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FORMER ASSISTANT BISHOP TO BE DIOCESAN SYNOD ELECTION AT GOULBURN

FROM A CORRESPONDENT

Goulburn, February 27

A former Coadjutor Bishop of the Diocese of Canberra and Goulburn, the Right Reverend Kenneth John Clements, was last week elected by the synod here to succeed the Right Reverend E. H. Burgmann as diocesan.

Bishop Burgmann retired on December 31 last year after an episcopate of more than twenty-six years.

Bishop Clements has been Bishop of Grafton, N.S.W., since 1956. He was Coadjutor Bishop of Canberra and Goulburn from 1949 to 1956.

Members of synod met in Goulburn on February 20 and 21, their principal business being the election of a new bishop.

The election was the first conducted under the provisions of the Bishopric Synod and Bishop in Council ordinance of 1959.

The procedure laid down by the ordinance (THE ANGLICAN, February 17) worked very smoothly.

At the beginning of the session last Monday, the registrar, the Venerable A. W. Harris, secured the suspension of standing orders to move:

"That this synod desires to place on record its deep appreciation of the inspiring leadership, wise government and faithful care given to the diocese during the episcopate of more than twenty-six years of the Right Reverend Ernest Henry Burgmann, M.A., Th.D.

"Without attempting anything like a catalogue of his richly versatile qualities and activities, the synod recalls with thankfulness his constant, manifold and constructive concern for scholarship in the Church; his deep understanding of the minds and needs of the young, and of the potentialities of youth in the life of the people of God; his ready response to the ecumenical movement; his recognition from the outset of the significance for the work of the diocese of the transfer to Canberra of the Commonwealth Government; and his courageous, prophetic and challenging awareness of the relevance, to the most critical issues of political and social life, of the Church and of the Faith.

"The synod assures him of the high esteem and deep affection in which he is held by the clergy and people of the diocese and prays that he and Mrs. Burgmann may enjoy a long, happy and useful retirement."

NEW WARDEN OF S. AUGUSTINE'S

ANGLICAN NEWS SERVICE

London, February 27

The Archbishops of Canterbury and York and the Bishop of London have appointed Dr. A. K. Cragg, Canon of St. George's Collegiate Church, Jerusalem, and sub-warden of St. Augustine's College, Canterbury, to be warden of St. Augustine's.

He will succeed the Right Reverend C. K. Sansbury, who is now Bishop of Singapore and Malaya.

Dr. Cragg is an authority on Islam. He hopes to combine his duties as warden with activities based on Jerusalem.

He will also travel extensively to maintain contact with dioceses overseas which send priest-students to St. Augustine's.

The motion was seconded by the Chancellor, Sir Kenneth Bailey, and carried by acclamation.

The synod service was held in St. Saviour's Cathedral on Monday evening, at 7.30 p.m. The Reverend G. K. Armstrong was preacher; the lessons were read by Canon G. A. M. Nell and the Chancellor.

The administrator of the diocese, the Right Reverend R. G. Arthur gave his Presidential Address at this service. (THE ANGLICAN, February 24.)

OTHER ELECTIONS

Other elections during synod resulted in the election of the Right Reverend R. G. Arthur, the Venerable J. T. R. Border, the Venerable A. W. Harris and Messrs R. M. Johnson, P. J. McKeown and P. H. Hardy as the diocesan representatives in the General Synod of the Church of England in Australia and of the Reverend E. G. Buckle as a Canon of St. Saviour's Cathedral.

Bishop Clements began his ministry in the Diocese of Riverina, where he was Registrar from 1933 to 1937.

After serving in parishes at Hay and Narrandera, he became Rector of Tumbarumba, Diocese

of Canberra and Goulburn, in 1939.

He was Rector of Gunning from 1943 to 1944 and on the staff of the Canberra Grammar School from 1945 to 1946.

He was Registrar and Archdeacon of Goulburn from 1946 to 1956, being consecrated to be Bishop Coadjutor in St. Andrew's Cathedral, Sydney, on June 29, 1949.

His wife is a daughter of the late Canon W. J. Cakebread, well known as a former Rector of St. Jude's, Randwick, Diocese of Sydney. They have one son and two daughters.

BISHOP LANGFORD-SMITH ENTHRONED AT NAKURU

FROM A CORRESPONDENT

Nakuru, East Africa, February 27

The Archbishop of East Africa, the Most Reverend Leonard Beecher, enthroned the Right Reverend Neville Langford-Smith as first Bishop of Nakuru in St. Christopher's Church here on February 11.

Bishop Langford-Smith, of the Australian Church Missionary Society, was on August 24 last year the first bishop to be consecrated in Kenya.

He has been since then Assistant Bishop in the Diocese of Mombasa with particular jurisdiction over the Rift Valley area, now part of the new diocese.

The archbishop, who until last year was Bishop of Mombasa, led the bishop to his throne, after which he said:

"We, Leonard, by divine Providence Archbishop of the Province of East Africa, and formerly holding episcopal jurisdiction of the area now, by synodical authority, constituted the Diocese of Nakuru do enthrone thee Lord Bishop, in this Church of St. Christopher, and therewith give thee possession, authority and jurisdiction which pertain to the Bishop of this See, wherein may the Lord Jesus Christ preserve thy coming in from this time forth and for evermore, and mayest thou abide in justice and sanctity, and adorn the place delegated to thee by God. God is mighty, and may He increase thy grace."

PRESENTATION

After prayers for the new diocese, the archbishop led Bishop Langford-Smith to the chancel step and presented him to the clergy of the diocese.

The archdeacon then led them in saying, "We, the licensed clergy of the Diocese of Nakuru, do swear that we will pay true and canonical obedience to the Lord Bishop of Nakuru, and his successors in all things lawful and honest. So help us God."

The archbishop then led the bishop to the West door, presenting him to the laity, who replied:

"We, the laity of the Diocese of Nakuru, receive thee, Neville, as our rightful Bishop and Father in God, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

Following the singing of the Benedictus, Bishop Langford-

Smith preached the sermon from the text, "We preach not ourselves, but Christ Jesus as Lord, and ourselves your servants for Jesus' sake" (2 Corinthians 4:5).

He said the apostolic ministry was "beset by danger and opposition, yet inspired with unquenchable hope. It is given through vessels of human clay,

(Continued on Page 12)

RAPID CHANGES MEAN NEW STRATEGY - CANON WARREN

"I think what strikes me most is that I have been among people, nations as well as individuals, who are facing a tremendous task of re-orientating many of their unconscious basic assumptions," writes Canon M. A. C. Warren in his current newsletter.

He is commenting on the rapid changes in development and thinking which he saw on his world tour last year.

Connecting it with missionary planning, he says new developments can very easily make nonsense of a too carefully planned strategy.

"We need (here)", he says, "to be wide-awake to the limitations of strategic thinking," as "strategy can easily become a new form of conservatism."

"By all means let us have an 'over-all strategic concept'. But the world is not going to stand still while we work out our strategy."

"Christian strategic thinking is called for, but will only be realistic if it is flexible enough to make full use of sanctified opportunism."

"That entails taking all manner of risks and never, never, never trying to be tidy."

DR WATSON, PRESIDENT

The Moderator General of the Presbyterian Church of Australia, the Right Reverend A. C. Watson, of Melbourne, has been elected President of the Australian Council of Churches for the next five years.

Dr. Watson succeeds the Archbishop of Brisbane, the Most Reverend R. C. Halse. He was unanimously elected at the first session of the annual meeting of the A.C.C. at "Gilbulla", Menangle, last Monday afternoon.

Dr. Watson represented Australia at the central committee meeting of the World Council of Churches in Edinburgh last August.

RAPID CHANGES MEAN NEW STRATEGY - CANON WARREN

"Another aspect of re-orientation is worth thinking about. Can we reasonably plan an Anglican strategy in Latin America, in Africa, in the Middle East, or in Asia as if no other Christian communions existed? Have we any right to plan in isolation without at least a comprehensive consultation with those in other Churches?"

"Or shall we 'go it alone' to arrive at some Anglican 'Suez'?" He says these questions need to be asked by Americans, Australians, British, Africans and Asians.

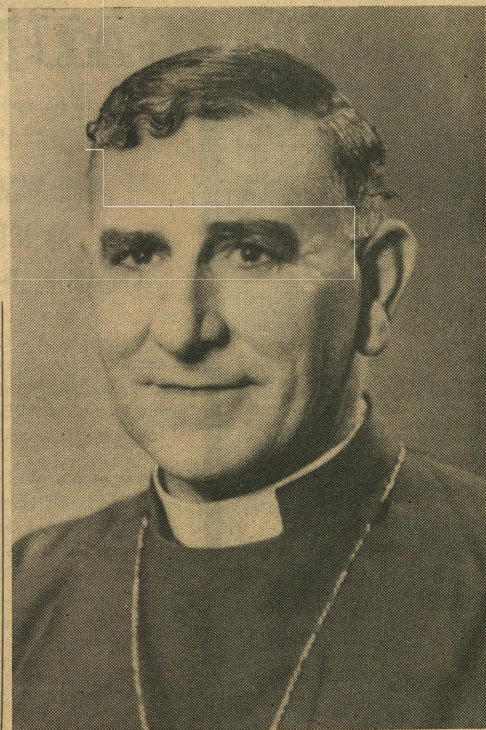
He notes the change of emphasis in the Australian tour where, instead of being asked "what do you think of Australia?" as he was eleven years ago, he was continually asked "what do you think about Africa?"

Canon Warren finds similar

(Continued on Page 12)



The new Bishop of Nakuru, the Right Reverend Neville Langford-Smith, leaving St. Christopher's Church after his enthronement there on February 11. His chaplain is the Reverend Laadan Kaman. They are followed by the registrar, Mr. G. H. Mann, now of Burnie, Tasmania.



The Right Reverend K. J. Clements.

AWAKENING IN THEOLOGY

DR RAMSEY ON UNITY SPIRIT

"WOOLLINESS" IS CONDEMNED

ANGLICAN NEWS SERVICE
London, February 27

The Church of England's relations with other Churches was the subject of the Archbishop of York's letter in the York "Quarterly" this month.

Dr Ramsey said that for Anglicans there is the danger that, amid the new awakenings to charity, there could be a slipping into theological woolliness.

A "hang theology" spirit too often crept into much of their thinking about unity, he said.

"Now is the time for a renewed assertion of the historic Anglican appeal to scripture and antiquity in our dealings alike with Rome, with the Orthodox and with the other communions," Dr Ramsey said.

"Into every channel which the increase of charity opens up there must be brought, for the sake of all, not only a readiness to learn, but a steadfast witness to the truth as we have received it.

"We shall dare to speak not of our contribution as a 'denomination' but of the apostolic faith of which we are the servant, and of the Catholic Church of which we are a portion.

OUR WITNESS

"To Rome we bring the claim of a Catholic antiquity, from which it is Rome who has in part deviated.

"To the Orthodox we bring the appeal to that patristic ecumenical faith which we strive to share with them in non-papal Catholicity.

"To others we bring our gratitude for the open Bible and for the evangelical truths we share with them, together with our own deep conviction of what the continuity of the Catholic Church demands.

"With the awakening of charity which marks the present hour, we shall join in a deeper theological seriousness in our own witness to the gospel and the Church," he said.

HIGHER STIPENDS IN YORK DIOCESE

ANGLICAN NEWS SERVICE
London, February 27

Increases of £30 a year in the minimum stipends for incumbents and of £45 a year in the minimum stipends for curates have been announced for the Diocese of York for the year 1961-1962.

The incumbents' minimum stipends will now be £730, £780, £805 and £830 a year, depending on the type of benefice held, together with a free house. In paying these stipends no account will be taken of Easter offerings, of the first £50 of any fees for chaplaincies or of any "new giving" since 1956.

Many incumbents will thus be receiving considerably more than the minimum; they will also have the direct benefit of any further contributions from their parochial church council.

The increase of £45 a year for a curate brings the stipends for deacons to £450, priests £475 and priests after one year £500. If a curate is married a free house or £75 in lieu is provided.

S. GEORGE'S CHAPEL ORGANIST

ANGLICAN NEWS SERVICE
London, February 27

Dr Sidney Campbell, organist of Canterbury Cathedral, is to succeed Sir William Harris as organist and master of choristers at S. George's Chapel, Windsor, on September 1.

MASS MEDIA PROBLEMS

CHURCH POLICY CRITICISED

ECUMENICAL PRESS SERVICE
Geneva, February 27

The churches must clarify their policy regarding mass media, and be more statesmanlike in their criticism of films and television programmes, an American churchman said last week.

The director of the Broadcasting and Film Commission of the National Council of Churches in the U.S.A., Dr S. F. Mack, was addressing the commission's annual meeting in New York.

The churches would be ill-advised simply to sit in judgement on television and motion pictures simply because of their exploitation of sex and violence, he said.

They are too much involved in the culture moulding these media to escape involvement "in the travail of these industries,"

BY-PRODUCTS

"Violence for the sake of violence and sex for the sake of sex are merely by-products of the twin evils of mediocrity and irresponsibility," Dr Mack said.

"We must consider the damage that may be done by radio and television, through the portrayal of man as less than man, and through the pernicious debasement of what the New Testament refers to as 'honourable, just, pure and gracious'.

"Church groups should appeal to the informal individual conscience, and seek the support of agencies which can bring legitimate pressure to bear on the industries," he said.

Dr Mack said that the chief problem was to interest Christians in supporting church-produced movies and television programmes, and in patronising good films and programmes and rejecting inferior ones.

MAJOR EVENTS DUE FOR GUILDFORD

ANGLICAN NEWS SERVICE

London, February 27

The consecration of the Very Reverend G. E. Reindorp as Bishop of Guildford will take place at Southwark Cathedral at 10.45 a.m. on Saturday, March 25. The new bishop will be enthroned at Holy Trinity, Guildford, at 3 p.m., on Wednesday, April 12.

The consecration of Guildford Cathedral itself will take place at 3 p.m., on Wednesday, May 17, in the presence of Her Majesty the Queen.

ARCHBISHOP OWEN DIES IN N.Z.

ANGLICAN NEWS SERVICE

Wellington, N.Z., February 27

The former Primate of New Zealand, the most Reverend R. H. Owen, died here last Thursday. He was 73.

He was consecrated to be Bishop of Wellington in 1947 and was elected Primate in 1952. He retired last year.

SWEDISH CLERGY'S STAND ON DIVORCE

ANGLICAN NEWS SERVICE

London, February 27

King Gustav Adolf of Sweden has received a petition from a majority of the clergy of the Church of Sweden (Lutheran), asking him to annul the law making it an offence for them to refuse to marry divorced people in church.

The 1,500 petitioners took this action because one of the Swedish clergy was recently fined for what was called "dereliction of duty" in refusing to marry a divorced person.

DELEGATE TO THE VATICAN

ENGLISH LINK ESTABLISHED

PRIMATE CHOOSES CANON OF ELY

ANGLICAN NEWS SERVICE
London, February 27

The Archbishop of Canterbury has appointed Canon B. C. Pawley, who has been treasurer of Ely Cathedral since 1959, to be his personal delegate to Cardinal Bea, the head of the Vatican Secretariat for Christian Unity in Rome.

Canon Pawley is one of the few priests of the Church of England who can speak Italian fluently. He was a prisoner of war in Italy during the last war.

The Vatican Secretariat has been set up to study relationships with non-Roman Catholic Churches. Its ten members are drawn from eight countries.

Canon Pawley will leave England for his first conversations with Cardinal Bea shortly after Easter.

His interests in church unity have been shown in the Church Union's Faith and Unity Committee.

A number of English Roman Catholic leaders have been visiting the Vatican during the past month. The Archbishop of Liverpool, Dr Heenan, who represents English Roman Catholics on the Vatican Secretariat for Christian Unity, is said to have returned with new instructions.

DR RAMSEY ON NUCLEAR ARMS

DISARMAMENT TO BE COMPLETE

ECUMENICAL PRESS SERVICE
Geneva, February 27

General disarmament was described as the one means to world peace last week by the Archbishop of York, the Most Reverend A. M. Ramsey.

