

# MUSICAL FACTS CORRECTED

## R.S.C.M. SCHOOL

### WEEK OF HARD WORK

#### IN CANBERRA

FROM A CORRESPONDENT

Canberra, February 4

Representatives came from four States as well as the Australian Capital Territory to the Summer School of the Royal School of Church Music held here from January 14 to 20.

The programme covered a wide variety of topics. Members of the school were glad to put in many hours of diligent work in singing, often at night, music of many styles.

Tuition was given in choir management, the use of the organ in church, aspects of worship and the history of English Church music.

Informal discussions between members of the school resulted in several were fertile in practical results.

Accommodation costs in Canberra include provision for the usual junior residential course impossible this year, but the Reverend Phillip Newell has organised and directed a morning course for boys and girls in private accommodation in Canberra.

The warden of the school, Canon L. M. Mitchell, gave sessions both theoretical and practical, on planning and on Tudor Church music.

He spoke with a characteristic lightness of touch, but with a deep sense of the beauty of the music with which he was dealing—music which appeals to an uneducated ear and lacks no more obvious rhetorical devices of later age.

John Barrett continued the sessions on the history of Church music, and a survey of Restoration and eighteenth century music in Mervyn Blyth's class continued on into the nineteenth and twentieth centuries.

After explanation of interesting effects to be heard in recital sessions of each period, they were sung by all present. In this way, they gained useful practice in sight-reading, knowledge of the varied styles of different ages and familiarity with such worthwhile music.

At the same time, cautious judgement of what music is worthy of performance in Church service were gradually clarified.

The over-sentimental character of much nineteenth century Church music was shown to stem, not from excess of emotional fervour, but from momentous weakness in the bass line.

"MUSICAL PUTTY"

The repetition of "through the Lion's" "God love the world" arises from the sense of the words and helps to heighten the uniqueness of Christ's salvation; the repetition of "and" in Barnby's notorious setting of "For the Lord is Gracious" is nothing but musical putty to fill a gap.

A feature of the summer school introduced for the first time this year was the tutorial sessions which gave participants the opportunity to study in detail any aspects of their work they desired.

The topics dealt with ranged from the difference between an eight foot and a four foot stop to improvisation.

Canon Byers supplemented the detailed work done by John Barrett at the tutorials with a general lecture and demonstration on "The Organ Accompaniment Services."

Some of the insights into the Church's worship, so necessary if a choir is to fulfil the R.S.C.M. motto and "sing praise with understanding" were given in a series of four lectures by

the Reverend Howard Hollis, of Colongera Grammar School.

His subjects were Hymns, Liturgy, Pattern and the Church stressed the objective character of the Book of Common Prayer and the fact that the Church's public worship, being self-offering to God, its Lord, must be essentially corporate.

Thus, to take one of many examples, the word "I" when used liturgically in the psalms refers not to the individual worshipper, but to the whole body of the Church speaking through the mouth of the Church, its Lord and Head.

Our choice of hymns and other music should reflect the objective and corporate nature of our worship.

**CHOIR PRACTICES**

One evening session, directed by the warden, was devoted to a short talk, followed by group discussion, on "Revision of the Book of Common Prayer."

The choir practices, conducted principally by Mervyn Blyth, were of two types.

First, they were directed at finding ordinary parish church music which was suitable for psalms and hymns, as well as possible in one week with a very-formed choir.

Under Mr Byers' lively and often witty direction, late at night (such as on "and" in the opening response and on "hath" at the beginning of the Magnificat) were gradually eliminated.

## TWELVE DIOCESES REPRESENTED

### AT THE C.E.M.S. BRISBANE MEETING

FROM A CORRESPONDENT

The national council meeting and triennial conference of the Church of England in the Society of St. Francis' Theological College, Brisbane, over the weekend January 26 to 28.

Delegates representing members of the Dioceses of Adelaide, Perth, Brisbane, Brisbane, Canberra and Goulburn, and two bishops, Sydney, Newcastle, and Armagh, Sydney, Tasmania, Wangaratta, attended.

The national council meeting commenced on Saturday morning at 10.15. The national president, the Bishop of Bradford, the Moderator, the Rev. Canon Harry Brown, national secretary, Brother Allen James, and national treasurer, Brother Frank Gausson, were present.

The national council included proposed alterations to the constitution and the financial statements of the Society.

The triennial conference began at 2.30 p.m. when the national, provincial and diocesan reports were presented.

The presidential address was delivered after dinner, which was held at 10.15 in the dining room in the city and to which many metropolitan members

A more persistent difficulty was the tendency, found almost everywhere in Australian churches, to sing the psalm phrase at a far slower pace than the rest.

When then, and various other faults of emphasis, intonation, balance and timing, had been corrected (on page 3).

## FAITH AND ORDER STUDY

### TO BE HELD IN MONTREAL

ECUMENICAL PRESS SERVICE

Geneva, February 4

A world study conference dealing with the obstacles and opportunities in Christian unity will be held on the campus of McGill University, Montreal, Canada, from July 12 to 26.

Organized by theologians and Church leaders as one of the most significant meetings of the mid-twentieth century, the conference's main theme will bring together 500 leading Protestant, Anglican and Orthodox theologians and Church leaders from all parts of the world.

Church historians, sociologists, pastors and laymen will also be present.

The formal title for the conference is the Fourth World Conference on Faith and Order. It is sponsored by the Commission on Faith and Order of the World Council of Churches whose chairman is Dr. Hjalmar Rindolf.

Faith and order refers to the theological and organizational differences which divide the Church.

Differing conceptions on doctrinal and practical issues such as Baptism, Holy Communion, worship, the ministry and Church government will come under consideration.

The Montreal Conference will be the first such World-wide study of the faith and order conference held in Lund, Sweden, in 1952.

In the intervening decade many developments have taken place in Christian unity, including a growing dialogue between the Roman Catholics and others.

"In one sense much progress

Brisbane, February 4  
The triennial conference of the Church of England in the Society of St. Francis' Theological College, Brisbane, over the weekend January 26 to 28.

The Bishop Administrator of the Diocese of Brisbane welcomed the delegates to the conference.

After the addresses a further session of the conference was held during which reference was made to the present unemployment situation throughout Australia and possible remedies for its relief.

