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VIGOROUS DEBATES AT THE BALLARAT SYNOD

RESOLUTION AGAINST THE AGREED SYLLABUS

FROM OUR OWN CORRESPONDENT

Ballarat, October 8

A resolution on Religious Instruction in State schools was one of the many that were keenly debated at the Synod of the Diocese of Ballarat last week.

Moved by the Reverend J. Greenwood, of Rupanyup, it criticised the Agreed Syllabus for the Victorian Council for Christian Education in Schools.

It was finally passed by a big majority. This means that four of the six Victorian dioceses have now passed similar resolutions.

The resolution reads: "That the Church of England in Australia within this Province of Victoria be given access to teach its own children in State schools during normal school hours and requests the Bishop-in-Council to take appropriate action towards this end."

There were those who felt that such action constituted a withdrawal from the ideals of the ecumenical movement.

Others answered that this was not so and that the movement towards unity would be better served if Christians of every persuasion knew more about their own Faith.

The Agreed Syllabus was severely criticised as being a document so "watered down" in order to suit all the participating Churches, that it was worth very little.

Other notable resolutions spoken to concerned Communism, Easter Offerings, the Vatican Council, Community Aid Abroad, the Diocesan Conference Centre, the Bishop Johnson Memorial and the Central Payment of Stipends.

Mr A. L. Walker, of Beaufort, moved, and synod adopted, a statement on Communism prepared by a committee set up after the last session of synod to examine ways and means of keeping the Church aware of the threat of this ideology.

The Bishop-in-Council has now been requested to circulate this statement as widely as possible. (It will be printed in THE ANGLICAN in a subsequent issue.)

The Vicar-General, the Venerable R. G. Porter, moved a resolution on Easter Offerings. Synod defined the Easter offering as being "that portion of the collection on Easter Day not earmarked for any specific purpose."

VATICAN COUNCIL

Synod, as the result of a resolution moved by Canon J. L. A. Price, of St. Peter's, Ballarat, sent greetings to the Second Vatican Council and assured that council of its intense interest in its work and "prays that God may guide all its deliberations."

On the motion of Mr Walker, of Beaufort, synod re-affirmed its support and, as a matter of urgency and Christian obligation, called upon all Australians to help in raising living standards in the under-developed countries by taking a personal interest in the practical work of "Community Aid Abroad" and the "Freedom from Hunger Campaign."

The Reverend D. R. Stewart, of Warracknabeal, moved, and synod resolved, that the Rocklands Dam Property, being almost paid for, should now be further developed as the Conference Centre of the diocese.

The Reverend L. J. McIntyre moved, and it was agreed to establish, a "Bishop Johnson Memorial Fund" to commemorate "the 25 years' episcopate of William Herbert, fifth bishop of the diocese."

However, synod has not yet given any direction as to the object of this fund.

A resolution moved by Mr E. J. Keeble, of All Saints', Ballarat, that all clergy stipends and emoluments be paid from the Diocesan Registry, was defeated by a small margin.

Earlier in the session legislation was passed for four new Acts and amendments to existing Acts.

The most notable of these were provision for clergy to borrow up to £750 from the Car Loan Fund under special circumstances and an increase in the allowable number of clerical canons from five to six. The bill also provided for the appointment of honorary canons.

INSTALLATION

Synod had begun with Evensong in Christ Church Cathedral on September 30, when the bishop, the Right Reverend W. A. Hardie, delivered his Charge (THE ANGLICAN, October 4).

Also at this service the Reverend J. L. A. Price and the Reverend F. C. B. Moyle were installed as canons of the cathedral.

This was followed by supper in the G.F.S. Hall, when the bishop welcomed synod members.

On Monday morning the bishop celebrated the Synod Eucharist at the cathedral, assisted by the Vicar-General as deacon and the sub-dean, Canon F. C. Moyle, as sub-deacon.

This was followed by breakfast in the Cathedral Hall, provided by a group of Ballarat churchwomen who also provided

lunch for each of the two days of synod.

Synod was also used as an opportunity to farewell the former Registrar, Mr K. S. B. Archer.

(Continued on Page 12)

TRADE UNIONISTS TOLD OF CHALLENGE IN INDUSTRY

"There is nothing more soul destroying than for a man to be unemployed for any length of time and to begin to feel that he is of no use either to his wife and family or to his community," said the Reverend L. E. Styles, in S. Andrew's Cathedral, Sydney, on October 1.

Mr Styles, who is the Industrial Missioner to the Archbishop of Melbourne, was speaking at the annual Labour Day service.

He was recalling the conditions under which people worked before the efforts of the trade unionists.

Christians were among the early leaders in the fight for social justice but it was left more to individuals than the whole Church.

Whether or not this was true to-day, "the Church must accept the fact that many within the movement accept almost without question the belief that the Church is either apathetic to the cause or against it."

"Even when sections of the Church show concern there is danger that the Church's motives will be misunderstood."

However, a change was taking place within the churches: many of the present day clergymen

had industrial backgrounds themselves.

There was change, too, in the industrial economy.

Christian men "with clean hands and wise minds" were needed to-day to mould the life of the community.

Our primary concern was with "men and women and the lives they have to live."

"Then our concern is with the machines, the social order which makes or mars those lives."

YOUNG PEOPLE

"Of what use all the fine machinery in the world if all we get is unemployment?"

"Of what use all the social security in the world, if men then feel no purpose in their work or sense of achievement in overcoming the difficulties of daily living?"

The future of our young people was a major concern in this country. The world present-

age increase in teenage population between 1960 and 1970 was 30 per cent. In Australia it was 80 per cent.

The challenge of finding jobs for young people was very real—not just to employ them but to allow them to use their talents to the full.

"We must resist any attempt to flood the labour market with half-trained tradesmen," he said.

"Approximately only 51 per cent. of the apprentices that could be trained under the present arrangements are in fact being trained."

We should plan ahead. Planning was not to be confused with socialism.

"The particular Christian contribution to the thoughts centred upon planning to-day is that we need principles of action to meet changing circumstances rather than a plan to bring in an economic Utopia once and for all."

We should plan for people, rather than for production; planning which should encourage the good in us, by God's Grace, and resist the bad in us.

MICHAELMAS FESTIVAL

FROM A CORRESPONDENT
Melbourne, October 8

Choirs of four Melbourne churches met at St. Peter's, Murrumbidgee, on September 29, for a festival in honour of the holy angels.

The seventy boys and men sang Solemn second Evensong of Michaelmas, at which the Reverend P. K. Newell officiated.

The responses at the office were sung to a setting by William Smith, of Durham, a Tudor setting not usually heard in parish churches.

A string group organised by Mr David Woods added quite a Purcellian touch to the three anthems after the office and swelled the volume of sound in the procession around the church.

Led by acolytes and crucifer with banners from the respective churches and clergy in copes the long procession and wonderful singing proved a fitting climax to the service.

The day was organised by the Reverend Paul Harvie, with the co-operation of the Vicar of St. Peter's and the choirmasters of the participating churches.

RECTOR FOR CITY PARISH

CANON CUTTRISS APPOINTED

Canon F. L. Cuttriss, of Melbourne, is to be the next rector of the well-known city parish church, St. James', King Street, Sydney.

Canon Cuttriss is at present Director of the Melbourne Diocesan Task Force, a team of clergymen and laymen which work in new housing areas of the diocese until a parish has been established.

He succeeds Dr W. J. Edwards who retired at the end of August after he had placed the parish on sound financial foundations and begun the erection of the parish's £800,000 building in Phillip Street.

St. James' has had outstanding leaders in the ten rectors in its 138 years' history.

In recent years these have included Dr P. A. Micklem (1917 to 1937); and Canon E. J. Davidson, afterwards Bishop of Gippsland (1938 to 1958).

Canon Cuttriss was ordained in 1942 and served his title at Christ Church, South Yarra.

He was an R.A.A.F. chaplain from 1944 to 1946; canon residentiary of St. Paul's Pro-Cathedral, Hay, Diocese of Riverina (1946 to 1948); Rector of Leeton (1948 to 1950); Vicar of Mentone and Parkdale (1951 to 1956); Vicar of Hampton in 1956.

He was made a canon of St. Paul's Cathedral, Melbourne, in recognition of his work with the Task Force.

Canon Cuttriss is expected to be inducted at St. James' early in December.

BISHOP'S VICAR APPOINTED

FROM OUR OWN CORRESPONDENT
Adelaide, October 8

The Reverend P. A. Day, Rector of Naracoorte, in the south-east of South Australia, has accepted the position of Bishop's Vicar.

The Trusts of St. Peter's Cathedral, Adelaide, provide for a Bishop's Vicar who will administer the cathedral on behalf of the bishop, who is its rector.

The Dean of Adelaide has held the office of Bishop's Vicar in an honorary capacity since the enthronement of Bishop Reed in May, 1957.

Mr Day, who served in the R.A.A.F. during World War II, was trained by the Society of the Sacred Mission at St. Michael's House, Crafer.

He will begin his work at the cathedral at the start of February next year.



A parishioner of St. James' Church, King Street, Sydney, Mr W. Sanders, carved this board to be erected on a new house for an Aborigine family at one of the Cape York mission stations in the Diocese of Carpentaria. £551/12/- was raised by St. James' Women's Fellowship to build the house. The board was blessed by the acting-rector, Dr Felix Arnott, last Sunday morning.

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THE CELTIC SAINTS . . . 2

S. MARTIN: SOLDIER OF CHRIST

BY MICHAEL J. LAURENCE

AFTER his baptism, S. Martin became even more desirous of leaving the Army so that he might devote his whole life to God, but his time of service being not yet over, he had to return to the camp where his influence became even greater now that he was a Christian.

