, BRISBANE:
11 a.m.: Divine Service from S. Paul's, Canberra. Preacher: The Reverend L. W. Murchison.

5.15 p.m.: "Sunday Special" - "The Trial and Death of Jesus." Mr C. Smith.

6.30 p.m.: "Through Asian Eyes." The Reverend B. I. Chiu and the Reverend J. Stuckey.

10 p.m.: "The Crucifixion." A.B.S. 2, ADELAIDE:
5.15 p.m.: "Sunday Special" - "The Trial and Death of Jesus."

6.30 p.m.: "It's Happening Now - The New English Bible."

10 p.m.: "The Devil." The Reverend W. O'Reilly.

ABV 2, PERTH:
5.15 p.m.: "Sunday Special" - "The Last Supper." The Reverend K. Sandars.

6.30 p.m.: "The Way of the Cross." The Community of the Dominican Priory, Wahroonga, N.S.W.

10 p.m.: "They Make You Think: Karl Barth." Dr C. Duncan.

ABT 2, HOBART:
5.15 p.m.: "Sunday Special" - "The Last Supper." The Reverend K. Sandars.

6.30 p.m.: "Call Nothing Thine Own." The Society of the Sacred Mission, Kelham.

10 p.m.: "The Cross." The Reverend B. Kennedy.

GOOD FRIDAY:
RADIO PROGRAMMES:

"THE DREAM OF THE ROOD": 9 a.m. A.E.T., 8.30 a.m. S.A.T., Christ's Passion told in Jamaican dialect verse in a translation from Cynewulf's Anglo-Saxon poem.

RADIO SERVICE: 9.30 a.m. A.E.T., From S. David's Cathedral, Hobart.

The Very Reverend E. M. Webber.

"BEYOND CRUCIFIXION": 3 p.m. A.E.T., W.A.T., 2.30 p.m. S.A.T.

The Reverend J. Tinsley.
"THE STATIONS OF THE CROSS." 7.15 p.m. A.E.T., W.A.T.

A meditation for Good Friday, conducted by the Most Reverend F. Grimshaw, Roman Catholic Archbishop of Birmingham, with the Birmingham Roman Catholic choir.

THE EPILOGUE: 10.48 p.m. A.E.T., S.A.T., 10.50 p.m. W.A.T.

For Good Friday.
GOOD FRIDAY:

TELEVISION:

ABN 2, SYDNEY: Divine Service with the Canterbury Fellowship, Trinity College Chapel, Melbourne. Preacher: The Reverend E. K. Robins.

6.30 p.m.: "The Crucifixion." 10 p.m.: "Behold the Man." The Westminster Players, London.

ABV 2, MELBOURNE:
11 a.m.: Divine Service from Canterbury Methodist Church, Melbourne. Preacher: The Reverend R. Owen.

6.30 p.m.: "The Death." Miss J. Douglas questions Dr H. Williams on the identity of Christ.

9.45 p.m.: "The Death Has Occurred." The Reverend D. M. Himbury.

ABQ 2, BRISBANE:
6.30 p.m.: "It's Happening Now - The New English Bible."

10 p.m.: "The Cross." The Reverend B. Kennedy.

ABS 2, ADELAIDE:
6.30 p.m.: "Facing Death." A nurse, a bishop and a psychiatrist discuss this question.

10 p.m.: "Behold the Man." The Westminster Players, London.

ABW2, PERTH:
5.15 p.m.: "The Trial and Death of Jesus." Mr C. Smith.

6.30 p.m.: "Journey of Understanding." The Archbishop of Canterbury's tone.

10 p.m.: "The Cross." The Reverend B. Kennedy.

ABT 2, HOBART:
5.15 p.m.: "The Trial and Death of Jesus." Mr C. Smith.

6.30 p.m.: "The Way of the Cross." The Community of the Dominican Priory, Wahroonga, N.S.W.

10 p.m.: "The Crucifixion."

UNEMPLOYMENT IS SEEN AS "SINFUL"

MESSAGE TO GOVERNMENT FROM COUNCIL OF CHURCHES

FROM A CORRESPONDENT

Australia's economic crisis and the Government's efforts to meet it were the subjects of a letter sent by the Australian Council of Churches on March 14 to the Acting Prime Minister, the Right Honourable J. McEwen.

The letter followed discussions and a resolution on the subject at the council's annual meeting early this month.

"Australia's economic crisis arises from moral as well as political and economic causes," the letter said.

"Because greed, selfishness and wasteful extravagance are widespread among us all, regardless of whether we are employers or employees, every citizen shares some responsibility for the present situation. The price that has to be paid for inflation needs to be shared as widely as possible.