The national president elected to the Holy Communion in St. Charles, Sydney, on Sunday morning.

**DIAMOND JUBILEE**

The Vicar of Stafford, the Rev. J. Maden, delivered his second address in a Bible study series before the next conference session. This session referred to branch meetings and missions.

The afternoon session entitled "Christian Service, with particular reference to Sunday Observance," provoked thoughtful discussion.

The delegates, for the evening

After the Bishop of North Queensland, the Right Reverend Ian Shevell (second from left), had conducted the Anglican Mission to Cape Canunvaral last month, he was shown over Mercury Island, Cook's Bay, Queensland, by the Rev. Canon J. G. Gough, who is the bishop's assistant director, and Bishop Louell, of North Florida.

## A.C.C. ANNUAL MEETING

The annual meeting of the Australian Council of Churches will be held at "Gillfield," Menangle, N.S.W., from February 11 to 15.

The meeting will be attended by fifty-seven representatives of member Churches.

The Churches are the Church of England, Presbyterian, Methodist, Congregational, Union, Churches of Christ, Society of Friends, Quakers, Anglican Apostolic and the Salvation Army.

Anglican representatives, numbering 28, form the largest group. Eighteen are already chosen: A. J. Davis, of Reverend S. A. Menzies, of Melbourne, the Bishop of Adelaide, the Bishop of Gippsland, the Bishop of Grafton, Bishop R. C. Kerke, Bishop G. I. Samsell, Archbishop G. R. Delbridge, Canon F. W. Coaldrake, Canon A. L. Sharwood, Canon I. F. Church, Canon J. G. Hughes, the Reverend A. J. Davis, of Reverend S. A. Menzies, Dr. L. Price, Mr. J. E. Bennett, Dr. Ian Benjamin and Miss I. F. Jefferys.

## A.B.M. SERVICE IN CATHEDRAL

The Reverend D. E. Taylor and the Reverend H. W. Rogers will be commissioned as A. B. M. Service Ministers at the Cathedral, Sydney, on February 19 at 8 p.m., as Home Secretary and N.S.W. State Secretary respectively of the Australian Board of Missions.

The Archbishop of Sydney, the Most Reverend H. K. Gough, will conduct the commissioning. The Right Reverend J. A. G. Housden will preach.

## BIBLE STUDY IN NEW GUINEA

FROM A CORRESPONDENT

Keen interest surrounds the forthcoming annual public demonstration of the British and Foreign Bible Society (Victoria) which is to be held in Methodist, Collins Street Baptist Church on Tuesday, March 5, 1963, at 7.45 p.m.

The work of the society in New Guinea will be featured; the speaker will be the society's New Guinea territorial secretary, the Reverend Leo Buckman.

A musical programme will be presented by the Methodist Young Singers. The Archbishop of Melbourne will preside.

(Continued on page 12)



# FIRST STATE CONFERENCE OF CHURCHES IN S.A.

## RECOMMENDATIONS MADE

FROM OUR OWN CORRESPONDENT

Adelaide, February 4  
The South Australian Conference of Christian Renewal, the first State conference of Churches in South Australia's history, was held here late in January.

The conference extended over eight days and made several recommendations at its final session.

In his sermon at the opening service of the conference in St. Peter's Cathedral, the Reverend Stuart Jackson, of the Bedford Street Congregational Church, Auckland, said the real failure of civilisation was the failure to communicate ideas.

Delegates to the conference, the representatives of society, had gathered because they were aware of this failure. "We know that all sections of God's Church desperately need some means of breaking down the barriers they have created," he said.

Mr. Jackson also gave his first evening address to the conference on the topic "Christians in Politics." He said the distinguishing mark of twentieth century politics was not evil but despair.

Addressing the conference, Mr. C. E. Fisher, headmaster of Scotch College in Adelaide, urged the establishment of a college for Christian education.

He suggested the most effective way for the Church to see the cause of Christian education was to train not only teachers but also people who are writers, scriptwriters and parents in a united way by the Church as a unified whole.

It might thus serve not only the cause of Christian education but the Christian imagination. The Reverend J. E. Peter, Federal Supervisor of Religious Broadcasting for the Australian Broadcasting Commission, told the conference that the A.B.C. would fund more churches and authorities on religion in S.A. with special lectures on broadcasting and television.

The additional A.C. produced television programmes would be mainly in the form of short talks and discussions.

Fr. Paul Verheze, an associate general secretary of the World Council of Churches in Geneva, and a priest of the Syrian Orthodox Church, told the conference, "I think that young people place less importance on the different religious traditions than older people."

He said the number of young people who attended church is "not good." There was a "generation tension" between young people and the older generation.

"This is a perpetual thing, but there has been more radical changes recently and youth is more unwilling to accept standards laid down by the older generation."

### TENSION

"I don't think our youth is 'going to the dogs.' Our youth is just as strong as we are. We want to create inter-ethnic understanding among youth. It is very important to youth, as in the next generation we are going to have to live together."

Reports of various committees were received in the closing stages of the conference.

The report on "The Church and Society" was adopted. It recommended that Churches take any available opportunities for consultation and agreement in regard to Church extension. The recommendations will be forwarded to the S.A. Council of Churches.

The council was asked to invite the Churches to set up working parties to consider the nature of the ministry and to examine different practices of baptism. The conference also asked the council to encourage local churches of different denominations

to meet for discussion groups and action.

Among the recommendations received from the commission on "The Church and Society" were that the Churches urge the Federal Government and town planning authorities to provide Community centres for neighbourhood areas; an efficient form of transport within the community; and that people and single professional workers.

On "Church and Politics," the conference was concerned that any policy which discriminates against religious origin or religion in any way is contrary to the Christian gospel and the best interests of the nation. In view of this the conference urged the Commonwealth Government to revise without delay the present immigration policy in accord with those principles.

On the media commission, the commission agreed that nuclear weapons ought not to be used; Christians should not be allowed to manufacture, stockpile, people should not be allowed to manufacture, and, if necessary, should be prepared to accept an extra burden of responsibility for their actions. Some of the recommendations

from the commission on "The Church and Education" were that:

Adequate training in the Christian faith and the basis of Christian behaviour should be given to secondary students in preparation for the university and for life; the Australian Government should maintain the possibility of establishing a common chaplaincy in the university in Australia.