After two years had passed, the Emperor Julian wanting to drive the Franks and Germans out of Gaul, sent word for Martin and his troops to meet him at Rheims.

Several battles were fought in which Martin acquitted himself with great courage and bravery although he knew it was not the work to which God was calling him.

At last, however, an opportunity came which he thought might make it possible for him to leave the Army.

One day, just before an important battle was to be fought, the Emperor wishing to inspire his troops to intrepid actions, decided to bestow awards for past bravery.

When S. Martin came before him in his turn, he asked that his reward might be his discharge from the Army as he wanted to fight in the Army of Christ.

The Emperor Julian was very angry and said it was fear of the enemy that was the reason for his request, not religion as he claimed.

S. Martin answered quietly that he was no coward but to prove it he was quite willing to go completely unarmed, except for the Sign of the Cross, through the ranks of the enemy.

The Emperor ordered him to be bound in irons and cast into prison, but the next day said he was to be set unarmed before the hosts of the enemy and then he would see if his God would protect him or not.

The following morning, the Germans very unexpectedly sent messengers to sue for peace and so no battle was fought.

The Emperor, recognising that God had intervened to save S. Martin, gave him his discharge and allowed him to go with honour.

S. Martin went at once to Poitiers to see S. Hilary who wanted to ordain him at once, but S. Martin considered himself too young and not worthy for so great a step.

THE ROBBERS

He had been in Poitiers only a few days when he had a dream in which he was told to return home to see his parents who were still pagans.

His people having returned to Sabaria he had to cross the Alps in order to reach Pannonia (Hungary).

On one of the mountain passes, he was set upon by robbers. One of them wanted to kill him by hitting him on the head with an axe, but the captain of the robber band ordered him to be bound and taken to their cave.

There they stood him against a wall and questioned him. The robber chief told him he intended to kill him and asked if he were not afraid seeing he was about to die.

S. Martin replied that he had no fear for himself for he knew that wherever he was he was in God's hands, but he was very afraid of the robbers and the wicked life they were living.

The robbers were so impressed with what they heard that they flung themselves at his feet confessing their many crimes and begging him to intercede with God for them.

He reached Sabaria safely and was able to convert his mother and some of his relatives although his father remained a pagan.

Just at this time many of the bishops and clergy in Pannonia had embraced the Arian heresy and were teaching its doctrine to the people.

Arius was a presbyter (priest) of Alexandria. A tall, grave, ascetic-looking man, his severe

manner made a great impression especially upon the women. He was very learned but also very vain.

He taught that Our Lord was not God co-equal and Co-eternal with the Father, but only the first and highest of finite beings and that there had been a "once" when God the Son was not.

ARIAN HERESY

His teaching was condemned as heretical at the Synod of Alexandria in A.D. 321 and later by the General Council of Nicaea in A.D. 325.

Even though his teaching was so heretical, he gained a great deal of support and when S. Martin tried to uphold the true Christian faith that Our Lord is God, Co-equal and Co-eternal with the Father, the hatred and

enmity of the Arian bishops were turned against him, they persecuted him and had him publicly scourged and expelled from Pannonia for ever.

He fled to Milan, but again the Arians expelled him and he had to take refuge on the Island of Gallinaria in the Gulf of Genoa, where he lived on roots and berries and spent his time in almost continuous prayer.

In the meantime, the Emperor Constantius, who supported the Arians, had banished Hilary, the Bishop of Poitiers, for upholding the cause of orthodoxy.

Banished to Phrygia in Asia Minor, Hilary wrote his famous Treatise on the Trinity and for over four years fought against Arianism with such success that the authorities, determined to be rid of him, allowed him to return to Poitiers.

"WISE MEN FROM THE EAST" . . . 2

FATHER PAUL VERGHESE

BY THE REVEREND E. H. ROBERTSON

IN Malabar nearly one-third of the population is Christian and has been Christian for nearly two thousand years.

The Orthodox Syrian Church came there in the early centuries and, if there are to be wise men from the East again, some must surely come from this ancient Syrian Church.

The World Council of Churches seems to think so, because out of the three men chosen to lead the Bible study at the Assembly in New Delhi, the one Asian was from the Syrian Orthodox Church.

He led us, at least one-third of the Assembly, in six Bible studies and as I listened I realised that some new quality had come into Bible study.

Our very first study—of Ezekiel Chapter 1, with its strange symbolism—became clear and exciting in his hands.

UNUSUAL TALENT

He not only put it into its setting among the exiles in Babylon, he showed us the chariots and the wheels as everyday things, taking on a mystical meaning; and then the Bread and Wine at the Communion service, although ordinary, became life-giving in his hands. We discovered that such Bible study helped us to worship.

Who is this man? A wise man, certainly, who has something to bring to the West. But he is not old. Despite his beard and tall hat, Father Paul Vergheese is scarcely 40.

He was brought up in a poor, but deeply spiritual, home. His mother and his old priest were steeped in the Bible and at an early age two things impressed him; the great stories of the Bible and the richness of the Church's liturgy.

At 14 he had to leave school and he at once took a job as reporter for a local newspaper. This youthful reporter attracted great interest. Even for a local paper, it was extraordinary to have a reporter so young.

Some years later, when a representative of the Emperor of Ethiopia came looking for teachers in Malabar (because the Orthodox Syrian Church there is originally from the same Church as that in Ethiopia), this young man had already worked his way through journalism and had tried his hand at administration in a transport firm!

The Emperor's representative was quick to spot unusual talent and invited him to Ethiopia as a teacher.

He had no special training but, at the age of 25, he accepted the post of a teacher of English for three years.

Paul had passed through various stages and was soon teaching Amharic—the ancient language of the country. The Emperor spotted him and wanted him as a secretary. It was then that Paul really decided that he must serve the Church.

Neither Malabar nor Ethiopia offered him the facilities for the training he needed, so, like so many Malaysians before him, he travelled, studying in the U.S.A., Princeton, Yale and Union Theological Seminary, New York, found him hard at work. He has been twice to the U.S.A.

Oxford has also helped him and it is there, at Keble College, that he is studying now. He will return to Ethiopia as Chaplain to the Emperor.

In his own life and experience he carries the riches of East and

West. He has been a ready learner, but never forgotten his own country. In fact, as I talked with him he said, "This training in the West has enabled me to rediscover my own Indian heritage."

What gifts does such a man bring? Certainly a new understanding of the worship of the Church. The rich liturgy of his Church has stood the test of all the critical analyses of the West.

BIBLE'S PLACE

The Bible obviously means much to him, but only in the setting of a worshipping people. He is not likely to regard it as just "a book full of stories." It is the Word of God heard through the glory of a Church at prayer.

When we had finished our study of Ezekiel, Chapter 1, we discussed its message about the glory of God and the high calling of man; he gave us one question to ponder: "What shall we do in the worship of our Churches to recapture the glory of God and the glorious calling of man?"

That question shows something of the riches which this ancient Church can bring to us in the West.

As these Orthodox Churches re-discover the central place of the Bible, they link it firmly with the worship of the Church. There we have much to learn. As we read our Bible, we are not alone.

C.E.M.S. CONFERENCE FOR ULVERSTONE, TASMANIA

FROM OUR OWN CORRESPONDENT

Hobart, September 28

The annual meeting and conference of the Church of England Men's Society at Ulverstone, Diocese of Tasmania, on September 29 will feature three speakers prominent in C.E.M.S. activities.

The north-west coast has seen much progress by the society in the past year or two and it will be the first State-wide gathering of members at Ulverstone.

Delegates will attend from the north, south and many north-west centres. The programme will open with Holy Communion at Holy Trinity at 11 a.m.

At 1.30 p.m. the Spiritual Director, the Right Reverend D. B. Blackwood, a former national vice-president, will perform the opening service.

The State lay president, Brother J. G. D. McNeill, will present the annual report and the financial statement, and election of officers will follow.

At 4 p.m. the Reverend M. R. Stanton, Rector of St. Matthew's Church at New Norfolk, will speak about his work at the Lachlan Park Hospital, which is located in that town.

Among the matters to be discussed later are: (a) What is the ideal Christian family? (b) What are the main factors which break down family life? (c) Can the C.E.M.S. do something to combat

evil influences in a non-Christian home? (d) What effective contribution can the C.E.M.S. make to the Christian Family Year?

The lay president's annual report says that the national conference at Deloraine in January last was the most important event of the year. All States except Western Australia were represented.

Members in all parishes have taken a prominent part in the activities of their own church. The report concludes with the Four Symbols of Freedom:

1. A Holy Bible: symbol of our right to worship as we please. It stands also for Christian Faith that has stood the test of 2,000 years.

2. A Key: symbol of our right to lock our door and to own-ship of what is ours.

3. A Pencil: symbol to speak or write what we think, for or against the Government, to express our views in a Free Press.

4. A Ballot Paper: symbol of our right to choose the people who represent us in Government, be it municipal, State or Federal.

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SYNOD AGREES TO EXPAND HOME MISSIONS

BUSY WEEK IN MELBOURNE

FROM OUR OWN CORRESPONDENT

Melbourne, October 5

The presence of His Excellency the Administrator of the Commonwealth, General Sir Dallas Brooks, with Lady Brooks, on the platform of the Chapter House called for the applause of a warm and sincere welcome at the opening session of the Synod of the Diocese of Melbourne on Monday, October 1.

Synod began with Evensong in S. Paul's Cathedral at 7.15 p.m. The service was attended by Sir Dallas and Lady Brooks.

The lessons were read by Bishop Sambell and Dean Thomas. The choir sang C. V. Stanford's "Glorious and Powerful God" as an anthem.

From the pulpit, Archbishop Woods led a bidding to thanksgiving, ending with the recital of the General Thanksgiving by all.

