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BISHOP PREPARES A LIST OF DEVIATIONS

PUBLICATION WILL ASSIST PARISH REQUESTS

FROM OUR OWN CORRESPONDENT

Adelaide, March 5

Much interest has been aroused in the Diocese of Adelaide following the publication of a list of deviations from the Book of Common Prayer.

The list has been prepared by the Bishop of Adelaide, Dr T. T. Reed, from his observations of variations which are practised within the diocese.

Its publication follows the bishop's earlier announcement that meetings must be held in parishes in the diocese to discuss the deviations, where these are required, before referring the matter to the bishop for decision.

"It is not to be assumed," says Dr Reed, "that my issuing this schedule implies that I give permission for these deviations to be made—I cannot do this under the terms of the Constitution unless I am asked to do so by the Minister and people of a particular church."

Here is the bishop's schedule which, he explains, is not exhaustive:

1. The Alternative Orders of Morning and Evening Prayer in the Prayer Book as proposed in 1928.

2. When Morning or Evening Prayer is followed by Holy Communion or Holy Baptism that part of Morning or Evening Prayer following upon the Cantic after the Second Lesson

is omitted.

3. All or some of the Prayers after the Third Collect at Morning and Evening Prayer are omitted and other Prayers substituted for them.

The next three points refer to the Table of Proper Psalms, the Lectionary, and the translations of the Scriptures.

The schedule continues: 7. The Quicunque Vult, commonly called the Athanasian Creed, is not used in accordance with the directions in the Prayer Book.

8. The Litany is not used as directed by the Prayer Book.

There is particular reference in the schedule to the service of Holy Communion. 9. (a) The Ten Commandments, the Collect for the Queen, the Nicene Creed, and the Gloria in Excelsis are sometimes omitted, together with the Long Exhortations.

(b) A Sermon is not preached at every Celebration.

(c) The Mutual Salutation is inserted and Versicles are used before and after the Gospel.

OTHER SOURCES

(d) The Proper Prefaces from the Book of 1928 and from other sources are used.

(e) Collects, Epistles and Gospels from other sources than the Prayer Book are used.

(f) The full words of Administration are not said to every communicant.

(g) Changes are made in the form of the Canon.

(h) Introits, graduals, offertory sentences, hymns, the Benedictus, the Agnus Dei, and other additions, including the Last Gospel, are made to the rite.

The remaining points of the schedule refer to various Offices from the 1928 Prayer Book, additions to the Service of Confirmation, prayers in use which are not contained in the Book of Common Prayer, the offices of Prime, etc., and services for special occasions from various

sources.

The schedule has been prepared to assist clergy and the meetings of parishioners when they come to consider what deviations they will ask the bishop to approve in accordance with Section 4 of the new Constitution of the Church of England in Australia.

CHURCH POLICY IN AFRICA MUST CHANGE, SAYS BISHOP

ANGLICAN NEWS SERVICE

London, March 5

A drastic change in Church policy and strategy was needed in Africa, Dr Ambrose Reeves, formerly Bishop of Johannesburg, said on February 25.

The need became more apparent when the role of the Church in Africa was considered in the context of nationalism, he said.

Dr Reeves was speaking at Great S. Mary's, the university church at Cambridge.

He said that many Church leaders had failed to recognise the growing significance that nationalism had for increasing numbers of Africans.

The challenge of nationalism would not be evaded by churchmen hankering after some form of neo-colonialism.

"In the coming years the Church in Africa will have to recognise African nationalism for the powerful, revolutionary moral force that it is, with its double emphasis on liberation and on human dignity.

"Let us make no mistake, nationalism has come to stay in Africa. The clock cannot be put back.

"It is imperative and urgent that the Church now realises that the colonial era is ending in Africa.

"The missionary policy and strategy which was effective in colonial days is rapidly becoming outmoded.

"Unless the Church missionary

societies and missionaries recognise this they will all become increasingly paralysed and confused in the new Africa."

It was ridiculous to attempt to continue relationships between the Church in Britain and the Church in Africa as if vast African territories were still being administered from London, Paris and Brussels.

"WORK FOR"

The times called for a radical re-thinking of missionary strategy. But there was still an urgent need of men and women in almost every walk of life who would be prepared to give a limited period of five years to Africa.

"It is no longer sufficient for men and women from overseas to be willing to work for Africans. They must be prepared to work with them and, if necessary, under them."

"White churchpeople everywhere need to learn that the peoples of Africa are no longer greatly impressed by words, even Christian words. Now they

watch the authors of such words closely to see if they match their words with deeds."

"The unpleasant truth is that the Church in Africa has been far too content to reproduce the social pattern of secular society in its own life."

"Not that the Church in Africa is the only Church that has been guilty of this particular betrayal of the Gospel."

"The Church everywhere, as much in these islands as anywhere in the world, is continually exposed to the temptations of conforming to the pattern of the society in which it is set."

BISHOP JOHN VOCKLER FAREWELLED

FROM OUR OWN CORRESPONDENT

Adelaide, March 5

S. Peter's Cathedral was crowded for the special service of Evensong on February 27 to farewell the Bishop-elect in Polynesia, the Right Reverend J. C. Vockler.

Apart from the special purpose of the service, it was an impressive witness by the Anglicans of the city and country areas, many people having travelled long distances to attend.

The service was one of moving solemnity, with the choir, under the direction of Dr J. V. Peters, rising to the occasion magnificently.

The psalms for the day, rendered by the choir while the congregation remained seated, were the first "highlight" of the service.

The anthem, Gibbons' "O Lord, Increase My Faith," set the mood for the sermon which was to follow soon.

Bishop Vockler's sermon was reported in last week's edition of "THE ANGLICAN."

Long after the service had ended, people were remembering the bishop's catch-phrase "prayers, persons and pounds for Polynesia."

An informal farewell was given to Bishop Vockler after the service in the Y.W.C.A. Hall

near the cathedral. The Bishop of Adelaide, the Right Reverend T. T. Reed, presented a cheque to Bishop Vockler on behalf of the diocese in the presence of the Right Reverend T. E. Jones, Bishop of Willochra, and a large audience.

Bishop Vockler was farewelled in S. Andrew's Cathedral, Sydney, on March 4, by Canon F. W. Coaldrake, on behalf of the Australian Board of Missions.

He left Sydney on the "Oriana" on March 5 for Suva by way of Wellington, New Zealand.

G.F.S. ORGANISER FOR MELBOURNE

Miss Kathleen Allen has been appointed to the position of Organiser for the Girls' Friendly Society in the Diocese of Melbourne.

Miss Allen trained at S. Christopher's College. She is at present Youth Secretary for the Australian Board of Missions in Melbourne.



The Bishop of New Guinea, the Right Reverend Philip Strong, being greeted at the Agaun airstrip after his arrival in the Cessna aircraft, "S. Gabriel," for the first mass Baptism of the Daga people in the highlands of South-East Papua. (See article, Page 12.)

BOYS' VISIT TO NEW GUINEA

A party of five senior boys from The King's School, Parramatta, returned last month from an eight-week "holiday" with the New Guinea Mission.

They enjoyed themselves laying concrete floors and paths, and building rock and cement retaining walls for the new theological college and S. Barnabas' Hospital at Dogura.

The boys paid their own air fares to and from New Guinea, and received only their food for payment while there.

The trip, which was arranged by the Chaplain at The King's School, the Reverend H. W. Baker, took the boys to Dogura, via Port Moresby, Popondetta and Erero.

They returned fired with enthusiasm for the Papuans ("Mighty men," was the unanimous description) and admiration for the work of the New Guinea Mission.

"These missionaries are doing a real job. We just don't understand down here how tough it is. We ought to be doing a lot more to help them with it," they said.

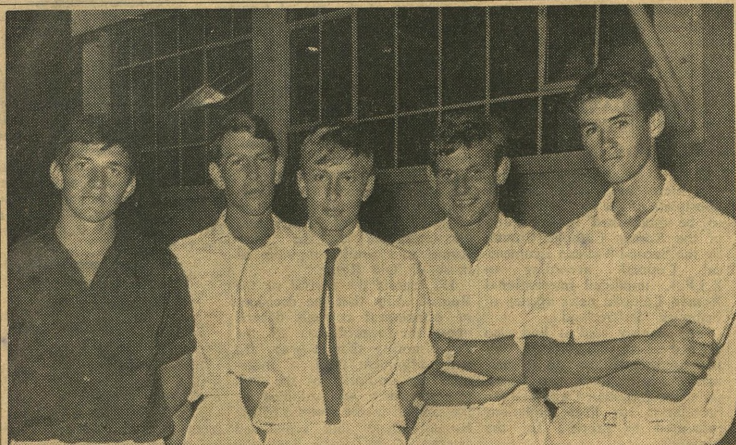
The boys were especially impressed by the integration of Christian belief with ordinary life which they saw at Dogura. Three of them attended the Retreat which was held during the conference of Papuan teachers, village leaders and evangelists earlier this year.

METHODIST BISHOP IN NEWCASTLE

FROM OUR OWN CORRESPONDENT
Newcastle, March 5

The Bishop of Newcastle, the Right Reverend J. A. G. Housden, will attend a welcome to a visiting American Methodist bishop in Newcastle on Thursday afternoon.

The visiting bishop, who presides over the American Methodist Church in the District of Los Angeles, is Bishop Gerald Kennedy, who is visiting Australia for the 150th anniversary celebrations of the Australian Methodist Church.



Five senior boys of The King's School, Parramatta, N.S.W., pictured on their return to Sydney Airport after a working "holiday" with the New Guinea Mission. Left to right: A. East, D. Ridley, P. Bowman, G. Hunt and R. Cade.

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THE ALL-AGE SUNDAY SCHOOL . . . 19

THE COMMANDMENTS: TEN OR TWO -
OR NONE?

BY WINIFRED M. MERRITT

THERE is a feeling abroad in certain quarters in these days that the Ten Commandments are obsolete, in parts at least, and to that extent irrelevant in the modern world; that they belonged to the Jewish dispensation, and have been superseded by Christianity.

One of the lesser reasons for this, perhaps, the widespread abandonment of their use in our Holy Communion service and their replacement by a version of the Shema — "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" — plus "And thy neighbour as thyself."

Of course, the view that the commandments belong only to the Old Testament and not to the New cannot really be sustained. The form of them used in our liturgy in place of the decalogue was given to the Church by Jesus Himself.

It is a summary which is so much more than a summary because it deepens and broadens their scope and power to shape the Christian life, penetrating far beneath the letter to the spirit.

Our purpose in this series of articles will be to ponder afresh over the commandments, in a search for their message in this scientific and largely materialist age of ours. The season of Lent is upon us, than which there could be no better time for such an exercise.

One common way of regarding the commandments is to foreclose the issue, as it were, to take them "as a reluctant and bargaining spirit," as someone has put it, as if to decide just where the line can be drawn in order that they need not interfere more than is absolutely necessary with personal circumstances and inclinations.

When Jesus re-interpreted the commandments for the Jews of His day, and for us, He did the reverse, putting even greater emphasis upon them, making them far more exacting, their acceptance far more heroic, their significance much deeper.

The Pharisees in Our Lord's day tended to give a false kind of reverence to the mere letter of the commandments, taking them in a superficial way, and congratulating themselves if they had not obviously broken any of them.

They multiplied the externals and were in danger of losing the substance. "All these have I kept from my youth up," boasted the rich young ruler.

OBSOLETE?

We must beware of the mental attitude which declares in effect: "I am not likely to want to worship any other god, much less to make an image. I don't swear. I go to Church on Sunday. My parents are (or were) well looked after. I don't go around murdering people, or taking other people's husbands or wives. I keep well away from law courts. And I don't want what others possess."

Another popular device is to edit mentally the commandments in accordance with personal desires, regarding as out of date those it is convenient to disobey.

This technique of declaring the commandments obsolete or unnecessary when their keeping is difficult is far from being as rare as might be suspected.

We tell ourselves all in good faith that the commandments are out of date because we want them to be so.

One of the weaknesses in our Christian witness to the world is a widespread self-justification, a contention that our lives are our own to live as we please; that once the matter of our "soul's salvation" has been settled, incidental things like obeying the commandments of God are "matters of opinion."

That a measure of "give and take" is unavoidable is the devil's

dictum. All that is required of anybody, he assures us, is to live a decent, upright life, acceptable in the community in which we live.

But we have not so learned Christ. Who said: "Ye cannot serve God and mammon."

Some of Bishop Gore's words ring across the years into our ears: "Depend upon it, in the Judgement we must face Christ's questions on our investments, our competition, our business life."

In other words, our Christianity must be more than a pinch of salt in our lives to keep them from corruption and make them tasty.

And our brand of religion must do more than provide hurdles on either side of our road to keep us from trespassing into other people's property.

The rich young ruler was a decent young fellow, living circumspectly and honestly. But Jesus asked of him something which pulled him up in a round turn, something which would have necessitated that he look at life henceforward in an entirely new way.

That is what Christian living must always mean. It is not for one moment that we are all called upon to do precisely the things which Jesus asked that particular young man to do. But we must learn to look at our lives in His way and not our own. What that involves for us individually we individually know, or must discover.

It is a dull business going through life with a merely negative code (and nine of the ten commandments are couched in negative terms). Is that one reason for the feeling that the Decalogue belongs to the past? Jesus speaks again here: "Think not that I came to destroy the law or the prophets. I came not to destroy but to

fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law till all things be accomplished." And that time is not yet.

We must beware of trying to enclose God in a mesh of words. There are varying ideas among the great Churches as to the correct numbering of the individual commandments.

The Greek Church numbers them as does the West. The Roman Church joins our first and second into one and splits our tenth into two. The Jews take the preface as the first and make our first two into their second.

Some of the confusion has been caused by the splitting up of the commandments in the Bible into numbered verses, with no specific divisions.

TWO PARTS

A further problem arises in connection with the separation of the commandments into two parts. The Bible says they were written on two tablets of stone, which were preserved in the Ark of the Covenant, and it is natural to assume that the tablets were of similar size.

Our own Church Catechism divides the commandments into a group of four and a group of six—our duty towards God and our duty towards our neighbour. But in earlier times respect for parents was a religious duty, and the decalogue was taken as two groups of five. Where, then, is the division to be made?

While Commandments Nos. 1, 6, 7, 8, and 9 are brief and simple, consisting in each instance of a single sentence, the other five are amplified in varying degrees by reasons for keeping them or by other explanatory matter.

It is believed that the original decalogue must have been a very

brief and readily memorisable one, each commandment consisting of a few words only, without any amplifications, the latter all being later additions.

Thus, perhaps: Thou shalt have none other gods but Me. Thou shalt not make to thyself any graven image. Thou shalt not take the Name of the Lord thy God in vain. Remember the Sabbath day to keep it holy. Honour thy father and thy mother. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Thou shalt not covet.

In support of such a belief, it is interesting to note that in the fourth commandment as appearing in Exodus 20 and in Deuteronomy 5 respectively, two different reasons are given for Sabbath observance; and there are smaller divergences in Commandments Nos. 2, 5, 9 and 10.

These facts, of course, in no way weaken the basis of the decalogue, for a law which has been amplified is not on that account necessarily any less the Word of God than one which has received no such amplification in subsequent generations.

The decalogue is, and will remain, quite apart from any explanatory comments which may have been or may yet be discovered, the foundation of Christian teaching as to our duty towards God and our neighbour. The main thing is that we "keep" the commandments.

A lady once told Dr W. B. Robertson, the Scottish divine, that she had heard he was practising a terrible innovation in his church—that of reciting the Ten Commandments at the Communion service. His comment, characteristically witty, was: "We are practising a much bigger innovation than that. We are trying to keep them."

ORTHODOX BISHOP OBJECTS TO
PAPAL ENCYCLICAL

ECUMENICAL PRESS SERVICE

Geneva, March 5

Orthodox Christians have been both "shocked and saddened" by the views expressed in the recent Papal encyclical, "Aeterna Dei Sapientia," says Bishop Emilianos in Istanbul.

The bishop has written as representative of the Ecumenical Patriarchate to the headquarters of the World Council of Churches in Geneva, in a series of articles published by the official organ of the Ecumenical Patriarchate.

He writes that they cannot help but be surprised at the contradiction between its criticisms of the Orthodox Church and the Pope's recent assurance of his desire to promote better relations between the Roman Catholic and Orthodox Churches.

The appearance of the encyclical, published late last year, has come at "an unfortunate moment," he writes. "It can only revive old prejudices and encourage Roman Catholics to

despise a sister-Church."

The bishop appeals to the Pope and others responsible for ecumenical relations in the Roman Catholic Church to "recognise how much harm is being done by this encyclical, to renounce the use of its polemical style, to show readiness to enter into conciliatory dialogue, and to acknowledge the synodical authority of the Ecumenical Council as it was recognised by all parts of the undivided Church of the first centuries."

The articles also discuss the encyclical's challenge of the claim to primacy of the See of Constantinople over the other Eastern Patriarchates, and the authenticity of the 28th Canon of the Council of Chalcedon (A.D. 451) in which this claim was formally expressed.

ROMAN CLAIM

The bishop reasserts the Orthodox view that the 28th Canon of Chalcedon, "far from being a dubious innovation, was only a reaffirmation of the recognition of the Council of Nicaea that Constantinople as the 'New Rome' had similar dignities as those of 'Old Rome'."

He regrets the revival of the Roman claim that the decisions of ecumenical councils depend upon the approbation of the Pope, noting that it was "the main argument used to undermine the authority of the 28th Canon, which was adopted by the council in the absence of the Roman legates but repudiated afterwards by Pope Leo the Great."

"The overwhelming weight of history and tradition is in favour of the view that the synodical

authority of the Councils was recognised as supreme and that their decisions were not subject to the approval of the Pope," he writes.

"When the Council of Chalcedon finally reached agreement on the doctrinal formula, the delegates shouted 'Long live Leo' and 'Long Live Cyril' (Patriarch of Alexandria)."

"This acclaim," the bishop states, "shows that the council as a whole had the authority and that it was not subject to the bishop of any one particular see."