Dr Ramsey was addressing the annual Anglican rally for members of Sheffield University.

He admitted that the possession of nuclear weapons by the major nations had acted as a deterrent to war and a force for peace, but said that it was dangerous to rely on such a deterrent.

"It must be disarmament not only in nuclear weapons but in weapons of all kinds because, for the breaking-out of a general war, conventional weapons can be just as dangerous as nuclear weapons, and once it has broken out the war might be nuclearised," he said.

In answer to a question, Dr Ramsey stated that, while efforts should be continued to achieve general disarmament, any type of partial or unilateral disarmament would not assist to that end.

EMPEROR'S GIFT TO ENGLISH PARISH

ANGLICAN NEWS SERVICE

London, February 27

The Emperor of Ethiopia, Haile Selassie, has given £300 to the Sussex village of Bodiam for the church bell restoration fund.

The Rector of Bodiam, the Reverend A. E. Cottam, was formerly head of the British military mission in Ethiopia.

The bell to be inscribed with the emperor's name is one of the original bells of the parish which were cast in 1761 and have now been recast.

The bells, silent for two years, will ring out again for Easter this year.

FINANCIAL REVIEW

STEWARDSHIP IS ANALYSED

MONEY IS STILL IMPORTANT

ANGLICAN NEWS SERVICE
London, February 27

In a review of Christian stewardship efforts in Great Britain published on January 13, Sir Eric Gore Browne, the former chairman of the Central Board of Finance, considers how far the Church of England is avoiding the danger of regarding stewardship as synonymous with fund-raising.

The image which the word "stewardship" now conjures up in the public mind is not a correct one, he said. "It is of immense importance that the leaders of our Church should make continuous and positive efforts to correct this fallacy."

He emphasised the need both for continuous teaching about the principles of Christian stewardship by the parochial clergy, and for thought and writing on the subject by leading theologians.

MONEY

In considering the traditional trichotomy of time, talents and money, Sir Eric said there are those who think that if a man learns to be a faithful steward of his time and talents, the faithful stewardship of his money will follow.

"If that were ever true, which is open to doubt, it is certainly not true in the money-conscious England of the 1960s. I do not think that we should allow ourselves to be diverted from our primary aim of concentrating on the most neglected member of this familiar trinity," he said.

Sir Eric said that the problems thrown up by the Christian stewardship movement were an indication that it was touching on things which church people felt to be important.

"I am not belittling the dangers of misunderstanding or misguided enthusiasm, but I think we can go forward in faith and confidence," he said.

BISHOP SHEVILL IN LONDON

ANGLICAN NEWS SERVICE
London, February 27

The Bishop of North Queensland, the Right Reverend Ian Shevill, arrived in England on February 24 for a fortnight's visit, when he hopes to recruit priests and teachers for the Brotherhood of S. Barnabas. He will then go to the United States of America.

He preached at All Saints', Margaret Street, London, on February 26, and at All Saints', Fulham, at Evensong on the same day.

On February 28 he will attend an evening meeting at Bognor Regis and on March 2 he will address the North Queensland Auxiliary Council at S.P.G. House, 15 Tufton Street, Westminster.

On March 5 he will preach at S. Mary Abbot's, Kensington, and at Hayes Parish Church in the evening.

TELEVISION'S GIFT TO CATHEDRAL APPEAL

ANGLICAN NEWS SERVICE
London, February 27

The A.B.C. television network in Great Britain has given £9,000 to the Coventry Cathedral restoration fund, to mark the fifth anniversary of the opening of the network.

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BISHOP PATTESON CENTENARY

THE CELEBRATIONS IN BRISBANE

FROM OUR OWN CORRESPONDENT

Brisbane, February 27

The centenary of the consecration of John Coleridge Patteson as first Bishop of Melanesia was commemorated in the Brisbane diocese last Saturday and Sunday.

A Solemn Eucharist was celebrated in S. Alban's Church, Auchenflower, on Saturday at 12.15 p.m.

The Archbishop of Brisbane, the Most Reverend R. C. Halse, presided.

The Bishop of Melanesia's commissary, the Reverend Ralph de Voil, preached the sermon.

Despite oppressively hot weather which developed into storms during the service, about 150 people packed the Church of S. Alban.

A procession of banners of the various companies of the Comrades of S. George preceded the procession of clergy and the archbishop.

The Reverend E. E. Hawkey celebrated the Solemn Eucharist, assisted by the Reverend G. Steele as deacon, and Mr F. Allwood, a student at S. Francis' College, as sub-deacon.

The Reverend R. de Voil preached an interesting sermon on the life of Bishop Patteson during which he quoted Bishop Patteson's hopes for the Melanesian Mission as "a black net supported by white corks."

We see, he said, in the mission to-day how his hopes have eventuated.

Three young people at the offertory brought the bread and the wine up to the altar from a table near the door of the church.

HALE SCHOOL BUILDINGS

BOYS MOVE FOR NEW TERM

FROM A CORRESPONDENT

Perth, February 27

The Hale School, Perth, reopened in its new buildings a few miles out of the city on February 14.

The buildings are on the final stages of the work. The main hall and the school chapel have still to be erected.

The Archbishop of Perth, the Most Reverend R. W. H. Moline, conducted prayers at the first assembly, assisted by the school chaplain, the Reverend R. E. Davis.

As well as new buildings, the school has a new headmaster and eight new members of staff out of twenty-six.

Enrolments have risen from 430 in 1960 to 500.

The first service at the new school, the Holy Communion, was celebrated by Archbishop Moline in the common room of one of the boarding houses.

The Hale School was founded in 1858 by the first Bishop of Perth, Bishop Hale. The church connection was later broken, but was renewed last year.

Now prayers are conducted daily in the boarding houses by resident masters.

B.C.A. ADVANCE IN SOUTH AUSTRALIA

FROM A CORRESPONDENT

A new worker with the Bush Church Aid Society will begin his work in the Diocese of Willochra in March.

He is the Reverend G. S. Thorne of Sydney, who will minister to people in the Maree, Oodnadatta and Coorber Pedy areas.

A house has been rented for him and his wife at Leigh Creek until a rectory is built.

A new station wagon for B.C.A. work in South Australia has been dedicated. It was provided by Victorian supporters of the society through a special Christmas appeal.

After the service, the congregation gathered in S. Alban's Hall for a buffet lunch provided by the Women's Auxiliary of the A.B.M.

During the lunch, a presentation of a pen was made to the Reverend E. E. Hawkey to mark the 25th anniversary of his ordination.

On Sunday references to Bishop Patteson's martyrdom were made in sermons throughout the diocese.

A special prayer, suggested by the archbishop was used.



The interior of S. Alban's Church, Berri, which the Bishop of Adelaide dedicated on February 20.

BERRI CHURCH DEDICATED BY A FORMER RECTOR

FROM A CORRESPONDENT

Berri, S.A., February 27

The Bishop of Adelaide, the Right Reverend T. T. Reed, dedicated a new church in the Parish of Berri, of which he was the rector, on February 20.

The Church of S. Alban has been built as a memorial to the pioneers of the district and to those killed in the last war.

For the dedication service in the evening, 200 filled the church designed to seat 120, and another 100 followed the service amplified to the church grounds.

The following morning, Bishop Reed celebrated the dedication Eucharist.

The high-pitched roof with its terra cotta tiles and the immense concrete cross makes the new church a landmark for the district.

The interior roof and steelwork is painted light blue, and the cement bricks are unpainted. The oak panelling at the east end is the background for a crucifix designed and made by Mr Voitre Marek from steel rods and wire.

This artist also designed the altar and font from the same materials. There are six steel candlesticks for the altar.

Set in the west wall is a brick from S. Alban's Abbey, England. It was taken from the abbey tower during its restoration, and is believed to date from the Roman occupation of Britain.

The font bowl and cover are of hand-beaten copper. A dove symbolising the descent of the Holy Spirit is cast in bronze.

At the dedication service, several former rectors of the parish and clergy from neighbouring parishes were present.

The Archdeacon of Broughton, the Venerable J. Bleby, assisted in the dedication.

The lesson was read by Mr Philip Ingerson who had set the foundation stone of the church.

The building cost £8,000. The architect was Mr G. Parker and the builders C. O. Juncken Ltd. The steelworker was a church councillor, Mr Rounsevell.

I.C.F. MEETING ON ALCOHOLISM

FROM A CORRESPONDENT

Newcastle, February 27

The Industrial Christian Fellowship in the Diocese of Newcastle has called a public meeting in the City Hall on March 6 to establish a clinic for the treatment of alcoholism.

Mrs Marty Mann of the U.S.A. and Mr O. S. Williams will speak.

The president of the I.C.F. is the Rector of Mayfields, Canon H. Marshall.

CESSNOCK COMMISSIONING FOR RELIGIOUS INSTRUCTORS

FROM A CORRESPONDENT

Cessnock, February 19

The Reverend V. Pitcher, newly appointed Chaplain to Students in the Diocese of Newcastle commissioned thirty-four Sunday school teachers and five religious instructors in day schools at Evening at S. John's, Cessnock, on February 19.

From 3 p.m. to 5.30 p.m. he led a conference of the teachers in the parish hall where discussion was on the aim of Sunday school teaching, motivation and the keeping of the child's interest, the general syllabus used and criticism of it, and the methods of teaching.

This was the first conference for the year and was so successful that more are to follow.

A new Sunday school commenced that Sunday in the wine-growing district within the Parish of Cessnock, at Pokolbin, and teachers attended from the coalmining village of Kearsley where church services, church life and Sunday school activity has resumed after a lapse of fifteen years.

With the re-commencement of the Sunday school at South Cessnock, three Sunday schools have begun again in the last nine months.

Mr C. Picton, superintendent of S. John's Sunday school, welcomed to the conference the visiting speaker and all the other teachers and the members of S. John's Sunday school club provided the evening meal for

the teachers. This group of interested parents has raised over £1,700 for the work of S. John's Sunday school over the last two years.

Miss Pat Harris, parish assistant, who was trained at S. Christopher's College, Melbourne, conducts regular classes of instruction for day school and Sunday school teachers in preparation for their teaching.

The parish secretary of Cessnock, Miss Robyne Raisbeck, who has taught Sunday school in the parish for six years, leaves her present work to test her vocation to full-time service in the Church at the Church Army Training College, Stockton, on March 1.

NEW WARDEN FOR S. COLUMB'S HALL

FROM A CORRESPONDENT

Euroa, February 27

The Rector of Euroa, Diocese of Wangaratta, the Reverend Edwin Badger, has been appointed warden of S. Columb's Hall, Wangaratta, and superintendent of the college parochial districts.

He is a graduate in Arts from the University of Bristol, and holds the degree of Bachelor of Divinity from London University. He has spent some time as a missionary in Japan.

KOREAN LEPERS APPEAL

Contributions towards the appeal for the Reverend Roger Tennant's settlement for lepers now total £664/14/10. In addition to £644/3/9 previously acknowledged, the following donations have been received:

	£	s.	d.
S. Paul's, Burwood,			
Y.A.F.	13	11	1
Mrs M. H. Pearson	3	0	0
J.M.R.	2	0	0
Miss O. Branch	1	0	0
J. E. Cameron	1	0	0

TOTAL: £664 14 10

GIFT FROM WOMEN

FROM A CORRESPONDENT

Wangaratta, February 27

One of the features of Holy Trinity Cathedral, Wangaratta, when completed will be a new baptistry built in the form of an apse.

The main window of the baptistry will be given by the women of the diocese. The artist will be Mr Keir Morgan.

At least £1,000 will be required for the window.

CLASSES FOR ADULTS

EDUCATION IN PERTH

FROM OUR OWN CORRESPONDENT

Perth, February 27

Ignorance of religious beliefs and practices can be a hindrance to the work of the Church, said the Reverend A. T. Pidd last week.

Mr Pidd is in charge of the Adult Religious Education group in the diocese.

The proportion of adults with some understanding of what the Christian Faith really is and involves is unreasonably small, he said.

For the last two years Perth diocese has made a more vigorous attack on this dragon of religious illiteracy and this year classes will again be formed.

The course used can be made the basis of study for the first certificate of the Australian College of Theology.

There are classes also for those who are not interested in examinations.

There is a third series for those wishing to do the Associate in Theology.

This course of lectures was designed especially for vestrymen and others in responsible Church positions but the course is open to all adults and will commence, after Easter, in Perth and Fremantle.

Forty-one enrolled in 1960. Eleven sat for the A.C.T. examination, ten gaining a pass in every subject.

COMPANIONSHIP LEADERS

FROM OUR OWN CORRESPONDENT

Brisbane, February 27

A new departure from the usual plans of the Department of Christian Education in Brisbane was to have a special conference for Companionship leaders instead of including them in a general conference for the Upper Sunday school leaders.

This first conference for the year was held in S. John's Building, and despite very heavy rain, just over 50 teachers were present, some coming from as far as Southport, Toowoomba and Deception Bay.

The conference was organised by Miss P. Lusk, who has recently been appointed as Sunday School Organiser for the diocese, and talks on various aspects of Companionship work were given by leaders from some of the groups round Brisbane.

An interesting teaching aid on S. Paul's Missionary journeys was shown, which consisted of a map painted on wood, with each town marked by a little bulb which lit up as a clock switch was turned. This was made by the leader of Sherwood Companionship and her husband.

Kelvin Grove leaders told of their camping experiences with their group, and recommended camping as a wonderful way to really get to know your children.

Group discussions followed on problems connected with Companionship work, and questions were answered by a panel of leaders.

ANGLICAN CRUISE IS CANCELLED

FROM A CORRESPONDENT

The Australian Board of Missions announced this week that the cruise to centres of the Church in East Asia, planned in conjunction with Burns Philp and Company Limited has been cancelled.

The cruise was to have taken place from October 4 to November 15 this year in the M.V. "Kanimbla." This ship has been sold, and a substitute has not been obtainable.

THREE HALLS TO BE COMBINED FOR CRONULLA CHURCH CENTRE

FROM A CORRESPONDENT

A capacity crowd is expected to be present for the unveiling of the foundation plaque of a new £38,000 Family Community Centre at Cronulla, Diocese of Sydney, next Saturday, March 4.

The construction of this centre marks a milestone in the development of the parish and represents the fruition of decade-long plans of the rector, the Reverend Fred Camroux.

Officially known as S. Andrew's, Cronulla, War Memorial Family Community Centre, it will provide facilities for family social gatherings beyond the scope of the usual parish hall.

Parents as well as the children will be encouraged to take a part in the various activities envisaged.

The centre comprises three large halls, two of which have a common stage, and numerous meeting rooms and service rooms. All three halls are served by a modern kitchen.

A soft drink and sweets bar, television and other amenities are all included.

The new centre is being built on land adjoining the existing Church of S. Andrew. It has access to three streets, The Kingsway, S. Andrew's Place and Caronia Avenue.

On Sundays, the centre will provide adequate teaching space for more than the 700 children who are now on the Sunday school roll.

The two larger halls are easily subdivided into classrooms by the swinging out of concealed partitions which normally form part of the walls.

The estimated seating capacity for concerts is 900.

On weeknights, it is planned to arrange programmes of interest to all age groups. It will be possible to conduct several different programmes—adult bible classes, recorded music, lectures, physical culture—simultaneously.

A memorial book is to be a feature of the interior decoration of the main hall. In this book will be recorded the names of all men and women of the Cronulla-Woolooware district, of all denominations, who served in the armed forces during the various wars in which Australia, as a nation, has been involved.

Mr Camroux and Church officials would be pleased to receive the name of anyone who qualifies for inclusion in this memorial.

Names of members of S. Andrew's congregation who live outside the parish will be included also.

The official unveiling ceremony will be conducted by the Right Reverend R. C. Kerle, Bishop Coadjutor of Sydney, at 3 p.m.