Acting on medical advice to use his voice as little as possible, following his recent illness, His Grace then asked Bishop Redding to read the synod sermon for him.

Emphasising the theme for the second year of Forward in Faith, the sermon dealt with moral witness in society, and some of the problems of the affluent society, together with some of the insights a Christian may contribute to this society. The sermon was reported in more detail in last week's issue.

At the conclusion of the service, synod adjourned to the Chapter House, where the archbishop began the second part of his charge with a welcome to the administrator of the Commonwealth and Lady Brooks, and spoke of their keen interest in all matters concerning the Church during their thirteen years in Victoria.

In reply, His Excellency mentioned the uniqueness of the occasion, as being the first time he had ever attended synod, and his appreciation of it, because of the warmth of the welcome he and Lady Brooks had received.

One of the things he had appreciated during his long term of office in Victoria had been the opportunity of worship in so many churches, both towns and country; and of a personal ministry in the invitation to read the lesson—for which he had been well-trained by his father.

He spoke of the power that example makes for the greatness of the Crown, and his own faith in the reality of the gold in every man's make-up, once the outward veneer is penetrated. His final word was the expression of the warmest of good wishes to all.

After the departure of His Excellency and Lady Brooks, Archbishop Woods continued his charge, as reported in last week's issue.

When the formal business began, the first reading of the various Bills was taken; and despite the lateness of the hour, at 10.10 p.m. leave was granted for the unusual step of taking a second reading on the same evening.

ELECTIONS ACT

This was for the Bill to amend the Regulations of Elections Act, and allow it to apply to the elections of the current session.

Its aim was to simplify the complicated, cumbersome, and unnecessary procedure involved in counting votes under the old system.

Debate proceeded happily and snappily until the committee stage, when the fears of the less mathematically minded came to the fore, but after reassurance, progress was made, the third reading taken, and the Bill passed all by 11 o'clock.

Second and third readings of other Bills occupied Wednesday and Thursday evenings, when, generally speaking, steady work made for good progress, with a few exceptions, when explanations given to points raised appeared to cloud the issue rather than clear it.

It seems fair comment to criticise the all too common annoyance of a Bill, prepared and circulated beforehand, being amended by its mover, with or without the help of duplicated clauses, because the Bill as cir-

culated does not express the intention of the parties concerned. Prior attention to details of draftsmanship, and due attention to what is really required by each Bill, would save much time and confusing explanation.

Some members of synod also need to learn that personal experience, and local conditions, are not always relevant to the debate, and serve no useful purpose.

Two most important Bills concerned Home Missions. Although this department has a long history, and has grown considerably in importance and scope during recent years, it has always lacked a logical constitutional basis, and this was remedied by a Bill constituting the department, in conjunction with the repeal of the Diocesan Centre Act, and a new Bill to re-establish it as an integral part of Home Missions.

Under the new legislation, a Home Mission Board is established, to be responsible for the Diocesan Centre (parishes), the Chaplaincy Department (formerly part of the Diocesan Centre), Evangelism and Extension, the Industrial Mission, and Migration Chaplaincy.

VICAR-GENERAL

Other departments may be added as required, with the approval of the Archbishop-in-Church.

These two Bills were introduced formally by the Advocate, and explained by Bishop Sambell.

Another short Bill introduced by the Advocate amended the Melbourne Archbishopric Act, to enable the Vicar-General to act during any period proposed by the archbishop, and agreed to by the council of the diocese, and not merely during the archbishop's absence from the see.

The Reverend E. A. Leaver introduced a Bill to repeal the Kindergarten Act of 1943, and to provide for a Free Kindergarten Council, as the growth of pre-school training had revealed the limitations of the old Act.

Provision has now been made for affiliated kindergartens and the supervision of their leaders. The council also has power to

deal with the situation created by sub-standard, unaffiliated kindergartens in parishes.

Synod followed the usual custom of taking the report of the Missionary Council as an Order of the Day on Wednesday evening.

Moved and seconded by the State Secretaries of A.B.M. and C.M.S., it was then spoken to by a visitor to synod, the Right Reverend M. L. Loane, Bishop Coadjutor of Sydney.

The bishop drew a picture of a year of great and rapid change, both at home and overseas, making for a period of exciting missionary expansion, reflected in the number of missionaries in the field, and the money expended.

(Continued on Page 12)



The speakers at the first Character Development Course at Flinders Naval Depot from September 14 to 17 ("The Anglican," October 4). Chaplains J. Were, R. Lovitt, W. Bates, Chaplain-General A. Begbie, Senior-Chaplain G. Lake, Commodore R. Rhoades and Chaplain F. Lyons.

NOT YET TIME TO DIVIDE THE DIOCESE, SYNOD TOLD

The time had not yet come for a division of the diocese, the Archbishop of Sydney, the Most Reverend H. R. Gough, told synod in his presidential address on Monday afternoon.

"In many ways the size and composition of the Sydney diocese seems ideal, comprising within it a great variety of types of parishes, residential, industrial, country and seaside," he said.

As a preparation, though, for the time when it may be necessary to divide the diocese, particularly the South Coast area, the Venerable E. A. Pitt had been appointed Archdeacon of Wollongong.

The archbishop said that he thought agreement would be soon reached with the City Council over a slightly amended plan for the cathedral site.

More advanced plans were being prepared for the first stage of the new Cathedral School.

His Grace, speaking of General Synod, and its desire to set up a Primate's Secretariat together with a Church Information Office said he hoped that, as a first step, the information

Office would be set up in Sydney in combination with a Diocesan Information Office.

He reported that the N.S.W. provincial bishops had agreed not to allow deviations in the Prayer Book that "go beyond those of what is commonly known as the 1928 Prayer Book and that in the case of the Prayer of Consecration in the service of Holy Communion the Prayer of the 1662 Book should be used and not that of the 1928."

DEVIATIONS

His Grace said he would shortly be asking rectors in the diocese to call meetings of parishioners to decide what deviations (from the 1662 Book) they wanted and to seek his permission for them.

Turning to the international situation, the archbishop spoke of "tragic happenings in Algeria," "the explosive situation in Africa," "increasing tension in the Middle East" and "the aggressive action of Indonesia in Western New Guinea."

The loosening of our ties with Britain if she joins the E.E.C. might be all to the good if it means further development of

our trade with Asia and Christian aid to countries who might otherwise be an easy prey to Communism.

Speaking in particular of Indonesia, the archbishop said: "Idealism must go hand in hand with realism."

We had not the Armed Forces to dispute Indonesia's aggression in West New Guinea. Further, it might have become a world war, leading to the break up of the United Nations.

His Grace said the recent demand by the Roman Catholic Church for State aid for independent schools was dangerous because, if granted, it might well be the "first step towards a most dangerous division in the educational system of our State and Commonwealth."

The day could well come when the State would take it for granted that those parents who wanted Christian education for their children would send them to Church schools, no provision being made in State schools for religious instruction.

DIOCESAN CANVASS IN NORTH QUEENSLAND

FROM OUR OWN CORRESPONDENT

Townsville, October 8

"The Church At Work" has been dramatically illustrated by the Bishop of North Queensland, the Right Reverend Ian Shevill, during his tour of the diocese in connection with the Diocesan Canvass.

In a series of slides which he has now shown to the western and southern portions of the diocese, he has depicted not only the activities of the Church, its buildings and schools, but also the general relation of the Church to the world, showing the difference between the actuality and mistaken conceptions of it.

Great interest has been shown in this presentation and to date each parish visited has increased its pledge to the diocese for the next three years.

The budget for this period has been broken down into (a) the budget of necessity, and (b) the developmental programme for the future.

This latter includes provision for homes for the aged and for unmarried mothers, for schools and colleges, including the establishment of an Anglican college at the Townsville University, for

NEW CHURCH AT ST LUCIA

FROM OUR OWN CORRESPONDENT

Brisbane, October 8

The Bishop of North Queensland dedicated the new church at St Lucia, Diocese of Brisbane, on September 29, at 7.30 p.m., and the first Eucharist was celebrated in it the next day.

The new Christ Church has cost £40,000 to complete and will seat 300 people. It is a war memorial church; the huge stained glass window over the main entrance includes the motifs of the R.A.A.F., the Navy and the Red Cross.

The episcopal throne in the sanctuary is a replica of S. Augustine's Chair in Canterbury Cathedral, England, and in the wall near the throne is a piece of stone from the Bell Harry Tower, a fifteenth century part of Canterbury Cathedral.

The curtain behind the high altar is a 350 square feet piece of golden silk with a touch of red, woven to order in Thailand.

Italian marble has been used for the top of the high altar, the rest being made from Heli-don sandstone. The cross and candlesticks are in chrome and colour, and the symbol on the front of the altar is the work of E. Guth.

The main colour scheme of the church is buff and olive. An interesting feature is the pulpit, which is carved to the shape of the stern of a Middle East fishing vessel, reminding us that Christ preached from a fishing boat. The lectern is made to resemble the double rolls of Jewish scripture scrolls.

Attached to the church are vestries, the rector's study and office. Beneath the church is room for a Sunday school, and this will be completed at some later date.

NEW A.C.C.

POST

A new appointment has been made by the Australian Council of Churches, to take effect from January 1, 1963.

The Reverend C. R. Sprackett has been appointed Secretary for Inter-Church Aid, Refugee and World Service.

This post is a new one, resulting from the amalgamation of the Inter-Church Aid Commission and the Resettlement Department to form one new division in the work of the council.

The Reverend F. F. Byatt, the present Secretary for Inter-Church Aid, and the Hon. J. J. Dedman, Director of the Resettlement Department, are both giving up their positions in February, an overlap period being arranged before Mr Sprackett takes over full responsibility.