GERMAN PEACE
SOCIETY

ECUMENICAL PRESS SERVICE

Geneva, March 5

Pastor Martin Niemöller has been re-elected president of the German Peace Society at a meeting in Bad Godesberg.

The society is a pacifist organisation which campaigns against atomic armaments and advocates negotiations between the West German Federal Republic and the U.S.S.R.

CONFERENCE IN
MADAGASCAR

ECUMENICAL PRESS SERVICE

Geneva, March 5

Plans are under way for the first Ecumenical Youth Conference in Madagascar.

It will be held in Tananarive from July 31 to August 5 and will bring together one thousand young people of the Anglican, Lutheran and Reformed Churches from all parts of the island.

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SUMMER SCHOOL HELD IN PERTH

SUNDAY SCHOOL'S SILVER JUBILEE CELEBRATED

FROM OUR OWN CORRESPONDENT

Perth, March 5

The first event of the year to celebrate the silver jubilee of the establishing of a Sunday school office in the Province of Western Australia was a summer school held at S. Mary's School, West Perth, last week-end.

The talks on the theme, "Religious Education — Past, Present, Future" — were given by the Reverend J. Neal, of S. George's College, the Rev. A. Stott, Rector of Como; the Reverend W. Bennetts, of Nedlands, and the Reverend J. H. Thompson, Rector of Mount Yokine-Tuart Hill.

The Reverend W. E. Henn, from the Diocese of Bunbury, conducted the Bible study lectures, each student having been supplied with a duplicated copy of notes.

On the practical side, Mr Bruce Naylor, cathedral organist and choirmaster, held the attention of his listeners for over an hour.

Mr A. Williams, headmaster of Subiaco Primary School, spoke on "Discipline in a changing world."

FOUR DIOCESES

Mr Lionel Mears, from the Technical Department, lectured to "those who teach juniors," and Miss A. Parker, of Nedlands, conducted a session for those who teach in the kindergarten.

The work of the chairman, the Reverend Raymond Cheek, from the Diocese of Bunbury, was a great asset — even if his stories in introducing the various speakers were not always authentic, and the social evening could not have been otherwise than a "wonderful night's fun" when in his capable hands.

A feature of the evening was the lighting of the twenty-five candles on the special anniversary cake, by people representing the four dioceses and the

MISSIONARIES FROM NEWCASTLE

FROM OUR OWN CORRESPONDENT

Newcastle, March 5

Two people from the Newcastle diocese, a priest and a teacher, have offered for missionary service, and have started training at the House of the Epiphany in Stanmore.

A former teacher at the Junction Demonstration School, Miss Dorothy Jenks, has offered for service in the Diocese of New Guinea.

Miss Jenks was formerly the acting superintendent of S. Andrew's Sunday School, Mayfield.

The priest is the Reverend Neville O'Brien, who was formerly Assistant Priest at East Maitland.

various stages of progress over the period.

Although enrolments were the lowest on record, many of the "regulars" claimed it to have been "one of the best schools ever held."

The summer school was organised by Mrs L. M. Evensen, Sunday school organiser for the Diocese of Perth; the chaplain to the school this year was the Reverend Leslie Evans, Rector of Millen, in the Diocese of Perth.

ALL SAINTS', COLONEL LIGHT GARDENS, CONSECRATED

FROM A CORRESPONDENT

Adelaide, March 5

A congregation which overflowed into the church courtyard saw the Bishop of Adelaide, Dr T. T. Reed, consecrate All Saints' Church, Colonel Light Gardens, on February 25 (as briefly reported in "The Anglican" last week).

It was little more than two years ago that Bishop Reed had officiated at the dedication of the church.

The past five years have seen great progress in the life of this Adelaide suburban parish.

The site of the newly-consecrated church was, up to that time, in use as tennis courts, and the congregation worshipped in a small wood and iron building which had been erected in 1925.

The building of a permanent church and the clearing of the debt in so short a time reflects great credit on the churchpeople of Colonel Light Gardens.

The ceremony of consecration, coming on a Sunday, naturally prevented the clergy of the deanery from attending, but the Archdeacon of Adelaide, the Venerable M. C. W. Gooden, the Rural Dean of the Southern Suburbs, Canon R. K. Sorby

Adams, and the Reverend H. E. G. Shepherd were with the Rector of All Saints', the Reverend R. F. Steele, in the procession.

The petition to consecrate the church was handed to the bishop by the churchwardens, Mr C. K. Coats and Mr J. W. Corpe, and, following the traditional three knocks on the door by the bishop, the procession entered the building singing Psalm 122, "I was glad when they said unto me: we will go into the house of the Lord."

At the conclusion of the ceremony the Diocesan Registrar, Mr A. C. Jeanes, read the Sentence of Consecration, and the bishop duly declared the Church of All Saints, Colonel Light Gardens, "consecrated and for ever set apart from all profane and common uses."

The bishop was the celebrant at the service of Holy Communion which followed, the servers being Leighton Laing and Rex Watson. The rector's son, Ronald Steele, was the crucifer.

A sad note to the joyous occasion was the knowledge that the church organist, Mr Tony Rogers, was that day presiding at the organ for the last time. He was leaving with his wife a week later to take up an appointment in England.

It is hoped this year to lay a landscape garden to beautify the church surroundings, and in the near future to start work on the building of a modern hall to replace the old structure which once served as the church of the district.

It is interesting to note that Bishop Reed was catechist at All Saints' immediately prior to his ordination to the diaconate.

Other laymen also made symbolic offerings of the products of the district.

The bread and wine consecrated in the Communion service were symbolised by an offering of specially baked bread and bunches of grapes.

Products offered at the services were distributed to the Cessnock Hospital and S. Alban's Boys' Home, Mayfield.

The seminar was organised by the General Board of Religious Education in conjunction with the Committee for Adult Christian Education within the Department of Promotion for the Diocese of Tasmania.

It was held over a period of four days and the leader was the Reverend Ken Jago, Executive Secretary of the Division for Adult Work and Leader Training.

This was the second seminar of this type held in Tasmania. Its purpose was to acquaint clergy with some of the trends and insights of modern adult Christian education being developed by the General Board.

The subjects included the organisation and conducting of Adult Study Groups, the aims and methods of adult Christian education, the place of the Parish Life Conference, the Parish Life Mission and the Group Life Laboratory.

The Reverend J. Collings, Secretary of the Promotion Department in the Diocese of Tasmania, assisted in the organisation and conduct of the seminar.

The seminar was held at Launceston, Diocese of Tasmania, last month.

Three of the clergymen who attended the seminar at Launceston, Diocese of Tasmania, last month.

Launceston Examiner picture

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SEMINAR ON MISSIONS

FROM A CORRESPONDENT

Melbourne, March 5

The missionary auxiliary at S. Paul's Church, Malvern, began its year's activities with a seminar on the theme, "The Changing Pattern of Missions," in which the leader was the State Secretary of the Australian Board of Missions, the Reverend E. C. Rowland.

After intercessions in church, conducted by the vicar, the Reverend G. A. Kircher, the leader of the seminar was introduced to the auxiliary.

By means of a series of charts, Mr Rowland showed the steady but unhurried progress being made on mission fields prior to World War II, when there were few world forces outside Europe to cause great tensions.

The principal stumbling blocks were the apathy of the home Church and nominalism amongst Europeans overseas.

Then came the war, a holocaust of destruction and disturbance, bringing unsettlement, instability and general dissatisfaction with the status quo when it ended.

The forces now facing the progress of missionary Church were the backlash of nationalism, the unified approach of communism, Christian disunity, and the resurgence of the older oriental faiths.

NEW APPROACH

These called for a new approach to missionary work and a greater response by the home Church.

The Church's programme was one of training for nationhood with all its responsibilities and opportunities, full support of the work towards the assimilation of the Aborigines and closer co-operation with other Christian bodies through the International Missionary Council and Inter-Church Aid.

On the part of the individual Church member, it called for supplication, service and sacrificial giving.

Discussion and questions then followed, and some members were able to contribute from their own experiences overseas or from their reading. Suitable literature and prayer sheets were available after the meeting for the use of those who desired it.

NEW RESIDENCE FOR ARCHBISHOP

The Diocese of Brisbane has arranged for the purchase from Lady Tooth of her property known as "Farsley" at 39 Elderslie Avenue, Hamilton, for use as a future residence for the Archbishop of Brisbane.

Lady Tooth is to retain possession of the property for about eighteen months to allow time for the erection of a smaller dwelling for herself.

Bishopsbourne, Milton, is the present residence of the Archbishop of Brisbane. It was erected in 1868 during the episcopate of the first bishop, the Right Reverend E. W. Tufnell.

The buildings of S. Francis' Theological College are in the grounds of Bishopsbourne.

"Farsley" was built in the same period as Bishopsbourne. It is set in about one and a half acres of land, with one of the finest views in Brisbane.

The Diocesan Council, before making the purchase, took into consideration the relative merits of the two residences.

Some of these were: "Farsley" needs no renovations; it is more compact; the cost of maintaining it will be lower; it has pleasant grounds; it is in a quiet, residential area; it has been suggested that a future expressway will pass through the grounds of Bishopsbourne.

There is no intention of selling Bishopsbourne. It will probably be used by S. Francis' College in addition to its present buildings.

WOMEN BUILD KINDERGARTEN

FROM A CORRESPONDENT

Leeton, N.S.W., March 5

The Bishop of Riverina, the Right Reverend H. G. Robinson, last month dedicated an attractive kindergarten hall at S. Peter's Church, Leeton.

The new building, which cost £2,700, is connected to the parish hall by double doors.

The rector, the Reverend L. W. J. Redmond, conducted a service in the church before the dedication where the address was given by the Rector of Lake Cargelligo, the Reverend W. Fenn.

He paid tribute to the Women's Guild in raising the money required for the kindergarten.

After the dedication, the rector explained that the guild had raised the money over four years, mainly catering for weddings.

CONFERENCES IN SYDNEY

Lenten conferences will commence in Sydney on March 9 in each of the nineteen rural deaneries.

The archbishop, the bishops coadjutor and the archdeacons will conduct conferences in different parts of the diocese.

The subjects for discussion will be "Mission in Depth for the Church" and "Mission in Breadth for the Community."

The conferences will be held over the week-ends of March for the main meetings on the Friday nights and Saturdays and exchange of pulpits on the Sundays.

Delegates to the deanery conferences will include all clergy, deaconesses and lay people holding positions of responsibility in the parishes.

DEACONESS HOUSE COMMENCEMENT

FROM OUR OWN CORRESPONDENT

Melbourne, March 4

Although Deaconess House, Melbourne, has been in existence for a long time, and many deaconesses have been trained there, the year's work has usually begun without formal ceremony.

This year, friends were invited to attend a Commencement Day on Saturday afternoon, March 3, and many accepted the invitation, to fill the large dining room where the proceedings took place.

In the absence of the Warden, Bishop Donald Redding, the Reverend A. W. Singleton, chairman of the council, presided. The official party included the Principal, Deaconess Elizabeth Alfred, the Head Deaconess, Deaconess Kathleen Shepherd, Mrs Breen, Senator-elect for Victoria, and the chaplain, the Reverend H. S. Kidner.

After prayers conducted by the chaplain, the chairman welcomed visitors to the historic occasion of a first Commencement Day, and then Deaconess Elizabeth gave her report.



The Bishop of Riverina, the Right Reverend H. G. Robinson, dedicating the new kindergarten hall at S. Peter's, Leeton, last month.



Three of the clergymen who attended the seminar at Launceston, Diocese of Tasmania, last month.

THE ANGLICAN

FRIDAY MARCH 9 1962

AN EXAMPLE FROM ADELAIDE

The Diocese of Adelaide was the last to accept the provisions of the new Constitution. It finally did so after what was probably the best informed and most thoughtful debate on the subject held by any Australian diocesan synod. Those Adelaide clergy and laity who had so ably opposed acceptance, immediately their view had been rejected by the majority in the Synod, shewed us all a notable example of Christian humility and good sportsmanship: they made it clear that they considered themselves morally bound by the decision of the majority, and that they would work with unswerving loyalty for and under the Constitution.

Since then, there has been no furtive, hole-in-corner nonsense from the Diocese of Adelaide about the composition of their delegation to the forthcoming General Synod. No standing committee or diocesan council, meeting in secret, hiding its procedures from the eyes of faithful Anglicans, abusing such trust as — willy-nilly — any synod was compelled to place in it, has chosen Adelaide's delegates. There cannot be the slightest suspicion of "party" or other improper motives influencing the choice of Adelaide's representation, for the diocesan synod has been especially summoned to choose them. Everything has been fair, square and above board. What Adelaide has done is to shew us our Anglican forms at their best.

It is wholly in keeping with the fine spirit shewn by his diocese that THE BISHOP OF ADELAIDE, DR T. T. REED, should now have given an example of leadership, and scrupulous observance of the law of the Constitution, which most of us might have expected from one of the four metropolitans.

The Constitution clearly lays it down in Section 4 as one of its "Ruling Principles" that the Book of Common Prayer alone constitutes "the authorised standard of worship" in the Church until such time as the General Synod enacts a Canon authorising a new Prayer Book. Accordingly, whether we like it or not, every Anglican is both legally and morally bound in public worship to follow precisely what the Book of Common Prayer sets forth — no more, and no less.

Now, everyone knows that there is probably not one single parish church in all this continent in which the Book of Common Prayer is strictly followed, without addition or diminution. They all practise variations of greater or lesser degree. Nor is there anything basically, intrinsically wrong or undesirable about this, provided that such variations do not do violence to the spirit of that "standard of doctrine" embodied in the Book of Common Prayer. That same "standard of doctrine," it must be noted, is magnificently ambiguous, as expressed in Elizabethan English which compares with Greek for subtlety and the variety of shades of meaning which can legitimately be attached to most of it. However, for most practical purposes the Book of Common Prayer is explicit enough, and it is rarely strictly followed none the less. Deviations may be hallowed by custom and tradition — but they are still deviations.

It was because of this that the Church decided to empower diocesan bishops, but only in strict accordance with the provisions of the Constitution, to permit, at their discretion, such deviations within tolerably broad limits as they deemed meet after the incumbent of any parish and the majority of his parishioners had preferred in due form, in writing, and in detail, a request concerning them.

DR REED has made it clear that he and his diocese, having accepted the Constitution, are firmly determined from the outset loyally and in every particular to observe its provisions. The direct and sensible way in which he has tackled deviations from the Book of Common Prayer will speedily, as we hope, shame other bishops and dioceses into emulating his example.

The Constitution came into effect on January 1 this year. Every diocesan bishop presumably knew what it was all about, and knew, in particular, the effect of Section 4. They have had years to consider the matter. Yet not one of them, as far as is known, has shewn sufficient real concern for the Constitution to have done his obvious duty in the matter of variations from the Book of Common Prayer — save only THE BISHOP OF ADELAIDE. This is a matter of law: not mere legalism. It is no trifling matter, but one of the greatest importance. Then why on earth, we may ask, are the rest of the bishops not doing something about it — and if by some surprising chance any of them are doing anything, why are they hiding their lights under a bushel? Their inactivity in this would seem at least consistent with their inactivity and dilatoriness about other aspects of the Constitution, and we doubt not that most Anglicans, having now before them the example of THE BISHOP OF ADELAIDE, will agree with us that it is all just not good enough.



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

The More We Are Together . . .

When a distinguished Roman Catholic layman graces a Methodist feast and expresses the hope that the recent meeting of the World Council of Churches will help to bring understanding among all Christians, that is most agreeable news.

It is what happened in Sydney this week when the Federal Labour leader, Mr Calwell, joined in a celebration to mark the 150th anniversary of Methodism in Australia.

But in very recent years the climate for the consideration of Christian unity has so noticeably improved that Mr Calwell's hearty participation in a Methodist function is no longer even surprising.

This spirit had its most significant expression in the courtesy visit which Archbishop Fisher made to Pope John in Rome just over a year ago.

While reunion may be a long way off, we have cause to be thankful that now Christians of virtually all denominations can meet in charity to discuss it, and as in Sydney and Adelaide, join in bringing to community notice in parks and other public places each year the joyful message of Christmas.

Colouring News With Views

A disturbing feature of the recent State election campaign in New South Wales was the action of a section of the daily Press in colouring the news with partisan views.

Traditionally, news papers separate news and views. The one is given in the news columns, the other in the editorial columns. But at least two Sydney papers, the "Telegraph" and the "Sun," departed from this sound practice in the recent campaign.

On one occasion, for instance, the "Telegraph" devoted two pages to a survey of the Sydney-Newcastle toll road proposal. The heading was "Four years of shameful bumbledom," and some of the subsidiary headings were "A dossier of incredible humbug," "Premier's sudden change of front," and "Government ignores opportunity to create jobs." All those headings made

editorial comment; none was quoted or attributed to any source. Yet this "story" was presented as news.

The "Sun" had rather a different technique of alleging unrest in a party without giving a source and then heading the "story" as if it were factual.

One example was "S.P. switch shocks Labour." This was based on comment attributed to "a strong section of caucus," a "prominent member" and the like.

A few days later the same newspaper used a similar technique by "lying up" an editorial and a "news story" on the one page to attack the Prime Minister, Mr Menzies. The editorial was entitled "Menzies a Liberal liability." That was legitimate enough as an expression of clearly labelled editorial view.

But the associated article, entitled "Government members are shocked: Issues ignored" was presented under a Canberra date-line, and was based merely on a general, uncorroborated statement that "Government members were shocked by the Prime Minister's reply to the 15-point Opposition censure motion . . . he largely ignored the Labour Party's challenge to the Government's economic policy and dealt with side issues."

If some newspapers are going to slant the "news" to suit their political views, can one trust the emphasis they give to other news in which their strong feelings are also aroused?

Time To End S.A. "Gerrymander"

The finish to last Saturday's general election in South Australia would not have been so excitingly close if the electorates were equally balanced.

It is hard to justify the continuation of a voting system so heavily weighted in favour of country electorates. The sooner the "gerrymander" is abolished, the sooner will South Australia have truly representative government.

I should think that if Labour gained office in South Australia, one of its first moves would be to take action to that end, as that party has suffered long eclipse in that State because of this inequitable system.