He was giving the address at the annual law service which the legal year begins.

Before the service began, long procession entered the cathedral from the west end, headed by the Chief Justice of Victoria and eight judges of the Supreme Court, in crimson and ermine.

They were followed by judge of General Sessions and the County Court, the Lord Mayor, as Chief Magistrate of the city, and other magistrates, Queen's Counsel and barristers in gowns and wigs, solicitors and law clerks.

When all were in their places, His Excellency the Governor and

Ready for the long drive home (left to right): Keith Stevenson, Eric Bronson, Kerry Crawford and Peter Bronson, studying a road map before starting the return trip to Queensland.

## LEGAL SERVICE IN MELBOURNE

FROM OUR OWN CORRESPONDENT

Melbourne, February 4

Why is decency the decent thing, if there is no God, was the question asked by the Dean of Melbourne, the Very Reverend T. W. Thomas, to an impressive legal gathering at S. Paul's Cathedral on February 1.

He was giving the address at the annual law service which the legal year begins.

Before the service began, long procession entered the cathedral from the west end, headed by the Chief Justice of Victoria and eight judges of the Supreme Court, in crimson and ermine.

When all were in their places, His Excellency the Governor and

and chief led the procession to the west door and the Chief Justice, judges, and members of the legal profession followed the Governor and Lady Brooks.

Lessons were read by the Attorney-General, the Honourable A. G. Ryiah, and the Chief Justice.

The anthem "O Wisdom! Word of the Holy God" (words by Dean Stubbs, music by Noble) was sung by the choir unaccompanied.

The dean prefaced his address with a welcome to the cathedral saying that behind such a service which had a history of 1000 years were the links between the law and the Church.

He then asked what did religion mean, so long as it is decent? To be decent is certainly something in a world where moral standards have been dealt severe blows by wars and where the effect of Christian tradition shows signs of wearing thin.

But if decent people are living on imputed spiritual capital, how long will the deccencies last? The abandonment of religion leads to the abandonment of morality for elderly people. Plan for behaviour.

Christianity means the plus attitude to life, giving not the least but the most. It means the spirit of devotion and dedication to a great task.

After the blessing the crucifer

This first stage, known as S. Catherine's Court, is a block of nine flats for unattached elderly people and has been built on land alongside the vicarage.

When the second stage is completed it will be possible to house an additional 25 flats. It will be known as Clarence Court.

The Vicar of St. Catherine's is the Reverend A. G. Miller.

## QUEEN'S SCOUTS FROM BRISBANE

FROM OUR OWN CORRESPONDENT

Melbourne, February 4

Three Queen's Scouts from Brisbane, with a student from St. Francis' College, Brisbane, made a long trip from Brisbane to Melbourne, camping on route.

It was an easy trip for Peter Bronson, a nineteen year old, as three years ago he visited Mascarene Island as a member of the crew of the *Mega Don*.

He, his brother Eric and Kerry Crawford are not only Queen's Scouts but are members of the Young Anglican Fellowship at St. Mary's, Essendon, Brisbane.

They are students at St. Francis' College, Brisbane, and also son of the Reverend J. P. Stevenson, Vicar of St. Silla's, North Balwyn, whom they met in Brisbane.

Their route led them through Stonehouse, on the New England Tableland, Katoomba, Valley and Bermagui. On the return trip they visited Brisbane, Queensland, Buffalo, the Alpine Way to Kosciusko, and then Canberra, Sydney, Brisbane.

On their first Sunday in North Balwyn they were able to carry out a Scout's good deed on a parishioner's car that refused to budge after the morning service.

## R.S.C.M. SCHOOL

(Continued from page 1)

The pursuit of this aim also gave Mr. Byers opportunity to secure his second purpose. This was to draw attention to the common faults and to show the choir directors' power how to set about correcting them in their own choirs at home.

Cantata texts assisted him with a light-hearted, but stimulating address on "Taking a Choir Practice."

He said, the fruits of the analysis of R.S.C.M. schools are gradually harvested in a great many places.

Those attending had good cause to be grateful to the lecturer who with his ready wit, energy and knowledge and practical experience showed them how the grand tradition of organising a choir can be maintained.

The Australian Broadcasting Commission recorded the two first services of the school. Evening song on the Saturday night and the St. Francis' choir on the following morning.

The second service the preacher was the Bishop of Canberra and Griffith, the Right Reverend G. A. Clemens.

These services will be broadcast on the ABC on the following week to share in part of the school's work for those who were unable to attend.

The success of this summer school encouraged the R.S.C.M. to look forward to the ninth annual conference of the summer school in 1964.

## TWO STATE GOVERNORS AT ANNUARY SERVICE

FROM A CORRESPONDENT

Adelaide, February 4

Two State Governors were among the record congregation of 1,440 who heard the Reverend David Sheppard preach at a service to mark the 125th anniversary of Holy Trinity Church, Adelaide, on January 27.

The Governor of South Australia, Sir Edrie Bastyan, and Lady Bastyan, and their guests, the Governor of Western Australia, Sir Charles Galbraith,

An hour before the service the church was packed and overflowed with worshippers. The amplified service in two halls was followed by a service.

Mr Sheppard preached on the conversion of St. Paul and its implications for personal faith.

At the conclusion of the service 250 people remained in the church to hear a similar address on how to become a Christian.

Forty people came forward to make decisions of personal faith.

Yesterday Sir Edrie Bastyan commended the setting of the foundation stone 125 years ago by the first Governor of South Australia, Captain John Hindmarsh.

On Friday, February 8, a colourful colonial musical evening was held in period costumes and the South Australian

## UGANDA'S ANTHEM ECUMENICAL PRESS

Geneva, February 4

The national anthem of Uganda will now invoke the name of God. The first national anthem of Uganda had been chosen to include mention of the deity.

Instead of "O Uganda, thy people are mine" the words will now be "O Uganda, thy God is our Father." The change was effected at the request of a large number of citizens of Uganda.

Police Band will march to the church.

The Lord Mayor will attend and bring greetings from the City of Adelaide.

Attending Graham Dea bridge will be the guest preacher at the anniversary celebrations.

He will speak at an evangelistic rally at the Elder Park Sound S.S. Hall on February 9.