Mr Sprackett, 45, has been minister of St. Martin's Presbyterian Church, Christchurch, New Zealand, for ten years. He is Moderator of the Presbytery of Christchurch.

He will live in Sydney.

VICAR PREACHES ON RELIGIOUS ART

FROM A CORRESPONDENT

Melbourne, October 8

The Acting-Vicar of S. Peter's, Eastern Hill, the Reverend G. A. Taylor, highlighted special dedication services yesterday with a sermon on "Religious Art in Our Time."

S. Peter's Church was dedicated in 1849 and is the oldest Anglican church still standing in Melbourne.

Mr Taylor said more and more people were becoming aware of a need for a creative relationship between the Church and the arts.

The Church should be concerned with, and for, the arts, because the Church is concerned with Creation and redemption.

"The Church has a real task in meeting the artist of our own time with understanding and appreciation to give him the freedom that he needs to re-interpret the Christian faith in painting, sculpture, architecture, music and drama," he said.

"Something of real significance is being said by many artists today—even by those yet outside the Church; we must be prepared to listen, and, if need be, to learn."

Quoting from Mr A. C. Bridge, he said:

"If our contemporary art is frightening, sordid, chaotic, do not live in an age of fear,

squalor and chaos?"

"It is the depth of ingratitude for a bewildered age to blame its artists, when they embody and express its own bewilderment in a bewildering art."

"As far as the Church is concerned, there is at least a chance that once again the arts may be used to express Christian ideas."

Referring to the contemporary religious exhibition of painting and sculpture which will be shown in S. Peter's parish hall from October 15 to 21, he said:

"We have two things in mind in arranging this exhibition. We want to encourage our artists to use religious themes for their work by providing them with an incentive and opportunity to exhibit."

"We want also to provide Church leaders with an opportunity of seeing and acquiring contemporary works for the many new churches now being built."

"In many of these works we will see theology being expressed and interpreted in the terms of our contemporary situation."

THE ANGLICAN

THURSDAY OCTOBER 11 1962

PRINCIPLE AND EXPEDIENCY

The only pure villains of the piece in the current discussion about spending public monies on denominational and private schools are to be found in the Liberal Party. Actuated by the most cynical of vote-catching motives, with no regard for any comprehensible principle, small sections of the Liberal Party in Canberra and Sydney are urging a modification of the party line sufficiently significant to strengthen their exiguous majority of one in the former city, and to give them a majority which, however slender, would enable them to taste the spoils of office in the latter. It must surprise not a few that the Australian Labour Party, which holds office in Sydney and is within an inch of it in Canberra, continues to demonstrate consummate political skill, and massive common sense, by refusing to bid in this unseemly auction. The Labour Party will reap its just reward. Goodness knows, we Anglicans may have our differences with our Roman Catholic brothers, and some of us may have been pretty uninhibited in giving voice to them; but no section of the Church has ever insulted Roman Catholic voters by suggesting that their votes could be bought as some in the Liberal Party apparently believe.

The view generally held on this question by Roman Catholics is, like ours, compounded of principle and expediency. There is certainly at least this to be said of the Roman Catholic view: that it covers a system which does provide for the education of children of all economic strata. Ours does not. The exceptions are sadly few. Our own Church school system caters for children mainly of a higher economic stratum. This should not altogether be attributed to us Anglicans as a reproach, for in New South Wales, for example, until some eighty years ago, we were in the same position generally as the Roman Catholics. If public funds were ever forthcoming on the bases suggested by HIS EMINENCE NORMAN, CARDINAL GILROY, then it seems inevitable that, as was suggested in Sydney Synod this week, all denominations would demand and receive public monies for their schools on the same basis, and not many years would pass before primary and secondary education found itself in the same condition as in New South Wales at the time of Sir Henry Parkes' Public Instruction Act.

How desirable would such a reversion be? There is surely only one answer.

One quietly constructive contribution to the discussion was made this week by the MOST REVEREND THE PRIMATE, in a brief intervention during the debate which saw the Synod of the Diocese of Sydney almost unanimously (there were fewer than half a dozen dissentients among some six hundred) reaffirm its opposition to the principle of public monies being applied to the support of other than the Public School system. His GRACE, who has good first hand experience of conditions in the United Kingdom, reminded the synod that it was not merely true that public monies were used there to sustain private and Church schools; but that the greater the proportion of public money expended on any school, the greater was the degree of governmental control.

Behind this simple statement of fact lies a powerful tradition which Roman Catholics, Jews and all the rest of us, as citizens, would surely wish to preserve, namely, that all expenditure of public monies involves accountability and rigid control.

Roman Catholics would do far more to advance their cause were they clearly to state that they recognise this principle, and its corollaries in Australian conditions, than by continuing to follow a political policy which will gain them nothing. The corollaries concern such things as standards of training of teachers, syllabus requirements in all subjects, teacher-pupil ratios, building standards, and so on. They involve supervision of all these. Above all, for obvious practical reasons, they would involve employing non-Roman Catholic teachers in Roman Catholic schools (which is not unusual even now), and they might involve members of Roman Catholic Orders teaching in Public and possibly even other Church schools. These corollaries, and especially the last, might shock the less truly open-minded on all sides. It is not without significance, however, that even now there are many Anglican, Presbyterian and Methodist schools many of whose teachers do not adhere to the denomination of the school concerned; and as far as the Public School system is concerned, even Roman Catholic children who use it may be — and in fact are — taught not only by Roman Catholic teachers, but by Communists, Seventh-Day Adventists and others such, without any apparent hurt to their characters.

Since when were all nurses in Roman Catholic hospitals Roman Catholics? If any analogy is to be drawn from the unexceptionable practice of government subsidies for hospitals, then let it be the right one, and let us all apply it to education.



"Everything which touches the life of the nation is the concern of the Christian."

—Dr Geoffrey Fisher

Charity On State Aid Issue

The debate on State aid for non-State schools in the Sydney Synod this week had a significance, I thought, apart from the question immediately at issue. This was that this hottest of current domestic political questions can and should be discussed by churchmen without sectarian bitterness.

Particularly in a week when our prayers have been invited by some of our own Anglican leaders for the Vatican Council, which begins its meeting in Rome this week, it is at the least inappropriate that what one synod speaker called "overtones of bigotry" should be noticeable in an Anglican debate on State aid for Church schools.

So it was that this debate, which gave dangerous early signs of stoking up the sectarian fires, which have died down in recent years, was brought back into a more tolerant atmosphere, not only by the one revealed opponent of the motion but also by several speakers who qualified their support by condemning uncharitable feelings toward Roman Catholics.

Bishop Loane, who moved the motion of strong opposition to the principle of State aid for non-State schools, spoke with characteristic vigour but, obviously, with careful preparation of his matter.

His short speech in reply seemed to indicate that he had been impressed by pleas made in the debate that the question should be discussed without bitterness to the Roman Catholic Church. He denied with a smile that he had "a thing about State aid" and said he would willingly pass to another the job of stating the case of the diocese against it.

In view of the division of Anglican attitudes on this matter (seen, perhaps, most clearly in Western Australia where Anglican and Roman Catholic archbishops have joined in a request for State aid), it was interesting to hear from Bishop Loane that all Anglican bishops in Australia had been apprised of the Sydney attitude and asked to support it.

Clearly this issue will continue to agitate political parties in the months ahead as the Roman Catholic campaign spreads across the nation. Let those who feel

in conscience that this campaign must be countered with equal vigour strive to keep the discussion on the Christian plane of true charity.

Will Events Confirm These Prophecies?

The other day I sat round a table with two prophets — not prophets in the Old Testament sense of forth-tellers or preachers, but in the more usual sense of forecasters.

And, out of recent observations in Canberra and in New Guinea respectively, they made dogmatic assertions which impressed me because of their experience of affairs in those two places.

One predicted that the next Prime Minister of Australia, taking office two years hence, would be Mr Gough Whitlam. He based this expectation on the conviction that the Menzies Government would be defeated in the general election of 1964 and that, in the meantime, ill-health would cause Mr Calwell to resign the Labour leadership, which would go as a matter of course to Mr Whitlam after his very successful handling of the post in an acting capacity during Mr Calwell's recent illness.

The other predicted that within five years Australia would find its position in New Guinea dangerously threatened through a "brother to brother" call among Papuans, instilled in the west of the island by Indonesian Communists and then spread across the ill-defined border to the east. He felt that the idea that both sections of New Guinea, Indonesian and Australian, should be united would by then be almost irresistible — and Australia would be obliged to get out.

Not myself being a prophet, or even the son of a prophet, I record only that I was impressed and not necessarily convinced by these predictions. But it may be interesting to remember to check them when they are due for fulfilment — in 1964 and 1967!

Old Masters For Christmas Stamps

The way that our close and cordial neighbour, New Zealand, solves problems that are akin to ours is often instructive.

For instance, I believe she has more sensibly dealt with some social service issues, particularly hospital and medical benefits,

There is in New Zealand no complicated system of paying for public hospital care, for instance, and reclaiming some portion of it later (the portion depending on whether one is in one hospital fund or more).

Most New Zealanders as a matter of course go to public hospitals, as their children go to public secondary schools, and both practices diminish financial headaches. But in Australia many breadwinners live in fear of an illness in the family which will put them hopelessly "in the red."

On a less intricate subject, I notice this week that New Zealand has found an easy but acceptable way of choosing a design for its Christmas stamp — which, as in Australia, proclaims our Christian heritage.

New Zealand, for the third time, has chosen a reproduction of an Old Master painting. The first, in 1960, showed "Rest on the Flight into Egypt"; the second, last year, was the "Adoration of the Magi" by Durer; and this year the choice has fallen on "Madonna in Prayer," by Sassoferrato. The new stamp, approved by the Christian Festivals Committee on which all the main denominations are represented, will be on sale from next Monday.