Victoria, where the "gerrymander" was not so marked, took action to equalise the voting strengths of all electorates a few years ago. That State also has the excellent arrangement of dividing each Federal electorate into two State electorates. This simplification of boundaries might well be copied by other States.

Justice Is Often Too Tardy

Speedier justice is badly needed in New South Wales, especially in civil actions. Almost any day one can read of hearings relating to events which occurred two or three years previously. Indeed, in some compensation cases the delay is often much longer.

Mr Justice McClellens, of the N.S.W. Supreme Court, made some pertinent observations on this point at Newcastle the other day when he said that "in some respects the tools of justice in this State are not as bright as they ought to be."

Amplifying the judge said: "There is always the tendency for proceedings in court to be subject to delays and to become more expensive than they ought to be."

The danger must be that people of slender means cannot afford to seek what is called justice. Even if the costs are not formidable, many must suffer great hardship by being obliged to await redress for several years, particularly in the case of those incapacitated in accidents.

Often criminal cases take an inordinate time to come to trial because of numerous remands. A closer examination should be made of police applications for adjournments.

One assumes that a shortage of judges is not now a cause for delays because the Chief Justice of N.S.W., Dr Evatt, left for abroad this week for an extended period and there has been no hint of even a temporary appointment to fill the vacancy on the Bench.

Words, words, words

This is the 500th issue of "THE ANGLICAN" and this column has appeared in all but one of them (we never cease to blame the Postmaster-General for that lapse because the column was written as usual and confidently entrusted to a posting box in the G.P.O., Sydney, itself. But that was on a Labour Day weekend and the letter remained too long undisturbed before being put into a private box).

The occasion has caused us to do a little calculating. At an average of 1,000 words an issue, we have spun 500,000 words over those years — say, the equivalent of five "fat" novels.

It is really a frightening thought to realise that one has written so much — without having reached a conclusion!

—THE MAN IN THE STREET

CLERICAL ILLNESS

THE Bishop of Gippsland, the Right Reverend D. A. Garnesey, entered hospital on March 6 for surgical treatment for sinusitis. He expects to resume duties in good time for the Diocesan Synod which opens on April 2.

IRVING, The Reverend H. is in Ward 20, Fairfield Hospital, Melbourne, suffering from hepatitis. He would appreciate letters from friends.

CATHEDRAL LECTURES BY METHODIST

ANGLICAN NEWS SERVICE

London, March 5
An innovation for Lent at St James' Cathedral, Bury St Edmunds, will be a series of Bible lectures by a Methodist Bible scholar, Professor Norman Snaith.

ONE MINUTE SERMON

THE MIRACLE IN CANA

S. JOHN 2: 1-11

It was a three days' journey into Galilee and when they arrived maybe there were seven in all. The wedding feast in Cana was well on its way. With typical Jewish hospitality they are welcomed, but their presence puts a strain on the resources of the bridegroom, for the wedding feast will last several days.

It is interesting that Our Lord's Mother was there and in some place of authority, so that in a crisis she could direct the servants, and that Jesus' Mother (who had kept all the happenings of His life in her heart) came to Him for help. Just what she expected we cannot say.

His reply to her sounds to us, strangely harsh, almost petulant. But that is the fault of the language. "Woman" is not a normal form of address to us, but in the Greek is not only respectful but tender (See 19:27). The phrase, "what to me and to thee" is quite a colourless phrase in the Greek and we can only paraphrase it as Archbishop Temple suggests in such a way as this: "It is all right. It is not time for me yet."

The time for beginning to show what and who He is has not yet come (note 17:1).

His mother accepts what He says, confident that He will help and commands the servants to do whatever he may bid them to do.

Huge waterpots are filled to the brim—there is no doubt the Evangelist is reporting a miracle—whether all the water is made wine or just that which is drawn to supply needs we know not. But the Creator is exercising His Lordship over the water He creates.

How interesting is the ruler's statement. Every man puts forth his best at the start—perhaps we do also when we first meet people, but when they know us very well we wear our old clothes, we are not so careful to show the best side. How true this is at home! But with Jesus it is not so. He gives the best and if we are to live in communion with Him, we show the better the further we go! "Thou hast kept the good wine until now."

So Jesus showed what He was. To whom? Not to the ruler, nor to the bridegroom, nor to the guests! They knew nothing of what had happened. Maybe the servants had an idea, but it was to the disciples that the glory and wonder were revealed and they believed in Him.

They gave Him their personal trust. They have committed themselves to Him. This is the faith that justifies. To believe doctrine about Him may help us to believe, and thus commit ourselves to Him. That is what finally matters.

To me to live is Christ!

CLERGY NEWS

BLACKWELL, The Reverend H. D. G., Assistant Curate at St. Paul's, West Manly, Diocese of Sydney, to be Curate-in-charge of the Provisional District of The Oaks, in the same diocese. He will be instituted on April 13.

JESSOP, The Reverend C. R., Rector of Cooperbrook Diocese of Newcastle, to be Rector of Stockton, in the same diocese.

LEATHBRIDGE, The Reverend W., Assistant Priest at Mosborough, Diocese of Gippsland, to be Rector of Orbest, in the same diocese.

PERCIVAL, The Reverend K. T., Assistant Curate at St. Paul's, Carlingford, Diocese of Sydney, to be Curate-in-charge of the Provisional District of Old Guildford and East Fairfield, in the same diocese. He will be instituted on March 15.

STOCK, The Reverend B. L., Assistant Curate of Christ Church, South Yarra, Diocese of Melbourne, to be Vicar of Belgrave, in the same diocese. He will be instituted on Friday, May 4, at 8 p.m.

CHURCH CALENDAR

March 11: Lent 1.
March 14: Ember Day.
March 16: Ember Day.
March 17: Ember Day.

RELIGIOUS BROADCASTS

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

SUNDAY, MARCH 11:
RADIO SERVICE: 9.30 a.m. A.E.T.
S. Cecilia's Roman Catholic Church, South Camberwell, Victoria. Preacher: The Reverend Bernard O'Connor.

DIVINE SERVICE: 11.00 a.m. A.E.T.
Our Lady Methodist Church. Preacher: The Reverend Keith Doust.

RELIGION SPEAKS: 4.15 p.m. A.E.T.
"Serving the Services — The Navy." Preacher: The Reverend F. Lyons.

PRELUDE: 7.15 p.m. A.E.T. Dorian Singers.

* PLAIN CHRISTIANITY: 7.30 A.E.T. The Right Reverend J. C. Voelker, Bishop-elect in Polynesia.

THE EPILOGUE: 10.48 p.m. A.E.T. No. 63 for Ash Wednesday.

MONDAY, MARCH 12:
FACING THE WEEK: 6.15 a.m. A.E.T. The Reverend Daniel Conquest.

WEDNESDAY, MARCH 14:
RELIGION IN LIFE: 10.00 p.m. A.E.T. "God in My Day" — "At the University." Professor Leicester Webb.

FRIDAY, MARCH 15:
EVENSONG: 4.30 p.m. A.E.T. St. Peter's Cathedral, Adelaide.

MONDAY, MARCH 12 — SATURDAY MARCH 17:
READINGS FROM THE BIBLE (not Saturday) 7.00 a.m. A.E.T. Dr A. C. Watson.

* PAUSE A MOMENT (not Saturday): 9.55 a.m. A.E.T. The Venerable H. M. Arrowsmith.

DAILY DEVOTIONAL: 10.03 a.m. A.E.T. Monday — Mrs Norma McAuley.

* Tuesday — The Right Reverend J. J. Booth.

Wednesday — "School Service" — "God with His People" — "God's Servant, Samuel." The Reverend H. L. Abbott.

Friday — The Reverend Keith Dowling.

Saturday — The Reverend S. Austin Williams.

EVENING MEDITATION: 11.15 p.m. A.E.T. The Reverend Thomas Dunphy.

SATURDAY, MARCH 17:
SATURDAY AFTERNOON TALK: 5.20 p.m. A.E.T.

TELEVISION:
SUNDAY, MARCH 11:
ABN 2, SYDNEY:

11.00 a.m. "Divine Service" from St. Paul's Cathedral, Melbourne.

5.15 p.m. "Sunday Special" — "What is Man?" Clive Smith.

6.30 p.m. "Paul of Tarsus" — "From Saul to Paul."

10.30 p.m. "Meeting Point" — "New Delhi" Episode 1.

ABV 2, MELBOURNE:
5.15 p.m. "Sunday Special" — "Steering Things." The Reverend Keith Sanders.

6.30 p.m. "Paul of Tarsus" — "To the Gentiles."

10.30 p.m. "Meeting Point" — "New Delhi" Episode 1.

ABO 2, BRISBANE:
11.00 a.m. "Divine Service" from St. John's College Chapel, Sydney.

5.15 p.m. "Sunday Special" — "Service with a Smile." The Reverend Eric Derbyshire.

6.30 p.m. "Paul of Tarsus" — "Rome."

10.30 p.m. "The Man in the Smog." The Reverend Bernard Kennedy.

ABS 2, ADELAIDE:
5.15 p.m. "Sunday Special" — "Davey and Goliath — Lost in a Cave."

6.30 p.m. "Paul of Tarsus" — "Jerusalem."

10.30 p.m. "A National Conference" With members of the Student Christian Movement, Melbourne.

ABW 2, PERTH:
5.15 p.m. "Sunday Special" — "Tracks and Trails." Clive Smith.

6.30 p.m. "Paul of Tarsus" — "Diana of the Ephesians."

10.30 p.m. "Viewpoint." Karl Barth.

ABT 2, HOBART:
11.00 a.m. "Divine Service" from St. John's Presbyterian Church, Warrington, N.S.W. The Reverend R. A. Blackwood.

5.15 p.m. "Davey and Goliath" — "Stranded on an Island."

6.30 p.m. "Paul of Tarsus" — "Greece."

10.30 p.m. "Aristotle" — "A Thinker." Dr M. J. Charlesworth.

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is glad to accept for publication letters on important or controversial matters. Letters should, if possible, be typed, and must be double spaced, brief and to the point.

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

THE GENERAL SYNOD

NEW CONSTITUTION

TO THE EDITOR OF THE ANGLICAN

Sir,—It rather surprised me to find from your Leading Article last week that the bishops had delegated their powers in connection with the Constitution to the former Standing Committee of the General Synod. Even if what you have said to say about the Standing Committee in the past is only half true, it was obviously not the right body to be entrusted with such important functions. I have no reason to doubt the complete accuracy of what you have said, so it is obvious that the bishops have not acted at all wisely.

Perhaps they did what they have done because of shortage of money.

If so, then surely they need only have asked? Ever since 1955, everyone seems to have taken it as read that the new Constitution would solve all our difficulties. However, from what you have revealed about what is going on behind the scenes, I am not personally so sure.

I should like to say a word of praise about all of your recent Leading Articles on the Constitution. I am only a very ordinary member of the Church, and I have never sat on a synod or anything like that. It is very interesting to know what they do, however, and I suppose like most Anglicans I depend entirely on your columns to find what is going on.

I hope you will give us as detailed an account of the General Synod itself as you did in 1955.

Yours faithfully,

RON NEWTON.
Kirribilli, N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—Although many may concern with the broad criticisms in your Leading Article of March 2, concerning preparations for the forthcoming General Synod, it is only fair to suggest that by no means all the blame should be laid at the door of the Advisory Committee.

No one would disagree that "Representatives . . . must have enough time to reflect on the principles enshrined in any Canon." A period of at least three months would certainly be desirable. It is true, as you state, that "not a word . . . has been sent out to a single representative of the dioceses."

But how can any information be sent out to representatives when in many cases they have still not been elected?

That happens to be the case: some dioceses have still not elected their representatives; others have still not notified the names of those who have been elected to the Honorary Secretary of the Advisory Committee.

In these circumstances, responsibility rests not on the members of the Advisory Committee—to whom I was sorry to see you refer as "discredited old men"—but on the dioceses themselves concerned.

Many dioceses have treated the question of their representation in an off-hand and dilatory fashion. The Advisory Committee cannot be blamed for this. Still less can any blame be attributed to their Honorary Secretary and his staff.

Yours sincerely,

FRANCIS JAMES.

Press Secretary.

Sydney.

Mr James shows how quickly he has adjusted himself to an obscurantist role as a member of the Establishment, by missing the point completely.

There will be insufficient time for consideration of Canons, NOT because all the representatives may not have been elected, but because there was NO MATERIAL TO SEND THEM before the Advisory Committee met at the end of February. Further, a great deal more material is still not ready; it will

not be ready until the Committee meets again at the end of this month! The Constitution lays it down that draft Canons shall be sent to each of the DIOCESES three months in advance — NOT to individual representatives. — Editor.]

PERMISSION FOR DEVIATIONS

TO THE EDITOR OF THE ANGLICAN

Sir,—In the days of Mr Naylor's youth there was no lawful authority capable of ensuring uniformity in worship and neither is there now. A perusal of the Bishop of Adelaide's letter in "The Adelaide Church Guardian" will show that there is no attempt to impose a rigid or literal uniformity upon anybody. Those who know the Bishop of Adelaide do not make the error of confusing apostolic simplicity with naivety.

All that is happening in Adelaide is that the provisions of the Constitution are being used so that laymen and the clergy by joint action in Vestry, will be able at last with a quiet conscience to worship God without having to obey literally the Prayer Book of 1662. Unless it uses the 1662 book in toto, every parish in Australia is obliged to do this, and the safeguard of the diocesan's approval is Mr Naylor's protection against congregationalism.

Uniformity is not the issue in Adelaide any more than it is the issue in the Constitution itself, at least until such time as the Australian Church has her own Prayer Book. Until then, this is the way things must be done, and all bishops and parishes are equally obliged to abide by the Constitution.

This particular part of the Constitution is only one of the sections which caused its adoption to be so long delayed in South Australia. Having at last adopted it, is Adelaide the only diocese which intends to abide by it and treat it for what it is, namely, the way we are to conduct ourselves?

Yours sincerely,

(The Reverend)
GORDON WILLIAMS,
Kensington Gardens,
S.A.

TO THE EDITOR OF THE ANGLICAN

Sir,—On reading the extraordinary letter from Horsham, one feels hopeful that it may cause some thought. Adelaide was reluctant to accept the Constitution because of its strictures. Now, having accepted what the rest of Australia seemed heartily to approve, someone attacks us for trying to carry it out.

I trust that Mr Naylor will examine the document, and not be surprised when he is required to follow suit, or to be kept strictly to the Prayer Book of 1662.

Yours, etc.,

(Canon)
R. K. SORBY ADAMS.
Unley,
South Australia.

TO THE EDITOR OF THE ANGLICAN

Sir,—Had your correspondent, L. S. Naylor, read either the new Church Constitution or the letter of the Bishop of Adelaide in the February "Church Guardian," he would have realised that the ruling concerning the means of gaining permission for deviations from the letter of the Prayer Book was made, not by any bishop, but by all the synods of the Australian Church.

In the Diocese of Adelaide, that ruling became effective on the first day of this year, in accordance with South Australia's Act 43 of 1961, section 2. All that the Bishop of Adelaide has to do with the question is that he has stated that, after May 22 of this year (almost five months after the Constitution became effective), he will expect this ruling to be observed in his diocese.

He himself has stated his dislike for the ruling as it stands; but that is irrelevant to whether it should be enforced or not. It was the Church which obtained this ruling, and it would be morally as well as legally dishonest for its bishops not to enforce it, to say nothing of its being contrary to what must surely be accepted as Catholic authority. To liken, as Mr Naylor does by implication, the Bishop of Adelaide to a "regional pope" involves a considerable achievement of dishonest thinking.

Before January 1 of this year there was no allowable means of

deviation even from the letter of the Prayer Book. Perhaps the means now allowed contains some element of congregationalism, as your correspondent suggests. But at least this approaches more nearly to a concept of Catholic authority than the wonted clerical individualism which in the past has been the only sanction for undeniably common deviations.

Yours faithfully,

A. E. M. WILLIAMS.
Kew,
Victoria.

TO THE EDITOR OF THE ANGLICAN

Sir,—I really must protest at Mr Naylor's letter. It is not fair either to the Bishop of Adelaide or to the Constitution. Our bishop has acted strictly in accordance with the Constitution; the Constitution which the Diocese of Adelaide has never liked and has only assented to reluctantly and at the last possible moment.

It is very difficult to see how this matter of the Prayer Book can be dealt with imaginatively instead of literally. Let Mr Naylor ask his lawyer what he thinks of an imaginative interpretation of a legal document. Unless other dioceses do what Adelaide is doing, they are going to be hard put to it to show that they are not failing to keep both the letter and the spirit of the Constitution. In fact the Bishop of Adelaide has called the bluff of the rest of the Australian Church.

In actual fact the provision of the Constitution is not as bad as is alleged. What is going to happen is this: congregations, under the guidance of their priests, are going to review their liturgical behaviour in the light of the 1662 Prayer Book and submit the results to the bishop for his sanction. The process may be cumbersome, but much good will come out of it, if priests and people will approach the matter in a more imaginative spirit than Mr Naylor's. The Bishop of Adelaide can be trusted to act in the right spirit too.

Yours faithfully,

(The Reverend)
CHRISTOPHER COOPER
Norton Summit,
S.A.

THE REFORMERS AND EPISCOPACY

TO THE EDITOR OF THE ANGLICAN

Sir,—When first I read Fegan Micke's letter on the above (March 2), I thought that it must be in the nature of a practical joke. On second thoughts I consider it calls for a reply. On the first point I doubt whether the Church of England is lucky at all! One thing that every branch of the Christian Church needs very badly today is loyalty from its members, especially in view of the sheep-stealing tactics of many of the sects and some of the more Protestant Churches.

The disunity, which is apparently hateful to you, Fegan, is mainly the result of disgruntled people who, "having a mind of their own," decide to go their own way, and that is why almost all of the "splinter" groups are strongly Protestant in nature. Don't you believe in the One, Holy, Catholic and Apostolic Church? The Creed doesn't mention the word "Protestant."

And if you really knew your facts, you would know that many of the teachings of the sects, as well as in some of the more Protestant Churches, are much more dogmatic, and autocratic, than those of your own Church.