Construction is by L. W. Giles Pty. Ltd., and the centre is designed and supervised by Mr F. Britt, A.I.C.S.

THE ANGLICAN

FRIDAY MARCH 3 1961

"HAS IT GOT ANY FIGS ON IT?"

The traditional three-fold steps of repentance, sorrow, confession and amendment, will no doubt be receiving a full measure of attention from the Church throughout the world during this season. These things cannot be taught, preached and practised without considerable returns in strength and vitality to the spiritual life of the churches who do so.

But why is repentance with its soul-searching self-criticism now confined to the individual and only indirectly connected with society as a whole? Surely Jeremiah's teaching of individual responsibility for sin does not knock out entirely collective responsibility? And yet where do we find deep-X-ray-criticism turned on to the New Israel as a body, probing for disease, or whatever parallel you can find for shoddy work, ill-conceived planning, moral cowardice or the passing of the buck?

It seems to us that repentance as the word has been used in the Bible both in the Old and New Testaments is a very much wider and also a very much more affirmative process than that which we confine ourselves to at the moment. If it repented the Lord that he had made man on the earth to the extent of partial obliteration, it can be seen that thinking again over any problem is just as much a valid part of repentance and as vitally necessary as the thinking again of a personal sin.

When next we see a Boeing 707 or a Viscount cross the sky let us think too of the active, positive, and scalpel-sharp criticism that every aircraft designer has brought to bear on his production since the Farman, the Bleriot and the F.E.2b first lumbered into the uncertain air. These things which we take for granted, this process, this material, this method or technique can be improved upon. There are others which will do the job better, quicker, safer, more efficiently. These are the thoughts which the masters of every production line in industry must have in mind continually. Is the Church with its first requirement of individual repentance exempt from this sort of probe, — and if so, — at what cost?

Every year youngsters are confirmed into the Church in astonishingly large numbers. If only fifty per cent. of those new communicants remained faithful after two years the effect on Church strength during a decade would be astronomical. How can we tolerate this sort of wastage without taking positive action to plug the holes?

A cursory reading of the Gospel is sufficient to leave an impression that the good Christian life and the quiet conscience are not enough. From the word "go," the emphasis is on the productive and profitable servant, the fruit-bearing tree, the grain-bearing seed, the ripening harvest, the straining net. The fig tree may have every appearance of life and health, and it may have stood there for a very long time. But Our Lord showed no interest in its fine trunk; its healthy green leaves left him unmoved; he showed no interest in its gracious shade; and no sympathy for its history. There was only one thing Our Lord wanted to know: "Has it got any figs on it?"

Who Speaks For The Church?

The Anglican representation at the Australian Council of Churches annual conference this week is unfortunate on two counts: its balance is wrong; so is the method of choosing it. The balance is wrong because, of 19 members, 10 are bishops, 7 are priests, and only 2 are laymen. This clerical preponderance is un-Catholic and un-Anglican. It smacks of prelacy, of Romanism. Even were the agenda confined substantially to matters of theology, the representation would still be unsuitable, because there is not a single professional theologian even among our episcopal top brass. Most of the agenda, and the resulting pronouncements, will have nothing to do with theology: they will concern the usual wide range of political, economic and social questions. Because of this, the method of choosing our delegates is also wrong. It was bequeathed to the Primate by his predecessor. The custom, which His Grace has followed, is to consult with the other Metropolitan and the bishops of the extra-Provincial dioceses, together with a few ecumenically-minded stalwarts, and then in effect to accept their nominations on a roughly geographical basis. It should be made clear that each Anglican representative present this week is individually unexceptionable, and is an admirable representative. This is beside the point. There are not enough laymen, and no serious effort whatever was made to find them. Even more important, it would be unreasonable for anyone to expect the Church even morally to feel bound by any resolutions of the conference since the Anglicans present have not been appointed by the General Synod or any other body constitutionally empowered in this behalf.



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

Recruiting Laymen To Ministry

The Bishop of North Queensland went to England last week to recruit men for the Bush Brotherhood, a mission which not unnaturally raised the question why Australia cannot supply all the men required for this important outback work — men, as the bishop picturesquely said, who must be able to ride like cowboys and live like saints.

As a fact, Australians and Englishmen have worked very effectively together in this task in several Australian dioceses for many years. Some of the Englishmen have made so great a mark that they have become bishops here. Archbishop Reginald Halse is an outstanding example.

On the face of it, though, it is disappointing that this fine pioneering partnership should seem to have to rely more heavily on the English than on the Australian side when more men are wanted urgently.

In another sphere of service, where older men can be used, England also appears to be making a more earnest effort than we are in Australia. This is in the training for ordination of men, mostly in the 30-50 age group.

The Bishop of Southwark began a scheme last September for training men for full-time jobs in the ministry over a period of three years while they are carrying on in their secular tasks. Clerks, company directors, school teachers and men from a variety of other callings are giving all their free time to study in preparation for ordination.

They are attending two evening lectures a week, spending occasional week-ends at retreats at country houses, paying regular working visits to selected parishes, and attending a fortnight's summer school once a year.

The academic course is described as stiff. And the 30 men undertaking it will not be judged so much by their success in passing the examinations as in the sort of people they will turn out to be in the ministry.

Isn't there a similar source of recruitment to be tapped here in Australia to overcome the desperate Church man-power shortage, not only in the vast outback but also in the new housing settlements in the great cities?

Keeping T.V. Safe For Children

A compulsory break of some minutes in television programmes, filled by news or religion, so that parents would have a regular point at which to stop their children viewing, has been suggested in a Roman Catholic memorandum to the British (Pilkington) Committee which is investigating television and radio services.

This seems to me to be a practical and sensible proposal which might well be adopted in Australia as a safeguard against the showing on early programmes of material unsuited to children.

I heard this week of a cartoon, shown on a Sydney programme, which contained in the portrayal of a marriage service a quite improper remark. Cartoons, naturally attract juvenile interest and should surely be kept clean.

By introducing a regular break, say, at 8.30 p.m., it should be easier for the authorities to insist that programmes until that hour are kept suitable for family audiences.

I don't know that I like the suggestion of a short religious feature providing the barrier. That would tend to create the impression in young minds that Christianity is a negative affair of "don'ts." Far better to have a short signing-off feature, in which children could be told, perhaps with a suitable background film, that it is time for bed so they should say good-night, remember to say their prayers, and remember, too, that growing boys and girls need plenty of sleep to be bright and happy next day.

Press Prophecies On Bishop Of London

The resignation of the Bishop

of London, Dr H. C. Montgomery Campbell, foreshadowed in this column three weeks ago, has since been announced. He was 73 last October (just five months younger than the Archbishop of Canterbury, Dr Geoffrey Fisher). Dr Fisher will retire in May and Dr Campbell in July.

I mentioned here earlier the speculation by the "Economist" that the next Bishop of London could be the Bishop of Peterborough, Dr Robert Stoford.

"The Times," in commenting the other day on the London pending vacancy, endorsed the prophecy by saying that "a substantial body of opinion suggests that Dr Stoford will be Dr Campbell's successor."

One is apt to credit "The Times" with knowing something. Alone of the London newspapers at the time when Dr Stoford was a popular pick to succeed Dr Fisher "The Times" significantly said it understood Dr Stoford was not a candidate for Canterbury.

Incidentally, Dr Campbell, in announcing his retirement, had a gentle dig at the Press. "Certain of our newspapers have been suggesting that some of us might well follow the example of the Archbishop of Canterbury," he said. "For once I feel disposed to assent to the dictates of the Press."

Every Remembrance Of You

Do the clergy have much trouble in remembering names and faces, particularly of parishioners whose church attendances are infrequent?

This is a problem that hadn't crossed my lay mind until I was reading in an aged journalist's memoirs this week a tribute to the memory of a politician who could call many people by name while strolling in a city street and chat with them on family affairs.

"But," the journalist added, "this, after all, is only the stock-in-trade of lawyers, parsons and politicians."

I must say this: that I have met numerous glad-handing politicians who, I suspect, have refreshed their memory by inquiring from others a few seconds earlier the names of persons they presently greeted with all the heartiness of bosom pals. But I have yet to detect a parson in this form of mild deceit. I really believe most of them must take special pains to train their memories — and to admit candidly their lapses.

—THE MAN IN THE STREET.

CLERGY NEWS

BUCKLE, The Reverend E. G., Rector of All Saints', Ainslie, Diocese of Canberra and Goulburn, has been elected by the diocesan synod as a Canon of St. Saviour's Cathedral, Goulburn.

CALEY, The Reverend V. H. J., has been appointed Deacon Assistant in the Parish of Austimere, Diocese of Sydney.

COLE, The Reverend T., to be Locum Tenens at St. Alban's, Armadale, Diocese of Melbourne.

COWARD, The Reverend P. B., has been appointed Assistant Curate at Russellton, Diocese of North-West Australia.

DUNCAN, Canon V. C. G., Vicar of Manilla, Diocese of Armidale, has retired because of ill-health. He has been given the title of Canon Emeritus.

FINDLAY, The Reverend R. C., Vicar of St. Alban's, Armadale, Diocese of Melbourne, leaves for England on March 2. He has seven months leave of absence from the diocese.

HALL, The Reverend H. A., Vicar of St. John's, Flinders, Diocese of Melbourne, will be inducted as Vicar of St. Stephen's, Hightgate, in the same diocese, on March 12.

MUSTON, The Reverend G. B., Rector of Tweed Heads, Diocese of Grafton, will be inducted as Vicar of St. Thomas', Essendon, Diocese of Melbourne, on April 17.

ONE MINUTE SERMON

AN APPEAL FOR CONVERSION

We come to a famous verse (22) that has provoked a veritable avalanche of books in the last century. The plain sense of the verse is that at the time of the deliverance from Egypt, God had not demanded sacrifice as part of the service due to Him.

There is indeed a very marked difference between the attitude of the earlier codes of law and the priestly legislation of Leviticus and Deuteronomy. In these latter the ritual system is of very high importance and sacrifice fills a prominent place. On the other hand we remember the words of Samuel to Saul—"Hath the Lord as great delight in sacrifice and offering as in obeying the voice of the Lord?" or the words of Micah—"What doth the Lord thy God desire of thee but to do justly and to love mercy and to walk humbly with thy God?"

How constantly Jeremiah appeals to the people for a changed way of life. "Go into mourning," he says, (that is the significance of "Cut off your hair") for the abominations of Manasseh who made his children be burned in sacrifice.

The meaning of Topheth is unknown, though it may have meant "fireplace." The meaning of Hinnom is also unknown. It is a proper name, maybe the name of the former owner. It was the scene of hellish rites and it is fitting that its name, Ge-Hinnom, (valley of Hinnom) should supply the name by which hell came to be called, Gehenna.

The victims were first killed and then burned. Where they butchered their children there shall they be slain, so the name Valley of Hinnom shall become Valley of Slaughter. So great will be the slaughter that there will be many unburied; a terrible threat to the ancients. They dreaded to be left unburied.

This is not all. While they be unburied, the invading foe will dig from the graves the bones of kings and princes and expose them to the heavenly bodies whom they worshipped. This will undo their burial and leave them without rest.

For death did not break the tie which bound body and soul together—hence the indignities inflicted on the bones were felt by the souls in the house of the dead.

But those not slain will be pursued by God's justice and wherever they may be driven in their misery they will prefer death to life.

Have we so keen a sense of the reality of God today and of the consequences of sin? St. Paul says "The wages of sin is death the gift of God is eternal life, through Jesus Christ Our Lord."

RELIGIOUS BROADCASTS

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

SUNDAY, MARCH 5:
RADIO SERVICE: 9.30 a.m. A.E.T., 9 a.m. W.A.T.
From Wesley Chapel, London, Preacher: The Reverend M. Woodward.
RELIGION SPEAKS: 4.15 p.m. A.E.T., W.A.T.
"Frontier"—A Christian monthly review.
PRELUDE: 7.15 p.m. A.E.T., W.A.T.
The Dorian Singers, Melbourne.
PLAIN CHRISTIANITY: 7.30 p.m. A.E.T., W.A.T.
* The Reverend F. Arnott.
THE EPILOGUE: 10.48 p.m. A.E.T., S.A.T., 10.50 p.m. W.A.T.
For the Third Sunday in Lent.
MONDAY, MARCH 6:
FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.
The Reverend W. Peck.
MONDAY, MARCH 6 — FRIDAY, MARCH 10:
READINGS FROM THE BIBLE: 7 a.m. A.E.T., 7.40 a.m. S.A.T., 8.10 a.m. A.E.T., W.A.T., 8.25 a.m. S.A.T., 8.45 a.m. W.A.T.
The Reverend D. Barton, O.P.
MONDAY, MARCH 6—SATURDAY, MARCH 11:
DAILY DEVOTIONAL: 10.03 a.m. A.E.T.
March 6: Mrs R. McCutcheon.
* March 7: Canon J. L. May.
March 8: School Service—"Stories from the New Testament"—Peter escapes from prison.
March 9: The Reverend A. P. Campbell.
March 10: The Reverend P. Kenna.
March 11: The Reverend K. Dowling.
WEDNESDAY, MARCH 8:
RELIGION IN LIFE: 10 p.m. A.E.T., 9.30 p.m. S.A.T., 10.30 p.m. W.A.T.
"The Bible and I—A Physician", Dr D. Oakley.
FRIDAY, MARCH 10:
EVENSONG: 4.30 p.m. A.E.T., W.A.T.
* St. Paul's Cathedral, Melbourne.
MONDAY, MARCH 6—SATURDAY, MARCH 11:
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. J. Hankin.
TELEVISION:
SUNDAY, MARCH 5:
ARN 2, SYDNEY:
5.15 p.m.: "Sunday Special"—"The Triumphant Entry," The Reverend B. Crittenden.
* 6.30 p.m.: "Meeting Point"—"Call Nothing Thine Own." The Society of the Sacred Mission, Kelham.
* 10 p.m.: "Backroom Boy," The Reverend E. Thornton.
ABV 2, MELBOURNE:
11 a.m.: Divine Service from St. Joseph's Roman Catholic Church, Malvern.
5.15 p.m.: "Sunday Special"—"The Transfiguration," The Reverend B. Crittenden.
* 6.30 p.m.: "Through Asian Eyes," The Reverend B. I. Chiu and the Reverend J. Stuckey.
10 p.m.: "The Devil," The Reverend W. O'Brien.
ABQ 2, BRISBANE:
5.15 p.m.: "Sunday Special"—"The Transfiguration," The Reverend B. Crittenden.
6.30 p.m.: "The Church in New Nations," The Reverend P. Foster and Mr C. Smith.
* 10 p.m.: "They Make You Think—Karl Barth," Dr C. Duncan.
ABS 2, ADELAIDE:
11 a.m.: Divine Service from St. Giles' Cathedral, Edinburgh. Preacher: The Right Reverend Chanda Ray.
5.15 p.m.: "Sunday Special"—"The Triumphant Entry," The Reverend B. Crittenden.
6.30 p.m.: "Out of This World"—A Carmelite convent.
10 p.m.: "The New Hebrides Looks Ahead," The Reverend E. Owen.
ABW 2, PERTH:
11 a.m.: Divine Service from St. Andrew's Presbyterian Church, Canberra. Preacher: The Reverend H. Harrison.
5.15 p.m.: "Sunday Special"—"The Father's Love," Mr C. Smith.
* 6.30 p.m.: "Through Asian Eyes," The Reverend B. I. Chiu and the Reverend J. Stuckey.
10 p.m.: "Viewpoint—It's No Go the Bible," The Reverend J. Huxtable.
10.15 p.m.: "Epilogue—Some of the Sayings of Jesus," Mr T. Fleming.
ART 2, HOBART:
11 a.m.: Divine Service from Chalmers Presbyterian Church, Launceston.
5.15 p.m.: "Sunday Special"—"The Father's Love," Mr C. Smith.
6.30 p.m.: "Facing Death," A discussion between a nurse, a bishop and a psychiatrist.
10 p.m.: "The New Hebrides Looks Ahead," The Reverend E. Owen.