The Reverend David Sheppard prees the Governor of Western Australia, Sir Charles Galbraith, and the Governor of South Australia, Sir Edrie Bastyan, and Lady Bastyan speak to the church of Holy Trinity Church, North Terrace, Adelaide, at the 125th anniversary service of the church on January 27.





## ANGLICAN OF THE WEEK

Australian Broadcasting Commission, and has been chosen as the Rotary Foundation Fellow to go to pursue a course in Journalism at the Ottawa University.

His interests and work for the Church have been long and varied.

He has been the diocesan correspondent for THE ANGLICAN for many years. He is also editor of "The Young Anglican" which circulates in the Dioceses of Newcastle, Brisbane, Sydney and Canberra and Goulburn.

He is a member of the Broadcasting Committee of the Diocese of Newcastle, responsible for news in the Anglican section every week, and has, for many years, been prominent in the affairs of the Young Anglican Association.

At one time Mr. Hodge has offered some thoughts of helping himself for the ministry, but consultation and reflection persuaded him and his advisers that he could serve God effectively through the pursuit of his own chosen vocation.

Mr. Hodge is engaged to Miss Colleen Harvey, another member of the Newcastle A.A.E. Executive, and they hope to marry on his return from North America.

—Newcastle Morning Herald Book.

Our Anglican of the Week is a young journalist who has been selected as the Delegate for the Province of New South Wales to the Anglican Congress in Toronto next August.

He is Mr. Errol Hodge, who is a journalist on the staff of the

## POLITICIANS WHO ARE CHRISTIANS

THE CHRISTIAN IN POLITICS. Walter James. Oxford University Press. Pp. 288.

MR. JAMES has set his hand to a fascinating and most controversial subject and his handling is firm, informed and scrupulous.

It is an impossible task of course to deal with the wealth of material that is available and to sift out the significant from the merely interesting.

Not everyone would agree with his judgement "that one would have to go back to the Middle Ages to find an archbishop as convivial as Temple was" but the relevance of "Christianity to everyday politics" is obvious.

Your reviewer thinks that possibly Mr. James has overlooked the claims of Law and Davidson who were equally inspired.

Then again he follows the trend in accusing the eighteenth century Church of formalism. This odd talent is not entirely justified and indeed the writings and actions of Jonathan Swift, De Sacreval and Samuel Johnson, let alone the non-episcopal would indicate a healthy interest in politics by churchmen.

However, these are minor points of debate which do not detract from the excellence of his work. One would have wished for a larger and more comprehensive book and possibly Mr. James may wish to expand his studies at a later date.

HE is concerned with the degree to which Christians can be absorbed in politics without being tarnished with compromise.

There have been those like Charles Gore who held that Christians can never amount to more than ten per cent of the population and that therefore the discipline of the Church should be for that ten per cent.

Then there are the others like William Temple who hold that the Christian Faith is the most mortalizable of all beliefs and that everything that man does should be the concern of the Church.

Perhaps we can divide the response of the laity into the suspicion and dislike which attaches to the utterances of the returning Man of Cantebury, as contrasted with the respect given to our views of the late Bishop of Chichester, Dr. Bell.

England perhaps is as rare by itself because there has never been a Church party in politics in the notable Christian countries of Europe and Greece and the Catholic Action in Australia. What I like is his final chapter with his exhortation to

Christian politicians, that they may expect a different judgement from their contemporaries, but in the end it is God's judgement that counts most.

—J.T.

## CRITICISING THE CHURCH

THE CRITIC OF MODERNISM. Ian

I THINK that it was the American journalist John Gunther who started the trend in "polemic" criticism of the Church's "inside" books some twenty-five years ago.

They were successful because they conveyed information on the intimate scale to the masses of the world-knowledgeable; they were ignored by the serious scholars.

This trend has been nourished by the weeklies like "Time" magazine which combine tantalising snippets of inside information with a deal of editorial opinion. It is regrettably difficult

## THE INTELLECTUAL DIALOGUE

HENRY SCOTT HOLLAND, Ph.D.,

THIS work which recalls to mind the "Lux Mundi" school of the latter part of last century has a contribution to make to the present day dialogue between science, philosophy and religion.

This may come as a surprise to those who know the intellectual and social environment in which Scott Holland lived when T. H. Green and the Neo-Hegelian were the rulers of philosophy in England, and has, for many scientists, been attacking the validity of religious statements.

Yet our editor has, by a long introduction and a careful selection from sermons and lectures and published essays, presented Scott Holland's replies to many questions of the present day.

The nature of his criticism to reason and historical facts is "the historic of religious experience" as opposed to the "Jehus of history" definition.

Scott Holland asserts that reason is not a separate faculty in man's inner nature, but is always found together with all experience.

Faith is the response of the elements set to all reality which includes God. It is for reason to say whether this response is a rational act.

This is the basis of his analysis of our experience of objects. In this is the result is natural science.

This theoretical analysis of religious science as a description of relationships between entities whose existence is assumed shows how much Scott Hol-

land is a contemporary philosopher.

The faith relationship becomes his term of reference firstly for an examination of the Gospel records. There are an outward expression of a living faith in the Church.

They thus exist to create faith in the reader.

Then the Incarnation is seen as a movement of God to man as well as man's efforts to lift himself to God.

The Church's God's attack of the "faith-fall," and its authority is complementary to the authority of the Bible, but subordinate to the authority of the risen and living Christ.

Christian morals are seen to follow from the relationship and the second part of the book shows the influence of the Christian Social Union of which Scott Holland was a leader.

The work's network of social relationships and the Christian has an obligation to be a citizen in his village, in his municipality and in the State.

In each setting he works for the relief of the need, and of those who serve him, whether he knows them or not.

This book recalls that any philosopher theologians of any age are sometimes so busy to every age. The surprising thing about Holland's work is that he has so much to add to the intellectual dialogue of his day.

—J.R.

## THE DEATH PENALTY

THE YATI CASE. Graham Brown. Melbourne University Press. Pp. 145.

The author, who is Reader in Political Science at the University of Melbourne, writes about the social aspects of the complex case last year, in the Victorian Government's decision to hang Robert Yati who had been convicted of a particularly heinous crime.