We all know that vestments are not essential to worship, neither are altar lights, but many of us believe that any beauty that it is possible to add to our human worship of the Almighty Creator, who created all beauty, is but a symbol and a recognition of our appreciation and love and devoted loyalty to Him. When did Rome get a monopoly of everything that did not spring from Geneva? We are not copying Rome, but taking what is ours by right. You say that vicars should "practice what is in the Bible such as expressing love to everybody." I would like to ask you, "Do you love those vicars who are talking about, and do you love the Roman Catholics?" And I can assure you, Fegan Micke, that many of our priests have visited other denominational services and we

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.

In these days we hear a great deal about the Bible — its rediscovery by the Church — the New English Bible — the increasing number of Bibles being published. But does it make any difference? Why is it that, despite all these things, the impact of the Bible is relatively so small?

The available figures are astonishing. From 1904 until 1960, 663 million copies of the Bible, in part or whole, have been issued by the British and Foreign Bible Society. During the last decade, 29 new Bibles, 16 New Testaments and portions of the Scriptures in five new

languages have been published. Last year three million copies of the New English Bible were sold.

Why, then, is the impact on our religious and social life so slight? Individual conversions in the hundreds there may have been, but has the tone of our religious life altered perceptibly? Why is this so?

The answer is known only to God. It is His Word. It will not return to Him void. It will accomplish the purposes for which He sent it forth. We

don't regard them as superior to our own. We go to the Bible and we read this in Psalm 95: "O come, let us worship, and fall down; and kneel before the Lord our Maker."

And that brings me to another point, which must be my final one—I feel sure that the services and teachings of no Church or sect are more closely allied to the Scriptures, the Word of God, than those of the Church of England in Australia. We know that many of us fall far short of the requirements of our high calling, as do many of our more Protestant brethren, and Roman Catholics, and Salvationists, but do not blame our Anglican heritage for that. Try to understand it, and you will love it!

Yours truly,

(The Reverend)
JAMES CRAIGIE.

Killarney,
Queensland.

M.R.A. DEFENDED

TO THE EDITOR OF THE ANGLICAN

Sir,—Your correspondent, L. K. Cooper (February 23) refers to the Oxford Group as "a schismatic religious fellowship." I am sure he is not aware of the fact that the Archbishop of Canterbury, Dr. Lang, on October 4, 1933, commissioned Dr. Frank Buchman and a hundred of the Oxford Group whole-time workers in Lambeth Palace Chapel for the work they were undertaking. Lord Lang remained a firm supporter for the rest of his life.

On October 7, 1933, seven thousand people attended a service of commissioning in St. Paul's Cathedral conducted by the Bishop of London, Dr. A. F. Winnington Ingram. One hundred clergy took part in the procession in addition to the five hundred who were commissioned. Dean Inge read the Lesson and the address was given by the Metropolitan of India, Burma and Ceylon, Dr. Foss Westcott.

The men so commissioned have, in the main, formed the backbone of the Oxford Group's work for Moral Re-Armament since then, though in recent years the enormous growth of M.R.A. has added many new leaders. The basic beliefs of the Oxford Group are unchanged.

Yours faithfully,

(Dr) B. D. VAUGHAN.
Portland,
Victoria.

ACKNOWLEDGING THE SOURCE

TO THE EDITOR OF THE ANGLICAN

Sir,—I am sure that if Bishop Stephen Bayne was to read part of an article written by me and printed in your publication of March 2, he would say as a former archbishop in England is rumoured to have said concerning a former bishop of Tuam, "methinks this man knows not the difference between meam and tuam."

In point of fact, I quoted Bishop Bayne in a hasty article for our Parish Newsletter, and I would that any omission of

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.

languages have been published. Last year three million copies of the New English Bible were sold.

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his name on my part might now be compensated by a desire of your readers to read his remarkable address which appeared in that excellent publication, "The Anglican World."

Yours sincerely,

(Canon) JAMES PAICE.
Mount Lawley,
W.A.

HOLY WATER

TO THE EDITOR OF THE ANGLICAN

Sir,—One thing I have always admired in THE ANGLICAN is the fact that it is a newspaper. It does tell us what is happening in other parts of the Church of England.

I was somewhat surprised at the use of Holy Water by the Very Reverend E. M. Webber in dedication of four modern classrooms in St. Michael's Collegiate School, Hobart, in February.

Is it usual to use Holy Water in the Church of England? I presume this school is Anglican. I do not think I have ever been in a church or at a church service in N.S.W., Victoria or South Australia where it has been used. I really think we ought to have some ruling on such matters now we have an autonomous Church in Australia. It seems that our clergy do just what they like in many matters.

Yours faithfully,
E. MIDDLETON.
North Sydney.

PRESS SECRETARY TO GENERAL SYNOD

The Advisory Committee to the Commission of Bishops responsible for convening the first Session of the General Synod under the new Constitution has appointed Mr Francis James to be its honorary Press Secretary.

Mr James, who is Chairman of Directors of Church Publishing Company, Limited, publishers of THE ANGLICAN, is a member of the Synod of the Diocese of Sydney, and was honorary Press Secretary to the General Synod of 1955 at which the present Constitution was adopted.

He was a member of the "token" General Synod of 1960, which he criticised vigorously because of its procedures and the way it was convened.

Mr James' new appointment is expected to assist in the presentation of news of the General Synod in THE ANGLICAN, as in the remainder of the religious and secular Press; but it will in no way affect the independent editorial policy of this newspaper towards the General Synod or cognate matters.

must take refuge in the mysterious counsels of His will for indeed His is "the kingdom, the power and the glory." This does not justify, however, either moral passivity or intellectual sloth. We are ill-advised, nevertheless, if we do not recognise this vital aspect. God's purposes will be accomplished.

In a masterly report to the Third World Conference of the Council of Churches in New Delhi a few weeks ago, Edwin Robertson suggested two answers to the question.

He believes that the Bible does its most effective work in days of crisis. Just as the Psalms spoke with tremendous power to the Calvinists of Holland during the persecution under the Duke of Alva, and to the Scottish Covenanters under similar circumstances, so has the Bible had its greatest influence when days were unfavourable to the practice of the Christian faith.

When days are easy and conditions are soft, the Bible is abandoned. When trouble comes and judgement arrives, the Bible rings with an authentic and relevant note.

We find this true in our individual lives. During the crises of birth, suffering and death, the old Bible is taken out and comfort sought from its pages. As soon as the crisis is past, or we grow accustomed to its severity, with our capacity of getting used to things routine sets in and the Bible is set aside.

"UNCOMFORTABLE"

What is true of the individual is true of the nation. With routine ordering the mould, the Bible moves away and appears to lose the cutting edge of its relevance.

There is a further reason Robertson adduced. The Bible has uncomfortable things to say to men. They do not wish to hear these things.

Once the message of the Bible reveals us as we truly are, we tend to become like "men who by their wickedness suppress the truth" (Romans 1).

There is a further reason and one which the Free Churches in particular are gradually beginning to appreciate. The Bible is fully understood only within the fellowship and the tradition of the Christian Church. There are individual conversions entirely apart from the Church. But we grow as a family within the body of Christ.

There a man finds the insight and inspiration of the saints and the scholars of the centuries. There a man is saved from the mistakes of "private interpretation." There a man learns collectively the Word of God. True, the Church has its prejudices and its unwillingness to listen to new truth. But it is through the Church of God that the Spirit of God works.

Edwin Robertson concludes a memorable address, "... many factors combine to limit the influence of the Biblical renewal. There is evidence of a renewed confidence in the Bible. This is limited, but considerable. What is now emerging, although it has not yet gone very far, is a new openness to the Bible. When both are fully grown, we may see a Bible used as effectively in time of peace and prosperity as it can be in time of crisis. But that time is not yet."

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ANGLICAN OF THE WEEK



Our Anglicans of the Week are a husband and wife who, between them, have given more than a hundred years of devoted service to the Church.

They are Mr and Mrs H. Passlow of S. John's parish, Cowra, Diocese of Bathurst.

Mr Passlow, who was born at Adelong in 1889, has played the organ for services in different parishes for 61 years, beginning when he was 11 years of age.

He was a lay reader in the Bendigo diocese from 1912 to 1920.

Mr and Mrs Passlow conducted Sunday schools at Barham and Nunnagoy where they returned in 1957 for the opening of the new church at Barham.

In the Mudgee district from 1920 to 1927 he played the organ at Cooyal and Budgee on alternate Sundays and also a portable organ at a private home on the fourth Sunday in the month—after which service everyone was served with plum puddings and cups of tea!

From 1927 to 1945, Mr Passlow was again a faithful organist, Sunday school superintendent and lay reader in the Bathurst diocese. He took charge of the Parish of Canowindra for three months when the rector was ill.

Then followed a period of similar service in the Diocese of Canberra and Goulburn from 1945 to 1948.

The Passlows then moved to Cowra where Mr Passlow has played at the parish church and at outlying centres and has been a member of the vestry for a number of years.

Mrs Passlow has been superintendent of S. Barnabas' Sunday

School, president of the guild for twelve years and regional vice-president of the women's Church Union until 1960.

SLIGHT BOOK ON PASTORALIA

CHRISTIAN FAITH AND PASTORAL CARE. Kean, S.P.C.K. Pp. 138. 25s.

SOME fifteen years ago Archdeacon Forder produced a book on pastoralia which has deservedly become a classic: it was the "Parish Priest at Work" and provided the syntax and grammar which the competent rector

or vicar should know. It was a humbling and yet an encouraging book.

Dr Kean has produced a slight work of far less detail, and in the opinion of this reviewer, of far less merit, and approaches the whole problem of pastoralia from a psychological attitude. There is, of course, no comparison between Dr Kean and Dr Vincent Peale, whose best-selling rubbish induces a slight nausea in the theological reader.

But there is still this underlying trust that an empirical and kindly approach to problems will help people and that this is the proper end of pastoralia.

It is odd that Dr Kean can quote John Donne with approval and not feel the inconsistency between what he advocates and the teachings of the great Dean of S. Paul's.

This attitude is particularly evident in his attitude to Sick Communion and to the Sacrament of Penance: it is an odd concept to think of the historic rites of the Church as spiritual tranquillisers!

Yet when all this is said it remains that much of what Kean has written is of practical use to all parochial clergy provided that they are prepared to sift his sayings and accept them for what they are and not attribute more authority than they deserve.

—J.T.

AID TO MEDITATION

FOUR WITNESSES. Grail Publications, London, Pp. 47. English price 2s 6d.

THE Four Witnesses are Matthew, Mark, Luke and John, and the book presents a variant of the Revised Version account, without foreword or comment, of Our Lord's Passion as told in the four Gospels respectively, together with eleven full-page illustrations in black and white.

The illustrations, by B. de Bezer, are contemporary in presentation, striking in content, dramatic in conception, and generally disturbing, the symbolic swallowing up the factual.

They provide a pictorial summary of the course of the events covered by the text—the Agony, the Trial before Pilate, the Scourging, the Mocking, the Disrobing, the Bearing of the Cross, the Crucifixion, "Father,

forgive them," and the Taking down from the Cross—prefaced by a frontispiece depicting the Rending of the Temple Veil, and concluding with a representation of the Committal.

The final section of the work supplies a similar survey of the four Resurrection accounts, but without illustration.

The general reader will appreciate having the material brought together in a neat volume, and will welcome the book as a valuable aid to devotion.

It will be of particular interest to those who concern themselves with present-day religious art forms.

—W.M.M.

[Our review copy came from the publishers, Grail Publications, 58 Sloane Street, London.]

BOOK REVIEWS

MEDITATION ON THE "TE DEUM"

BUT GOD COMES FIRST, Dewi Morgan. Longmans. Pp. 96. 6s 9d.

THIS intriguing title heads a meditation of the *Te Deum*, and a splendid paperback is the result.

Dewi Morgan points out that in the Latin original, the hymn begins "with God, Thee, O God, we praise," and we, who sing in English, "We praise thee, O God," putting humanity first, need to be reminded that God comes first.

As a result, two-thirds of the meditation concerns the first section of the canticle; almost one-third centres on the praise of Christ in the second section; and the final *capitula*, or appendix to the original, merit the last pages only.

Dewi Morgan has a reputation as a vivacious writer, and the present book is in this tradition. It is in no sense a verse by verse commentary, but a drawing out of the meaning of major themes.

Only by worship can man find his proper place, and the very heart of worship is praise.

Because praise is Godward, the most selfless form of devotion, it links us with other men for that very reason.

In prayer, the things we ask for are things we ourselves want, even though conditional on God's will; but in praise, all can join, despite differences. Love for others comes from our gaze on the majesty of God.

All worshippers will profit from reading this book, and, in particular, every member of every choir that leads the con-

A NATION'S GROWTH

UNDER THE SOUTHERN CROSS. H. Rabling and P. Hamilton. Macmillan. Pp. 114. 20s 9d.

It would be difficult to imagine a more interesting and instructive book than this to give anyone outside this country about Australia.

It is beautifully produced with an imaginative use of illustrations, including historic stamps and reproductions of early drawings and present-day photographs.

This condensed, yet accurate, account of the development of Australia from the First Settlement until now, is also useful for school children needing a summary as a background for their more detailed study of Australian history.

The preface says "Under the Southern Cross" is a "brief presentation of the essential facts of the nation's growth and achievements" and does not pretend to be "a history in the academic sense or to advance interpretations and opinions." It tries to be an "easily readable narrative of the men and events that have contributed to the formation of the national character."

In this it succeeds admirably.

—J.S.

CALL TO USE 1662 BOOK

ANGLICAN NEWS SERVICE

London, March 5

The Bishop of London, the Right Reverend R. W. Stopford, said last month that all the clergymen in his diocese must respect the authority of the Prayer Book of 1662 until the Church has the legal power to change it.

He was delivering his presidential address to the London Diocesan Conference.

He said there could be no right revision of the Church's forms of worship which was not at all points sensitive to pastoral needs.

Conventions were trying for controlled experimental use of alternative services.

But as yet they had no right to use alternative forms of services, although some minor variations of the 1662 order "are so commonly used that no exception can be taken to them, such as the preaching of sermons at Matins and Evensong."

"This applies also to parts of the 1928 Book, especially services of Baptism and Confirmation."

Until the new canons had been passed and have received the Royal Assent, the 1662 Book should remain as the norm of parish church worship.

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FOR LENTEN READING

THE PLAIN MAN LOOKS AT HIMSELF. William Purcell. Collins Pp. 128. 4s.

PRAYER. Olive Wyon. Collins Pp. 160. 4s.

These two Fontana books are excellent for Lenten reading. Purcell's was first published two years ago and is a book of self-examination for the ordinary Christian.

Its themes revolve around the nine fruits of the Spirit. Each chapter concludes with questions and thoughts from famous authors.

Olive Wyon's is a development of a previous book and seeks to answer the two questions, "Why Should I?" "How do I pray?"

The treatment is light without being superficial, thorough without being academic.

Each chapter concludes with a few prayers.

—A.V.M.

FOUR MOTETS

FOUR MOTETS BY J. E. EBERLIN. Chappell and Co., London. 3s. 1s 3d., 1s 6d., 2s 6d.

Eberlin (1702-1762) was a composer who stood chronologically half-way between Bach and Mozart. Musically, his work may be said to occupy that position too. His music is not as light and delicate as Mozart's, yet it retains the influence of Bach in the way the various voice parts are worked out contrapuntally.

Although he was a contemporary of Mozart's father, Leopold, we are reminded several times in these motets of the sort of writing the younger Mozart did in his Requiem.

We see that in the movement of his voice parts he is gradually leaning away from the old polyphonic style to the new harmonic style. There is a grandeur in his chords that resembles Mozart. In fact, we feel that his style is anticipating that of Mozart.

Anybody wanting something entirely different from the English tradition, yet with nobility of character, would find these motets quite valuable.

The motets were recently discovered in the library of the Monastery Church of S. Peter, Salzburg, and they are printed here for the first time, edited by an American, Reinhard Pauly.

They are not really difficult, though the choir singing them would have to be a good one. They were meant to be sung unaccompanied, but could be done with organ without losing their effect.

"Trust in the Lord" is an Offertory for Palm Sunday.

"God our Father" is a Gradual for Quinquagesima.

"O Saviour, our refuge" is a Gradual for Septuagesima.

"Grief in my heart" is an Offertory for Palm Sunday.

—L.F.

YOUTH CLUBS

NO SALVATION BY PING-PONG

ANGLICAN NEWS SERVICE

London, March 5

"We have long since abandoned the heretical doctrine of salvation by ping-pong," said the Bishop of London, the Right Reverend R. W. Stopford, in the House of Lords debate on youth clubs, on February 21.

"We no longer believe that what is required is a table tennis club with a little bit of religion," he said.

He said, that the Church of England, through the Youth Council of the Board of Education, continued to emphasise that the youth service was not something concerned only with young people in their leisure time. It was an aspect of continuing education.

Ten new Church youth clubs had recently been established by the Church of England, with considerable financial help.

Young people as a whole had many splendid qualities. Some were rebels against society. Most of us, he said, were rebels once — "at least I hope so."

REBELS

He, himself, had been one of six young people who had strongly rebelled but now two were bishops and four were archdeacons!

The Bishop of Norwich said they did less than justice to young people if they did not consider the youth service to mean "service by youth" as well as "service to youth."

Not sufficient allowance was made for the role young people could play. He hoped more of them between school and university or other work would be given an opportunity of doing voluntary service abroad.

Lord Vaux, of Harrowden, who is a Roman Catholic assistant curate, spoke from personal experience of youth clubs.

He said the young people in his parish spent a lot of their time visiting the poor and the aged.

It was a pity they only read in the Press about the delinquent few when the praise of the 99 good remained unsung.

Christian clubs should receive more aid. Local authorities varied in their aid. More standardised guidance would be a help.

NEW RULING ON MISSIONARIES

ECUMENICAL PRESS SERVICE

Geneva, March 5

The Ceylon government's quiet but persistent campaign to keep missionary influence to a minimum in Ceylon is bolstered by a new ruling recently enacted in Colombo.