PHILLIPS, The Reverend E. L., formerly Rector of Woodbridge-cum-Bransy Island, Diocese of Tasmania, to be Rector of Cygnet, in the same diocese.

PIESTER, The Reverend G. E., formerly honorary assistant at Maryborough, Diocese of St. Arnaud, has been appointed honorary Assistant Curate at Christ Church, Geraldton, Diocese of North-West Australia.

QUAYLE, The Reverend J. O., Vicar of Uralta, Diocese of Armidale, has been elected by the Synod to be a Canon of St. Peter's Cathedral, Armidale.

SEDDON, The Reverend J., has been appointed Assistant Curate in the Parish of St. Alban, Epping, Diocese of Sydney.

WEAVER, The Reverend O., formerly Assistant Priest at Nowra, Diocese of Sydney, to be Rector of Port Hedland, Diocese of North-West Australia.

CHURCH CALENDAR

March 5: The Third Sunday in Lent.

March 7: St. Perpetua, Martyr.

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.

References are always given to correspondence to which the writers' names are appended for publication. Parts of some of the following letters may have been omitted.

CHRISTIAN UNITY

PRAYER INTO ACTION

TO THE EDITOR OF THE ANGLICAN

Sir,—I write this on the eve of my departure for England, in order to make known to readers of THE ANGLICAN one part of our experience at Adelaide in the observance of the Week of Prayer for Christian Unity, which seems to be worth recording.

We had discussed at two or three meetings of the committee whether we could do more to help the ordinary person who is not too good at praying, but whose imagination is powerfully kindled if there is some way for him to translate his prayer into action. We were baffled, till one committee-meeting when we were discussing this matter, and the answer was given us along quite a different line to that which we had been trying to follow up.

It was simply this: Why should not a team of (say) six people of X Church go together, during the Week of Prayer and because of it, to visit (say) a Methodist or a Salvation Army Old People's Home, bringing gifts, in the Australian way, of lemons grown in the garden or home-made jam—or anything. So it was that on the Sunday after Ascension last year some half-dozen Methodist mothers visited the Roman Catholic Sisters of the Poor at Glen Osmond, and seven Roman Catholics similarly visited the Old People's Home at Felixstowe; both were occasions of wonderful joy. There were quite a number of other such visits, some of them by Anglicans; but these were the two which were described at the committee.

I want to commend this as a most fruitful idea. Those of us who know something of the quality of the best Roman Catholic social work, such as that of the Society of St. Vincent de Paul, will not be surprised to hear that the suggestion came from our Roman Catholic member. It is an idea which can express itself in other ways. Why should not all Anglicans who take this Week of Prayer seriously resolve that on the Sunday after Ascension (May 14 this year) they will arrange to spend part of the afternoon with a Christian family belonging to some Church with which we are not in communion, as an act of Christian love?

We are constantly being told—and rightly—that it is full time that the ecumenical movement should go out into the parishes; that it should not be thought of as the concern of those who are (as it were) professionally interested in it, but as the concern of the ordinary Christian. I do not know whether this idea which I have been describing is being tried out overseas; I feel sure it must be, in some form. But in Adelaide at any rate a good start was made last year, and this year it is to be continued.

Yours sincerely,
(The Reverend)
GABRIEL HEBERT, S.S.M.
St. Michael's House
Crafer's, S.A.
February 16, 1961

SERVICES FOR THE DEAD

TO THE EDITOR OF THE ANGLICAN

Sir,—Do I spy an inconsistency in the article "Services for the Dead" published over a pseudonym?

I take it that the Rector referred to in the first paragraph has refused to read the burial

service over a parishioner who "had become excommunicate by his own neglect and contempt of God's Sacraments." The general tenor of the article from then on is a defence of the Rector's action.

In a later paragraph we are told that the burial service cannot affect the dead one way or the other, but "is almost entirely designed as a comfort for the mourners, and for the edification of those present."

Why then refuse to read the service? Surely one of the chief functions of the ministry is to comfort the bereaved and to heal the broken hearted?

Yours faithfully,
(The Reverend)
J. G. DONOGHUE
Murrumburrah,
N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—The letter by Silas Saltbush on "Services for the Dead" (February 24) rises like a clear pearl out of the miasma of ignorance and bias on this subject. In our parish church we recently celebrated a requiem Mass for the repose of the soul of a great Christian. I am certain that this service together with the requiems held in many other Anglican parishes were of far more benefit to the soul which had left this earthly sojourn than a thousand "Memorial Services" held in respectable southern cathedrals.

The term "memorial" used in talking about the dead or the doctrine of the Holy Communion service, is about as effective as a vase of flowers (centrally placed) is in conveying the fact that Our Lord died for us on a Cross.

Yours sincerely,
G. W. SAUNDERS
Atherton,
Queensland.

TRANSLATING BISHOPS

TO THE EDITOR OF THE ANGLICAN

Sir,—It is kind of your correspondent Mr A. R. Warwick, to allow me, together with certain other inferior bishops of Australian sees, to be translated to other dioceses.

But is he quite consistent? If the Church is still bound by the Nicenean prohibition, and by S. Cyprian's opinion that episcopal translations are "spiritual adultery", then we must accept the position "for better or worse."

Mr Warwick says in effect "Thou shalt not commit adultery unless your wife is hard up and the other lady is much more attractive."

Yours etc.,
*CECIL KALGOORLIE
(Bishop of Kalgoorlie)

TO THE EDITOR OF THE ANGLICAN

Sir,—I should like through your columns to thank Archdeacon Harris and "Quanti est Sapere" for the additional information they have provided about the scandalous practice of translating bishops. The full list of translations within the Australian Church given by "Quanti est Sapere", which corrects my error, is illuminating.

The late Canon Gordon Hirst, as Archdeacon Harris may remember, did advert during the Goulburn Synod of 1934 to the fact that Bishops Crotty and Moyes were already diocesan bishops. I did not intend to make it appear that this was even a substantial ground on which they were not elected, because I know well it was not. I can only apologise for my poor phraseology.

As to "administrative" capacity, may I make these points? First, there was little mention of his administrative capacity at the time Bishop Burgmann was elected. Second, I doubt if Archdeacon Harris seriously means it when he says that the administration of a small theological college is comparable with the administration of a large diocese with its comparatively huge capital investments, etc. Third, while I am sure everyone will be interested to know that Bishop Burgmann has proved a great administrator, this seems to me a relatively unimportant matter. That is not what his world-wide reputation

rests upon. It is not why his name will go down in history. I did not say or imply that there was anything whatever "disgraceful" about administrative ability. Or that there is any virtue about being a bad administrator. Or that money is "unclean." On the contrary.

What I did say is that "administrative ability" *per se* is the least important thing to be sought in a bishop. No bishop should allow himself to be deflected from his main task into the by-ways of administration. He must, by all means, shape policy at the highest level; but it is sheer misuse of time for him to "administer" that policy.

The same thing applies to the clergy. If Archdeacon Harris will forgive this personal allusion, I happen to know that he is regarded on all sides as a most efficient Registrar. But I happen also to know that he is an unusually able parish priest. It is a poor reflection, not upon him, but on the laymen of the Church, that he should be doing a job—like far too many other clergy and bishops—which a layman should be doing.

I wholeheartedly agree with Archdeacon Harris that the objection to regarding dioceses as "stepping stones" applies just as much to parishes. The Sacred Ministry is becoming a career, instead of a vocation.

Finally, though I am grateful to "Quanti est Sapere" for correcting my mistake about the number of translations, I cannot see that he makes any further point.

If two wrongs do not make a right, how much less will a dozen do so? Translations in the Roman Church, and in the State-controlled Church in England, are wrong, and contrary to the practice of the Church as promulgated at Nicaea. If Australian Anglicans are looking for an example to follow, then that example is furnished by the Protestant Episcopal Church in America and by the Greek Orthodox Church, not by Rome or the English secular state—and certainly not by our own past errors in this country.

Yours etc.,
A. WARWICK.
Vaulcuse, N.S.W.

ROCKHAMPTON POSITION

TO THE EDITOR OF THE ANGLICAN

Sir,—In your issue of February 24, in the last paragraph of a report on your front page headed "Bishop Joins in Protest," you say "Bishop McCall is known to be concerned at the drain on diocesan resources of men and money by the requirements of the metropolitan see."

I have never said anything of the kind, or anything that could be construed to mean precisely what that sentence implies, nor was it written by our correspondent here. As it stands, it reads like a deliberate slur upon the See of Brisbane, and one, moreover, that is untrue, unfair and, indeed, outrageous.

It is true that all provincial bishops are from time to time faced with the difficulty of the perfectly natural drift to the bigger cities and to other dioceses, but in our own case over the past two years we have gained rather than lost. We lost three priests to the Diocese of Brisbane, and one was taken from us to be a missionary, and is now Bishop of Carpentaria. In return we have received two from Brisbane, one from Carpentaria, one from North Queensland, and one from Sydney! From all the bishops concerned we received every help and consideration, but in particular our own Metropolitan has never put anything in the way of my approaching any of his men. In view of this, Sir, I'm sure you will appreciate my concern at that particular paragraph and I hasten to correct the impression given.

The problem of money is, however, another matter, and this would have been stated correctly if the word "Sees" had been in the plural! In Melbourne, Sydney and Brisbane, there are a number of well-to-do people who draw their incomes in part (and some of the richer entirely) from Central Queensland, but scarcely any of

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.

Our Lord said that we should love our neighbours as ourselves. What exactly did He mean by "as ourselves"?

This text occurs several times in the Gospels. Take as an example Matthew 22: 35-39.

We are plainly not to love others in some romantic way, with a sentimentality that cloy. Nor are we to project to others that feeling which the psychologists call "narcissism" which is prolonged self-attachment.

Our attitude to others is to be that towards ourselves—one of concern, of respect, and as Kant expressed it, treating every man as an end and not as a means. For the healthy man loves himself. He cannot help it. He

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.

is the centre of his life, at least in one sense.

Psychotherapists insist that our attitude to ourselves and our attitude to others are but two sides of the one coin. The one is organically related to the other. Love of others is only possible on the basis of love of ourselves.

If we love, respect and are at home with ourselves, we shall project the same feeling to our fellows. If we mistrust ourselves, we shall have a basic mistrust of others. For that reason, many people need a

holiday away from themselves. True self-love is the choosing of the higher road of so controlling ourselves that through discipline we have found the highest freedom. As Shakespeare expresses it in Hamlet:

"This above all: to thine own self be true. And it must follow, as the night the day, Thou canst not then be false to any man."

As we wish our neighbours to love and esteem us, we must have the same high regard of ourselves, being able to live with ourselves, happily and contentedly. That is what I think Our Lord meant by these two words.

In Matthew 23: 9 Our Lord says, "Call no man your father upon the earth: for one is your father which is in heaven." It is common practice in the Church to call a priest "Father," and the Church seems to be in agreement with this practice, thus disobeying Our Lord's command. Why?

One of the most important principles for understanding the meaning of Scripture, is always to set the particular text in its immediate context. Our Lord, in the preceding verses, is talking about the Pharisees who love to draw attention to themselves. "They love the uppermost seats . . . they love to be called of men, Rabbi, Rabbi. But be not ye called Rabbi."

The Pharisees even taught that the respect that a man owed to his teachers, who gave him eternal life, was greater than that to be given to his parents who gave him only his physical life.

Our Lord was aware of the heightening of personal importance by such titles as Rabbi, Master and Father. In emphasising the filial relationship it is so easy to sever the ultimate tie with God, the heavenly Father, Who is the author of eternal life. So He discouraged the use of "father" and "master."

While there is still the danger of undue self-importance in calling any priest "Father," or bishop "Father in God," I think that it would be slavish literalism to refuse this title of respect. I would feel that if there is that respect not only for the office, but for the personal piety and spirituality which ought to lie behind it, nothing would be more natural than to call such a man of God "Father."

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(The Reverend)
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CANADA'S RELIEF FUND

ANGELICAN NEWS SERVICE Ontario, Canada, February 27 The 1961 annual appeal for the Primate's World Relief Fund throughout the Anglican Church of Canada will be made on Mothering Sunday, March 12. The fund exists to provide money from which the Anglican Church of Canada may immediately respond to any disaster which strikes people in any part of the world.

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This was established some twenty years ago.

Yours faithfully
J. F. BRUMBY.
Newborough,
Victoria.

ANGELICAN OF THE WEEK



Our Anglican of the Week is an Englishman who in his retiring years has taken on an almost full-time work as Dean's Warden of S. Peter's Cathedral, Armidale.

He is Mr Walter Sydney Gerken who originally hailed from the village of South Mimms on the outskirts of London, where he had a distinguished career of public service.

On retirement he came to Australia in 1940, having had to travel through the dangerous troublespots of the Mediterranean at the beginning of the last war.

Mr Gerken has become one of the best known men in Armidale where he held a number of public offices including that of recruiting officer and organiser of the National Emergency Service.

His interest in the Church is shown by his wide travels throughout the diocese and his knowledge of a large number of the clergy in even the more far-flung parishes.

He held the position of secretary and treasurer of S. Mary's, West Armidale, for three years before accepting the office of honorary treasurer of S. Peter's Cathedral Council in 1947 and also that of secretary and treasurer of the Memorial Girls' Hostel in the same year, which owes a great deal to his organising zeal.

He is also a member of the Armidale Cemetery Trust and since 1951, has been the Dean's

Warden.

Recently he was made one of the members of the body of Corporate Trustees of the Diocese of Armidale and in 1953 was appointed a lay canon of S. Peter's Cathedral.

EVANGELISM AND THEOLOGY TO-DAY

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

PROFESSOR T. W. Manson, though dead, yet speaks. His lectures on "Ethics and the Gospel" have been published, and repay reading and study. He contrasts the Greek approach to ethics with the Hebrew.

In the Hebrew the governing factor is the relation of human person to a Divine Person; in the Greek there is a search for what is meant by the good life and the way of attainment.

There is a great contrast between a philosophy and a religion. In the latter the ethic is embodied in a life, the life of Jesus.

Canon E. M. Darling writes a challenging article on Evangelism. Somehow religion must be got back into the homes. The secret of success is contact and "one by one", with the background fact that the priest must be one of whom "men

take knowledge that he has been with Jesus." An unusual article for the "Expository Times" but timely.

The Reverend W. Barclay follows with a second article on the Epicureans whose aim was to enable men find tranquillity, saving them from fear especially the fear of death and of the gods.

A life of Bishop Gore by the Reverend James Carpenter is reviewed at length revealing the wide range of the bishop's in-

CHRISTIAN PARTNERS FOUND BY CHURCH

THE "LIVING CHURCH" SERVICE

New York, February 27
A marriage counselling service has been opened at S. Timothy's Church, Tokyo, for helping Christians find Christian husbands or wives.

In six months, two couples have been married through this service, two are engaged, and several are reported "in the process of becoming engaged."

In Japan, marriages are still generally arranged by the parents of the two concerned, with the aim of coupling those whose social, economic and educational backgrounds are alike.

As it is difficult to find suitable Christian young men and women who might be able to marry, the marriage centre is acting in this capacity. The counsellors are members of the congregation of S. Timothy's.

THREE MORE PAPERBACKS

Three books previously reviewed in these columns have been published by Collins in the "Fontana Books" (paperback) series.

They are: "God and the Unconscious" by Victor White, O.P. (5s.); "The Book of Revelation" translated by J. B. Phillips (3s. 9d.); and "The Tartan Pimpernel" by Donald Caskie (3s. 9d.).

[Our review copies from Church Stores, Sydney.]

BOOK REVIEWS

A LIFE PACKED WITH EXPERIENCE

AN ANCIENT MARINER. A Biography of John Newton. Bernard Martin. Wyvern Books. Pp. 240. English price 3s. 6d.

A strange and compelling story—a harsh home life, a harsher life at sea as sailor, midshipman, deserter. Then a life in Africa, harsher still. The lad plumbs the depths of atheism, blasphemy, various vices, and at last lands in England again penniless.