He gives in detail the legal procedure; but this is supplemented by his analysis of the effects of the decision on the community.

The three Melbourne newspapers were united in their opposition to the hanging; churchmen were opposed and organized and so were other community leaders, including barristers and psychiatrists.

Churchpeople will be keen to read this book. Although the "official" questions whether Bishop Sambell's views were "official," he undoubtedly had the backing of the Melbourne diocese. The author, Graham Brown, Mr. David Scott, played a prominent part in the Melbourne newspapers' drive their views.

The last chapter, "The Significance of the Yati Case," is most important in showing the need for a more informed public opinion. The appendix gives the transcript of proceedings in the Court.

—J.S.

land, Walter Collins. Pp. 224. 24s. 6d.

to separate the wheat from the chaff.

Mr. Ferris' book seems to me to fall very much within the line of legend and I think it lamentable that a great Sunday paper like the "Observer" should think it worthwhile printing in extract form.

This has given a stature to Mr. Ferris' book which it would never have earned in its own right. Indeed, it is hard at first to see what useful function this book can perform.

It is not particularly well-informed and much of what it says is so slanted as almost to be worthless. I am rather tired of angry young men who indulge in superficial criticisms and smart-alecky for financial gain.

I wonder if he would pay as much attention to second-year medical students on the state of the medical profession as he has done to the theological studies of the four theological colleges which he visited. Incidentally, he appears to be somewhat confused as to the nature and purpose of theological colleges.

Having said all this I think that this is a book that should be examined closely by the

bishops and chief pastors of our Church here in Australia because of many of the criticisms that he makes are relevant to our Australian scene.

It was particularly impressed with what he had to say about the Church and the field of communication; how the Church's image is conveyed by the Press, radio, and television, and would conclude that it is urgent that our chief pastors to examine it closely (and to improve it) in the present day.

It is not a happy one and would conclude that it is urgent that our chief pastors to examine it closely (and to improve it) in the present day.

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## ORGAN VOLUNTARIES

TWO SONG VOLUNTARIES. By

This collection of ten voluntaries contains material of original writing. They are written on two staves primarily for organ-would pedals. But pedals may be used at certain places which are marked.

The volume should prove a boon to students who have cultivated the organ and are tired of playing the same old pieces. The composers represented are Gray Eldridge, Charles Hutchinson, William Harris and Eric Thomas. The volume is published by W. B. Ewing, Melbourne, Victoria, Boro.

Here is a most suitable for solemn occasion, such as Remembrance Day. It is written by the eminent English composer of the eighteenth century from a sonata for two violins it was written on the organ. The volume is published by W. B. Ewing, Melbourne, Victoria, Boro. It is a good set of brilliant pieces for the average player.

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## UNION TALKS IN KENYA

### EAST AFRICAN CHURCHES

ECUMENICAL NEWS SERVICE  
 Geneva, February 4  
 Some 40 East African Anglican ministers, Methodist, Moravian, and Presbyterian leaders met this day in Nairobi, Kenya, for nine days of talks intended as "the first attempt to produce full theological discussions" looking towards eventual union.

An announcement said participants reached "an encouraging agreement" on a study centered on Scriptures and Creeds, the Church, the Ministry and the Sacraments.

Findings will now be sent back to the Churches for further study and future theological talks will be held by similar groups in Nairobi and Arusha.

The conference pledged itself to the goal of "education in the various issues of unity among the catered congregations of Kenya and Tanganyika."

It was the third in a series initiated last year. Conference leaders representing the Anglican Province of East Africa, the Anglican Lutheran Church of Tanganyika, the Methodist Church, the Moravian Church and the Presbyterian Church of East Africa.

Observers also were present from the Roman Catholic, Methodist and Southern Baptist Churches, and from the Anglican Province of Uganda.

Conference chairman was Bishop S. R. Mushi, of the Anglican Church of Northern Tanganyika.

Three consultants came specially to Arusha to assist the conversations: Dr. J. W. C. Duggall, former secretary of the Department of Foreign Missions in the Church of Scotland, and a well-known missionary in Kenya; Pastor Peter Kjestad, of the World Council of Churches, and the Reverend P. C. Rodgers, executive secretary of the Faith and Order Department of the World Council of Churches.

## TOO MUCH H.P., SAYS BISHOP

ANGLICAN NEWS SERVICE  
 London, February 4  
 The Bishop of Manchester, the Right Reverend W. D. L. Green, said last week that the practice of hire purchase has gone too far.

The bishop, who is president of the Manchester and Salford Trustee Savings Bank, was speaking at its annual meeting.

"Times will come in the life of every person when there is need to call upon some resources," he said.

"I feel myself there is too much temptation to depend on hire purchase and I would hope that hire-purchase figures were not so respectable these days."

He said hire purchase was a most respectable type of pawnshop. Instead of pawning their gold watch or bicycle people were pawning their future in pawn.

"People should be, and the nation would be, in healthier circumstances if we went back to the old practice of saving before you spend," said Dr. Green.

## VISIT TO LOURDES

ANGLICAN PRESS SERVICE  
 Geneva, February 4  
 Two groups of Anglicans plan to visit the Roman Catholic healing shrine at Lourdes, France, in August.

The first party, of about 30 persons, including two or three who are ill, will be led by the Right Reverend Wilfred Westwood, president of the Church Union.

A second party will be led by the Reverend Col. Stephenson, vicar of the Roman Catholic shrine at Washington, England, on August 20.

The idea for the visit originated with a Roman Catholic, Dr. E. M. Evans, of Blackfriars. It said the Roman Catholics have been diligent in making facilities available.

## WREN CHURCH FOR U.S.A.

### LINKS WITH CHURCHILL

ANGLICAN NEWS SERVICE  
 London, February 4  
 The Diocese of London is sponsoring the damaged Wren church of St. Mary Abchurch in London, City to the campus of Westminster College, Fulton, in the U.S.A.

The diocese is promoting a bill which is expected to come before Parliament later this year. The Archbishop of London, the Ven. George Bell, announced last week that all the ecclesiastical authorities concerned had now given permission and it remained only for Parliament and the London County Council to approve.

The church would be a gift of the college which uses it as a chapel. It would be a link between the two countries, and between the Anglican Church and the Episcopal Church in America.