Under the ruling a new missionary coming into the country is granted a visa only if he replaces a missionary who has left the island within the previous twelve months. In practice, this means that no new missionary is granted an entry visa until the person he is replacing has left the country.

The ruling replaces an earlier one which fixed the number of missionaries permitted to work in the country at any one time at the same figure as in 1939. The new ruling, by setting the total at the 1961 level — a considerably lower figure — cuts the number sharply.

At present there are 13 Methodist missionaries in Ceylon, 5 Baptist, 9 Anglican, 3 United Church (U.S.A.), 6 Salvation Army, plus a number from the Assemblies of God and Jehovah's Witnesses.

The Roman Catholic Church has the largest number of foreign workers — an estimated 700 persons.

The total Christian population of Ceylon is about 760,000 of whom about 600,000 are Roman Catholic. Total population is 10,000,000.

W.C.C. PEACE APPEAL

PRESENTATION TO PRESIDENT

ECUMENICAL PRESS SERVICE

Geneva, March 5

The appeal for "world peace with justice and freedom," adopted by the recent Third Assembly of the World Council of Churches, has been presented to President John Kennedy by a delegation of U.S. Churchmen at an interview at the White House.

The Secretary of State, Dean Rusk, also met the churchmen during the thirty-minute conference held in the Cabinet Room.

Dr Franklin Clark Fry, chairman of the W.C.C.'s Central Committee, headed the delegation, and presented a copy of the appeal to the president.

Dr O. Frederick Nolde, chairman of the W.C.C.'s Commission of the Churches on International Affairs, explained to the president the background and reasons for the assembly's adoption of the appeal.

Informal discussion followed. One delegate commented later that the president had quite obviously studied the contents of the message before the meeting.

The appeal says in part: "To turn back from the road towards war into the paths of peace, all must renounce the threat of force."

"This calls for an end to the war of nerves, to pressures on small countries, to the rattling of bombs."

"It is not possible to follow at the same time policies of menace and of mutual disarmament."

Other members of the delegation were representatives of the Greek Orthodox, Anglican, Presbyterian and Methodist Churches.

A TRIANGULAR MAGAZINE

ANGLICAN NEWS SERVICE

London, February 26

Joint parish magazines, run by a parish church and one of its Free Church neighbours, are no longer a complete novelty, but "The Venture," the magazine which made its first appearance this year in Didsbury, Manchester, breaks fresh ground by linking together three churches in the joint publication of one magazine.

The three churches concerned are Emmanuel (Church of England), S. Aidan's (Presbyterian), and S. Paul's (Methodist).

The Reverend David Sams, Rector of Emmanuel, believes that this is the very first local church magazine to be triangular and inter-denominational.

Each church gives its own news separately, and there is a general editorial in which, for the February, March and April issues, each denomination in turn is stating what it could offer in a fully united Church.

The idea of the triangular magazine arose from a joint mission to Didsbury by Cambridge students — a mission in which all denominations shared — during the incumbency of the previous Rector of Emmanuel, Canon S. Hetley Price, now a residentiary canon of Manchester Cathedral.

This mission gave rise to joint quarterly meetings between the women's groups of the different churches.

Such developments, like the establishment of a joint magazine for S. Nicholas', Burnage are also a sign of the general activity of the Didsbury Council of Churches.

COVENTRY CATHEDRAL

ANGLICAN NEWS SERVICE

London, February 26

A cross, candlesticks, chalice and paten which were used in services for German prisoners-of-war in North Africa in 1943 have been presented to the new Coventry Cathedral by Canon J. H. Parsons, who was ordained in the old cathedral.

REVISION OF N.E. BIBLE

DR WILLIAMS' ASSURANCE

ANGLICAN NEWS SERVICE

London, March 5

An assurance that criticisms of the new translation of the New Testament in the New English Bible will be fully considered was given last month by Dr A. T. P. Williams, formerly Bishop of Winchester.

He was delivering the Montefiore memorial lecture at the University of Southampton and made special reference to the new translation in the context of biblical translation generally.

"All criticisms of weight will be fully considered," he said. He hoped that the translation could be revised in four or five years' time.

"It can hardly be before the completion of the translation of the Old Testament; there are so many intimate links between the two Testaments that there will be need to consider them together," he said.

"MYSTERY"

The revision would not affect the general plan and character of the work; it would aim at correcting mistakes and amending forms of expression.

Some of the criticisms received had already been debated during their long labours and, for one reason or another, been rejected.

It had been said that the new translation lacked a sense of mystery, and that criticism deserved to be taken seriously.

He said a great deal of criticism had come from those who know the A.V. intimately and "often ascribe to it a kind of infallibility."

The translators of the new version had, on the one hand, tried to avoid slang but at the same time to use contemporary speech, which was more concise and direct than that of the Tudors and Stuarts.

He gave as an example from Matthew 20:12 of the A.V.'s fine phrase "burden and heat of the day," translated in the N.E.B. to "the whole day long in the blazing sun."

BISHOP OF SOUTH-WEST TANGANYIKA

ANGLICAN NEWS SERVICE

London, February 26

The Archbishop of East Africa, the Most Reverend L. J. Beecher, has confirmed the election of the Reverend J. R. W. Poole-Hughes, Home Secretary of the Universities' Mission to Central Africa, to be Bishop of South-West Tanganyika, in succession to the Right Reverend L. E. Stradling, who is now Bishop of Johannesburg.

The election was made by an Electoral College within the Diocese of South-West Tanganyika, working in consultation with the Provincial Panel.

It is hoped that the consecration will take place in May by the Archbishop of East Africa in the pro-cathedral at Liluli, on the shores of Lake Nyasa.

The new bishop will be no stranger to East Africa where he served first as a missionary of the Universities' Mission to Central Africa at Korogwe from 1950 to 1953 and later becoming a member of the staff of S. Cyprian's Theological College, Tunduru, until 1957.

C.S.I. TALKS WITH LUTHERANS

ECUMENICAL PRESS SERVICE

Geneva, March 5

The Church of South India has voted at its biennial synod at Palayamkottai to continue conversations with Lutheran bodies in India looking towards eventual reunion.

In another action the synod called upon its members to be politically conscious and accept their responsibilities as Indian citizens.

It urged members to work for the elimination of class divisions in the Church and society.

The C.S.I. has about 1,000,000 members.

ALGERIAN CRISIS

CHRISTIAN APPROACH

ECUMENICAL PRESS SERVICE

Geneva, March 5

The president of the Regional Council of the Reformed Church in Algeria has told congregations in Algiers that identification of the cause of "French Algeria" or Algerian independence as "Christian" is contrary to Christ's teachings and scripturally unjustifiable.

In a letter read from pulpits of Reformed churches, Pastor Max Alain Chevallier states that no Christian, regardless of his role in the struggle, can claim "divine authority" for his motives or actions.

"The teaching of the Bible is free from all partisan confusion and ideological amalgam. . . . There is no Biblical justification either for the defence of Western civilisation or for the right of peoples to self-determination," it declares.

The letter calls upon the congregations to manifest His salvation to others, namely . . . the love which is stronger than hate, the confidence which is stronger than despair."

Christians must be ready, "if necessary, to lay down their own lives in order to stem the tide of contempt for man, of racial hatred, and of blind violence. . . ."

He urged prayers for all in authority, both those who exercise it *de jure* and those who exercise it *de facto*.

SOLIDARITY

In Algeria, during the Week of Prayer for Christian Unity, fifteen Roman Catholic pastors and five Reformed pastors met to discuss their ministry in the present situation.

Last week in Paris the Federation of Protestant Churches published a message urging French Churches "to recognise in the (French-Algerian) war the judgement of God, calling our churches to repent and preach the Gospel afresh."

"Manifest Christian solidarity with everyone who is the victim of disorder and suffering. . . . Be indefatigable in practising the reconciliation of all men," the statement exhorted.

It suggested that Protestants should give up one meal a week until Holy Week, as a means of supporting their intercession for peace.

LIBERALS DEBATE ESTABLISHMENT

ANGLICAN NEWS SERVICE

London, March 5

A resolution on the Church of England which was debated at a meeting of the council of the Liberal Party in London on February 24 was not put to the vote.

The resolution read: "That this council, while recognising the value of an official connection between the Christian religion and the State, would view with sympathy any request by the Church of England for a greater degree of self-government."

The mover, the Reverend Timothy Beaumont, chairman of the Liberal News Board said: "There is no question of crude patronage today, but it is true that the Establishment, in the wider sense of the word, gains much of its smugness and power to hypnotise from its basic belief that God is an Englishman, a Tory and an Old Etonian."

Speakers against the resolution emphasised that the Liberal Party had always been the party of the disestablishment.

U.S.S.R. BAPTISMS

ECUMENICAL PRESS SERVICE

Geneva, March 5

More than fifty per cent. of the babies born in the U.S.S.R. are baptised, according to the Soviet literary review "Literaturnaja Gazeta."

The figure is confirmed by an article in "Komsomolskaja Pravda," a youth publication, which says the number of baptisms is on the increase.

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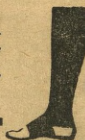
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THE BODY OF CHRIST IN THE HOLY COMMUNION

By FRANCIS JOHN BRERLY

THE first part of the Twenty-eighth Article of Religion refutes the doctrine of Receptionism as taught by Zwingli and others of the Continental Reformers; the second part refutes the doctrine of Transubstantiation which is taught by the Church of Rome.

The third part goes on to speak of how the Body of Christ is given, taken and eaten, in the Sacrament and by what means. It is received and stresses the doctrine of the Real Presence.

It says, "THE BODY OF CHRIST IS GIVEN, TAKEN, AND EATEN, IN THE SUPPER, ONLY AFTER AN HEAVENLY AND SPIRITUAL MANNER, AND THE MEANS WHEREBY THE BODY OF CHRIST IS RECEIVED AND EATEN IN THE SUPPER IS FAITH."

It begins, we must notice, "The Body of Christ."

The Article does not attempt to define "The Body of Christ," because neither Our Lord nor His Apostles defined it. We may, however, try to understand something of the meaning in three ways.

First, we can use the word "body" in several different ways. We speak, for instance, of the body of a man, the body of a car, or the body of a hall.

But in each case the "body" is the outward shell which contains the thing within. The body of the man contains his soul; the body of the car is useless within its engine to give it life and power; the body of the hall is empty until the people fill it.

First, then, the Element of Bread is the "Body" Our Lord has ordained to contain Him and His eternal Life.

Secondly, we can speak of a body in the sense that the thing within permeates and pervades the thing without, as, for instance, a kiss which is the body which contains the affection within: the affection cannot be separated from the kiss.

So in the Sacrament, Our Lord cannot be separated from the Body He has ordained to contain Him.

LAMB OF GOD

Thirdly, Our Lord is The Lamb of God. We speak of the Body and Blood of a Lamb. The Elements of Bread and Wine are, therefore, the Body and Blood of The Lamb of God—"the one full perfect and sufficient Sacrifice for the sin of the whole world."

Our Lord said, "I am the Bread of Life . . . the Bread that I will give is My Flesh . . . except ye eat the Flesh of the Son of Man and drink His Blood, ye have no life in you."

In the Epistle to the Hebrews we read, "A Body hast Thou prepared Me." For His Incarnation, God prepared a Human Body; for His Sacramental Presence, He prepared the Body of Bread and the Blood of Wine to contain Him, Who is The Lamb of God and His eternal Life.

The Article continues, "The Body of Christ is given, taken, and eaten, in the Supper."

We must notice it is the Body of Christ which is given by the priest and taken and eaten by the communicant. The Article is repeating that it is in the Consecration that God the Father by the Power of God the Holy Ghost makes the Bread and Wine become the Body and Blood of God the Son and thereby refutes again the Receptionist doctrine of Zwingli that the virtue of the Sacrament

is in the Communion and not in the Consecration.

The Article says, "The Body of Christ is given, taken, and eaten . . . only after an heavenly and spiritual manner."

The word only is used to refute the doctrine of Transubstantiation which taught a much more materialistic meaning.

Spiritual is used here as it is in Holy Scripture. Dr B. J. Kidd says that in Holy Scripture "Spiritual is never contrasted with 'bodily,' but with 'carnal,' 'worldly' and . . . is never used of what is figurative, imaginary, and unreal . . . but always of that, which . . . is created and sustained by the Holy Spirit and is therefore most real."

In stating, therefore, that the Body of Christ is given, taken, and eaten, only after "an heavenly and spiritual manner," the Article is asserting that the Body of Christ is most real, though it is real in the Sacramental sense which is one of those mysteries of God which no man can penetrate.

It is enough that when the Body of Christ is given us and we take it and eat in accordance with Our Lord's command, we feed on Him. He dwells in us.

His Sacramental Presence is most real, though there are no earthly terms that can explain it; but just as Our Lord was really present in His Human

Body in His Incarnation, so He is really present in His Sacramental Presence in the Eucharist. "A Body hast Thou prepared Me."

The third part of the Article closes with, "And the means whereby the Body of Christ is received and eaten in the Supper is faith."

We must notice that it does not say "The means whereby the Body of Christ is given is faith," but, "the means whereby the Body of Christ is received and eaten in faith." Our faith or lack of it, cannot hinder God or prevent His keeping His promises. Our faith or lack of faith cannot affect what is done in the Consecration. That is God's part, but our faith or lack of faith can affect our communions.

HIS INFINITY

When we think of the Sacraments we are thinking of things which concern the spirit and whatever concerns the spirit must be accepted in and with faith if we are to be truly the Children of God.

"God is a Spirit," said Our Lord, "and they that worship Him must worship Him in spirit." Our finite minds can never grasp His infinity, nor can we ever comprehend it in this life, so whenever we accept the Sacrament it must be by faith.

In the Sacrament of Holy Baptism, we know we are born

to God in our spirits so that we may become His Children. We cannot see God our Heavenly Father, nor can we see our spiritual selves.

We cannot see our souls strengthened in Confirmation by the Holy Spirit, nor do we see them cleansed of sin in the Sacrament of Penance. We walk by faith and it is by faith that we know that in God we live and move and have our being.

It is, therefore, in faith alone that we may feed on Our Lord's Body and Blood and be fed by Him in His Sacrament.

We do not know how God the Father by the Power of God the Holy Ghost makes the Bread and Wine become the Body and Blood of God the Son, nor do we know how we feed on Him and He dwells in us.

We know it is so because Our Lord has said it is so. He said, "He that eateth My Flesh and drinketh My Blood dwelleth in Me and I in him." And we know that whatever Our Lord said is true for He is The Truth.

Since in this world we can know, as S. Paul said, only in part and as through a glass darkly, this part of the Article very wisely refrains from making dogmatic statements which cannot be proved by Holy Scripture, but insists that what is most real in the spirit may be perceived by faith and that "what is created and sustained by the Holy Spirit . . . is most real."

ADELAIDE UNIVERSITY ANGLICAN SOCIETY'S FRESHERS' CAMP

FOR the last three years, the Anglican Society in the University of Adelaide has held a camp just before the beginning of the University Year. It is primarily for freshmen, but many older students come.

The main purpose of the camp is to enable freshmen to learn something of the working of the university, and to get to know a few senior students and members of staff. The work of the Anglican Society is publicised, but no one is forced to join.

This year the camp ran from February 22 to 25, under the leadership of Peter Griffiths, who is chairman of the Anglican Society.

A series of addresses was given by the Reverend John Stephenson, Assistant Curate of St Peter's, Glenelg; the Reverend Spencer Dunkerley, Chaplain to the Society, was Camp Chaplain.

The camp was held at Victor Harbour, fifty miles from Adelaide, using a permanent camp site belonging to Toc H.

A member of the camp writes: "The camp site is a little out of Victor Harbour, on the crest of a sandy, scrub-covered hill, modified only by the road and the scattering of beach shacks. Beneath, the Hindmarsh River snakes down to the sea a mile away."

FUNCTION

Most of us arrived by train together on the Thursday evening. Some Teachers' College students, already at work, came down the following evening, making the numbers up to fifty. We were also fortunate in having several members of the university staff to visit us at various times.

Our time was evenly divided between serious consideration of our function as Anglicans in the university and light-hearted entertainment.

Each day we said Morning and Evening Prayer and Communion, and joined in the Eucharist. Our discussions were on the theme "The Revelation," provoked by the addresses and the difficult, sometimes unanswerable, questions posed by the Reverend John Stephenson, our speaker.

We first discussed whether we thought that through our different vocations God offered us special forms of self-revelation.

Next we examined how and why we as Christians have faith in our religion, and the final discussion centred on our justification of this faith to the non-Christian.

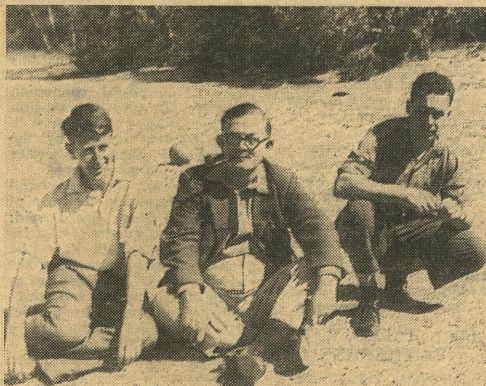
By continuing along these trains of thought in the future, we should gain a much deeper understanding of our general vocation as Christians.

On the lighter side, there was no lack of things to do. The weather was warm, so frequent swims were a pleasure, and back at the camp was a fair amount of sporting equipment.

SOFTBALL

One feature of the camp was the traditional game of softball, in which the freshmen played The Rest. This game is never taken completely seriously, even by the umpire, so the final score is usually a matter of some dispute. But it usually seems that the freshmen lose, sometimes regardless of the actual score.

On Sunday afternoon we broke camp and returned home, mostly rather short of sleep, but feeling that we had again had a most enjoyable and successful camp.



At the Adelaide University Anglican Society's Freshers' Camp (left to right): Peter Griffiths, chairman of the conference and of the Anglican Society; the Reverend Spencer Dunkerley, chaplain; and the Reverend John Stephenson, principal speaker.