The story of his coming back from dissipation and atheism to a faith in God and a clean life, of his study to become a sea captain, of his adventures in slave ships is told in many pages but always holds one's interest.

He proposed to Mary Catlett whom he had loved for years and was married in 1750 when he was 25 years of age. The experiences crowded into his life seem beyond believing.

He becomes captain of a ship in 1750 and kept a diary, the earliest document of its kind relating to the slave trade. The temptations to immorality with the slave women were so tremendous that Newton abstained from flesh food and drank nothing but water in his effort at self control.

Four years he spent in this trade, then gave up the sea. He gave himself to study, most of all theological, working for a time as tide surveyor in Liverpool.

However, his interest in religion and the influence of friends turned his thoughts to

ordination. He was then ordained and served in Olney, where he was a great friend of Cowper. Newton became leader of a band of evangelicals.

He and Cowper published the Olney hymns of which Newton wrote over 250. His best remembered hymns are "How Sweet the Name" and "Glorious things of thee are spoken".

He was given the living of S. Mary Woolnoth in 1780 and thence exercised a remarkable influence on men in public life. —J.S.A.

SOURCES OF BELIEF

BASIC CHRISTIAN BELIEFS. F. C. Grant, Oliver and Boyd. Pp. 112. 17s. 6d.

This is a book a layman could enjoy and profit therein considerably. Does he (or one of the clergy) desire a book which tells simply something of Christianity and the ancient religions, of Christianity and the other living religions of to-day?

Would he go further and seek the sources of Christian belief, the story of sin and forgiveness, of belief in Christ, of the meaning of sacraments, the ministry and the "life of the world to come"?

Then here is a very satisfying book, worth possessing and worth reading more than once. —J.S.A.

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How to Read the Gospels. By the Rev. Dr C. H. Dodd, 1/11.

"I Say unto You," a study of the four gospels, published by G.B.R.E., 2/6. These two booklets may profitably be used together.

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STONE FOR KINDERGARTEN HALL SET IN BENDIGO

FROM OUR OWN CORRESPONDENT

Bendigo, February 27

A large crowd of parishioners and friends of Holy Trinity Church, Bendigo, attended the ceremony on February 19 at which the Bishop of Bendigo set the foundation stone for the new kindergarten hall.

The lesson, S. Luke 18: 15-30, was read by the Venerable N. Herring. The Rector of Holy Trinity, the Reverend A. F. Lloyd, read the petition to the bishop.

Then Bishop Richards called on God to prosper the undertaking and protect the workmen.

The first part of the ceremony took place in the parish church, because of the extreme heat. For the setting of the stone, the clergy, choir and congregation moved in procession to the building site.

In his address, Bishop Richards spoke of the duty of building Christian homes.

"All children need the love of parents, need to be taught

prayers at their mother's knee, need kindness, purity and affection," he said.

"We learn the beginning of our knowledge of the great love of our Heavenly Father in our Christian home. But the time comes when we must step out from that home; and it is fitting that the first steps outside the Christian home should be to the schools of the Church.

"There, our teachers help the children to learn hymns, and prayers, and to experience the joys of the fellowship of the Christian Church," he said.

The bishop expressed the hope that the new building will fill the long-felt need in providing facilities for the kindergarten work of the parish.

YOUTH PAGE

QUESTIONS WE MUST FACE

Why does God allow suffering?

This is an age-old question which will probably never be answered, at least in this life. But one thing we can be quite sure about: pain and suffering are contrary to the will of God.

Some people say when they are ill, "Well, I suppose it's God's will and I must just bear it."

They are quite wrong. It is not God's will at all. Our Lord always spoke of suffering as an evil thing. He never even once suggested that it was sent on us by God for any purposes of His own.

We can gain some idea of Christ's attitude to suffering. He spoke of a sick woman as one whom Satan had bound. And Peter speaks of Jesus healing those who were oppressed of the devil.

It is often obvious that suffering has been caused by human selfishness and sin, sometimes deliberate wickedness, sometimes by carelessness and irresponsibility.

Sometimes the connection is clear, sometimes obscure. But very often we can trace suffering directly to human sin.

There are causes of suffering much more mysterious however. But we have no right to say that earthquakes, for example, are the wrathful acts of God, hurting indiscriminately both the evil and the good. This would be to call God a creature even more subject to whims and inconsistencies than we are.

Most of us would rather be human than mechanical creations. We prefer to have the power of choice, even though we often misuse it, and even though it causes us and others a great deal of suffering. The world will be full of suffering as long as there are sinful people.

We must remember that although God does not send suffering it can often be used by God for our good.

BRISBANE COMRADES OF S. GEORGE

FROM OUR OWN CORRESPONDENT

Brisbane, February 27

Fifty members of the Order of the Comrades of S. George attended the annual meeting held here in S. Alban's Hall last Saturday afternoon.

Before the meeting they attended the Eucharist to celebrate the centenary of the consecration of the first Bishop of Melanesia.

The meeting was followed by tea in the hall and Solemn Office in the church.

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Although it is against God's will, as sin is, He permits it partly because it serves a useful purpose in warning, testing and even educating us.

A life with struggle, including the struggle to conquer sin and its effects, would be shallow and rootless. The strong and helpful people, the people that others lean on, are just those who have had much to bear themselves.

Suffering then is not a good thing, but it can be a means of good. When we suffer, it is already a spiritual gain to feel our own weakness and our need of God's grace and strength.

We feel we need patience and courage and faith, and we pray for these gifts. And it is a fact of Christian experience that they are always given.

S. Paul prayed hard for the removal of his "thorn in the flesh." But he records that God said to him, "My grace is sufficient for thee, for My power is made perfect in weakness." That has been the Christian experience throughout the ages.

IN LENT we are called to greater efforts in prayer, fasting and almsgiving than at other times of the year. None of these things can be done properly without God's help; and this is particularly true of prayer. With the Apostles we too must say, "Lord, teach us to pray."

Our duty in Lent is not just to pray more often, but to try to pray better as well as more often.

Private prayer can be a knack—or an art. If we are satisfied just to learn the knack, we can find many books of advice to help us. Even the best books on the subject of private prayer can be read without true understanding—to pick up tips on how to pray more fluently or to gain suggestions on subjects for prayer, and nothing deeper.

A SUGGESTION

Or it can be an art, an art indeed which can be learned and practised, but one which has as its only hope and goal the vision of God, as far as He wills, in this life, and perfectly in the life to come.

One suggestion for progress in prayer is to attempt some-

thing that is a little too hard for us. This requires an effort. It is not necessary to be trying to increase our capacity for prayer all the time, but without some effort life will go on while our prayers remain stationary and therefore inadequate.

Particular prayers have a way, too, of wearing out. They cease to have their former relevance for us. In that case they should be discarded or at least set aside for a time. This is an opportunity for bringing others and perhaps better ones into use.

Books of prayers will become less important as we learn more and more to talk to God, and the longer we live with God in prayer the more we will have to talk to Him about. But there are two books of prayers which might be called inexhaustible private use.

The first is the Book of Common Prayer. Our Prayer Book is probably the only book of public prayers which has also been habitually used as a book for private use.

Certainly it provides us in the Epistles and Gospels with subjects for our meditation throughout each week.

And in the prayers and collects it not only provides all the general petitions which the Church should make, but provides us with suitable prayers for almost every occasion in our lives.

The other book is Bishop Andrews' "Preces Private" (private prayers).

Bishop Andrews is reported to have said that he was so busy that he could not do with less than four hours daily for prayer. His book shows how he organised his private prayers.

It teaches us how wide the range of objects of intercession can be, and how greatly prayer can be improved by being carefully planned. It also shows how as one's prayer life progresses, it tends to comprise a larger and larger element of thanksgiving and of pure praise or adoration.

This book would help any person who was really trying to grow in the life of prayer closer to God.

Praying in one's own words is another subject that should concern us during Lent. Probably throughout our lives there will be a place for "ready-made" prayers from books. But there is also an important place for prayers of our own creation.

Prayers from a book always have this danger—that we shall pray them to God, rather than pray them to Him. The former is much less likely to happen if in our prayer times we include some prayers of our own making on subjects that are occupying our thoughts a great deal.

LISTENING

We must never neglect the listening side of private prayer. Our talking to God must be talking with Him; this implies expecting Him to say something and waiting for Him to do so.

And at the right moment, it may not be immediately, He will do so. He will guide and encourage and instruct.

We are concerned in prayer not with learning a knack, but with the work of an artist.

All the rules followed, all the advice taken, all the hours spent on our knees are to be tested by the aim of the art of prayer—do they bring us closer to communion with God? If we rest with anything short of this we are not keeping the Lenten spirit of prayer.

In the creative spirit which is the true source of the life of prayer, we try with the patience of a true artist to make prayer a perfect offering of the love of our hearts to God.

PENANG SCHOOL FOR BLIND SEES PUPILS' PROGRESS

FROM OUR OWN CORRESPONDENT

Two pupils at the S. Nicholas School and Home for the Blind in Penang, Malaya, distinguished themselves in the Lower Certificate of Education examination held last December.

The two pupils are Dorothy Wong and Peter Chin. This is the first time that blind students in Malaya have sat for this examination.

Dorothy, attending the S. George's Girls' School, gained among other awards, distinctions in English, religious knowledge and national language, Malay. Peter, attending the Penang Free School, obtained distinctions in English and history, a credit in religious knowledge and a pass in the national language.

Dorothy is now at the Gurney Training Centre for the Blind in Kuala Lumpur where she hopes to receive training as a stenographer.

Peter, who has his home in Penang very near to S. George's Church, had been at S. Nicholas since he was four. He is a scout, a strong swimmer, and

made a special study of music, having passed the Associated Board of the Royal Music Examinations Grade V (piano) and Grade IV (theory).

He is now at the Pulteney Grammar School, Adelaide, having received a scholarship to enable him to continue his secondary education in Australia. The scholarship has been awarded to him by the Church of England Guild of Service to the Blind in Adelaide.

The S. George's Church Women's Association and Australian and other servicemen in Malaya contributed towards the cost of Peter's passage.

TOUR PLANS FOR C.M.S. SPEAKER

FROM A CORRESPONDENT

The Church Missionary Society last week announced the itinerary for Miss Gladys Aylward's tour of Australia, during which she will speak on the Church in the Far East.

Her programme of speaking engagements will take her to Sydney, March 1 to 15; Adelaide, March 15 to 21; Melbourne, March 22 to April 5; New Zealand, April 6 to 16; Grafton, April 18 to 21; Sydney, April 22 to 27; and Brisbane, April 28 to May 8.

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BOOK REVIEW

FOR LENTEN READING

PRIMITIVE CHRISTIANITY, Rudolf

PROFESSOR Bultmann needs no introduction to the theologian, but the Fontana Library edition of "Primitive Christianity in Its Contemporary Setting" makes available to the general reading public the opportunity to gain some knowledge of the impact and influence upon primitive Christianity of Hellenistic Judaism and Greek philosophy, Mysticism, Gnosticism, Demonology, and other early -isms and -ologies.

Dr Bultmann undertakes an assessment of the original and borrowed elements in historical Christianity, as a guide "to those who want a reliable introduction which is at the same time a piece of creative interpretation for our time", as the cover comment puts it.

Primitive Christianity, the Professor says, was "cradled in late Judaism", itself a development from Hebrew religion as evidenced in the Old Testament and the Jewish heritage. Very early in its history, Christianity was brought into contact with Hellenistic paganism, which had, in its turn, been considerably influenced by Near East religions. From it, as from the rest of the movements surrounding it, the infant Faith assimilated vocabularies and ideas and traditions.

This enrichment by no means undermines the stability of the foundations of Christianity, the uniqueness of which is but thrown into sharper relief by setting it squarely within its original environment. Christianity was seeking an answer to the same questions as were being asked by these other religions and theories, and quickly found itself in competition with them all. As Professor Bultmann so wisely says, it is only by paying attention to what Christianity has in common with these other movements that we are able to discern its differences from them.

He begins with a conspectus of Christianity's Old Testament heritage, the doctrine of creation, Old Testament ideas of the nature of God, the Divine Covenant with the Hebrew nation, good and evil, sin and grace, thence proceeding logically to a careful examination of Jewish Legalism and the "Proclamation of Jesus" in relation thereto.

Jesus, he says, was not a Christian, but a Jew, and His preaching, which is couched in the thought forms and imagery of Judaism, is in fact a tremendous protest against the religious legalism of His day. A section on the nationalistic and cosmic eschatology of Israel is followed in like manner by one dealing with "The Eschatological Preaching of Jesus".

MYSTICISM

Passing on to Hellenistic Judaism, that is, the Judaism of the Graeco-Roman world, Dr Bultmann investigates the doctrinal derivations from the Hellenistic mysteries, Platonic philosophy and the Logos principle of Philo, passing from the Old Testament trust in God in the world of men to the gradual turning away in a Platonic sense from the transitory to the eternal, and finally to the impact of mysticism, whereby faith comes to mean unworldliness, culminating in ecstasy.

An obvious result of this transposition of the Divine transcendence to mysticism, as Dr Bultmann sees it, is inevitably a loss of sense for the historical. The personalities of the Old Testament become the types of particular virtues or psychological dispositions. The history of the nation is transformed into an allegorical pre-

sentation of religious psychology and ethics, and, since Philo has no eschatology in the Old Testament sense, tends to lose its impetus of movement towards a goal.

The long section dealing with the constitution of the Greek City State, the philosophy of Socrates, and the Idealism of Plato, paves the way into an explanation of the basic principles of the Greek view of life, according to which "man has to mould himself into the unity of the cosmos and live in the realm of timeless, eternal reality. He has the freedom to do so, for he is essentially spirit."

For the Christian, however, existence in time is necessary to his human nature. Man enters his present from his past, and it is the past which determines his being. His present is a present of decision for a future which is ever new.

And so, at length, we come to the concluding section of the work—Primitive Christianity as a Syncretistic Phenomenon. As soon as the Gospel was carried beyond the confines of Palestinian Judaism, the Christian congregations which sprang up in the Graeco-Roman world came to consist partly of Hellenistic Jewish Christians and partly of Gentiles.

Christianity was in a new spiritual environment. The Gospel had to be presented in terms intelligible to Hellenistic audiences and their mental outlook, while at the same time the audience themselves could not but interpret the Gospel message in their own way, in the light of their own spiritual needs.

Hellenistic Christianity, in Professor Bultmann's view is no unitary phenomenon, but a re-

markable product of syncretism, full of tendencies and contradictions, some of which were to be condemned later on by orthodox Christianity as heretical. Hence also the struggles which ensued between the various tendencies, of which the Pauline Epistles give such a vivid impression.

So the professor proceeds to an exhaustive comparison of primitive Christianity with the various traditions and religious theories within which it came into being, and which inevitably influenced its growth. He has, he says in his introduction, no apologetic axe to grind. He does not seek to prove that Christianity is true, nor even that it is the climax of the religious evolution of antiquity.

CHALLENGE

Neither does he intend to explain the reasons why Christianity finally triumphed over its competitors, thus assuming its superiority over them. The truth of Christianity, like that of any other religion or philosophy, he believes, is always a matter of personal decision, and the historian has no right to deprive any man of that responsibility. This is the challenge he throws down.

The less experienced reader may not find "Primitive Christianity" an "easy" book to read to the end, but it is recommended as eminently suitable for Lenten reading. It brings the past to life and throws wide open all the doors to an infinite future. The final sentence is a summary of the whole. "The openness of Christian existence is never-ending."

—W.M.M.

[Our review copy from Church Stores, Sydney]

ARCHITECTURE AND ORGANS

Mr N. W. McPherson, a Sydney architect, writes on organs and their place in the planning of church buildings.

AESTHETICALLY speaking, a church organ must be designed so that it appears an integral part of the building.

The unfortunate term "organ case" has come to be used for something behind which the organ crouches as though it has something to hide. It has nothing to hide unless it be the shoddy work of incompetent organ builders.