It is also intended as a tribute to Sir Winston Churchill. There are plans for a stained glass window bearing the Churchill coat of arms and for a Church library to be built next to the chapel.

## FULTON SPEECH

It was at Fulton in 1946 that Sir Winston Churchill made his speech urging special relations between the Commonwealth and the United States for "the sure prevention of war."

If permission is granted, the Portland network will be dismantled and transported by sea.

New wood on ceiling work will be carried out in Britain. It is hoped that the church will be reconstructed by April, 1965.

Dr. Robert Davidson, president of the college, who is in London for consultations on the project, said transport alone would cost more than £100,000.

He estimated that the whole scheme, with two-way scholarships for the American and British students, would cost about £1,700,000. The money could be raised by public appeal in the U.S.A.

The chapel would be a centre of worship for 650 students. He hoped it would be used by both members of the Presbyterian and Episcopal Churches.

## KENYA CLERGYMAN IN ENGLAND

ANGLICAN NEWS SERVICE  
 London, February 4  
 An African clergyman who has spent much time dealing with the rehabilitation of former " Mau Mau" terrorists has arrived in England for a ten-month's stay during which he will make contacts in industry and the social services.

He is the Reverend Sosheta Muga, Rural Dean of Fort Portal, Uganda.

His visit has been sponsored by the British Council in London. On his return to Kenya he will become Archbishop of Fort Hill.

## A FRANCISCAN CAMPAIGN

ANGLICAN NEWS SERVICE  
 London, February 1  
 Imperial College, the Chelsea and Battersea Colleges of Advanced Technology and Queen Elizabeth College, all within the University of London, will be the three centres for a Franciscan Campaign to be held in the West London Chaplaincy of London University from February 10 to Sunday, February 10.

On February 7 the Bishop of Kensington, the Right Reverend J. R. C. St. John, will preside at a joint assembly of baptisms, confirmations and first Communion in the temporary university church of St. Augustine's, Tottenham, London, in the same church on Saturday, February 9. There will be a quiet day, conducted by Fr. Oswald S.S.F.

## UNITY RALLY

### IN TRAFALGAR SQUARE

ANGLICAN NEWS SERVICE  
 London, February 4  
 More than a thousand Christians of denominations took part in an open-air rally in Trafalgar Square this evening on 29 during the Week of Prayer for Christian Unity.

The weather was bitterly cold—snow covered the ground and the fountains were frozen.

The Dean of Westminster, the Very Reverend Eric Abbott, spoke first: "We are gathered here before you as Christian men who are sorry for their divisions."

"Some of these wounds are very deep; some of them still smart. We are asking God to heal these wounds. We stand here as friends in Christ."

Mr. Gordon Wheeler read a passage of Scripture, urging the People to use it as a prayer.

The people then sang Newman's hymn, "Praise to the Holiest in the Height." The Lord's Prayer was then said.

The third speaker was the Archbishop of Canterbury, the Right Reverend Westminister Central Hall.

Then a layman, Mr. John Lawrence, read the People to depart in prayer for Christian Unity. He recommended that they should go to church outside their own communion.

The service was arranged by the inter-denominational Conference to Promote Prayer for Unity.

## CONFERENCE AT MINDOLO

ANGLICAN NEWS SERVICE  
 London, February 4  
 Clergy and lay people from Anglican in English- and French-speaking countries in Africa are to assemble at the Mindolo Ecumenical Conference, Kitale, in Northern Rhodesia, during the week ending February 16.

They will spend two months working with a small group of specialists in an All Africa Seminar on the Christian Home in Africa.

A report on the proceedings is due to be made at the beginning of the All Africa Church Congress which begins at Makerere University College, Kampala, Uganda, on April 20.

The seminar, which is being sponsored by the All Africa Church Congress and the World Council of Churches, follows important discussions on the family at the Congress last Assembly at Ibadan in 1958.

Among those attending the seminar and conference is the Reverend G. R. Dunstan, Clerical Secretary for the Council for England North of the Church of England Board for Social Responsibility.

Mr. Dunstan, who is a minor Canon of Westminster Abbey, has been seconded to give general direction to the studies at the seminar.

He will travel to Lagos and Ibadan, Nigeria, on February 1 and on February 6 is due to arrive at Kitale and Youngin in the Central Republic.

On February 11 he will travel to Brazzaville in the Congo and will reach Kitale, via Salisbury, Southern Rhodesia, on February 12.

Some 7000 travelling from the seminar to the congress beginning on April 20, Mr. Dunstan will return to England on February 14. He is due to return to England on April 30.

## NEGRO RECTOR

ANGLICAN NEWS SERVICE  
 Geneva, February 4  
 Dr. E. K. Robinson, of the Negro staff member of the Diocese of Michigan, U.S.A., has taken up new duties as rector of the all-white Trinity Episcopal Church in Detroit, Michigan.

He was formerly executive director of the Christian Social Relations Department of the diocese.

## AGAPE IN ROME

### FREEDOM OF CONSCIENCE

ANGLICAN NEWS SERVICE  
 London, February 4  
 Augustin Cardinal Reus has announced that when the Second Vatican Council reconvenes in September, the Vatican Secretariat for Promoting Christian Unity which he heads will propose a declaration or decree, proclaiming the right of all men, believers or unbelievers, to freedom of conscience.

He said the representatives before 200 representatives of religious bodies gathered in a group (supper) sponsored by the Catholic International Pro-Dem University in Rome—modeled along the lines of the feast of Pentecost—common in early Christian times.

Participants hailed the cardinal's "very important" and said the speech could be regarded as the "Magna Carta" of a new orientation given to the Roman Catholic Church by Pope John.

Cardinal Reus declared that the Secretariat for Promoting Christian Unity's agenda was inspired by a universal charity. He warned against identifying truth with one's own beliefs and stressed the need to understand other men's convictions and respect their freedom to follow their own consciences.

## SYMBOLIC MEAL

Among others taking part in the supper, besides Jews and Latin and Eastern Rite Catholics, were Eastern Orthodox, Baptists, Methodists, Lutherans, Waldensians and Moravians.

Cardinal Reus told the participants, who shared a symbolic meal consisting of simple plates similar to those prepared by Jews 2000 years ago, "an authentic love for truth demands that we recognise it wherever it occurs."