CHURCH EXHIBITION AND FESTIVAL OF ARTS

FROM A CORRESPONDENT

Adelaide, February 26

An exhibition of unusual historical interest will be held at Holy Trinity Church, Adelaide, during the Festival of Arts.

The Governor, Sir Eric Bastyen, and Lady Bastyen and the Lord Mayor and Lady Mayoress, Mr and Mrs C. J. Glover, will attend a service on March 18 to mark the 125th anniversary of the first official Christian service in South Australia, which was conducted by the Colonial Chaplain, the Reverend C. B. Howard, who was later Rector of Holy Trinity.

Valuable antiques have been lent for the exhibition, which will be held in the C. B. Howard building at the church. It will be open from March 17 to 31, excluding Sundays.

Exhibits include a model of a ship's cabin on the "Buffalo" in which Mr Howard travelled to Australia.

PEW-SITTERS OR ACTIVE WORKERS?

ANGLICAN NEWS SERVICE

London, March 5

The question whether parochial organisations are "just cosy little huddles for the saved or the salvation of everybody, irrespective of who and what they are," is asked by the Bishop of Worcester, the Right Reverend L. M. Charles-Edwards, in a pre-Lenten letter in the Worcester Diocesan Messenger.

He adds that "we still need desperately that more of those on our church electoral rolls should become active in promoting practical Christianity. The Church suffers from too many mere pew sitters."

The bishop points out that "this will involve an honest appraisal of the services in church. Do they ring true? Is enough time spent on their planning by all those involved, or is it just left to the parson?"

QUEEN MOTHER AT WOMEN'S SERVICE

ANGLICAN NEWS SERVICE

London, March 5

Queen Elizabeth the Queen Mother will attend the Central Service of the Women's World Day of Prayer on March 9 at St. Martin-in-the-Fields, Trafalgar Square, it is announced by the Women's World Day of Prayer Committee for England, Wales and Northern Ireland.

Whaling equipment used in the earliest days of the State will be on view in a beach scene.

Another tableau with models in period costumes will depict an incident in the history of the church when the rector and a friend pulled a sail in a handcart 10 miles from Port Adelaide and erected it as shelter for the congregation.

CAPTAIN STURT

Personal possessions of the explorer, Captain Charles Sturt, who was a trustee at the church, and pictures, documents and furniture belonging to pioneer families will be on view.

Early records of Trinity will be in the church display, together with a gold Communion service given by parishioners to mark the centenary of the church.

A brochure of the history and outreach of the church has already been printed.

GREED RAMPANT, SAYS BISHOP

ANGLICAN NEWS SERVICE

London, February 26

The Church has no concern in supporting the claims of shareholders for higher dividends or in crusading for higher salaries and wages, says the Bishop of Manchester, the Right Reverend W. D. L. Greer, in his current diocesan letter.

"Greed," he says, "is rampant in this country to-day. This is reflected in some sections of the Press which seem to think that the only interesting or important thing about a man is the amount of money he owns or earns."

"The Church has no concern in making the affluent more affluent."

"Its true concern is, or should be, for old-age pensioners, the homeless, the destitute, the prisoners, and for those subject to the fierce poverty which exists in places beyond our shores."

"Members of the Churches in Great Britain contributed last year £658,000 towards Inter-Church Aid and Refugee Service. "This is a heartening fact in line with the Master's direct commands."

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by

MILES LOWELL YATES

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THE MUSIC OF THE CHURCH . . . 2

HYMN TUNE STRUCTURE

BY THE REVEREND EDWARD HUNT

FROM the close of the eighteenth century onwards hymn writers and hymn-tune composers became so numerous that it is difficult to summarise their activities.

Just as the Evangelical Movement of the eighteenth century had inaugurated the popularity of the English hymn, so the Oxford Movement of the early and middle nineteenth century gave it renewed vigour, for the Anglican Church had at last accorded hymns, as distinct from metrical psalms, general acceptance.

Though far later in the field than the non-conformists, Anglicans now produced hymns of high worth and value which enriched the music of the whole Church.

The many famous hymns of this period were collected in "Hymns Ancient and Modern," published 1861, which, with many additions and revisions, is still a popular book in our communion.

With it are associated the names of such talented composers as Neale, Monk, Dykes, Stainer and Baker, to mention but a few, whose great aim was to make music a handmaid in the worship of the Church.

The best of their tunes are worthy of the highest praise, but the second-best fall into the class of part-song rather than hymn.

An attempt at a genuinely congregational selection of tunes for the Anglican Church, with less frequent "tendency to the sentimental, was made in the English Hymnal, 1906 (new edition, 1933), in which both plainsong and folk-song melodies were freely introduced.

It has ever been the laudable aim of Anglican composers to use the congregational hymn as part of the fabric of common worship, echoing the stately word-music and sound doctrine of the Prayer Book, and to no mean extent they have succeeded in making the music of the Church an incentive to praise within the framework of the ordered worship of the Church.

Such an achievement is one of the Anglican Church's greatest contributions to the music of the Church in general.

Other items concerning hymns may be of interest. "Lining-out" (or in America "deaconing") probably dates from the earliest days of the introduction of metrical psalms into public worship.

This was the practice of having each line read by minister, clerk or precentor, before it was sung by the congregation.

IN AMERICA

Regarded as a temporary concession to an ignorance of reading, once established it came to possess that sanctity attached to all ecclesiastical custom and lingered in a few Anglican churches until comparatively recent times.

The organ accompaniment of hymns was for long very crude, the better-equipped organists, where lining-out did not prevail, nevertheless broke the hymn and tune into fragments and often played quite long interludes between each verse or at any rate before the last one.

Things are managed better today, however, and the organ accompaniment is designed for the sole purpose of helping the congregation in its singing.

Since American influence on music has always been great (as the modern "Pop" songs still testify!) a word on the history of hymns in America may be of interest.

Nothing is known of the singing of the early Virginian settlers (1607 onwards) but the Pilgrim Fathers brought with them Ainsworth's metrical Psalter, to which they had become accustomed in Amsterdam. In 1640 a better version appeared, "The Bay Psalm Book," printed at Cambridge, Mass., in the house of the President of Harvard College.

This proved immensely popular, over 70 editions being published, the last in 1773. England and Scotland also made use of it.

After a controversy over "singing by note" which arose in 1720 in New England, the way was opened for the first American composers, such as William Billings, 1746-1800, self-taught, but a lover of "fuges," Thomas Hastings, 1787-1872, a great choral enthusiast, who did much to develop Church music in New York State, and Lowell Mason, 1792-1872, who exercised great influence amongst hymn-tune composers.

A special phase of American hymnology was the "Gospel Hymn." This came into world prominence with the work of the evangelist Moody and his musical colleague, Ira D. Sankey, which was actively pursued in U.S.A. and Britain, 1870-90.

Moody wrote none of the hymns, and Sankey was more compiler than composer, many tunes in "Sacred Songs and

Solos," which had a tremendous circulation, being already well-known in U.S.A.

They had a lively rhythm but a meagre harmonisation, consisting mainly of the three chief chords of the key.

W. B. Bradbury, 1816-68, was a considerable contributor to this type of tune.

The Salvation Army, founded by William Booth, 1878, has made the "Gospel Hymn" familiar to almost every race in the world.

METRES

A brief mention of hymn metres may serve as a conclusion to this study of hymns and their uses. Figures are affixed in some hymn-tune books to indicate the number of syllables in the lines and the number of lines in the stanza.

Thus the metre known as "six-

eight" (or "six-lines-eight") appears as 888.888 or 88.88.88, according to the way the poet has arranged his rhymes.

The following metres have distinct names: 86.86, "Common" or "Ballad" metre; 66.86, "Short metre"; 88.88, "Long metre." The variety of metres is now astonishing, so many as 120 being found in some hymn-books.

This in itself shows the wide appeal and diversity of hymns in modern use, and it is good to know that the Hymn Society of Great Britain and Ireland, founded 1936, with members drawn from the ministry and laity of all the Protestant churches, has as its express purpose the study of hymnology and the encouragement of the use of hymns and tunes of a high standard, for the better the music of the Church the better is its worship.

FAITHFUL CONGREGATION IN A REMOTE AREA ACHIEVE SUCCESS

FROM OUR OWN CORRESPONDENT

Sunday, February 11, was a notable day for the Anglican people of Penong, a settlement in South Australia near the West Australian border.

On that day the Bishop of Adelaide, the Right Reverend T. T. Reed, dedicated the new Church of S. Alphege.

There had been a church at Penong since 1907, for which the Society for the Propagation of the Gospel was responsible.

This English society provided a prefabricated iron and wood church with furnishings for many places of colonial settlement before the First World War.

The new church is of contemporary design. It is triangular, symbolic of the Trinity, the walls being slightly concave to break any rigid geometrical effect.

Above the eight-foot cavity wall, completely encircling the building and under extraordinarily large eaves, there are ventilating windows; they are also at floor level at the corners.

Though it is only a small building, providing seating for sixty people, there is a sanctuary and vestry of reasonable size.

The open spire, surmounted by a cross, rises to fifty feet above floor level and can be seen from some distance around Penong.

At the service of dedication there were more than two hundred people, over one hundred being inside the building itself.

The congregation comprised Anglican people not only from the Ceduna Mission district, but also from the Minnipa and Streaky Bay area, some people travelling up to 180 miles each way for the service.

Also present were the local Methodist minister and members of his congregation.

During the service, the bishop

proceeded from the door at which he had knocked for entry to the sanctuary, where he received the keys of the church, and thence to various parts of the church, blessing the font, prayer desk, lectern, pulpit, altar, and other furnishings.

Acting as chaplain to the bishop was the Reverend D. W. Warburton, Priest-in-charge at Minnipa; the lesson was read by the Reverend J. Smith, Rector of Streaky Bay; and parts of the service were read by the Priest-in-charge of the district, the Reverend T. V. Jones.

The interior of the church is very bright, light entering not only by the wall windows, but also by corner ones extending from floor to ceiling.

ALL HELP

In the centre of the church is an oak screen set in the ceiling, forming a triangular skylight which creates an unusual effect.

The wall behind the altar is white, and on it is a Latin cross. The ceiling is off-white, and other walls are mid-grey.

The furniture consists of steel main members painted with a flat black paint, and all timber is oak very lightly stained and finished with a flat varnish.

On the altar stand black candlesticks. The new prayer books and Bible have been donated by people not only within but outside the parish.

The Anglican teenagers of Ceduna have made four velvet cushions for book rests for the altar, and the new Communion linen was made and embroidered by the Ceduna Women's Guild.

Adelaide, March 5

Some of the pieces of furniture have also been given as thank-offerings.

The only symbolism in the church itself is the cross, and the austerity and simplicity of the whole interior lends itself to worship.

The building of the new church at Penong was made necessary by the destruction of the other by winds and white ants.

The old church was condemned as unsafe, and the small congregation, consisting of only eighteen families, faced the task of building a new church.

They could not find the capital immediately, but were prepared to work hard to achieve their needs.

The Bishop's Home Mission Society of the Diocese of Adelaide lent the money for the purpose, thus making possible the erection of this new building now, instead of ten years later.

With great enthusiasm, eight men set to work with seed and super given from within the congregation, and sowed out a church crop of 150 acres as their first effort towards the new venture.

Two of these men said that that day's work and its fellowship were one of the happiest days of their lives; but now they look back on a year of drought.

They reaped exactly the same number of bags that they put in, and actually start their second year's effort further back than they were before, but they are still undaunted in their efforts to achieve their goal. They deserve our prayers.

NORMAN CATHEDRAL: SEAT OF A PRINCE-BISHOP

B.B.C. SERVICE

Durham's mighty Norman cathedral, crowning like a fortress the precipitous crag over the River Wear which curls around its base, will be the setting of the opening programme in a series on the English cathedrals which the General Overseas Service of the B.B.C. begins on March 13.

As the listener hears Roger Snowdon telling its story, and hears the voices of its choristers, he will be able to imagine the immense edifice slowly beginning to grow up from the hill crest, as the English labourers heave and ram its great stones into the

places appointed by their Norman overlords.

Most of the cathedrals built in England by the hard-headed Norman soldiers were not raised solely for the glory of God.

They were there as much to oversee the native peasantry; and later, when an enforced peace had bred a willing one, they remained to protect them from the invader.

Durham was no exception. It was for centuries the seat of a prince-bishop, the most powerful man in England next to the king, for he alone had authority to raise the English standard without sending first to London for permission, and his word could call an army from the adjacent castle and countryside, to repel the recurrent Scottish threat on the northern frontier.

The blending of sound and light, music and dialogue, narration and sound effects will enable the production to cover more than 1,300 years of cathedral history in Winchester.

The scenes include the first church, the fortification of the cathedral by S. Swithin, S. Swithin's shrine, the Norman rebuilding, the Fall of the Tower, the Lifting of the Interdict on King John, Wykeham's building, Destruction at the Reformation, the Saving of Wykeham's Tomb from Puritan Vandalism, the story of how the collapse of the cathedral in the twentieth century was saved by a diver, and the dedication of the King George V window.

Sir Donald Wolfit will be the narrator; the music will be under the direction of Mr R. Alwyn Surplice, organist of Winchester Cathedral. The script has been written by Michael Burchnell, and the production is directed by Christopher Ede.

The organisers of the presentation are the Friends of Winchester Cathedral, who decided to raise in advance a guaranteed fund of £8,000.

All inquiries may be addressed to: The Registrar, Week-end of Science, Springdale Road, Kilara, N.S.W. (JX3615).

It is being organised by the Research Scientists' Christian Fellowship for fourth and fifth year secondary school students.

About 150 pupils from schools within 100 miles of Sydney are expected to attend. The subject under consideration will be the nature of man, how much science knows, what the Bible reveals and what is the importance of these matters to the Christian student.

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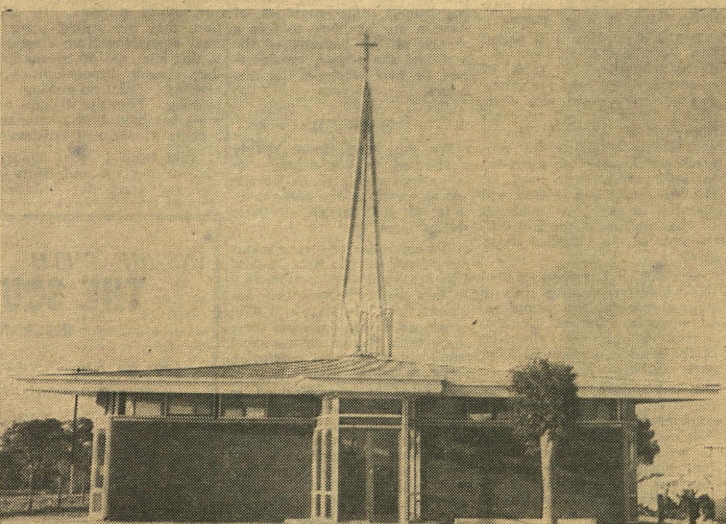
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THEY NEVER HAVE A DULL MOMENT

By PAUL R. CARLSON, W.C.C. STAFF WRITER

A PRETTY American woman tucked a copy of "Greek Made Easy" behind the driver's seat of an antique Jeep and headed for a remote village in Epirus in northern Greece.

Alice Hiteman faced her first hair-raising experience as she threaded her way out of Ioannina, dodging pedestrians, bicycles and sheep, and headed for the narrow, rocky road to the village. In some places, she drove over steep mountainous stretches, wide enough for only one car and unprotected by guard-rails.

"The worst moment came when I stalled the car on a steep incline that appeared around a hairpin turn," she recalls. "The emergency brake wouldn't hold and my teenage son, Jim, was croaking advice in his changing adolescent voice."

"But we came through the crisis intact after Jim worked the starter and accelerator, and I manipulated the foot brake and clutch."

Fortunately, not every experience has been as frightening since Alice arrived in Epirus with her husband, Halbert (Bud), and their four adopted children to lend a helping hand to this underdeveloped area—cut off from the rest of the world by the Pindus mountain range, a hostile communist frontier, and the Ionian Sea.

In fact, Bud and Alice Hiteman have found their life and work generally pleasant since they left their 325-acre dairy farm in New York's Unadilla Valley and arrived in picturesque Ioannina, founded by the Emperor Justinian almost 1,500 years ago.

In Ioannina, the Hitemans direct the activities of a group of young volunteers from different national and religious backgrounds, who offer their assistance to villagers over a 60-mile radius, and as far north as four kilometres from the Albanian border.

As members of one of the several "teams" maintained under the auspices of the World Council of Churches, the volunteers engage in everything from refugee relief work to agricultural and technical assistance, to feeding hungry children and making layettes for babies.

Often their work takes them into remote areas, accessible only by donkey or by trudging through deep mud for hours.

"The poverty in these villages is really severe," Alice remarked. "I know too well what a hungry child looks like now because I have seen so many of them. They have such big eyes and sharp, small faces."

"LITTLE HOPE"

Bud is nonetheless staggered by conditions in many villages. "Between one-quarter and one-half of the babies die before they are a year old in the Lacca Souli area," he noted. "This has been true for so long that the people have little hope."

Conditions in many of the villages in which the Hitemans work is a far cry from the life they lived on their comfortable farm 18 miles from Utica.

Bud bought the farm in 1940, the year he received his degree in animal husbandry from Cornell University. "We started with 20 cows," he recalled. "Not all were registered, but we never raised a grade calf."

The dairy gradually expanded to include 65 registered Holstein cows and 40 head of young stock. When they left, the farm was producing a ton of milk a day.

At the same time, Alice, a Syracuse University graduate, was teaching in the West Winfield School, and involved in church activities. She and Bud were also active in the work of the Utica Overseas Friendship Centre, founded after the last war to provide financial and material help throughout the world.

What brought the Hitemans to abandon their comfortable life

in rural New York to work in this impoverished area, ravished by 40 revolutions and six wars since the Greek struggle for independence in 1821?

"We were interested in the Point Four programme and the work being done by Albert Schweitzer and others," Bud explained. "But there was an accumulation of influences over the years."

This isn't the first time that the Hitemans have left their farm in the hands of Kenneth Pugh, a fellow Cornell alumnus, whom they like to refer to as "a silent partner" in their work abroad.