A further debasement is the "organ grille" which I suppose becomes a painful necessity in the case of theatres, opera houses, and even certain types of concert halls. But their use in churches is false and unreasonable.

An organ has nothing to hide. What can be more dignified than the stately ranks of pipes ranged row on row? No one denies the impressiveness of platoons of soldiers but these organ soldiers range in height from an impressive thirty-two inches to less than one inch! Dignity allied to variety! Impressiveness to interest!

And why select a miserable score or so of pipes from the two thousand, bronze their bodies, gild their lips, paint their ears, place them in a row and say "There's your organ"? What a lie that is!

The best modern examples are those which are not ashamed to show simply and concisely the organ as it is. An understanding and informed organ builder will readily co-operate with the architect to achieve this.

The question of the placing of an organ is inextricably re-

lated to many factors. Among them are (a) the purpose of the building, (b) the choir, (c) the congregation, (d) the organist, (e) shape and design of building, (f) the organ itself.

Don't imagine that this implies any detraction from the organ in its own right. But the values must be true.

For instance in some non-conformist churches you would think that everyone had come to worship the organ, for there it stands right in the centre, the most important point of emphasis and the focus of all eyes. The organ is undoubtedly the king of musical instruments but not the King of Kings.

At the other extreme of absurdity are the efforts of some Anglican churches so to humble the organ that they try to cram it in some depressing thing known as "an organ chamber" only to find that so to do they have also to dig a hole in the ground in order to make it fit.

Humility in truth! Not enthrone but burial! Why spend thousands of pounds on an instrument and then throttle it?

Let us be quite clear that there is no place for an organ in an organ chamber. Its tones are to be heard at their true value it should not be masked by masonry arches or confined in any way.

LAST week in concluding my article, I remarked in connection with our holiday—"Oh, that it could go on forever!" Well, it didn't, and after only nine wonderful days becoming "unwound" from the past year's activities, we found ourselves heading back homewards, due to a totally unexpected and unfortunate circumstance. With sleeves rolled up, we face another year's work ahead.

Personally, I don't care greatly for holidays in January, but as children progress through school, it becomes increasingly difficult, and wholly unfair to them, to keep them away from school for three weeks in any other part of the year.

I am one of the many who believe that seven weeks is too long a vacation from school to take in one slice. I feel that children would benefit more by adding some of these weeks on to the May and August vacations, thus making all school holiday periods of equal duration.

Parents who could take their annual leave throughout the year would find this a valuable asset, besides avoiding all the pitfalls associated with the peak holiday period.

Michael, at the age of ten years, has now reached the stage of anxiously imbibing all the well-intentioned advice advertised through various papers. You know the sort of thing—"Send a stamped addressed envelope and we will tell you how to develop a manly physique."

Yesterday, he at last posted the letter which he is sure will precipitate Muscled Manhood in his direction! Father dryly remarked during the usual meal-time battle, "Funny, if they should advise eating up ALL your vegetables at EVERY meal."

It should stand in the building with its floor as high as possible above the main floor level. By this I don't mean that it cannot stand in a recess provided that such recess is open for its full height and width to the church on one or more sides. In such a case it should have a fully sound-reflecting floor, walls and ceiling for the sake of resonance.

In a church building, all things must assist the worship of God.

The organ should be placed so as not in any way to detract from this aim. It must not, on any account, encumber the main axis of the building unless its special and sensitive treatment on a screen for instance can be made to enhance and emphasise the focus—the altar and sanctuary. Usually it is lateral with the organist screened from view on the opposite side.

These are the "musts":

(a) The organ must be near the choir.

(b) The organist should be separated from his organ far enough to be able to hear it truly.

(c) The organist should be so placed that he can hear the choir in true tonal balance with the organ. He must be able to hear the congregation, see the altar and have a view of the west door by a mirror.

(d) The congregation must be able to hear the organ and choir in true balance. It is not necessary for them to see the organist.

In vain do we point out the benefits bestowed in such a simple solution. He anxiously checks his muscles each day as well as mine and his father's. But no—the magic formula will arrive any day now! Neville went through a similar phase a couple of years ago, so I guess it's just typical of boyhood.

Sally Anne was having a bath one night recently, supervised by Bronwyn. I decreed it time she got out. Soon yells of indignation reached my ears in the kitchen. With each repetition it rose in crescendo—"No, no, no. Don't you put those pyjamas on me, I've got some on already."

Father eventually went to the rescue to find a completely naked three-year-old vehemently resisting all Bronwyn's attempts to clothe her. He took over and in spite of her renewed declaration that she "had her 'jamas' on," he finally succeeded in putting the "second" pair on and started for the bedroom with her. "No, no, no. Daddy, don't take me to bed—I'm already in bed."

It is quite interesting trying to follow her line of reasoning these days. "Angeline" for instance, is still with us though she often goes on "visits" to South Australia. When she does, we may not hear anything of her for a week or so, but now and then she returns in a new guise.

SAFETY VALVE?

Not the happy little mate of former times, but rather a different tempered miss as evidenced in Sally's remarks. "Mummy, Angeline pinched (or pushed, or hit) me hard." "Mummy, Angeline said—I don't like you any more." She is awful, isn't she?

The experts would probably attribute Angeline's change of heart to Sally's subconscious reaction to her new sister, who is now rapidly developing a strong personality of her own. Maybe "Angeline" has become the safety valve in the sisterly relationship.

It must be a difficult time for Sally as she has emerged from her babyhood into girlhood so imperceptibly, and though the older children mostly accept her participation in their play, quite happily, there must inevitably be times when she realises her own limitations.

Neville has a great yearning to learn to play the guitar. It is not a new aspiration but rather one which has suffered repeated revivals for three years. We are in the midst of one such at the moment.

There are many factors to be considered, of which £s.d. is not the least in the problem of "to be or not to be."

Two years ago, I obtained a cheap ukulele and an instruction book, to enable the fires of passion to be assuaged, so I thought! Neville applied himself to learning the chords required

for Swanee River. The chief obstacles were his inability to sing two notes in tune, and the unfailing tendency of the ukulele strings to go out of tune in sympathy.

I was appointed honorary tuner in chief and privately determined to replace the nylon strings with gut ones, which I did not get around to doing until this latest revival was signified.

Now, there is no holding him, his eagerness knows no bounds and though I knew nothing whatever about ukes, I found myself automatically in the rôle of teacher of the ukulele and of singing!

For the past week (with time off for sleeping, thank goodness), it goes something like this. "Mum, listen" (one can't help but!), "Does this sound all right?" or "Mum, will you sing this while I play the chords? I don't seem to get it right when I sing."

Then follows a singing lesson using the scale as a veritable playground. He is now getting on particularly well and has mastered the chords required for Swanee River, Little Brown Jug, and Jingle Bells in no time.

I have to assist with the melody from time to time to get him back "upstairs." When he goes wrong anywhere, he must start from the very beginning again! I was nearly crazy, but did a creditable job of concealing it.

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ANGLICAN MEN OF LETTERS . . . 27

W. E. GLADSTONE: A SOUL OF FIRE

By the Reverend Edward Hunt

IT IS always interesting for the student to find some fact which had previously escaped him, some new light on a famous figure, revealing him even greater than before.

Gladstone, for instance, is well known as a churchman and statesman, but his fame as a man of letters is often overlooked. Yet this great Anglican published several books which are still well worth reading, dealing mainly with the workings of the Church and with his own profound theology.

Had he entered the Church's ministry, as was his first intention, with his many talents he might well have become Prime Minister; as it was he entered politics, and rose to be a great Prime Minister and an accomplished author. But first and foremost he remained a devoted and dutiful churchman, whose spiritual career is an inspiration to us all.

William Ewart Gladstone was born at Liverpool on December 29, 1809, fourth son of Sir John Gladstone, a God-fearing man of an old-fashioned type, whose wife, Ann Robertson, was a fervent Evangelical. At eleven, Gladstone went to Eton, where he was remembered as "a pure and noble boy."

In 1828 he went up to Christ Church, Oxford, where he was "the blameless undergraduate," giving his whole energy to study and devotion, quietly abiding in the blessings of the Anglican faith. Bishop Charles Wordsworth said no man of the university read his Bible more regularly or knew it more deeply.

In 1831 he obtained his Double First and earnestly desired to take holy orders. Cardinal Manning later said of Gladstone, "He was nearer to being a clergyman than I was, and far more fitted." However, his father forced him into Parliament, to which he was elected in December, 1832.

He left Oxford before the Oxford Movement began, but learning of it from a friend, James Hope, he determined to study the question for himself. He began with a study of the occasional offices of the Prayer Book, which "opened his eyes."

DOCTRINE

From Bishop Phillips of Exeter he learnt that the opinions of the Reformers were nothing to us, and that for the authoritative interpretation of the Prayer Book we must go to the divines of 1662. A study of Hooker had prepared him for this change of view.

He had already acquired the conception of a universal Church, following a visit to Rome, and Sir William Palmer's "Treatise on the Church of Christ" confirmed and defined that conception.

From this independent examination he emerged and remained to the end of his life an English Catholic churchman. Yet there was no break with the past: like many an Anglican his Catholic doctrine and practice were superimposed on Evangelical foundations, a fact which extremists of either school might well remember.

In 1838 he published his first book, "The State in its Relations with the Church," containing theological passages of great interest, in which he criticised the actual working of the Church of Rome. In 1846 came "Church Principles considered in their Results," which work vindicates the Church of England as the divinely-appointed exponent of Christian truth for the English people.

In 1850, moved by the Gorham case, he wrote "An Open Letter to the Bishop of London," in which he maintained the spiritual life and inherent jurisdiction of the Church.

Following the Denison case

concerning the Real Presence, Gladstone wrote in 1856 "If belief in the Eucharist as a reality is proscribed by law in the Church of England, all I hold dear in life shall be devoted to tearing in pieces such law." Faith in the Real Presence was one of Gladstone's central convictions. To see him at Communion was an object lesson in adoring worship.

Accused by some of tending towards Rome he replied "I am the strongest antipapist in the world." To him any kind of spiritual tyranny was anti-Christ.

As life went on he modified his views on the virtues of the union between Church and State. The Act of Irish Disestablishment, which he carried through in 1869, was the outcome of his misgivings.

His liberal outlook was shown by his high regard for Kingsley; his defence of Maurice; his admiration of "Eccle Homo"; his persistent confidence in Frederick Temple; his championship of the Nicene Creed and his lenient judgement on the nature of schism.

However, his most conspicuous departure from his early rigid theology was the adoption in "Studies Subsidiary to the Works of Bishop Butler" of the doctrine of "Conditional Immortality." He came to the conclusion that the human soul is not necessarily indestructible, but that immortality is the gift of God in Christ to the believer.

DEVOTION

In his final illness, when his son, the Rector of Hawarden, proposed to bring the Holy Sacrament from Church, Gladstone asked with characteristic dutifulness, whether the practice was strictly consistent with the Church's order. On being so assured he received it with the utmost fervour of thankful devotion.

He died on Ascension Day, May 19, 1898, just as the earliest Eucharists were being offered to God, and was buried in Westminster Abbey.

Gladstone was more than a statesman or author; he was an example, his private life being

ruled in strict conformity to his public profession.

With his wife, Catherine Glynn, he was zealous in good works, benevolence, systematic almsgiving and charity. With James Hope he sought the reclamation of the fallen sisters of humanity and helped to maintain the first Sisterhood of the English Church established in modern times. He "reserved Sunday for sacred uses" and was a weekly communicant.

Lord Morley well sums up this remarkable man as one "whose incomparable physical gifts seemed to encase a soul of fire in a frame of pliant steel." And as a churchman he received that extra gift of faith, often so lacking today, a firm conviction in the righteousness of his cause.

We may well be proud of this great son of the Church, who, according to Birrell, had nothing mediocre in his nature. As a true Anglican he endeavoured to shape his life and serve his fellows according to the grand purpose of Almighty God.

PASTOR IN PAROCHIA . . . 3

A PROTEST AGAINST JUNK

By the Reverend J. C. Donoghue

ON holidays recently I took my family to visit what must be one of the most beautiful of our country churches.

It was cluttered with junk. Everything added in the course of its history to the furnishing has been retained.

In the sanctuary there was candle light; kerosene light; incandescent light (a sort of petrol pressure system much in demand in country homes and churches before electricity began to reach out into country areas); and electric light.

There were odds and ends of furniture that had been duplicated and the original piece retained. There were wooden kneelers and old style hassocks between the same seats.

Obviously, as each new thing was brought in sentiment was too strong to permit of the old being thrown out. (In my own church when it was decided to remove the back from the old "sideboard" type of table and let in the light through the windows of the east end the suggestion was made that the discarded back should be affixed to a wall in the nave!)

The lesser problem of what to do with outworn Bibles, hymn books, psalters and the like is one we share with the monks of the Orthodox monastery on Mount Sinai. These men, so the story goes, swept into the w.p.b. pages of a manuscript which were providentially rescued, and which became the famed Codex Sinaiticus!

In C. an equally simple solution was found. A great pile of books and papers was made and dropped through a trap door in the floor of the church! Unfortunately, the pile also included a number of early baptism and marriage registers. Since the climate of C. is not as dry as that of the Sinai peninsula damp rot soon set in, and not all of the early records were recoverable.

The Diocesan Registry is, after all, the best and safest depository for parish records of every kind.

The problem of what to do with outmoded furniture or fittings may not be so easy of solution. They too partake of the sacred nature of the church building. Change is particularly difficult when such things have been installed as memorials. Then we must step warily indeed lest we disturb the shades of the

departed or raise the ire of relations!

Thus it comes about that for the lack of a little imagination, and, let it be confessed, for the lack of a little courage to shake off the dead hand of the past, we tolerate in our churches a poor arrangement of furniture and fittings that we would not for a moment tolerate in our own houses.

(The new of course is not necessarily better than the old. Discretion must be used in the matter. In most dioceses no far reaching changes can be made without a faculty requested by the wardens of the parish and granted by the bishop.)

Imagination and courage of this sort are not always lacking. There is a parish where a certain rector, long since retired and now remembered only with affection, aroused the ire of parishioners and church council alike by reducing the height of the communion rails—a thing which they had refused to sanction, and which until then had reached to the chins of the communicants!

I sometimes wonder what the reaction of this priest would be if he happened to be the incumbent of another church I know where the altar is still perched at a quite dizzy height on the top of a series of ascending steps or platforms, and the celebrant teeters on a ledge not more than a foot in width!

"GOOD ENOUGH"

No doubt he would want to remove one or more of the top steps. This would add spaciousness to the sanctuary, and the priest would be able to celebrate in comfort and with dignity. No doubt the people say, too, "It was good enough for old Mr So and So. It ought to be good enough for him."

Until recently in our own Church of S. Paul the sanctuary was cramped and inconvenient. By removing the dais on which the altar stood, and by bringing the rails down to the front of the next step this position was righted in one stroke. The rails being nearer the nave had the effect of bringing sanctuary and holy table into a more intimate contact with the people.

If sanctuaries are sometimes cluttered and badly arranged chancels are almost invariably so. One of the main objects of the Reformers was to restore to the people a full part in

the services of the Church. But in some churches to-day the congregation is still dumb, and the priests seem to love to have it so. The service is intoned or sung to the mutual satisfaction of priest and choir. But even in the singing of the hymns the people have little part.

Though the church may be small, and a great deal of trouble and expense is involved, a robed choir is considered *de rigueur*! In a church designed to seat 120 persons seating was provided for 27 persons in the choir! The chancel floor was extended into the nave, and was so cluttered with extra seats filched from the congregation that only with difficulty could prayer desk and lectern be approached.

This particular chancel has now been reduced to something of its original size and so arranged that pulpit, prayer desk, and lectern have their proper place on the leading edge of the chancel step nearest the congregation. Behind these again is the organ and a reduced but adequate number of seats for the choir. There has been a great gain in spaciousness, dignity, and convenience.