To those objecting that error was the cause of the "divine liturgy," he said, "we must answer that error is not the cause of the liturgy, but so-called wars of religion were aberrations of a misunderstood love for truth. They were waged by men who forgot that not less important than truth is peace."

He said the liturgy is his own conscience and to have his independence respected.

Dr. Manfred Rott, president of the United Italian Baptist Churches, told the gathering that in a world growing increasingly smaller, a meeting of the different faiths is inevitable and must occur "in grace and love."

## CHURCH BOOKSHOP DEDICATED

ANGLICAN NEWS SERVICE  
 London, February 4  
 St. Agilge's, Oxford, was packed on January 27 for the opening of the Church of England Bookshop at Canterbury, Dr. A. M. Kennedy, preached at morning service and afterwards dedicated a new Church venture in Oxford.

A former tobacco shop and warehouse belonging to the Church in the centre of the city has been converted into a vigorous bookshop and coffee house at a cost of more than £5000.

The archbishop welcomed the venture. He said it showed the twofold mission of the Church, fellowship and the extension of religious knowledge.

## SOUTH AMERICAN TRANSLATION

ANGLICAN NEWS SERVICE  
 Geneva, February 4  
 The Australian Bible Committee has undertaken to finance the first edition of a New Testament in the Mataco language. Mataco is spoken by more than 10,000 people in the Chaco in Argentina, and is spoken by Christians.

The translation has been made by missionaries belonging to the South American Missionary Society.

Theological terms for which no suitable word existed in the Mataco language have been rendered in Spanish.

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# ARCHDIOCESE OF AFRICA

By the Right Reverend R. A. REEVES

## W. A. COLLEGE PROGRESSES

FROM OUR OWN CORRESPONDENT

Perth, February 4

Wollaston College has completed another successful year, writes the warden, the Reverend G. P. Reeves, when the students were ordained to Holy Orders on December 21 last. Other ex-candidates are to be ordained to the diaconate in the near future.

Let us sincerely and conscientiously tell God, writes the warden, how gratefully we are for the Anglican and the good work of it in doing for the extension of His Kingdom in this diocese and in all other parts of the world.

The college was full in 1962. It will add 100 in 1963 and the accommodation we have just added will be fully occupied. How much the appeal was needed and how generous people have been.

We have just received credit for a generous donation of more than four tons of wheat from one of our benefactors and we have been credited as yet another £1,000. The response has been so good that we are encouraged to press on and to continue to do so at providing sufficient accommodation for the ever-growing needs of the fast-increasing population of the State and the expanding requirements of the Church. The warden expresses thanks to all who are helping.

## A PRESBYTERIAN BISHOP ?

The "Living Church" leaves

New York, February 4

The Newark Presbytery of the United States and the Church in the U.S.A. have voted, 26 to 24, to recommend the establishment of the office of bishop within the denomination, and to suggest to the General Assembly of the Church "explore" the possibilities of such a change.

## BRITISH & FOREIGN BIBLE SOCIETY (VICTORIA)

THE 123RD

## ANNUAL PUBLIC MEETING

will be held on

TUESDAY, March 5th, 1963,

7.45 p.m.

in the

COLLINS ST. BAPTIST CHURCH

(CHAIRMAN)

THE MOST REVEREND THE ARCHBISHOP OF MELBOURNE, DR. FRANK WOODS

GUEST SPEAKER

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In 1847 Robert Gray was consecrated the first Bishop of Cape Town. Six years later he became Metropolitan, and in 1870 the first constitution of the Church of the Province of South Africa was promulgated.

In less than a quarter of a century, six dioceses had been formed in South Africa and a self-governing province, the Anglican communion had been constituted. It was a remarkable achievement.

This early expansion has continued and today there are fourteen dioceses in the Province with a million and a quarter adherents.

These include 15.8 per cent of the white population of South Africa; 20.6 per cent of the coloured people (that is, mixed blood descent); 1.2 per cent of the Asian population; 6.8 per cent of the African population.

Almost 40 per cent of the Africans in South Africa are still heathen; 11 per cent of the African population which is Christian is Anglican.

Of the fourteen dioceses in the Church of the Province of South Africa, ten are in the South African Republic, one each in South-West Africa, Basutoland, the Isles of St. Helena and Portuguese East Africa.

This means that the Province has always been conscious of its tremendous missionary responsibility, not only in South Africa itself, but also in the adjacent territories. It is true that the Province has not always done this, but it has done so to a considerable extent. It has had to do further missionary work in South-West Africa, Basutoland and in Portuguese East Africa.

## ZULULAND

In recent years, however, the Church has become more aware of the opportunities that there are in territories bordering on South Africa.

While African education has been taken out of the hands of the Church since the Education Act of the Banna Education Act, the opportunity to evangelize through education are greater than ever before in the High Commission Territories.

In this connection, it is interesting to notice that plans are well-advanced for the establishment of the first multi-racial Church school for boys in Swaziland, which is part of the Diocese of Zululand.

Again, in the Diocese of Cape Town, the Church in recent years has become more aware than formerly of the problems that are created by the growth of the existence of a great number of coloured people together with the fact that the absence of any colour-bar in Islam may mean that Islam may be a greater appeal to Africans in South Africa than it has so far done.

The Province is self-governing, each diocese having its own

## CANDIDATES FROM QUEENSLAND

FROM OUR OWN CORRESPONDENT

Brisbane, February 4

On Sunday afternoon, February 3, Queensland candidates for Holy Orders were gathered at Holy Trinity Church, Woolloongabba, for a brief service at which to receive the blessing of the Bishop Administrator, the Right Reverend John Hudson.

Many friends then gathered at the South Brisbane Inter-State railway station to farewell those members of the group who were leaving at once for Sydney and the House of the Epiphany.

The Queensland contingent at the house for this year will be the Reverend E. A. and Mrs. Bradley; Mr. and Mrs. R. Marshall; Mr. and Mrs. R. Marshall; Mrs. C. J. Nolan; Miss Shirley; Mrs. Miss D. Santoni; Miss Joan Pascoe; Mrs. Kay Pitman; Miss Shirley May; and Mr. Leonard Emery.

synod consisting of three Houses (bishops, clergy, lay) and subject to the Provincial Synod which meets every five years.