In 1953, they left for Iran where Bud spent two years working in the general agricultural programme of the Near East Foundation. While there, he helped to organise a multipurpose co-op, which provided machinery, co-operative credit and a consumer's store with fixed prices—an innovation previously unheard of in the country.

"The farmers were almost serfs," Bud recalled. "They didn't own their own homes or lands. But co-operatively, they had marketing strength."

The Hitemans returned to West Winfield in 1954, and Bud worked the farm with Ken Pugh for the next three years. But their determination to lend a helping hand to backward areas of the world still had not been satisfied.

So Bud left the farm in Ken's hands once more and went to work for the Curtiss Breeding Service, hoping that the experi-

ence would give him additional knowledge for service overseas. When he left last year, he was in charge of the company's operations in three central New York counties.

Leaving a married daughter behind, the Hitemans then set out for Greece with their three other adopted youngsters—impish, eight-year-old Joey, 14-year-old Honor, and Jim, who is 15.

"It hasn't been the ideal situation because I've had to teach the children myself," ex-school-marm Alice related. "But in some ways it's good because you get to know what the children need, and we are closer than we were at home."

Learning at home doesn't mean that the Hiteman youngsters get out of tests. "West Winfield sent them their midterm and final exams," Alice explained.

THE FAMILY

The Hitemans are impressed by the fact that Korean-born Joey has lived in three cultures in his eight years. "He's becoming quite Greek," says Alice. "It's getting so that he's saying things I can't understand, and the people tell us that he has no accent at all."

Meanwhile, the Hitemans look upon teen-aged Honor as "aggressively American." Right now, this ardent Yankee fan is trying to get a group of Greek youngsters interested in baseball.

The Hitemans "family" has been enlarged since they began their new work in Ioannina last

January. Two of the single team members live with them in the team house on Gerakari Street, and others come in from their villages at weekends. On other occasions, the entire group gets together in one of the villages to talk over mutual problems.

And the Hitemans are proud of their new "additions," each of whom possesses skills which are necessary for building up the areas in which they work. A girl from the Philippines is affectionately referred to as the "Queen of Variades," while another is known to the people of her village as the "White Angel from Denmark."

Bud considers it one of his main tasks to provide the circumstances under which team members can display their personal capabilities to the fullest degree. "They are mature enough to be on their own," he commented. "Our job is to encourage and advise them."

However, all of the Team's activities are carried on in close co-operation with the Greek Orthodox Church and governmental agencies. In fact, the Ioannina programme was established in 1950 at the invitation of the late Archbishop Spyridon and with the unanimous approval of the Ministries of Agriculture and Welfare.

In the midst of poverty, apathy born out of wars and revolutions, and the reluctance to try new methods, the team has learned that it is first necessary to establish confidence among the villagers. Even then, modern methods have to be introduced in line with the current

Greek saying, "Sigah, sigah"—"Slowly, slowly."

One of the first team undertakings is still talked about in the villages in the Pontic area. While everyone insisted it was a dangerous and impossible task, the team succeeded in clearing an ancient Turkish drainage tunnel which had been clogged for years, reducing a fertile valley into a non-productive swamp-land.

The drainage enabled the team to establish an experimental farm on 200 acres of fertile land. Hybrid seeds and fertilisers were introduced and crop rotation was demonstrated. After three years, the land was returned to the villagers, and today it is farmed co-operatively.

Another successful enterprise has been the establishment of the "Ioannina broiler" programme, supervised by Paul Harnish, a young poultry expert from Lancaster, Pennsylvania.

When it was first launched with few wings and a prayer in 1953, Harnish related, the team tried to give away three-week-old chicks, but there were few takers because the people are sceptical of trying something new.

This situation has changed dramatically. To-day, there are more than 150 villagers who have more than 100 birds in their flocks, and another 300 who raise 50 or more at a time.

"This year we will be in a position to produce 60,000 broilers which are expected to produce 30,000 dollars in added income for the raisers," Harnish predicted. "In addition, about 8,000 dollars more will go to truckers, retailers, and others involved in the programme."

The "Ioannina broilers" are becoming so popular that they are now being shipped as far south as Athens and to such well-known tourist spots as Corfu. In addition, local marketing authorities permit grade A restaurants to charge one drachma—about three cents—more a plate if they serve the new "kotopoulo" instead of the tough, scrawny native birds.

RAISING CATTLE

While government agricultural specialists were at first sceptical that the project would succeed, they are now urging the team to expand the programme, and the Greek Agricultural Bank is granting loans to villagers who want to build new poultry houses, and purchase broilers and feed.

Bud Hiteman is now helping villagers to get started raising sturdy brown Swiss cattle, which have been sent to Epirus under the Heifer Project in the United States or by other organisations in Europe.

Team members also help villagers tackle scores of other agricultural projects. In addition, they are called upon to treat everything from ringworm to dog bites. On other occasions, they present demonstrations on canning, mattress-making or pruning. Even the slightest progress has brought the volunteers a sense of personal satisfaction.

"One baby in the village is wearing napkins and pants—all day and every day and he is

only six months old," enthused one young Danish volunteer. "That is encouraging enough to start my second year."

However, some of their accomplishments are of much larger proportions. The team has established a day nursery for the children of Albanian refugees, and has assisted in the resettlement of the refugees themselves. One volunteer works directly with the U.N. High Commissioner for Refugees in granting loans to the displaced, enabling them to start life anew.

Sometimes their work brings mixed emotions. Such was the case when the team first launched its food distribution programme for school children. The sight of the tragically thin youngsters led Alice to remark, "You come home at night and can't eat your own supper."

But there is a glow in their eyes when the Hitemans talk of their work directing the activities of the Ioannina Team in remote, impoverished Epirus, 5,000 miles from West Winfield, New York.

"I can remember praying when I was very young that my life would never be boring," confided Alice. "It certainly hasn't!"

EAST ASIA CONSULTATION FOR NEW ZEALAND

By THE REVEREND ALAN BRASH, GENERAL SECRETARY OF THE NATIONAL COUNCIL OF CHURCHES IN NEW ZEALAND

ONE of the main concerns of the East Asia Christian Conference since its inception has been to help the Churches of the region to look afresh at their whole strategy in engaging in Christian witness and service. There has been round the world these last years much talk of partnership in obedience, but there has been an undoubted reluctance to face the implications of the new relationships coming into being between the Asian Churches and their sister Churches overseas.

At the Kuala Lumpur Assembly the E.A.C.C. was committed to encourage the Churches in the various regions to hold Strategy Conferences—that is, to take a survey of the whole Christian enterprise in their area, to gather together those responsible, and really to seek God's guidance as to whether or not the total available resources of money and personnel were being used in the most effective way.

If such questions are asked without too much respect to the patterns of the past or to the comity agreements of various overseas Churches, it is obvious that some quite radical changes might be suggested.

SOUTH INDIA

No such conference has yet taken place although the Church of South India is planning something after this general pattern. At the Bangalore meeting of the E.A.C.C. however, much more definite steps were proposed.

Early in 1963 three "Situation Conferences" are to be held covering the entire region and centred in India, Singapore and Japan.

During the whole of 1962 the member Churches and councils of the E.A.C.C. are being asked to engage in a study and discussion process on the basis of documents submitted by the E.A.C.C. and by the Division of World Mission and Evangelism of the W.C.C.

It is hoped that the Situation Conferences will be large enough to include a substantial proportion of the leaders of the Churches and that they will ask together such questions as: What are the traditional tasks of the Churches that must be continued and extended?

What are the tasks that must be held at their present level? What are the tasks that ought to be passed over to other agencies and what are the new tasks that ought to be undertaken?

WHOLE OF ASIA

And on the basis of the answers given—How can our resources of people and money be most effectively used? It was the understanding of the Bangalore meeting that following these conferences early in 1963 two things would probably happen.

In the first place it is hoped that the Churches within particular countries or parts of countries, would take the initiative in sitting down with their related Churches and agencies from overseas to think through and initiate administrative processes which might be necessary to implement a new way of thinking and acting if God will reveal it to us. This could not be the function of the E.A.C.C. but only of the Churches themselves.

Secondly, it is recognised that this whole conversation calls in serious question the whole relationship of individual Churches in Asia with their sister Churches of the same confession in other parts of the world.

It is therefore understood that the E.A.C.C. would convene a conference for the whole of Asia on the theological questions as well as the practical questions involved in this whole process and related to the confessional movements to which the Churches belong.

The general shape of this

whole process has already been officially submitted to member Churches and councils. The planning of the study process throughout 1962, including translations of documents where necessary, is already being initiated and will continue and intensify.

Our readers can greatly assist us with their interest and their prayers, and particularly by doing anything in their power to encourage the responsible discussion of the obvious issues involved by the Churches to which they belong.

Obviously this whole process concerns the New Zealand Churches intimately. It ought to concern them in their own relationships in their own task of witness and service here in New Zealand.

It may be, however, that we are behind other countries of Asia in our readiness to face a change of the patterns of the past and the serious consideration of new strategies for the future.

DANGER

We are much more deeply established in confessional relationships and perhaps we are not as aware as our brethren in Asia of the danger of those relationships.

We only think of their obvious advantages, but the New Zealand Churches will also be interested in this process because they are among the Churches which send missionaries into Asia and these discussions should have radical implications for that enterprise.

The questions which arise in our mind in New Zealand in regard to this whole matter will be the central ones discussed at the E.A.C.C. consultation on the Mission of the Church to be held in Christchurch in November, 1962, and led by Dr D. T. Niles, of Ceylon, Mr M. M. Thomas, of India, and the Reverend John Fleming, of Singapore.

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BARNY'S CLUB — AN OUTREACH TO YOUTH

By A. CORRESPONDENT

WORKING bees scrubbing, cleaning and painting; plans for posters and publicity; detailed discussions about programmes, facilities and expenditure of a meagre capital.

These activities have been filling the days and nights at S. Barnabas', Broadway, Diocese of Sydney, where preparations are going forward for the opening of Barny's Club on Thursday, March 29.

The aims and objectives of the club are twofold. Firstly, to win young folk to Jesus Christ, and to bring them into the fellowship and worshipping life of the Church.

Secondly, to offer to the young people of the city, especially those with no other apparent contact with the Church, a place where they can relax, enjoy themselves and have the oversight, influence and encouragement of Christian workers.

Problems facing the project were obvious. They fell into two main categories: personnel and finance. As at least six or seven "leaders" will be required on the premises each night the club is open, personnel are required in strength.

So far, a keen nucleus of about twenty folk, of all ages and from varying parishes of the diocese, have thrown in their lot with the scheme, and it is hoped that their number will be added to—perhaps even through the publication of this article.

As no funds were available from the current accounts of S. Barnabas' Church to develop the work, a separate fund was opened.

Several of the firms within the parish responded to an appeal, and a small capital was collected.

This money will be spent on certain basic equipment, which will help create the sort of atmosphere necessary to the project.

Facilities available to young folk will include Barny's Bar—a milk bar, selling also bottled and fruit drinks, sweets and coffee. The bar will incorporate a juke box and bowling alley.

The Community Centre in Mountain Street is well equipped and on the first floor the gymnasium will be available for gymnastics, table tennis, basketball, darts and specialised classes, such as physical culture and wrestling.

The billiard room will be open to the young folk, as well as a TV lounge room.

PROGRAMME

The programme for the club activities will be as follows:

General facilities available to young folk on Monday, Wednesday and Friday evenings.

Junior boys (10-12 years), 7-9 p.m. Tuesdays.

Junior girls (9-12 years), 7-9 p.m. Tuesdays.

Junior Bible Hour (mixed), 7-8 p.m. Wednesdays.

Saturday night—entertainment and message.

A membership scheme will be instituted, and small fees charged for use of club facilities. At some time each evening, the juke box, etc., will be still, and following some music and singing, a short, relevant message will be given to the young folk. Opportunity will be taken by the leaders and workers for personal work wherever possible.

Although normally the club will not be open on Thursday evenings, it is proposed to have the opening on Thursday, March 29. Opportunity will be given for visitors to see over the premises and the facilities provided. A musical programme will be provided by top-line youth singer Brian Davies and the Dave Bridge Quartette, commencing at 8.30 p.m.

On Friday, March 30, the regular club facilities will be open to all, as well as special demonstrations of activities to be introduced as the club takes shape. The first Saturday night special will be on March 31, and will feature the Nixon Musical Team.

The prayers of all Anglicans in Sydney are earnestly sought for this venture of faith. S. Barnabas', in the past the home of much social and pioneer work, is once more to launch out into a much-needed, but essentially experimental scheme—this time to reach the unchurched youth of the city.

The Rector of S. Barnabas', the Reverend B. W. J. Gook, is anxious to hear from any young people in the diocese who feel they could give assistance at Barny's Club, either in a general way, or in the following specialised fields: Wrestling, radio mechanics, dressmaking, motor mechanics.

A need exists also for talented musicians (piano, guitar, accordion, etc.), and a leader for the Junior Boys' work.

Mr Gook may be contacted at his home (MW 2161) or the Church Office (MA 5925).

INSTITUTIONS IN ALBANY AREA

FROM A CORRESPONDENT

Albany, W.A., March 5

During the past month the Bishop of Bunbury has instituted three young priests into parishes and parochial districts in the Archdiocese of Albany.

Two of them were receiving their first charge, and the areas of their combined parochial districts, neighbouring ones, represent one quarter of the whole Diocese of Bunbury.

One of the priests, the Reverend W. Ruck, with his wife and infant son, arrived from England at the end of January. Mr Ruck previously served in the Diocese of Carlisle.

He was instituted and inducted to the Parochial District of Konindin-Corrigin, an area of over 5,000 square miles in the north-eastern corner of the diocese.

The Reverend Peter Brenton-Coward, who was trained at John Wollaston College, Perth, and served a curacy at Busseton, was instituted to the parochial district of Lake Grace.

This is the largest in the diocese in area, with over 10,000 square miles of farming country.

It is in this parish, on the eastern fringe of the diocese, down to the south coast at Ravenshorpe, that new farming settlements are demanding a separation, with another priest to serve a new mission district.

But to date no replies have been received from the recent appeal from the Archdeacon of Albany.

The third young priest to be instituted was the Reverend E. Gibson, who has for three years travelled a huge mileage, as Rector of Lake Grace, and has now moved to the Parish of Mount Barker.

It is a parish smaller in area, but much larger in population, which has been without a rector for a period of twelve months.

OBITUARY

MRS L. ANDERSON

We record with regret the death last month of Mrs Lorna Irene Anderson, a well-known churchwoman and community leader at Cessnock, Diocese of Newcastle. She was 62.

Mrs Anderson had been for a number of years president of the West Cessnock (S. Peter's) Ladies' Guild.

She was also secretary of the Cessnock branch of the Y.W.C.A., and secretary of the West Cessnock Parents' and Teachers' Association, as well as a foundation member of the Cessnock Business and Professional Women's Association.

At her funeral, last Wednesday, at S. Peter's Church as well as at the earlier Requiem Eucharist, conducted by the rector, the Reverend W. H. S. Childs, many men and women, who had been associated with Mrs Anderson and her husband, paid moving tributes to her life and work.

DIOCESAN NEWS

ADELAIDE

Y.A.F. CAMP

Nearly fifty members of the Young Anglican Fellowship in the Diocese of Adelaide attended a summer camp at Aldinga Beach, about thirty miles from Adelaide, this month.

The main purpose of the camp was to enable members of Y.A.F. from various branches to meet together for fun, fellowship and worship. The camp was honoured to have in "full-time" residence the Bishop-elect in Polynesia, the Right Reverend J. C. Vockler, who was able to spend some time in relaxation before leaving for Fiji.

BRISBANE

AFRICAN BISHOP'S VISIT

The Bishop of Maseno, Kenya, the Right Reverend Festo Olang', will be in Brisbane on Thursday, March 29. At 1.15 p.m. he will speak at the lunch-hour service in S. John's Cathedral. At 6 p.m. he will speak at a men's dinner in the Canberra Hotel. At 7.45 p.m. Bishop Olang' will address a public meeting in the Pointsettia Room, Canberra Hotel.

MELBOURNE

NEW SCHOOL BUILDINGS

The Archbishop of Melbourne dedicated new school buildings at Trinity Grammar School, last Saturday afternoon.

MOOMBA SERVICE

The archbishop attended the Moomba service in the Myer Music Bowl, Melbourne, last Sunday morning.

LICENCES TO OFFICIATE

The archbishop presented Licences to Officiate in the Diocese of Melbourne to seven priests who have transferred to this diocese and commissioned Deaconess Margaret Gibbon, who is to serve in the Parish of S. John, Blackburn, at Evensong in the cathedral last Monday.

NEW VICARAGE

The Right Reverend Donald Redding dedicated the new vicarage for S. Margaret's, Caulfield, on March 4.

"TASK FORCE"

The Right Reverend Geoffrey Sambell commissioned members of the archbishop's "Task Force" for work in the Fawkner area at S. Peter's, Fawkner, on Sunday evening.

LENT SERVICES

The archbishop gave his first address in the cathedral in a series of Lent talks, to be given each Wednesday in Lent from 1.15 p.m. to 1.45 p.m., on Ash Wednesday. The general title of the series is "Know Your Faith."

BIBLE STUDIES

The Vice-Principal of Ridley College, Dr. F. J. Anderson, began his series of Bible studies in the Epistle to the Hebrews on March 8. The studies will take place each Thursday throughout the year from 1.15 p.m. to 1.45 p.m.

FAREWELL TO VICAR

The departing Vicar of S. Matthias', Richmond, was on February 25 given a festive cope as a gift from the parishioners. Representatives from parish organisations, Richmond City Council and the Melbourne Y.M.C.A. spoke in appreciation of the vicar's work in the parish over the last three years.

NEWCASTLE

THANKSGIVING

The Parish of Wallsend observed February 25 as a day of thanksgiving for the past year in the parish.

All parish organisations made their corporate Communion at a service of Sung Eucharist at eight o'clock. Wallsend Anglican Scouts also paraded at the service to observe the centenary of the birth of their founder, Lord Baden Powell.