"The presence of 71,000 unemployed in our midst is a human tragedy.

INVOLVEMENT

"We believe it is wrong to load on to the families of those who become unemployed the hardship which is the consequence of the sin of us all.

"We regard as seriously wrong the assumption which appears to lie behind actions taken by the Government, namely that the crisis could be adequately dealt with by restrictive action directed towards particular industries, resulting in unemployment, without sufficient acceptance of responsibility for those concerned.

"A great evil of the depression years was that the public got used to the idea of an unemployment pool. It would seem that the Government is almost prepared to accept this concept again as a weapon against inflation," the letter said.

The council's resolution said:

"This meeting feels deep sympathy for all who have suffered, particularly through unemployment, in the recent economic crisis.

"The council recognises that action was necessary to correct the economic situation but it hopes that in any such occasion in the future, the Government will recognise very clearly that unemployment, as well as causing personal hardship, is a national disaster and has a deleterious effect on character and can well strengthen subversive movements.

"Therefore it hopes that the Government will seek ways of laying the burden of recovery from inflation more squarely on the whole community whose way of life is responsible therefor, rather than on a limited section as in the present instance."

The Bishop of Armidale, the Right Reverend J. S. Moyes, moved the resolution from the annual meeting.

"It is always the smaller people who are affected by any economic crisis. This motion is simply asking the Government to see the value of our people more clearly," he said.



At the ceremony for the presentation of diplomas at Moore Theological College, Sydney, last week, a priest and his wife received awards together. The Archbishop of Sydney, the Most Reverend H. R. Gough, presents the Frank and Elizabeth Cast essay prize to the Reverend A. W. Bosser, and Mrs Bosser receives the diploma of Associate in Theology.

BALLARAT C.E.M.S. MEET AT PORTLAND

FROM A CORRESPONDENT

Ballarat, March 20

The executive of the Ballarat Diocesan Council of the Church of England Men's Society visited the branch at St. Stephen's, Portland, on March 4.

This meeting was the second in a series of diocesan visits being undertaken by the executive to meet the branch members of a particular area, and to bring to them a follow-up idea based on the book by the Reverend Ian Pettit called "Living and Learning".

The evening programme followed a short business meeting in the afternoon after which tea was taken, and Evensong attended with members of the Portland parish.

The programme was led by the lay president, Brother C. Turner, who spoke on "Prayer and the Home", which is taken from pages 44, 45, and 46 of "Living and Learning".

CHURCH CRICKET

FROM OUR OWN CORRESPONDENT

Hobart, March 20

Four Church of England teams will have the finals of the Protestant Churches' Cricket Association in Hobart this season all to themselves.

The draw in the semi-finals is S. Aidan's (Lindisfarne) versus S. James' (New Town) in division one; and S. Paul's (Glenorchy) versus S. Mary's (Moonah) in division two.

The questions for discussion were "What do we really mean by a man of prayer?" and "Do we know such a man when we meet him?"

From the findings it was fairly obvious that:

1. Members of C.E.M.S. were not strong in family prayer, but felt a need for it—help would be needed for them to carry out their plans.

2. A man of prayer was known to them, but rather hard to find.

The evening proved to be most successful and a very

happy occasion. Other meetings will be held throughout the diocese during the present year.

Important decisions made at the business meeting were:

1. The next Rocklands conference and annual meeting of the Ballarat Diocesan Council would be held at "Rocklands Lodge", Balmoral, Victoria, over the Labour Day week-end in March, 1962. This is a change from the usual "Australia Day" holiday week-end.

2. The guest speaker at the conference in 1962 will be the Bishop of Ballarat.

3. The Council of C.E.M.S. in the Ballarat diocese agreed to pay the increased quota of £20 to the National Council of C.E.M.S.

KOREAN LEPERS APPEAL

Contributions to the Korean Lepers Appeal now amount to £827/13/4. In addition to £802/18/4 previously acknowledged, the following donations have been received:

L. B.	£5 0 0
M.	£1 0 0
Miss E. Wiltshire	£5 5 0
S. John's Guild, Cessnock, N.S.W.	£7 10 0
M. M. V.	£5 0 0
E. Stokes	£1 0 0

TOTAL: £827 13 4

BIBLICAL FILM

FROM A CORRESPONDENT

A film on S. John the Baptist, "Voice Crying in the Wilderness," will be screened at the Congregational Church, Darlinghurst, N.S.W., on Good Friday at 7.30 p.m. as part of the "Whole Bible" Easter Convention.

The film is being promoted in Australia by the Reverend T. Wakeman, who was the Billy Graham representative in charge of the film "Mr Texas" shown several years ago in Australia.