In the Province he had his own Prayer Book based on the Book of Common Prayer of 1662.

The existence of a permanent Liturgical Commission which makes further revision of the Prayer Book is, therefore, not necessary.

Consistent with the constant concern of the Church of the Province of South Africa to increase the number of priests serving in South Africa who have been consecrated.

At the moment approximately one-half the clergy are South African born, but the Church makes continuous efforts to recruit more young men in every racial group into the ministry.

Consistent with this need, the greatest facing the Church, if its work in South Africa is to be increased, the Province is giving special attention to the necessity of having adequately trained theological colleges.

One of the theological colleges which is separate entity in the Province is to close because it is in a financial strait.

This is being moved, however, to be formed part of a new Federal African Theological Seminary which is to be held that Congregational-Missionary Presbyterians will participate.

While the Anglican Church is a separate entity in the seminary, it will mean that in the future the clergy of the Province will be trained alongside men who are destined for other denominations.

This should make no problem for the Anglican Church, Christians in a country that it is sorely divided.

For many years now the work of the clergy in the Province of South Africa has been the devoted service of various religious communities, most of which have their mother houses in England.

Some of these communities played a leading part in African education until the passing of the Education Act of 1954.

It is interesting to note that date all teacher training has been taken out of the hands of the Church and all Anglican schools for Africans children have either been closed or have come under the control of the government.

## APARTHEID

So far the Church of the Province has been able to maintain its unity, and it is well that the day will come when we are all taken over by the State.

But, whatever may happen to the State, the Church is still confronted with the grave difficulties as a result of the enforcement of the policy of apartheid into the life of the Church.

What this can mean in the life of the Anglican Church in South Africa is clearly seen in 1957, when the Minister of Bantu Affairs, Mr. Verwoerd, announced that to African "Sabbath" any participation in public worship or give instruction to a minister as to whom he is to be ordained is in his congregation.

At the present moment in the life of the Church, but church members in South Africa are being severely tested in various ways to the pressure of racial segregation, which is apt to arise as a result of apartheid.

For African churchmen this pressure is mainly experienced in two forms. First, the pressure of Pan-Africanism with its just demand that Africans shall be treated as human beings.

This is a further article in the series dealing with apartheid, providing background material for the Anglican Congress to be held in Johannesburg in August.

By Bishop of Johannesburg from 1949 to 1961. He was appointed to the position following his investigation of the Sharpeville massacre.

of Pan-Africanism with its just demand that Africans shall be treated as human beings.

Many Pan-Africanists see the Church as a white-dominated organisation which reflects too closely the pattern of South African society.

There is a danger that unless the Church in South Africa faces more squarely than it has done the measure of both its racial criticism and its financial need, it is increasingly difficult to see the Church in South Africa.

Already more than one-third of African Christians in South Africa are members of Anglican separate churches. Such churches are extremely loyal to the Anglican Church, but it would be unwise to imagine that their loyalty can be counted on indefinitely.

## POLICE STATE

Secondly, the Anglican Christians are beginning to identify apartheid with Christianity. This is a serious matter in a society in which those in power claim to be Christians.

Some of those who are more than one-third of African Christians have claimed that their religious identity with the Divine Will.

It is not surprising if some of those who are more than one-third of African Christians are beginning to identify apartheid with Christianity. This is a serious matter in a society in which those in power claim to be Christians.

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Church in the whole of Africa, but especially in South and Central Africa, is a great challenge, not only to those of Islam and Christianity, but also to those of Hinduism, Buddhism, and other religions.

White Christianity in Central and South Africa has always tended to be a religion of the white race and not the Christian Church.

To say this is not to overlook the heroic witness borne by many white Christians and laymen alike to the Gospel in racial matters, but it does not ignore the failure to gloss over the realities of the Church situation in South Africa.

It has to be admitted that the Anglican Church has an inherited and acquired tradition of various kinds, and acquired in a church life.

It is true that today the law makes it impossible for the Church to integrate its life in any way which the Church will wish to do.

It is true that it is by no means a complete answer, for the Church had control of its officers long before those *apartheid* laws were passed and did little to encourage the integration within the Church.

The fact has to be faced that in times when the Church has more freedom than it now has, in South Africa as elsewhere, it was largely content to reproduce the social pattern of racial society in the life of the Church community.

It is not to imply that the Anglican Church in South Africa is entirely unaware of either its first, or its second responsibility.

In more congenial times there are those who are anxious that the Church should correspond to the needs of its profession.

But, change rarely comes about in a Church. It takes time to liquidate old practices, and even longer to change the emotional attitudes of the people.

## TIME LIMITED

This makes the present situation in which the Church finds itself for so disturbing a time that it is limited.

Indeed, time is becoming one of the most precious commodities in South Africa, so precious that the Church must press on with its work if in a country so far-advanced as South Africa those of different racial origin are to learn to live in peace together, understanding, respecting and appreciating one another.

Yet the fact that the time that is left to the Church is so short is no justification for a complacent attitude, for the catastrophe for the people will inevitably overtake South Africa.

Even if the time should be

short, there is much that the Church can do, some of which is already being done. It is appropriate action to deal with those areas in its own work which have been involved in the ideology of apartheid.

The Church also can do more encouragement than it sometimes does to its members of every racial group who are personally involved in the local racial situation in which they find themselves, helping them to understand that such involvement is Church work.

This they will only do when they are helped to see that it is a denial of the Christian teaching of the dignity of man and an affront to the virtues of charity and justice, a contradiction of the saving death of Jesus Christ.

The chances are that the more completely the Anglican Church is able to identify its own life in accordance with the Gospel, and the more fully its members become involved in the racial situation around them, the more surely will the Church have the capacity to face opposition and hatred.

This may develop into an open clash between the Church and the State, but experience so far suggests that the government will be extremely reluctant to do this.

The Church's break with the past is not an automatically strong as in the Church of the Province of South Africa.

Rather, it will content itself by acting against individual Anglicans, both clerical and lay, and danger is that when this happens, Anglicans both within and outside South Africa, will fail to recognise that an attack on any one member of the Church is an attack on the whole.

It would be appreciated if clergy would draw the attention of school teachers within their congregations to . . .

## The Annual TEACHERS' CONFERENCE

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