The Rector of Wallsend, the Reverend G. J. Coad, presented his report on the spiritual life of the parish at Festal Evensong.

TEACHERS' DEDICATION

A service of dedication for all teachers was held in Christ Church Anglican Cathedral on February 28. Both day school teachers and Sunday school teachers attended the service to dedicate their year's work to God. The Bishop of Newcastle, the Right Reverend J. A. G. Housden, presided at the service, and two graduates of S. Christopher's College, Melbourne, received their diplomas.

SINGLETON RALLY

The annual rally of the Singleton parish was held in the Strand Theatre at Singleton on February 25. Parishioners who attended the rally were told of the Church's programme in the parish, in the Newcastle diocese and in the mission fields.

The missionary speaker was the chairman of the Australian Board of Missions, Canon Frank Coal-drake. The bishop attended the rally, at which he commissioned canvassers for the parish's 1962 stewardship campaign.

ORGAN FOR ISLINGTON

The Women's Guild of S. Mark's Church, Islington, is presenting the church with an English pipe organ as a result of 10 years' work and saving. The organ is expected to be installed next August. The present organist at S. Mark's, Mrs. Campbell, who has held the position for a number of years, will retire in the near future. A new organist is required to take Mrs. Campbell's place.

ADMISSION SERVICE

At S. Andrew's Church, Mayfield, on February 25, the wardens and vestrymen elected at the annual parish meeting were admitted to office at a service before the early celebration of the Holy Communion. They were admitted by the rector, Canon Harold Marshall. Canon Marshall also admitted wardens and vestrymen of S. Michael's, Mayfield East, in the morning.

PRIEST AT HOSTEL

The newly-appointed Assistant Priest in the Parish of Mayfield, the Reverend Donald Allan, has taken up residence at Burgmann House, Mayfield, Burgmann House is a hostel for students and apprentices.

C.E.B.S. COMMITTEE

The South Singleton Church of England Boys' Society has formed a committee of 14 members to help supervise the training of the various groups in the society. The president of the committee is Mr. J. Barry. The society, which has 80 members, has won many cups and trophies at diocesan tournaments.

C.E.B.S. MEETING

The Church of England Boys' Society formed a new branch at S. John's Church, Cook's Hill, last week. The first meeting of the new branch was held on Thursday night, when parents and boys were shown introductory films about the society. Speakers from the Diocesan Executive of C.E.B.S. will explain the principles of the organisation, and supper will be served by S. John's Women's Guild.

NEW CHURCH HALL

The foundation stone of a new church hall at Warners Bay was set and blessed last Sunday afternoon by the Bishop of Newcastle, the Right Reverend J. A. G. Housden.

The hall, which will be dedicated to S. Arian, is being built on the lakeside and the shopping centre than the existing church, which is small and inadequate.

HARVEST FESTIVALS

Harvest festivals were observed last Sunday at All Saints' and S. Luke's churches, Singleton, and at S. Alban's, Charlestown.

At Singleton, special emphasis was placed on tinned and non-perishable goods, as these were forwarded to the Children's Homes of the diocese.

At Charlestown, the church was decorated with flowers and produce, and last Monday night at 8 o'clock there was a sale of all the products in aid of the Children's Homes.

A record amount of produce from the Harvest Festival in the Cessnock parish last Sunday week went to the Cessnock District Hospital and S. Alban's Boys' Home at Mayfield.

SHROVE TUESDAY DINNER

The A.B.C.'s Federal Director of General Programmes, Dr. John Munro, visited Newcastle on Tuesday to speak at the annual Shrove Tuesday dinner to be held by the Cathedral Churchwomen's Union.

Dr. Munro, who is a priest of the Church of England, was Federal Director of Religious Broadcasts for the A.B.C. before his promotion to his present position.

The dinner was open to the public.

ANNUAL MEETINGS

The annual meeting of S. John's Church, Cessnock, was held on Sunday night after Evensong. The rector, the Reverend William Childs, presented his report during Evensong.

The annual meeting of S. Peter's Church, West Cessnock, last Sunday week elected Mr W. Rowe and Mr C. Bailey as People's Wardens. Mr R. Stevenson was appointed Rector's Warden.

The annual meeting of Saint Matthew's Church, Bellbird, last Tuesday week elected Mr F. Martin and Mr A. Vernon, junior, as people's wardens. Mr T. Johnson was appointed Rector's Warden.

The financial report showed that the church started the year with a deficit of £520, and ended with a credit of £46/10/-, with the rectory and church completely free of debt.

WOMEN'S GUILD

The largest meeting of S. John's Women's Guild, Cessnock, for a long time was held last Tuesday week.

Several new members were welcomed, and the assistant priest, the Reverend Donald Bleakley, spoke about his experiences in the Australian Broadcasting Commission in Melbourne several years ago.

The annual meeting of S. John's Mothers' Union at Cessnock last Wednesday week elected Mrs W. Harrison as enrolling member, Mrs D. Pullin as secretary and Mrs O. Davidson as treasurer.

SWIMMING CARNIVAL

In the Girls' Friendly Society's annual swimming carnival at the Newcastle Ocean Baths last Saturday, 220 girls from 22 branches competed.

They came from as far as Cessnock, Weston, Williamtown, Swansea and Dora Creek.

The in cathedral branch won the aggregate point score from Cessnock, with East Maitland third. Cathedral branch won the senior, intermediate and junior point scores.

PERTH

LENTEN ADDRESSES IN THE CATHEDRAL

Commencing on Ash Wednesday and continuing each Wednesday, a half-hour service will be held at 1.15 p.m. The rector of Scarborough, the Reverend A. C. Holland, will deliver the series of lunch-hour addresses this year.

ORGAN RECITALS

A further series of organ recitals will be given in S. George's Cathedral on Fridays in March from 1.15 p.m. to 1.45 p.m. The organists will be, on March 16, Mr A. Roy Wood, of S. John's Church, Fremantle; March 23, Mr Henry Rossell, organist of S. Mary's (Roman Catholic) Cathedral, Perth; and on March 30, Mr Bruce Naylor, organist of S. George's Cathedral.

COMMISSARY FOR THE DIOCESE OF POLYNESIA

The Right Reverend J. C. Vockler, who will be enthroned at Suva, on March 21, as Bishop in Polynesia, has appointed the Reverend D. R. Bazely, Organising Secretary, Provincial Missionary Council, as one of his two commissaries in Western Australia.

BEACONSFIELD INDUCTIO

The Reverend E. A. C. Gundry was instituted as Rector of S. Paul's Church, Beaconsfield, last Friday by the Right Reverend R. E. Freeth, acting on behalf of the diocese. The Venerable F. W. Guest, Archdeacon of Canning, inducted Mr Gundry into the living.

CLERGY WIVES OBITUARY

Last Monday, the Archbishop of Perth, officiated at the interment of Mrs Stanham, the wife of the Reverend C. T. Stanham, a retired priest, who arrived in England on a brief holiday on the very day that his wife died at the home of one of their two daughters.

On the same day, the funeral service was held at the Crematorium for Mrs Walker, widow of Archdeacon Raymond Walker, of Bunbury and later of Perth. The archbishop took part in the service at which Canon C. W. Walsh was the officiant.

SYDNEY

SOUTH AMERICAN MISSIONARY SOCIETY

The annual meeting of the South American Missionary Society will be held in the Chapter House, S. Andrew's Cathedral, on Friday, March 23, at 7 p.m. The meeting will be followed by the annual rally when the speakers will be the Bishop A. W. Goodwin-Hudson and the Reverend Gregory Bland who is going to Chile in June this year.

JUBILEE FAIR

The Ladies' Home Mission Union will hold their Jubilee Fair on Wednesday, March 28, in the Chapter House of S. Andrew's Cathedral. It will be opened by Lady Hallstrom at 11 a.m.

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WORLD REFUGEE YEAR REPORT

AUSTRALIA GAVE £880,254

A report called "World Refugee Year in Australia," published by the Australian National Committee, states that at June 30, 1961, the gross financial result of the appeal was £880,254.

This comprises amounts collected by the National and Divisional Committees (Canberra and all States) £698,389, voluntary agencies and other organisations, £131,865, and the Australian Government's grant of £50,000 to the United Nations High Commissioner for Refugees.

The total of the expenditure incurred by the World Refugee Year Committees was £90,014.

In New South Wales, the Divisional Committee raised £236,969 and the voluntary agencies etc. collected £29,419, representing £266,388 of the gross financial result of the appeal.

The chairman of the National Committee, the Reverend W. J. Hobbin, in his foreword, says that the facts contained in the report are a record of the nation-wide effort in support of a worthy cause and indicate a significant achievement in national co-ordination.

The report may be obtained for 5s. post free, from The National Committee for Refugee Year, 139 Castlereagh Street, Sydney.

TEXAS COUNCIL ON RACE

THE "LIVING CHURCH" SERVICE

New York, March 5

The annual council of the Diocese of Texas, held at Waco, Texas, last month, called on S. Luke's Hospital, Houston, to minister "to all people without regard to race."

The council also took steps towards racial integration of the diocese's camps and conferences, with the provision that, at least in 1962, "there shall be at least one session for white campers only offered in each age group."

The Bishop of Texas, the Right Reverend J. E. Hines, told the council that he would begin a titling campaign, starting first with the clergy and vestrymen.

He told the delegates that he felt the salary of the bishop should only be paid after all other items, including those in the "quota" budget, had been paid in full.

The council resolved to urge every institution, both diocesan and parochial, "to move towards removing all barriers of race as determinative."

THE BIRTHDAY OF THE DAGA CHURCH

BY THE REVEREND NORMAN CRUTTWELL

It was my birthday, and I was waiting to receive my birthday present, the most wonderful present I could wish for.

But it was not only to be my present, but a gift to the whole Daga people, for to-day was the birthday of the Daga Church, the first mass Baptism of Christians and the culmination of nine years of evangelistic work.

Many people have heard of the Highlands of New Guinea and the huge populations there, but few have heard of the Daga country, the highlands of south-east Papua, which were unevangelised until 1952, though only a few days walk from our long-established coastal stations.

This and the Managala country inland from Oro Bay have always been in our Anglican area, but have only recently been opened up owing to lack of staff and transport. The need to establish the Church there is most urgent.

When, in 1952, the first teacher had been planted at Agaun, God had sent a rain-bow, which appeared to encircle the cross, and we took it as a sign of His promise to bless the Daga people. And on this day that promise was to be abundantly fulfilled.

For now, nine years later, the cross still stands in the centre of the Mission Station of Christ the King, with a large church, school and beautifully laid out grounds and native-built buildings.

Along the side of the station lies the green swathe of a 900-yard air-strip. This is only one of four similar stations in this mountainous country behind Goodenough Bay.

SORCERY

But this is a country of sorcery and cargo cults. Three times in the last fifteen years the people have been led astray by false prophets.

The last time was only a year ago, when the people built arks on the tops of the mountains, and a man named Sitopu carved two grotesque images and told the people to worship them.

Bishop George Ambo burnt down the arks and idols, and so discredited their leader that the cult has collapsed.

Against these cults have stood fearlessly the Gideons, our faithful Papuan teachers, who pulled down their poles and idols and fearlessly denounced their leaders. As a result, very few of the school children or of the catechumens went after them.

And now, in November, 1961, the Church was being born. Already we had baptised a few days before 358 candidates at Biman and Agupon.

Now we had come to the very centre of the Daga for the largest Baptism of all.

This occasion was to exceed the others not only in numbers, but in importance, for the bishop of the diocese, the Right Reverend Philip Strong, was to visit the Daga for the first time, borne on the wings of "Saint Gabriel," our mission plane, and this was only the second landing on the Agaun strip.

It was this air-strip which made possible the bishop's visitation, for it takes five days of strenuous walking to reach the place on foot.

This strip had taken the people three years of hard voluntary labour with digging sticks and a few spades, and after a further wait of two years, had only been passed two months before by a D.C.A. plane, the first to touch down on it.

All was now ready for the arrival of the bishop: the grass was cut and the catechumens prepared and expectant.

The plane was delayed by cloud, and it was not until 5 p.m. when we had nearly given up hope, that the cry went up and the people poured from all directions to the air-strip.

The sound of the Cessna landing was drowned by the cheers of "Kaiva-kaiva" from at least a thousand spectators. When the bishop emerged, he had to shake hands with them all in a long line, stretching from the air-strip to the church.

It was too late to hold the Baptisms that evening, so they

were postponed till the next day. At 7 a.m. in the cool morning sunlight, the great crowd of catechumens assembled in ranks on the opposite bank of the creek, which runs in a deep gully below the station.

Here I conducted the first part of the service, the candidates turning west as they renounced Satan and east as they recited the Creed.

As they descended to the water, we sang "On Jordan's Bank..." and the bishop and three priests took up their positions on convenient rocks.

NEW CHRISTIANS

Besides the bishop and myself were the Reverend Albert MacLaren Ririka and Douglas Jones, of Tarakwaruru, who had walked up with me from the coast.

When the water had been blessed, the great congregation passed through the river in three lines, each being baptised with the words:

"N. — ne Bapataito tagiangin, Mamewa, Otawa, Guewa Virip yauwa gapan. Amen."

When all had crossed over, they entered rough booths to change into clean white ramis or grass skirts and then formed up in line at the top of the gully, each carrying a candle.

Singing "Onward Christian Soldiers," the new Christians marched in procession to the church, led by the cross and clergy.

As they entered the west door, each was signed with the sign of the cross and received into Christ's Church, and their candles lit.

They then passed through the barrier which separates the

catechumens from the Christians and took their places for the first time in the front part of the church.

The Baptism service was then concluded, each one holding his lighted candle whose light was reflected in his shining eyes.

Everyone had received his birthday present, I the joy of seeing my spiritual children born into the Church, they the gift of New Life in Christ, and the Daga Church the gift of 229 new Christians.

These, with those already baptised and others shortly to be added at Pumani, brings the total strength of the Church in the Daga to 832 souls, out of a population of about 5,000.

Unfortunately, the bishop was unable to stay for the "birthday party" which followed; he had the plane become airborne, when the first feathered dancers appeared, thumping their long bamboos on their thighs in the unique Kadidi dance.

These were followed by drummers in a great variety of headgear and waving decorations.

Then we sat down to an enormous feast of pigs, wallabies, cuscus, taro, and snakes, after which dancing continued till midnight.

The next day was Sunday, when the new Christians witnessed the descent of Our Lord in His Blessed Sacrament for the first time, for as catechumens they always had to leave before the Creed.

So they gave thanks to God for His greatest birthday present, the gift of His only Son, Christ the King, to whom their church is dedicated. Laus Deo!

CHURCH LEADERS TO DISCUSS THE CEYLON MERGER SCHEME

ECUMENICAL PRESS SERVICE

Geneva, March 5

Ceylonese Church leaders will meet in Colombo from March 22 to 25 in an effort to clarify the situation with regard to the proposed Church of Lanka.

The meeting will be convened by the East Asia Christian Conference.

The E.A.C.C. took the action in calling the meeting when it appeared that two of the Churches involved—the Anglican and the Methodist—have encountered difficulties in moving ahead towards the proposed merger.

The scheme, which has been under discussion for several

years, would unite the Methodist, Baptist and Presbyterian Churches, and the Anglican Churches from two dioceses of the Church of India, Pakistan, Burma and Ceylon.

The situation is this:

The Anglican Church in Ceylon has adopted a resolution binding itself not to go forward into union unless the Church of England (Convocations of Canterbury and York) give assurance that it will be in full communion with the new Church.

The Upper House of the Convocation of York has given this assurance, but the Lower House rejected it.

The Convocation of Canterbury in its Upper House gave the assurance, but the Lower House adopted a proviso that it needed to be assured that the rite of unification conferred episcopal ordination on those not so ordained.

AMENDMENTS

This means that the Church of Ceylon must seek amendments to the merger scheme before it can again put the matter before the two convocations.

A recent vote by quarterly meetings of the Methodist Synod revealed that this Church was seriously divided on the plans and, like the Anglicans, also would have to negotiate further amendments.

In view of the division, the recent annual Methodist Synod agreed that it would be unwise to debate the present plans, and the synod unanimously approved a resolution, saying that it was "unable to move forward into union on the basis of the present scheme."

It was noted that the word "unable" was deliberately chosen because of the variety of objections to the scheme.

Some persons wish amendments, some dislike it because the church is divided in its opinion about it, and some are hesitant to move forward because of the earlier action of the Anglican Church.

It was noted, however, that neither the Methodist vote nor the Anglican action should be interpreted as a rejection of the merger proposal, as a straight vote on the issue has not yet been submitted to any of the negotiating Churches.

ENGLISH DIOCESE HELPS UGANDA

ANGLICAN NEWS SERVICE

London, March 5

As a diocesan project for 1962 the Bath and Wells Diocesan Missionary Council has decided to sponsor the building of a new chapel for King's College, Budo, a co-educational boarding school for 300 boys and 50 girls and the largest secondary school in Uganda.

King's College, which is a missionary foundation and has been independent under its own Board of Governors since 1944, has pupils from all over Uganda, including representatives of nearly 30 different tribes, and many of them go on to university in East Africa, Britain or elsewhere.

Its present chapel was built in 1911 and has seats for only 200, so that worship has now to take place in the Assembly Hall, which is used for concerts, films, debates, etc.

The cost of the new chapel will be £14,000 towards which £3,500 has been raised in Uganda itself during the last five years.

The school authorities are anxious to start building this year, and they are most grateful to the Bath and Wells diocese for undertaking to raise funds which will help them to do so.

Th.A. LECTURES

A series of lectures, following the Th.A. syllabus, will be commenced in Sydney next Monday night, March 12.

The lectures will be given every Monday, from 6.15 p.m. to 8.30 p.m., in the assembly hall of the Australian Board of Missions Federal Office at 111 Cambridge Street, Stanmore, fifty yards from Stanmore station.

They will cover 1961 Church History, Prayer Book and New Testament studies; and 1962 Church Doctrine, Principles of Education and Old Testament.

All churchpeople are invited. There may be a small fee to cover notes. It will not be essential to take examinations.

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