Dividing Sydney Diocese

While Archbishop Gough told his synod in Sydney this week that he did not believe the time had arrived yet to divide the Mother Diocese, he did indicate his view that eventually Wollongong would become the centre of a new diocese.

This column early this year noted an unofficial suggestion that two other dioceses should be formed out of Sydney — one of South Coast parishes centred on Wollongong (as the Roman Catholic Church has already done) and the other of western and Blue Mountains parishes centred, possibly, on Penrith.

The fact that Archbishop Gough, after three-and-a-half years in Sydney, is allowing his mind to run on the lines of eventual division is the most significant indication of current official thought on this question.

Church developments in some of the outer areas of Sydney, such as Seven Hills and Miranda, are so excitingly rapid that, unless the diocese is reduced in size soon, the synod of about 600 members now will become increasingly unwieldy.

And, incidentally, a paragraph in one report to Sydney synod this week threw a revealing light on land values in the outer city area. The unimproved capital value of about two acres of land on which the rectory, church and parish hall at Miranda stand is £34,000!

Aiding Japanese Waifs

Australian consciences must have been touched by the pleas made on behalf of Japanese waifs whose fathers are ex-Servicemen who were on duty in Japan after the war.

The death of the champion of these children, Mr A. J. Ferguson, in Melbourne last week, should not mean that the plight of these children should be conveniently put out of mind.

It seems doubtful whether the best solution in most cases will be to bring the children to Australia. Those still with their mothers or under other suitable care could probably most advantageously be left in Japan. But Australia should certainly help financially in their upbringing. There may be a few cases in which suitable adoptions could be made in Australia. But it would be un-Christian for nothing to be done by Australia to help them.

—THE MAN IN THE STREET.

ONE MINUTE SERMON

"JESUS WEPT"

S. JOHN XI:28-44

Mary had remained in the house, among the friends who came to comfort them, and Jesus is still outside the village. After making her wonderful confession of faith Martha goes back and tells Mary, "The Master is come and calleth for thee."

At once Mary went quickly out and the Jewish friends follow her, thinking she has gone to the grave. But Mary seeks Jesus and says just what Martha had said.

Jesus makes no reply — there is no opportunity for great conversation, the mourner friends are there.

As the waiting goes on Jesus groaned — the word signifies anger more than sorrow. Jesus is utterly sympathetic, indeed "Jesus wept." But the giving way to sorrow has a selfishness in it and is alien to Jesus.

There seems little sense of God in this sorrow, no sense of life — only of death.

It all stirs Him deeply, not least that now He proposes a great act of power, a mighty sign, and selfgiving always means that "virtue goes out of Him." So, he comes to the tomb.

A tremendous scene! "Lift the stone!" The stone which shuts the soul in the grave! It would seem that there are habits, resentments, worries which forbid men hearing the voice of God and there is a human contribution of love and care essential to help.

But Martha shrinks! Four days in the grave, already decay will have begun! But Jesus reminds her of their conversation and His promise to show for her God's glory! So the stone is moved! And Our Lord lifts His voice in thanksgiving and in utter trust. He has prayed in silence and He knows His prayer was heard.

"Lazarus, come forth." The word is obeyed, the dead man comes to life comes forth. The voice of Jesus gives life to the dead.

But yet the grave clothes hold him. So the habits (the very word means clothing) of this world cling to us. If we are really to live with eternal life we must be freed of them. Loose him and let him go!

One great commentator translates "let him go home." Even as Jesus sent the healed man at Gadara.

Home is life with God, and freed from the death of sin and rich with the gift of eternal life we live unto righteousness "at home" with God, the author and giver of life.

CLERGY NEWS

DAY. The Reverend P. A., Rector of Narcoorte, Diocese of Adelaide, to be Bishop's Vicar at St. Peter's Cathedral, Adelaide, as from the beginning of February, 1963.

GRAY. The Reverend W. C., Rector of Mount Barker, Diocese of Adelaide, to be State Secretary of the Australian Board of Missions in South Australia. Mr Gray will take up his appointment in January next year. He will act as honorary secretary until then.

HODGES. The Reverend L. J., Vicar of Lismore, Diocese of Ballarat, to be Vicar of Warracknabeal, in the same diocese.

VICTORIAN WORK CAMP

The Victorian Christian Youth Council is holding an ecumenical work camp at the Aboriginal Advancement League's camp site, Queenscliff, from December 26, 1962, to January 11, 1963, for men and women between the ages of 18 and 30.

Application forms are available from Miss Shirley Pearce, c/o Y.W.C.A., 60 Russell Street, Melbourne.

CHURCH CALENDAR

October 14: Trinity 17.
October 17: Etheldreda, Virgin.
October 18: S. Luke, Evangelist.

RELIGIOUS BROADCASTS

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

SUNDAY, OCTOBER 14:

* **RADIO SERVICE:** 9.30 a.m. A.E.T. From Liverpool Cathedral, England. Preacher: The Very Reverend F. W. Dillstone, Dean of Liverpool.
* **RELIGION SPEAKS:** 4.15 p.m. A.E.T. "Indonesian Visit" (No. 1). The Reverend James Stuckey.
* **PRELUDE:** 7.15 p.m. A.E.T. S. Gregory Chorale, Sydney.
* **PLAIN CHRISTIANITY:** 7.30 p.m. A.E.T. "So Foolish Was I" — An Adventure in Faith.
* **THE EPILOGUE:** 10.48 a.m. A.E.T. From the Chapel of New College, Oxford, England.

MONDAY, OCTOBER 15:

* **FACING THE WEEK:** 6.15 a.m. A.E.T. The Reverend W. J. Hobbin.
* **WEDNESDAY, OCTOBER 17:**
* **RELIGION IN LIFE:** 10.05 p.m. A.E.T. "God in My Day — As a Gardener," Mr R. J. Atkinson.
* **FRIDAY, OCTOBER 19:**
* **EVENSONG:** 4.30 p.m. A.E.T. S. Peter's Cathedral, Adelaide.
* **MONDAY, OCTOBER 22 — SATURDAY, OCTOBER 28:**
* **READINGS FROM THE BIBLE** (not Saturday): 7.00 a.m. A.E.T. Mr John Cowling.
* **PAUSE A MOMENT** (not Saturday): 9.55 a.m. A.E.T. The Reverend Alex Fraser.
* **DAILY DEVOTIONAL:** 10.03 a.m. A.E.T.

Monday — Mrs A. A. Richardson.
Tuesday — The Reverend John Northey, M.S.C.
Wednesday — "School Service" — "God with His People" — "Paul takes the Christian Message to Europe."
Thursday — The Right Reverend R. C. Kerle.
Friday — Dr Colin Duncan.
Saturday — Brigadier Bramwell Lucas.
* **EVENING MEDITATION:** 11.15 p.m. A.E.T. Dr Howard Guinness.

SUNDAY, OCTOBER 14:

4.30 p.m. "Paul of Tarsus" — "Jerusalem."
6.30 p.m. "What Goes On." "Is the

Church Play-Acting?" The Reverend

John Garrett.
* 10.35 p.m. "Viewpoint" — "Believing in the Round," Canon E. W. Heaton.
* **ABV 2, MELBOURNE:**
* 10.35 p.m. "Divine Service" from St. Paul's Anglican Church, Sale, Victoria.
4.30 p.m. "Paul of Tarsus" — "Diana of the Ephesians."
6.30 p.m. "The Liturgy Tomorrow." Two Roman Catholic scholars discuss possible changes.
* 10.45 p.m. "Go in Peace." The Reverend A. V. Maddick discusses the history and significance of two well-known Benedictions.

ARQ 2, BRISBANE:

4.30 p.m. "Paul of Tarsus" — "Greece."
6.30 p.m. "The Origin of Man." Dr Leonard Tregrove.
10.35 p.m. "With Water and the Spirit." Professor George Yule.

ABS 2, ADELAIDE:

11.00 a.m. "Divine Service" from Scotch College, Melbourne.
4.30 p.m. "Paul of Tarsus" — "To the Gentiles."
6.30 p.m. "The Bible Says." The Reverend F. B. Vawter, C.M.
* 10.35 p.m. "What Goes On." The Reverend T. F. Keyte.

ABW 2, PERTH:

11.00 a.m. "Divine Service." Consecration of S. Boniface Anglican Cathedral, Bunbury, W.A.
4.30 p.m. "Paul of Tarsus" — "From Sand to Sea."
6.30 p.m. "Praises with Understanding." Dr Gerald Knight and affiliated choir of the Royal School of Church Music.

10.35 p.m. "Living by the Rule." The Order of S. Benedict.

ABT 2, HOBART:

4.30 p.m. "Paul of Tarsus" — "Hered the King."
6.30 p.m. "The Vatican Council." A discussion with the Most Reverend Thomas Muldoon and the Reverend Julian Miller.
10.40 p.m. "Hospital on the Move." A Christian Caravan Hospital in West Pakistan.

LETTERS TO THE EDITOR

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

INDIAN WORK IN FIJI

PRIEST NEEDED

TO THE EDITOR OF THE ANGLICAN

Sir,—After a visit to Fiji I want to ask if there is a priest in Australia who will offer for work among the Indians at Labasa.

The Anglican Church in Australia accepted responsibility for the mission to the Indians 40 years ago. There are now over 100,000 Indians in the area. Much has been done, and now the younger generation are wide open to our approach. The Roman Catholics have a church and the Bethel Gospellers preach in the streets. The Indian religions are sending teachers to try to recapture the young.