Perhaps it should be admitted that architecturally speaking not many of our country churches have much to commend them. In the hard days of the pioneers purses were slender and time was short. Men were more concerned to provide places of worship than to worry about the niceties of design. (Do we not read that the first church at Canterbury itself was of wattle and daub?)

Sometimes the church was designed by the incumbent, or by the local builder, without benefit of special training. But most do have at least one good feature. It may be a beautifully proportioned arch separating nave and sanctuary; or a fine east window; or even perhaps a low, cool porch inviting the passer-by to linger for a while. In almost every case the pioneers did achieve a sort of rugged simplicity—often obscured by the accretions of a later generation.

It is not mere fastidiousness that rebels against a cluttered and ill-arranged church. This is the gateway to heaven. If we keep an untidy threshold how shall we convince people of the unutterable delights that lie beyond?

A.C.C. MEETS AT GILBULLA

LARGE ANGLICAN REPRESENTATION

FROM A CORRESPONDENT

The Australian Council of Churches this week has held its fifteenth annual meeting at "Gilbulla," the conference centre of the Diocese of Sydney.

Twenty Anglicans were present as official delegates. The Presbyterian Church had nine delegates, the Methodist nine, the Congregational Church four, the Churches of Christ four, the Greek Orthodox Church two, the Salvation Army four, the Society of Friends two, and the Armenian Church one.

Also present were fraternal delegates from the National Missionary Council, the Y.W.C.A., the Y.M.C.A., the Student Christian Movement, the United Evangelical Lutheran Church, and the East Asia Christian Conference Committee.

CONSULTANTS

One consultant from each state was present representing the council's committee in that state. Eleven consultants represented the various divisions and commissions operating in special fields. Special guests were the Reverend A. A. Brash, general secretary, National Council in New Zealand and the Reverend J. Garrett, until recently information officer for the World Council of Churches, Geneva.

The council divided into four working groups to discuss "The Nature of the Unity We Seek as Churches." The same groups later discussed the relation between the national council and state councils of churches.

Business included receiving reports from all the state committees and all the divisions of work.

Last year 4,035 refugees and needy persons were brought to Australia by the council's Resettlement Department. Of these 2,020 came from Greece and 536 from China. The rest came from twenty-eight other countries.

WOMAN GARDENER FOR THE ABBEY

THE "LIVING CHURCH" SERVICE

New York, February 27

A woman has been appointed head gardener of the College Garden at Westminster Abbey.

Miss Marian Care, thirty, chosen from a number of applicants in both sexes, is the first woman ever to occupy that position.

The garden has been under continuous cultivation since 1065. It was once used by the abbey monks, now by the abbey staff.

CHURCHMEN SPEAK IN PUBLIC AFFAIRS

THE "LIVING CHURCH" SERVICE

New York, February 27
Five American bishops and a number of Episcopal clergy and laymen were among the signatories of a newspaper advertisement this month petitioning for the elimination of the House of Representatives' Committee on Un-American Activities.

The advertisement claimed that the committee had "perverted, and thereby imperilled, the proper and necessary powers of the Congress to conduct investigations; helped discourage free study and enquiry in working for peace; harassed Americans who work for racial equality and justice; increased bitterness between racial and religious groups of our citizens, which in turn has imperilled our good relations with people of Asia, Africa and Latin America; discouraged social and cultural contacts with our neighbours on this shrinking planet; and discouraged American students and scholars from studying in countries which we desperately need to understand."

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"THAT THE WORLD MAY KNOW ..."

By Bishop Lesslie Newbigin, General Secretary of the International Missionary Council

IN a South Indian village a visit from the bishop is quite a public occasion.

He is met at a convenient spot two or three hundred yards from the edge of the village by an official deputation of the elders of the church. There will be garlands of flowers, trays of fruit, and other tokens of greeting.

There may be a display of dancing. There will be a band and a choir—or possibly two different lyrics at the same time. Just in case there should be any moments of silence there will also be fireworks.

The entire body will then form into a procession, singing as they go, and letting off a rocket every few yards.

Soon they will be pushing their way through the narrow streets, and by the time the procession has reached the church most of the inhabitants of the village will have turned out to see what is happening.

At this point it is quite probable that the bishop will be asked to say something to the non-Christians before going into church for the Christian service.

And so it has often happened that I have found myself standing on the steps of a village church, opening the Scriptures to preach the Gospel to a great circle of Hindus and Moslems standing round, while the Christian congregation sits in the middle.

When I do that, I always know one thing: the words which I speak will only carry weight if those who hear them can see that they are being proved true in the life of the congregation which sits in the middle.

When I hold up Christ as the Saviour of all men, and repeat His promise, "I, when I am lifted up from the earth, will draw all men unto myself", I know that my hearers are only likely to believe this promise if they can see in fact that the Saviour of the World is drawing men of all sorts into one family.

If they can see in the congregation in the centre not a new clique, or a new caste, or a new party, but a family in which men and women of all cliques and castes and parties are being drawn in mutual forgiveness and reconciliation to live a life which is rooted in peace with God, then there is a possibility that they may believe.

VILLAGE PARABLE

If, on the other hand, they see only a series of rival groups competing with one another for influence and membership, they are not likely to be impressed by the message of our Saviour.

That common village scene is a true parable of the position of the Church in the world. Modern means of communication have shrunk our world to the dimensions of a village. There is no longer any separation of races and cultures: we all jostle and push one another in every part of the globe.

The Church of Jesus Christ is the congregation set in the midst of the world as the first-fruit, the sign, and the instrument of Christ's purpose to draw all men to Himself.

It is not a segregation but a congregation—the visible form of the action of Christ in drawing to Himself the scattered and estranged children of God to make them one household under one Father.

With every year that passes it becomes more urgent that the Church throughout the world should be recognisable to ordinary men as one household, a family of those who, having been re-born as children of God, are content to live together as brethren.

It becomes more and more urgent that Christian people should make their own the

This article is intended as background material for the Third Assembly of the World Council of Churches to be held in New Delhi, India, from November 18 to December 6 this year. Bishop Newbigin was formerly a Bishop in the Church of South India.

prayer of Our Lord for us: "that they may be one even as we are one, I in them, and thou in me, that they may become perfectly one, so that the world may know that thou hast sent me."

This prayer "that the world may know" is the true centre of the concern for unity. As a matter of historic fact the modern concern towards Christian unity is a product of the great foreign missionary movement of the 18th and 19th centuries.

So long as Christendom was almost entirely confined to Europe, the energies of Christians were to a very large extent engaged in the struggle between differing beliefs about the nature of Christianity.

But when that isolation was ended and Christians began again to remember Christ's promise to draw all men to himself, and began to go to the ends of the earth as His ambassadors, their perspective began to change.

Differences were still deep, but they were seen in a new light—in the light of the much vaster difference between being in Christ and being without Christ. In that new situation the Name of Jesus came to mean more, and the other names that Christians have taken to themselves to mean less.

Missionaries of widely differing confessions began to regard

each other as colleagues and not as rivals. Comity, conference, and co-operation became common practice on the mission fields. And in due course this had its effect upon the sending Churches.

William Carey had dreamed of a world missionary conference in 1800. It was not till half a century later that such a conference was held, but then it was followed by others, and most notably by the World Missionary Conference in Edinburgh in 1910 which is commonly regarded as the birthplace of the modern ecumenical movement. The missionary passion—the longing that the world might know Jesus as its Saviour—led directly to the longing for unity.

FROM THE WORLD

The health of the ecumenical movement depends upon the vigour and freshness of the missionary passion from which it sprang. Certainly the forms and patterns of the Church's missionary work have changed, and will change more.

We are in a different world from the world of Ziegenbalg, Carey and Livingstone. The word "missionary" in the years ahead of us is going to conjure up a picture different from the 19th century one with which we are familiar.

A big place in that picture will be taken by the mission-

aries of the Asian and African Churches, and by men and women who are not the paid agents of a missionary society, but servants of Christ in secular employment.

But the missionary passion, the longing that "the world may know" must remain central to the ecumenical movement. The very word "ecumenical" should remind us of that. It is a word which derives its meaning from the world, not from the Church.

It should bring to every one who hears it a picture not primarily of inter-church discussions, but of the going out of the Gospel to the ends of the earth, and the gathering together in Christ of all tribes and nations of men.

Of that true understanding of the word "ecumenical" the forthcoming Assembly of the World Council of Churches and the International Missionary Council at New Delhi will surely be a potent symbol.

Its theme, "Christ the Life of the World" is a reminder to all who have any part in it that our concern is with a Gospel for all men.

Its place at the capital city of India will make it impossible for the delegates to evade the challenge to faith of the great non-Christian systems of life.

And the fact that it will be the occasion of the uniting of these two world bodies in one, so that from thenceforth the World Council of Churches will itself carry the direct responsibility for missionary counsel and co-operation which the I.M.C. has carried for half a century, will surely mean in the end that all the Churches will have to take this missionary responsibility much more deeply to heart than they have done hitherto, will have to learn that to be a Christian congregation anywhere is to be part of a mission which reaches out to the ends of the earth.

DEAN SHEILD ON UNITY IN SOUTH-EAST ASIA

FROM OUR OWN CORRESPONDENT

Singapore, February 27

The importance of Church unity cannot be too greatly stressed, especially here in South-East Asia but it is important to realise that there cannot be any real unity without Rome, said the Dean of Singapore, the Very Reverend E. O. Sheild, last week.

Dean Sheild who is also vicar of the mother-parish of this diocese, recollected a meeting with a group of chaplains had with the late Archbishop Garbett of York during his tour of British fighting forces in Italy.

The late archbishop had said he would not visit the Pope because should he do so he would not be received as an Archbishop of the Church and Primate of England.

Secondly, he felt that a visit to the Pope would have been misunderstood by the Orthodox Churches in Europe and the East not in communion with Rome.

Fifteen years have passed. In December the Archbishop of Canterbury made news by visiting the Pope on his way back to England from the Holy Land.

"He was welcomed as an Archbishop of the Church, as Primate of All England and the head of the Anglican communion."

EASIER WAY

"He too had been visiting the patriarchs of the Orthodox Churches and they knew full well what he intended to do."

"Thus," Dean Sheild pointed out, "two obstacles which caused an archbishop to hesitate in 1945 had been overcome."

The purpose of Archbishop Fisher's visit was to pave the way for friendly relations between the Anglican and Roman Churches at lower levels.

It is not without significance that arrangements for the archbishop's visit to the Pope were made during the 1960 Conference of the World Council of Churches at Edinburgh.

Here in Malaya the Malayan Christian Council is discussing

schemes of unity similar to those in India and Ceylon.

"I earnestly ask you to pray with the Church for unity. May we hope that before long relations between the Roman communion and our own may become as warm and friendly as the relations between ourselves and other Reformed Churches and may we pray that unity may indeed come 'according to the will of Christ, in His way, in His time,'" Dean Sheild said.

"CHURCHING OF WOMEN"

FROM OUR OWN CORRESPONDENT

Perth, February 27

The office of the Churching of Women should be explained to Mothers' Union branches by rectors of parishes, says Mrs E. F. Hill, diocesan president of the Mothers' Union, Perth, who believes that the office is not as widely used as it might be.

Mrs Hill hopes that branch programmes for 1961 will consist of two divisions—instruction and home-making.

Every enrolling member is asked to see her parish priest early in March to seek his co-operation in the matter of instruction on the sacraments at the time of saying the M.U. office in church.

With regard to home-making, Mrs Hill suggests that there must be many people in the community who would be most helpful as speakers or demonstrators.

In planning programmes, time must be allowed for discussions which were most valuable because each member could contribute something.

MOTHERING SUNDAY: MAR. 12

By the Reverend W. A. Terry

ON the three first Sundays in Lent, Mother Church warns her children against three spiritual foes: Satan, the flesh, and the world.

Then comes an interval for refreshment, and a call to look ahead, "The Passover is nigh." We must get ready to meditate upon the offering of Christ our Passover Lamb. What a lovely mid-Lent Sunday we get!

But Mother Church has led us up to it. On Lent 2 she tells us of a wonderful heathen woman whose mother-love was proof against rebuffs and insults. Her plea that the little dogs got crumbs was irresistible, not only for its persistence, but "there is more than enough divine grace and favour for the children of God: and plenty to spare for others."

On Lent 3, we children of God are to be children of light.

PARISH LOYALTY TO BE REWARDED

ANGLICAN NEWS SERVICE

London, February 27
A scheme to show the difference between regular worshippers and nominal adherents to the church has been introduced into the Parish of Taunton, England.

The regular contributors to the parish through its family pledge scheme will have the services of baptisms, weddings and burials free of charge.

T.V. MISSION TO CHILDREN

THE "LIVING CHURCH" SERVICE

New York, February 27
The New York Bible Society has been broadcasting during February a series of television programmes designed for children who do not go to church.

The series is called "Tales of the Brave in Heart." By dealing with famous historical figures the broadcasts make the point that the heroes had religious training in their childhood that prepared them for their rôles in history.

The programmes are conducted by a professor of English, a storyteller and a cartoonist.

following the loving teaching of our spiritual mother the Church, not of the world.

So we hear S. Paul rejoicing with the Jerusalem that is free, the mother of us all. We go on to see the Lord enacting a parable to show how His Church will nourish her children.

Christ provides the spiritual food, and the Church, through its ministers, dispenses the same. "Rejoice ye with Jerusalem," cried the prophet, Isaiah. "We have a far more glorious Jerusalem to glory in. 'Glorious things are spoken of thee, O city of God.'"

DEATH OF RECTOR OF HERBERTON

FROM A CORRESPONDENT

Townsville, February 27
The Reverend R. L. A. P. Jones, the late Rector of Herberton, Diocese of North Queensland, was buried on February 17 in the presence of many clergy and lay people of the diocese.

Girls of S. Mary's School, Herberton, and clergy from the northern archdeaconry, formed a guard of honour as his body was taken from the church for burial.

A requiem Eucharist was celebrated by the Reverend C. Cussen, assisted by the Reverend N. Gray and the Reverend G. Trowers.

The Burial Office was read by the Reverend L. J. Buffie, Archdeacon B. S. Kugelmann gave the address.

Mr Jones had been forty-nine years a priest. Born in England, and serving later in the Dioceses of Brisbane and Rockhampton, he became Rector of Herberton and chaplain of S. Mary's School in 1955.

He had been a courageous but kindly exponent of the Catholic faith throughout his life, Archdeacon Kugelmann said in his address.

The bell of the local Roman Catholic church tolled as the body was borne from the church, as a mark of the esteem in which Mr Jones had been held.

THE NEW ENGLISH NEW TESTAMENT

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

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DIOCESAN NEWS

BRISBANE

LUNCH HOUR
CONFIRMATION

Two years ago the dean, the Very Reverend W. P. Baddeley, held lunch hour services in the cathedral during Lent, which proved so popular that they have been continued every Thursday since then. As a result of contact through these services, twenty people were present for Confirmation at the lunch hour service last week.

MELBOURNE

VISIT TO OAKLEIGH

The Church of England Historical Society in the Diocese of Melbourne paid a visit to the Parish of Holy Trinity, Oakleigh, on February 18. A paper on early settlement in the area, prepared by a churchwarden, Mr A. Goldsworthy, was read to the members. Evening in the parish church was conducted by the vicar, the Reverend J. E. Romanis. At the conclusion of the service, the congregation moved into the original parish church where a plaque was unveiled commemorating its foundation in 1858 and consecration in 1866.

HOME MISSIONS

The Venerable G. T. Sambell represented the Diocese of Melbourne at the first Australian conference of the Institution of Sions work in Sydney last weekend. Directors of the work from Adelaide, Brisbane and Sydney were also present.

PENINSULA SCHOOL

The new Junior School at the Peninsula Church of England School was dedicated by the Archbishop of Melbourne, the Most Reverend F. Woods, on February 25.