ROPER RIVER CHAPLAIN

ITINERARY IN ADELAIDE

FROM A CORRESPONDENT
Adelaide, March 20

The Reverend Barry Butler with his wife and two small children, will fly from Sydney to Adelaide on March 25 on their way back for another tour of service at the Roper River Mission in North Australia.

Mr Butler is due back in the north within the octave of Easter, in order to take part in the special Easter Mission amongst the Aborigines.

On Palm Sunday he has been invited to the parish of Kapunda and will speak of the work amongst the Aborigines, at Eudunda and Point Pass as well as in Kapunda itself.

He will address the Church Missionary Society General Committee in Adelaide on March 27 and preach at the Maundy Thursday service in Holy Trinity Church, Adelaide at 8 p.m.

On Good Friday afternoon he will give the addresses at the three hours devotional service from 2 to 5 p.m. at S. Bartholomew's, Norwood.

On Easter Day, Mr Butler will preach in the parish of Peterborough.

On Easter Monday night, he will be co-speaker with Canon A. W. Morton at S. Luke's Missionary Convention, Whitmore Square, Adelaide, which is being emphasised as a youth night.

EXPERIMENTAL FOUR-YEAR THEOLOGY COURSE BEGINS

FROM A CORRESPONDENT

Melbourne, March 20

An experimental curriculum for a four-year theological training course has been undertaken this year at Ridley College, Melbourne. Twenty-two subjects are being offered.

Seventy-nine men have enrolled as residential students for the year, one of them, the Reverend Sadik Masih, from Lahore Cathedral, Pakistan.

These details were contained in the report of the Principal, Dr S. Barton Babbage, at the commencement ceremonies at the college last week.

Dr Babbage stressed the need for a permanent chapel for the college, a need which had been presented by the Reverend L. L. Nash in his jubilee history of the college, "Forward Flows the Tide."

There are now four resident married members of the college staff, all of them in orders. Numerous other clergy serve in a part time and sometimes voluntary capacity.

The Archbishop of Melbourne, the Most Reverend F. Woods, presented the diplomas

to last year's examination candidates.

The diploma of Scholar of Theology (second class) was presented to Mr D. A. Langford.

In the Licentiate of Theology lists, first class honours' diplomas were given to D. W. Pickering and J. A. Friend. Second class honours went to V. H. Caley, Lucia Murray, R. W. Holden, J. R. Oxley, R. W. Gregory, N. L. Curtis, D. Pente-cost, C. D. Fehre, R. W. S. Collie, D. Routley.

Pass diplomas were given to R. S. Cherry, I. D. K. Siggins, R. E. Wallace, C. R. Tonks, R. G. Settle, P. G. Broadbent, N. R. Hickson and Lucia Koska.

The college made a presentation to Dr Leon Morris, who from being Vice Principal of Ridley College will become Warden of Tyndale House, Cambridge.

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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POSITIONS VACANT

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

WANTED PRIEST assist 7 a.m. and 8 a.m. Easter Day, S. Mary's, Waverley. FW 3077 (Sydney Exchange).

CHOIRMASTER AND ORGANIST wanted for All Saints', New Lambton, Newcastle. State salary required, qualifications, etc. Apply The Reverend M. Nickolas, The Rectory, 71 Birdwood Street, New Lambton.

ASSISTANT PRIEST, preferably single, required for work in Plympton parish, Diocese of Adelaide. Mission Church and district also to be served. Stipend £850 per annum. Applications to Rector, Church of the Good Shepherd, 15 Clayton Avenue, Plympton, South Australia.

APPLICATIONS ARE invited for the position of Organist and Choirmaster at All Saints' Church, Singleton, in the Diocese of Newcastle. Cottage available. Details from the Rector.

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FIRST LEGAL SERVICE

FROM OUR OWN CORRESPONDENT
Perth, March 20

The legal profession was one of the five original professions in which service to the community came before the question of remuneration, said the Right Reverend C. L. Riley, preaching in S. George's Cathedral, Perth, to mark the beginning of the legal year.

Justice as administered here, he said, was not a matter of seeking vengeance on the wrongdoer, but a way of setting standards for the rest of the community.

It was the first time that the legal year in Western Australia had been opened with a church service.

The Governor, Sir Charles Gairdner, judges, magistrates, members of the legal profession, representatives of the Armed Services and senior high school students were among the five hundred people present in the cathedral.

Bishop Riley hoped the service would become an annual event. It served as a reminder to the members of the Bar and Judiciary and those who served justice that they administered the Queen's law under God's law.

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