If any number of them are to be converted we must add to the small staff, at present one New Zealand priest, one Australian priest, one Indian catechist and two Australian school teachers. It was my privilege to go with the retiring Superintendent (another from New Zealand) into Indian homes and meet the already strong congregation.

The call is to go out to the unconverted who are in need of Christ and His Church. A four year term is asked as a start. A married priest is preferred and a suitable house is provided.

I will be pleased to answer any enquiries.

Yours faithfully,
(Canon),
FRANK W. COALDRAKE,
Chairman,
Australian Board of
109 Cambridge Street,
Stanmore, N.S.W.

RATINGS NOT "SWORN MEN"

TO THE EDITOR OF THE ANGLICAN

Sir,—In your issue of September 20, F. J. Brerly, in his article on "A Christian Man's Oath," says: "In the Armed Forces, every man swears to be true and loyal to his King."

Ratings in the Royal Navy are not sworn men. No doubt this is a relic of the old days when crews were recruited by the Press Gang.

In the larger R.N. ships the Royal Marines' Mess Deck lies between the Officers' Quarters and the other members of the ship's company. Royal Marines are sworn men, and were considered more likely to side with the officers in the event of mutiny because of their oath.

Yours, etc.,
(The Reverend)
GILBERT JESSOP
Newhaven,
Victoria.

SUNDAY WORSHIP

TO THE EDITOR OF THE ANGLICAN

Sir,—In your column, "I'd Like to Know," in the issue of September 20, a question was asked about the reason for our worship on Sundays. May I add a few thoughts to the answer which was given?

We know that the Sabbath was part of the Law given to the Israelites, and that it was "a schoolmaster to bring us to Christ;" also that "We are not under the Law, but under Grace." But the principles on which the Law was founded are still applicable to us.

The Sabbath was given as a weekly reminder of three great Truths:

1. This is God's world. He created it. We Christians need that weekly reminder of that truth, as much as they.

2. The Israelites had just been delivered by God, from slavery, and the Egyptians' plan, which,

if allowed, would have wiped them out. We, Christians, have been delivered by God through Jesus Christ, from a great slavery, viz, to sin, and eternal death. We need the weekly reminder of that great truth.

3. The great Promise of the Promised Land was the "sure and certain hope" which held the Israelites together through their wilderness experiences. They needed the weekly reminder of that hope. We, Christians, are looking for the "sure and certain hope" of the coming Kingdom of God on Earth, and we need the weekly reminder of that hope.

And we have the special need to remember that the whole gospel rests upon the Resurrection of Jesus Christ: "If Christ be not raised, our Faith is vain, we are yet in our sins." And we need the weekly reminder of that great truth, seeing that Jesus rose from the dead on the first day of the week.

Perhaps these thoughts may help to make Sunday worship a more effective event in the lives of some of us.

Yours sincerely,
C. E. S. MITCHELL,
Archdeacon Emeritus.
Snug,
Tasmania.

METHODIST VIEWS

TO THE EDITOR OF THE ANGLICAN

Sir,—In the most recent issue of a reputable international magazine ("Time," September 28), a series of quotations from Methodist "bishops" in America are gathered and exposed in print for what they are worth.

All points dealt with are appropriate to the subject of Church Unity, and if this subject is to be taken seriously by members of all Churches and good faith is to be had with the Methodist Church as a member of the W.C.C., then some explanation of the remarks of the galaxy of American Methodist leaders ought to be demanded from members of the W.C.C., whose fellow Methodist members have so outraged the cause they pretend to be supporting and are supposed to be promoting.

"Let not your tongue know what your heart is feeling" nor "your left hand do what your right eye is doing," such appropriate texts, it seems, would be the basis of Washington's Bishop Lord and Los Angeles' Bishop Kennedy's ecumenical preaching.

The quotations most offensive to people not used to double talk were all called forth with some reference to the Blake proposals. Said Bishop Lord,—"Methodists have least enthusiasm (that is, for unity) and with good reason. We're strong; what do we need?" Or, said Bishop Kennedy, "If I could cast one vote that would make all Christians Methodists, I would not cast that vote."

The pitiable "littleness" as well as the stark repulsive self-satisfaction of the first comment, not to mention its theological blindness, and the horrible lack of conviction in one's own faith that the second barely conceals have the disastrous effect of making one who has only just begun to appreciate the work of the W.C.C. ask with bewilderment, how representative of Methodist thought are these views of the American Methodist leaders, views which by now have circulated into millions of homes in scores of countries in both hemispheres.

Yours sincerely,
(The Reverend)
GEORGE SHAW.
Inala,
Qld.

MISSIONARIES' CHILDREN

TO THE EDITOR OF THE ANGLICAN

Sir,—Some of the places where missionaries are needed are not suitable for the rearing of children over about ten years of age. In such areas the children would become so immersed in village life and customs that they would be unable to take their place in our community afterwards without suffering a severe handicap. It is preferred by most missionary parents in such a

situation to leave their children in good Church schools in Australia and the A.B.M. provides the necessary financial help. The children's fares are paid so they can spend the summer holidays with their parents.

The A.B.M. and the missionary bishops recognise the sacrifice for parents and children, and parents who cannot agree to this are not blamed but they cannot be accepted for work in certain areas.

All missionaries likely to face this problem have it explained at an early stage in their recruitment.

At the first sign of any difficulty (or "tragic results" such as Mr Kerdel says he knows personally) the A.B.M. and the missionary bishop would expect to make other arrangements. No family which seemed likely even to verge on "tragedy" in such circumstances would be asked to undertake such service.

There are and have been many missionary families in service under such circumstances who have risen to the heights demanded by their vocation.

We must hope to find others with this sense of vocation, and we must be ready to uphold them with our prayers.

Your faithfully,
(Canon),
FRANK W. COALDRAKE,
Chairman,
Australian Board of
Missions.

CHURCH MUSIC STANDARDS

TO THE EDITOR OF THE ANGLICAN

Sir,—With reference to David Thompson's letter (THE ANGLICAN, October 4) in reply to my letter on Church Music, I feel that I must say that Mr Thompson's attitude is one that is so prevalent these days; that is, we must never try to raise standards anywhere, but must get down to the lowest possible level. For me, it seems to savour of the easy way out.

I know that I should be a much more popular music teacher if I played nothing but rock and roll and live in my music appreciation lessons; but there is a certain amount of satisfaction by the end of third year, when the boys I teach can listen to—and appreciate—a Beethoven symphony, or Mendelssohn's violin concerto. As far as most of the boys I teach are concerned, if it were not for the music they do in schools they would never hear anything except the "Top Forty" or "Top Fifty," or whatever it is, on a certain commercial station.

Likewise, when I used to teach English, I should have been the most popular English teacher in the State, had I confined my teaching of English to the reading of such dreadful teenage publications as "Teen Age Love," "True Confessions" and some of the other vile rubbish put on the market by unscrupulous publishers. (My wife once became involved in a row with a parent because she confiscated a copy of some lurid "Secret Love" or something, from a girl of 11 who was one of a party of Church girls she was taking on a picnic!)

I am not against rock and roll and live (I much prefer jazz, anyway) as long as they are kept in their places — on the dance floor; and I, for one, should object most strongly, if I were at a parish dance, and the rector decided there would be a hymn singing session right in the middle of the proceedings.

I wish your correspondent had been in Sydney for the Combined Secondary Schools' Choral Concerts in July and August this year, when there were seven hundred secondary school pupils, aged from about 12 to 16 on the stage of the Town Hall at each of the two concerts (different schools at each concert). The choral items consisted of some old English folk songs, two chorales from "St. Matthew Passion"—both sung unaccompanied—and several excerpts from "The Bartered Bride."

I had 20 boys — basses and tenors — from my school singing in one choir; and it was most interesting to learn, not only from my boys, but from other chorists, that the pieces they liked best were the chorales

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.

Would you please explain for me the significance of Matthew 5:20 following?

Our Lord in these verses is endeavouring to show His disciples that their goodness must exceed that of those who were the most noted teachers and expositors of the Law.

The Mosaic Law had said that it was forbidden to commit murder. Our Lord penetrates behind the overt act to the resentful habitual bad temper which flowers in the act of murder.

But it is not merely motives which He holds in judgement; it is disposition of character. Whereas the Pharisees would say that the cultivation of habits would produce good deeds, Our Lord encourages men to stand in the right relationship with God. If there is the inner change of heart, there will be an outer change of action.

In this passage from the Sermon on the Mount, Our Lord exposes the danger of anger. The word here is not that for the quick explosive burst of temper, but the sustained rumbling anger which has so been brooded upon that the result is a momentary

from "St. Matthew." Anyway, one could tell from the singing that these two items were the most popular. Thus we have an example here of sacred music being the favourite items at a secular concert. Surely, then, we can teach young people to appreciate sacred music in its rightful place; that is, as part of the worship of the Church.

The whole teaching of the Church is one of up-lifting, one of trying to do nothing but the best in church and at all times, one of trying to make oneself a better and a better person. It is not one of constantly trying to lower standards and of taking the easy way out.

The modern teenager wears bikinis on the beaches; does your correspondent suggest that if teenagers will only come to Church if allowed to wear bikinis, they should be permitted to do so?

I repeat that Christianity implies a certain amount of hardship in trying to improve ourselves. After all is said and done, the parable of the ten talents is surely that we must make use of what talents we have and try to improve on them, and not just descend to the level of the lowest intellect in the community.

As far as music for the general public is concerned, if certain commercial radio stations were as interested in "plugging" good music as they are in "plugging" some of the dreadful American rubbish, we should not have to worry about standards in Church music, for then people would be so used to good music that they would never be content with anything else — even in church!