ON FURLOUGH

Several missionaries are on furlough in Melbourne at the present time. They are Miss Nancy White, a teacher on the Mamba in Northern Papua; the Reverend Hugh Andrew, Priest in charge of the Mission Station on the Mamba; the Reverend Graham Stout, from Popondetta, New Guinea;

and the Reverend Ray Campbell of the Lockhart River Mission, Diocese of Carpentaria.

ENGINEERS AT SERVICE

Delegates to the annual conference of the Institution of Engineers, Australia, attended Morning Prayer in S. Paul's Cathedral on February 26. The Bishop Coadjutor of Melbourne, the Right Reverend D. L. Redding, gave the address and members of the conference read the lessons.

TEACHERS' SERVICE

The annual service for teachers is planned for Thursday, March 2, in S. Paul's Cathedral at 8 p.m. The principal of the Baptist Theological College, the Reverend D. M. Himbury, will preach. The choir will be that of the Camberwell High School. This service is organised annually by the Council for Christian Education in Schools.

SYDNEY

NEW RURAL DEANS

The archbishop has announced the appointment of the Venerable H. M. Arrowsmith, Archdeacon of the City of Sydney, as Rural Dean of Cook's River; and the Reverend E. J. Storey, Rector of the Parish of St Marys as Rural Dean of Prospect.

ORDINATION

The Archbishop of Sydney ordained fourteen men to the diaconate on February 26 in S. Andrew's Cathedral. They are the Reverend R. N. Beard, the Reverend J. R. Henderson, the Reverend A. H. McMahon, the Reverend N. J. Pilcher, the Reverend R. M. Simpson, the Reverend J. H. Wyndham, the Reverend J. J. Barham, the Reverend P. F. George, the Reverend B. G. Higginbotham, the Reverend T. Rees, the Reverend J. R. Seddon, the Reverend C. D. Turner, the Reverend E. B. Wynn and the Reverend V. H. J. Caley. The Reverend Alan Cole gave the address.

IMMIGRATION SERVICE

Representatives of many migrant organisations, including the Royal Overseas League, the Good Neighbour Council of N.S.W., and the Commonwealth and State Immigration Departments attended the Sydney Diocesan Immigration Service in S. John's, Darlinghurst, on February 26. The service had been arranged by the Immigration Chap-

lain, the Reverend R. Fraser. The ushers at the service included migrants recently arrived from the United Kingdom. The Bishop of Armidale, the Right Reverend J. S. Moyes, gave the address.

EPPING CHURCH

Additions and extensions to S. Alban's Church, Epping, will be dedicated by the Archbishop of Sydney, the Most Reverend H. R. Gough, on March 12 at 11 a.m.

SCHOOL DEDICATION

The official opening and dedication of the Senior School of the Blue Mountains Church of England Grammar School for Boys, Wentworth Falls, will take place on March 4 at 3.30 p.m. The Governor of N.S.W., Sir Eric Woodward, will perform the official opening. The Archbishop of Sydney, the Most Reverend H. R. Gough, will dedicate the building.

MEN'S DINNER

The Bishop Coadjutor of Sydney, the Right Reverend R. C. Kerle, was speaker at the second birthday dinner of the Anglican Men's Movement in the Dapto parish on February 26. He also preached at the Evening which followed the dinner. More than 200 men are now enrolled as members of the society in the parish.

ARCHDEACON
EMERITUS

FROM OUR OWN CORRESPONDENT

Melbourne, February 27
The Archbishop of Melbourne has announced that the title of Archdeacon Emeritus has been accepted by the Venerable R. H. B. Williams, who recently retired from the position of Archdeacon of Melbourne.

Archdeacon Williams became Archdeacon of Kew in 1947, when he was Director of the Home Mission Fund, and was appointed Archdeacon of Melbourne early last year, following the appointment of Bishop McKie as Assistant Bishop of Coventry.

He was recently inducted as the first Vicar of the new Parish of S. Margaret's, Caulfield.

As the archdeaconry of Geelong is vacant at present, following the death of the Venerable M. W. Britten, Archdeacon Williams has been asked to act as Archdeacon of Geelong until a permanent appointment is made.

MORE BILINGUAL LEADERS NEEDED
IN WALES, SAYS BISHOP

ANGLICAN NEWS SERVICE

London, February 27

The lack of bilingual leaders of Church and State in Wales was regretted in a sermon on February 23 by the Bishop of Llandaff, the Right Reverend Glyn Simon.

Preaching at the National Welsh Festival in S. Paul's Cathedral, London, Dr Glyn Simon said that the Welsh language remained a great potential source of disunity.

There was need for those who had been blessed with an understanding of both languages and both cultures to interpret one to the other.

"That is what, it seems to me, makes it essential, in the true interests of Wales and national unity, that certain key posts, alike in State and Church and cultural organisations, should be held by those at home in both languages.

"Neither in State or Church is there much sign that this is appreciated.

A language was essentially a spiritual thing, concerned with the soul of a nation, said the bishop.

When a nation's language disappeared something happened to its culture and to its religion.

Both were impoverished, and that common humanity which it shared with other nations was impoverished too.

The Welsh Church centuries ago had saved the Welsh language by its translation of the Bible and the Prayer Book into Welsh.

Even its most loyal supporters could not deny that the decline of the influence of Nonconformity in Wales since the 'twenties had been very marked.

The chapels no longer played the part they had done in Welsh life, and their weakening had

helped to create a spiritual vacuum in Wales.

"The Roman Catholic Church is too remote and foreign to anything they are familiar with, and the Church in Wales, they find, except in certain areas, too 'Anglicised' or formal to satisfy their needs.

"This is, or ought to be, a very serious problem for the Church.

"Its causes are complex and must be seen in their proper historical and social setting.

"But one could wish that the

spiritual and intellectual loss that the Church suffers thereby were more understood than it sometimes is.

"Merely to glance at half a dozen leading figures in the professions, all of them occupying positions of distinction in a wider world than that of Wales, all of them Welsh-speaking and all of them Nonconformists, should be a chastening experience for every churchman.

There was, he said, a much better spirit of understanding between Church and Chapel than there was even ten years ago.

"Anglicans and Free Churchmen have still an immense amount to learn about and from one another.

"I believe the time of true corporate organic reunion to be still far off, but I also believe that there are many opportunities for friendly and frank discussion, and for greater co-operation, which can and ought to be grasped more quickly than they are."

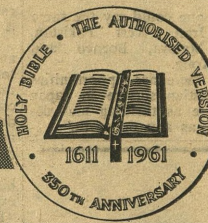
JAPANESE CHURCH
GROWS OLDER

THE "LIVING CHURCH" SERVICE

New York, February 27

February 11 was the seventy-fourth anniversary of the establishment of the Nippon Sei Ko Kai, the Holy Catholic Church of Japan.

The anniversary was kept in the Diocese of Tokyo with a celebration of the Holy Communion for the clergy of the diocese.

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HOW LENT IS KEPT IN AN INDUSTRIAL PARISH

By A CORRESPONDENT

THE coalmining and industrial parish of Cessnock, N.S.W., has a programme for Lent designed to instruct regular worshippers in their faith, enlist the interest of outsiders and take the message of the Gospel into the homes of the people.

At the six Eucharists celebrated throughout the parish every Sunday the clergy, the Reverend W. H. S. Childs, and the Reverend J. D. Bleakley are giving a series of addresses on the "Master and the Ordinary Man".

These addresses are meant to help parishioners see that Jesus Christ the Master to whom the common people listened gladly is neither above them nor beyond them.

Every Sunday night a gathering of the church organisations have tea together before Evensong, after which they attend Evensong and hear together with the rest of the congregation a special course of addresses on "What the Church is Doing".

Representative priests of the Diocese of Newcastle are visiting Cessnock for this purpose. The programme is as follows: first Sunday in Lent, the Reverend V. Pitcher, chaplain to students in the Diocese of Newcastle spoke on "The Church and Youth", preceded by a conference and tea for Sunday school teachers and also a commissioning service for them at Evensong.

PASSION PLAY

Second Sunday in Lent, the Reverend T. Morphet, chaplain of the Missions to Seamen spoke on "The Church on the High Seas" preceded by a Church of England Men's Society tea at which the Reverend T. Morphet spoke.

Third Sunday in Lent, the Reverend G. Griffith, Vice-Warden of S. John's Theological College, to speak on "The Church and the Ministry" preceded by a Young Anglican Fellowship youth tea.

Fourth Sunday in Lent, the Reverend T. Johnstone, Home Missions chaplain in the diocese to speak on "The Church and the Needy". On this day, Mothering Sunday, the parish has invited the boys from S. Alban's Home, Mayfield, to spend the day in the parish, have tea and attend Evensong.

Fifth Sunday in Lent, the Reverend N. Delbridge, Director of Promotions in the Diocese to speak on "The Church and Missions" and after the service will address all vestrymen of the parish after having commissioned them at Evensong. On Palm Sunday, the Young

Anglican Fellowship will present a play which was written by the assistant priest, the Reverend J. D. Bleakley, called "Who and How", a Passion play in modern-day language and clothing.

The Holy Communion is celebrated in the parish church and in branch churches every morning. Evensong is said daily and a children's service is conducted each Tuesday afternoon.

Parishioners are inviting Anglican friends living in their street to spend the evening with them and invite the clergy to share a time of fellowship together.

when the Book of Common Prayer is used and the Bible read.

Last Lent, fifteen homes in the parish arranged these gatherings and they proved a better way of contacting the people and bringing the outstanding in than normal mid-week devotional services.

The clergy, together with other members of the staff are visiting every centre throughout the parish and many letters are being sent to nominal Anglicans and lapsed communicants, inviting them to the services of the Church.

CHURCH TO BE RE-BUILT

FROM OUR OWN CORRESPONDENT

Melbourne, February 27. Inspection of the burnt out S. Andrew's, Brighton, has revealed the full extent of the damage suffered in the disastrous fire of Sunday evening, February 19.

Expert opinion is that part of the walls may be safely used, and incorporated into a new building.

It is hoped that the church may be re-built in the same style as the original, using modern methods and materials, so that there will be a real continuity between the historic S. Andrew's that Brighton has known for 107 years, and the new building that must of necessity replace the old.

A Re-building Fund has already been launched, with many generous donations, including £2,000 from the City of Brighton. The Mayor is giving his full support to the public appeal.

S. Andrew's has been much more than the original parish church of the Brighton area, with daughter churches now surrounding her, for it was the pioneer parish in Australia for the now widely used Every Member Canvass.

It was at the invitation of the Vicar of S. Andrew's, the Reverend (now the Venerable) G. H. Codrington, that the Wells Organisation sent representatives to this country, and attracted much attention by the outstanding success of the canvass undertaken in the parish.

Mr Louis Williams of Mel-

COMBINED HOSTEL AT MUNGINDI

FROM A CORRESPONDENT

The Bush Church Aid Society has now opened a hostel for school-age boys and girls together at Mungindi, Diocese of Armidale, with Mr and Mrs N. Mellor as warden and matron, respectively.

bourne has been appointed the architect for the new church.

RAPID CHANGES

(Continued from Page 1)

arities between the situation in New Guinea and that in Africa: it may be a good idea to go slow politically but it may not be possible.

"On any reckoning", he says, "the Christian Church of Australia has a most urgent task in New Guinea."

"The paltry amount at present contributed by Anglicans in Australia to the work of their Church in New Guinea suggests that a good many Australians need to do some hard thinking."

"A Christian who loves Australia and has many Australian friends is entitled to say that. 'Something comparable about responsibilities in the Pacific applies in New Guinea also.'"

Canon Warren thinks Australians also need to re-orientate their thinking of other places.

"Tanganyika . . . more successful than anywhere else is pioneering a right and creative relationship between black and brown and white."

"Missionaries of the Australian and New Zealand C.M.S. are the only representatives there of the Church in Australia and New Zealand."

"Their members need to be greatly strengthened and support needs to be vastly increased."

"And one could say the same about Iran, West Pakistan, India, Malaya, Borneo and Hong Kong."

"And there are opportunities for Christian service in Japan which are as thrilling and demanding as any on earth."



This carving for the new Church of S. Mary Magdalene, Walkerton, North Queensland, shows the saint with her alabaster box at the feet of her Saviour. It was done by Mr Stanley Moses, a churchwarden at Atherton, who has beautified many of the northern churches with his sculpture and his vestments.

ENTHRONEMENT (Continued from Page 1)

yet flooded with divine glory."

The bishop said all members of the Christian ministry were "your servants, for Jesus' sake."

"Always conscious of personal inadequacy, yet commissioned in the divine grace to be a minister of Christ, and steward of the mysteries of God."

Bishop Langford-Smith said that he believed that Kenya had a great future.

He called upon the congregation to be faithful in worship, emphasising the importance of frequent corporate acts, particularly that of the Holy Communion.

The bishop asked for more churches in the diocese and for the building of a cathedral "where we all (shall) belong because we (shall) have all built it together."

He spoke of race relationships and asked the people to work towards the achievement of united parishes, following the example of the Western Aborigines and Molo. "For the days are urgent and the time is short."

Bishop Langford-Smith urged his people to be busy about the extension of Christ's Kingdom. "There is missionary work on our doorstep," he said.

He referred to the 200,000 farm workers in the Rift Valley "often illiterate, with no land of their own and little security in days of social and political revolution, they are prey to agitators and sedition, and to the false teaching of wandering prophets of strange and dangerous sects."

NEW SCHOOL DEDICATED

FROM OUR OWN CORRESPONDENT

Melbourne, February 27. An influential group of people living on the Mornington Peninsula has been working for the establishment of a Church of England Grammar School to serve that area, and some twelve months ago an area of 40 acres a Mount Eliza was purchased, and dedicated by the Archbishop of Melbourne.

The first section of the school has now been built, and some classes occupy them.

This new Peninsula Grammar School was officially opened on Saturday, February 25, by the Administrator of Victoria, Sir Charles Lowe, and dedicated by the archbishop.

A large crowd visited the school for the occasion.

INSTALLATION OF DEAN

FROM OUR OWN CORRESPONDENT

Newcastle, February 27

The Dean-designate of Newcastle, Canon John Norman Falkingham, will arrive in Newcastle on March 17, and will be installed in Christ Church Cathedral on March 21.

The installation service, at which he will also be instituted as rector of the cathedral, will start at 8 p.m.

He will be installed by the Bishop of Newcastle, the Right Reverend J. A. G. Housden, and will be presented by the senior canon of the cathedral.

He will be presented for his induction as rector by the cathedral vestry.

A message recorded by Canon Falkingham in Melbourne was played in the cathedral last Sunday night after Evensong.

ORDINATION IN MELBOURNE

FROM OUR OWN CORRESPONDENT

Melbourne, February 27

The Archbishop of Melbourne will conduct an ordination service at S. Paul's Cathedral next Sunday, March 5, when 14 men will be made deacons, and 17 deacons will be ordained priests.

The ordinands are: To the priesthood, D. C. E. Bowak, Th.L.; R. S. Cherry, B.A., B.Sc.; R. W. S. Collier; J. B. C. Cotter, Th.L.; O. D. Dowling, Th.L., Dip.R.E.; J. A. Goodridge, Th.L.; R. W. Gregory, M.A., Th.L.; P. J. Hollingworth, B.A., Th.L.; Centre: J. C. Howells, B.Sc., B.Ed.; B. N. Martin, Th.L.; E. J. M. Millar, B.A., Th.L.; W. W. Moriarty, M.Sc., B.A., Th.L.; K. E. Neve, Th.L.; Bentleigh: P. K. Newell, B.Sc., B.Ed., Th.L.; I. D. K. Siggins, B.A.; J. C. Vanderstadt, Th.L.; M. X. Vine, Th.L.; the Reverend W. G. Nicholson.

To the diaconate, Leslie George Bond, Norman George Curry, B.A., B.Ed., Neville Leighton Curtis, John Bryan Lawley, Claude Donald Hulton Longfield, Hugh Watt McCartney, John Nicholas Macmillan, James Stirling Murray, B.A., John Rice Oxley, Samuel Maxwell Seymour, Basil Lieveley Stock, Richard Wallace.

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