Meanwhile, if we must have, as your correspondent suggests, music in the modern idiom, is it not even more necessary for the preacher to get his message over to the modern teenager? He must now show in his sermon that he is not a square, that he really digs the teenage jazz like crazy, man, like how!

Yours, etc.,
"CHURCH ORGANIST,"
Sydney.

THE SYDNEY JUNIOR CLERICAL SOCIETY

The next meeting of the Sydney Junior Clerical Society will be held on Monday, October 15, at St. Mary's parish church, Birrell Street, Waverley.

Holy Communion will be celebrated at 12 noon by the rector. Luncheon will follow at 1 p.m. and the meeting proper will commence at 2 p.m.

The address will be given by the Reverend C. J. Morris, Court chaplain for the diocese, on the subject: "The Specialist Ministry."

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.

outbreak of uncontrollable passion.

"Raca" is an Aramaic word of contemptuous and violent abuse meaning, "You blockhead," "You empty-headed dolt." It represents an attitude of mind stemming from pride — whether that pride be of birth, social status, intellectual achievement or spiritual standing.

The third expression, "Thou fool," means much more than the words ordinarily convey to us. This is the criticism not of mental, but moral standing. It is to strip a man of his reputation, to deprive him of the most important feature in life — his self-respect.

So Dr William Barclay says, "Long lasting anger is bad; contemptuous speaking is worse; and the careless or malicious talk which destroys a man's good name is the worst of all."

The progression is paralleled by that of judgement — from the

APPROACH TO MARRIAGE

The S. Andrew's Cathedral Marriage Guidance Centre, Sydney, is organising a special series of talks under the title "Approach to Marriage."

These talks will be of vital concern to those who are engaged to be married or contemplating marriage, to those newly married, and all other adults.

The talks will be given in the Chapter House, S. Andrew's Cathedral, George Street, on Thursday, October 25, and the four first Thursdays in November, commencing at 6.30 p.m.

The lectures will cover the following subjects: "Why Be Engaged?" "The Real Purpose of Marriage," "Adjustments Are Necessary," "Pregnancy And Childbirth" and "Your Chances Of Happiness."

These lectures will be given by the Director of the Cathedral Centre, the Reverend G. R. Beatty, and two medical specialists.

There will be question time each night and the film "Human Reproduction" will be shown on the fourth evening.

"GAIETIES" AT MISSION

FROM OUR OWN CORRESPONDENT

Melbourne, October 8
More than £50 was the outstanding result of an entertainment arranged at the Mission Hall of the Melbourne Diocesan Mission to Streets and Lanes, Fitzroy, on October 3.

Called "Spotlight Gaieties," the varied programme was organised by the ladies of the S. George's Mission — more popularly called "The Mission Hall Mums."

The result was a fast-moving show of great variety, many laughs — not least from unrehearsed incidents — and much enjoyment.

The mission hall was packed for the occasion, and the friendliness of the evening was helped by a cup of tea at interval.

The proceeds of the concert will be devoted to the Holy Name School, Bola Bola, New Guinea.

local court of the synagogue, to the Sanhedrin in Jerusalem, to Gehenna, the rubbish tip south of the city of Jerusalem. Plainly these are not to be taken literally, for both synagogue and Sanhedrin have passed. Rather does He suggest that brooding anger, contemptuous speech, withering destruction of a man's reputation will not go unpunished.

The closing section proceeds from anger to reconciliation.

A man brings a gift to the altar, remembers that he has a grudge, leaves his gift there, and returning, makes up his quarrel before presenting his gift. How practical is the truth emphasised as we approach the altar of God. Are we "in love and charity with our neighbours?" Truly this Table is for sinners, but it is expected that we will purge our hearts from hatred towards our enemies.

The second illustration is that of two opponents going to law. The debtor is to be cast into prison. On the way, reconciliation is possible. "Make haste — don't delay — be reconciled."

It was once said to a man who was quick-tempered but had brought his temper under control, "I see that you have learned to conquer your temper." "No," he said, "Jesus conquered it for me."

The man with the worst temper can take comfort from this fact — the power of Christ is available for any who sincerely asks for it.

The Anglican Church has always impressed me as being quite rigid in the matter of divorce — even more rigid than the Roman Catholic Church which will nullify marriage, which to my mind is the same thing as divorce. Is it true that some Anglican priests will marry divorced persons?

Yes, some Anglican priests will marry a divorced person, but, in almost every case, it will be only after exhaustive enquiries have been made both by the priest concerned and his diocesan bishop. The number of such marriages in relation to the number of marriages performed in Anglican churches is infinitesimally small.

Nullification is not the same thing as divorce. Annulment is the act of declaration that the marriage is as if it never took place; that there are such strong grounds that it is as if the marriage never existed in the sight of God. The best example of this is a bigamous marriage, but there are other examples which could be chosen.

It is for that reason that the Lambeth Conference of bishops meeting in London, in 1958, recommended the Churches of the Anglican communion to consider this matter: for many people seek permission from the State for divorce, when really all that is required is a declaration of nullity.

As to the matter of the rigidity of the Church of England, I would not agree. While the Church remains firm in her loyalty to Our Lord's expressed statement that marriage is life-long, yet she does everything she can pastorally to help someone whose first marriage was unsuccessful.

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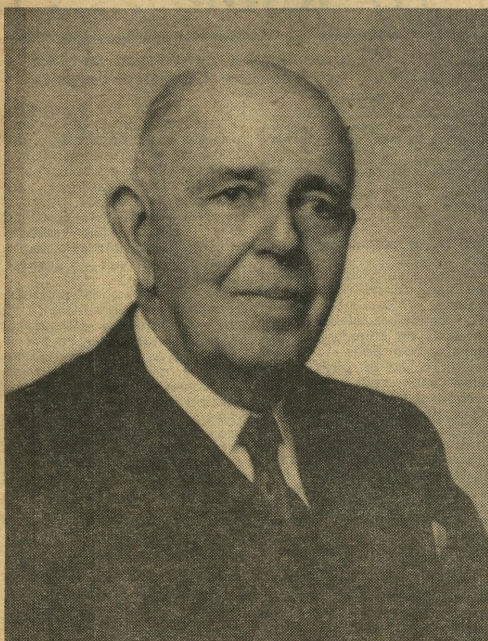
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ANGLICAN OF THE WEEK



Our Anglican of the Week is one of the outstanding laymen in the Province of Queensland: in fact, it would be hard for any layman in the Australian Church to excel his record of service.

He is Mr. George Royden Howard Gill, M.B.E., an active parishioner of St. Stephen's, Coorparoo, Diocese of Brisbane, since its establishment in 1922.

He has served under five rectors in that period as churchwarden and parish councillor. Thus, he has completed forty years' consecutive service as a church officer.

Also, he has been honorary legal adviser to the parish for the whole of that period. His present rector, the Reverend James Payne, christened him "the grand old man of St. Stephen's."

Mr Gill is still well and truly on the job and is a key man in the forward planning movement of this large metropolitan parish.

He holds the following diocesan appointments:

Member of Synod (1932 to 1962), member of Diocesan Council (1933 to 1962), member of Clergy Superannuation Board (1935 to 1962), member of Archbishop Election Committee (1936 to 1962), Chairman of Committees of Synod (1938 to 1962), member of Presentation Board (1948 to 1962), member of Origination Committee (1941 to 1962), member of Legal Committee (1935 to 1962), assessor under the Tribunal Canon (1939 to 1962), member of Southport School Council (1935 to 1962), member of General Synod (1940 to 1962), member of Provincial Synod (1941 to 1962), commissioner under the Benefices Avoidance Canon (1941 to 1962).

Mr Gill has been president of the Queensland Law Society on two occasions and a member of the Solicitors' Board for many years. In addition, he has been on the Faculty of Law of the

University of Queensland since its inception.

He is president of the C.O.S. Welfare Services.

Mr Gill attended the first meeting of the General Synod of the Church of England in Australia, meeting for the first time under the new Constitution. He was appointed one of the four corporate trustees of the synod.

Mr Gill received his M.B.E. in 1959 for outstanding community service.

BOOK REVIEWS

UNORTHODOX AND UNCONVINCING

THE BIRTH OF THE CHRISTIAN FAITH. James McLeman. Oliver and Boyd, Pp. 82. 20s. 9d.

At what point in time did the Christian faith actually begin? Can we be sufficiently definite to claim a period without Christianity, followed immediately by a recognisable Christian belief?

That is the question James McLeman tries to answer in "The Birth of the Christian Faith," and the result is a book that is unorthodox, well-written, quite interesting, but completely unconvincing.

He makes an investigation into the brief period following the Crucifixion, and discovers that the Church's message to outsiders was that Jesus is alive, but this was not a direct revelation to all, merely the testimony of a few.

Beginning then with the empty tomb, the question becomes, "What is the interval between the burial of Jesus and the objective certainty that the Church is in existence?"

If no certain answer can be given to this question, then "Will this indicate that the conviction that Jesus is risen was arrived at by a gradual process?"

McLeman finds that the N.T. evidence of 1 Corinthians, Gospels, and Acts, is conflicting, with two traditions associating the Resurrection with Jerusalem and Galilee.

By the simple process of discounting most of the Gospel evidence, and arguing from silence with the rest, he eliminates the Jerusalem tradition, and has the disciples returning to Galilee from Jerusalem immediately after the Crucifixion.

The Resurrection was not an appearance but a conviction which grew in the mind, "a revelation of truth which is capable of being simultaneously apprehended by some and not by other initially, but later is truly apprehended by all."

The hero of it all is Peter. It was Peter, after the Crucifixion, who really faced up to the question, "Who is Jesus?"

The cross was the key to his identity and was seen as inseparable from his divinely ordained role, but the New Testament suffers from what McLeman calls "an anachronistic leap," distorting the history.

Peter, however, arrived at the conviction "that He Who lived with the disciples, bound himself to them by a covenant, and died for them, was none other than God's Messiah."

Peter's confession of the Messiahship of Jesus is associated, of course, with Caesarea Philippi, which the Gospel tradition places in the Galilean ministry, prior to the Crucifixion.

Now, we are told, "that here we have an event which may be second in significance only to the Cross itself," and it is moved to "its true position" (along with the Transfiguration) to after the Crucifixion.

Thus the author arrives at his triumphant conclusion that the Resurrection is conviction, not event, and the Christian faith had its birth at Caesarea Philippi, here Peter had gone, at some indefinite time after the Crucifixion.

The book is very readable, quite naive in parts, and does make some good points. But it does not consider all the evidence, nor give adequate proof for its assumptions, and does not really make a case, let alone prove it.

For a book of 82 pages, it seems rather expensive at just over £1; taking conclusion and price both into account, perhaps it is just as well that Mr McLeman did not write a tome of several hundred pages.

—A.W.S.

SOME GREAT PREACHING

WHAT IS A CHRISTIAN? A. Leonard Griffith. Lutterworth. Pp. 223. English price 16s.

THE City Temple, London, the only English Free Church within the City of London, has always been noted for its fine preaching.

Founded in the seventeenth century, it was Dr Joseph Parker who for thirty-five years was its minister during last century who established its preaching fame.

The back gallery of the City Temple was said to stretch to the Rocky Mountains.

The newly-appointed successor to Dr Leslie Weatherhead, Dr Leonard Griffith, in this volume of twenty-one sermons more than maintains the noble tradition.

He is a Biblical preacher, who, with pertinent illustration and apt quotation, is able to clothe his thought in easy flowing English.

He is obviously widely read in both the classics and modern

literature. These are sermons from a thoughtful preacher, expressed in the language of the twentieth century.

Take, for example, his third Sermon on the Fullness of Christ. He introduces three American cults which all claim the fullness: the fiery fundamentalist, the peace of mind addict and the cult of activism.

Taking the incident of the healing of the demoniac and using another writer's description of Christ as Tormentor, Healer and Master, he expounds the miracle, linking the three cults with the three phases of Christ. It is a masterly treatment.

The best example of straightforward exposition is found in "The Three Philosophies of Life"—again, from a modern example, he returns to the parable of the Good Samaritan, only to show the relevance of characters in present day society.

If your reviewer, who has heard Leonard Griffith at the City Temple—interestingly enough preaching the sermon which gives the book its title—has one criticism, it is that there is too much forcefulness, and too little quiet steady comfort in his preaching.

Weatherhead notes in his introduction, "the author's wide reading, spiritual insight and his power to focus the great truths of the Christian religion in the problems of the modern man."

With maturity—Griffith will have that mellowness and richness so obvious a facet in Weatherhead's ministry.

Let this criticism deter none from buying this volume. It is great preaching. It is preaching which is the result of hard thinking and careful reasoning.

An autobiographical comment appears on page 67.

"It takes the average minister

twenty hours to prepare a sermon . . ."

If only our incomparable liturgy and the beauty and strength of our services were matched by preaching such as this!

—A.V.M.

GROWTH OF FAITH

BUILDING THE FAITH. G. D. Jackson. S.P.C.K. (Scribner Publications). Pp. 112. 8s. 6d.

FROM an architectural illustration, the author seeks to present the growth in the Christian faith as the erection of a building. Hence his chapter headings, "Clearing the Site," "Precast Walls," "In Line with Town and Country Planning."

Questions which tease the mind of young Christians, and older ones too, are answered as he pursues his fascinating study. Should a child be taught the faith? Surely, he says, because Christianity is not a theory, but the knowledge of a person. Just as a child grows up knowing his father's presence, so a child should grow up with the awareness of his heavenly Father's presence. The theory, and the idea which explains the presence, come later.

How can a person know God? It is not by conjuring up emotional attitudes, but by doing the will of God as it is seen in the New Testament. Knowledge of God comes through the response to His guiding.

The division of the chapters is often sermonic. Take, for example, this division for the chapter "The Purpose of the Building": (i) the house of God, (ii) the house of prayer, (iii) the house of witness.

This is an ideal book to add to the parish library and it is one to recommend to people anxious to re-think their faith in the light of Christian experience.

—A.V.M.

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DEEP DEVOTION

MEDITATIONS OF A CATERPIL-LAR. A Religious of the C.S.M.V. Faith Press. Pp. 100. 12s. 6d.

The three first meditations are reminiscences—simple and joyous—of one who has served the Church for over the "allotted span"; first as daughter of the Rectory, and then as a Religious of the C.S.M.V.

They are delightful to read, and form a splendid introduction to the remainder of the book, which consists of a series of interesting articles, carrying the inspiration, happy experiences, sound doctrine and deep devotion of one who knows God and who expresses her thoughts simply, convincingly and helpfully.

—A.F.L.

AUSTRALIAN ART WELL-PRODUCED

RELIGIOUS ART CALENDAR. Grayflower Publications Pty. Ltd., Melbourne, 35s.

Works by contemporary Australian artists are reproduced on each page of this calendar for 1963.

A number of the paintings are Blake Prize winners; some are symbolic, such as "The Crucifixion," by Ernest Philpot; others are in the colourful, controlled style of Paul Haeffiger's "Pieta"; Judy Cassab's oil, "Head of Christ," is a good choice; and so is Louis Kahan's "Flight Into Egypt"—brought up-to-date with the refugee problem of our own day.

A very high standard in production has been achieved.

However, the liturgical calendar is that of the Roman Catholic Church. Perhaps it may be possible next year to print it also with an Anglican calendar.

—J.S.

THE COVENTRY CATHEDRAL

CROWDS STILL ATTEND

ANGLICAN NEWS SERVICE

London, October 8
The outstanding debt of the new £1,500,000 Coventry Cathedral, which was some £100,000 at the time of its consecration in May, has been reduced to "less than £40,000."

The provost, the Very Reverend H. C. N. Williams, announced this last week.

The 2,500,000 cathedral visitors have been largely responsible through their donations, particularly in the past two months.

Arrangements are having to be made to cope with the congregations of more than 3,000 which have been arriving for the Saturday Evensongs.

Tickets are being issued to parties who write for seat reservations at this service.

The provost added that the service that had the most influence during the initial period was the Sunday morning family Communion.

GERMAN CONTACT

It was being attended by parish parties from all over the country, who wished to study the service with a view to adopting it in their own churches.

Contacts between the Lutheran Church in Germany and the cathedral were being increased, the provost said.

He is to preach in the Pankow church, East Berlin, on October 14 and in the New Templehof church, West Berlin, in the afternoon.

He will hand to the Bishop of Berlin, Dr O. Dibelius, a Coventry cross of nails, which will be circulated within the churches of East and West Berlin.

Although Dr Dibelius is not permitted to visit East Berlin, the cross will be allowed to pass into the custody of the churches there.

BISHOP'S PLANS FOR ROME

ANGLICAN NEWS SERVICE

London, October 8
The Bishop of Ripon, the Right Reverend J. R. H. Moorhead, who is to be one of the Anglican observers at the Vatican Council, which begins on October 11, intends to travel to Rome a few days before the council is due to open.

In the October issue of the Ripon Diocesan News the bishop writes: "I plan to stay until October 26, when I shall return to England for about a fortnight."

"I plan to go back on November 12 and stay until the end of the month."

"I have not yet made any definite plans for the session after Easter, and shall probably need to be away for some weeks then."

The bishop adds that he hopes to give an account of the opening ceremonies to his Diocesan Conference on October 30.

CHRISTIAN UNITY ANGLES

ECUMENICAL PRESS SERVICE

Geneva, October 8
"The Universe and Catholic Times," Britain's leading Roman Catholic weekly, announced that it would publish a series of articles in which Anglican and Free Church leaders would "express their case in the discussion about Christian unity."

The first Protestant article, the paper said, would be contributed by the Reverend Rudolph J. Ehrlich, of the Church of Scotland. Convener of the Ecumenical Committee of the Presbytery of Edinburgh.

It said that concurrently with each of the statements from Anglican, Baptist, Methodist, and Church of Scotland churchmen appearing in the "Universe," Roman Catholic Archbishop John C. Keenan, of Liverpool, would provide a commentary noting the differences that keep their Churches apart from Rome, and at the end would write a final article summarising the series.

BURIAL FOR SUICIDES

PROPOSED SERVICE

ANGLICAN NEWS SERVICE

London, October 8
A service for use at the burial or cremation of suicides is proposed by a committee whose report will be discussed by the Convocation of Canterbury at its group of sessions beginning to-morrow.

The report states that while the committee regards suicide, in so far as it is a responsible act, as sinful, they nevertheless consider that it was an enlightened act by the State to alter British law by removing suicide from the list of crimes.

The report says it must be made clear that the Church does regard suicide as a grievous sin.

At the same time it must be made clear that whatever form the burial service takes, the Church is not condemning the soul to eternal punishment, but commending it to the mercy of God.

They see no reason, therefore, why the body of the suicide should not be brought into church for the service.

Nor do they see any reason why it should not be buried in consecrated ground.

THREE REASONS

As the burial service in the Book of Common Prayer is obviously not suitable they propose the use of another service for all cases of suicide.

They set out three reasons for their proposal:

They do not think the Church's decision should rest on a coroner's verdict.

It should not be left to the clergyman's discretion.

"Whether a man died by his own hand is an objective matter of fact" whatever the circumstances (accident or otherwise) and since "the proposed order of service does not anywhere suggest that the suicide has placed himself for ever outside the loving mercy and forgiveness of God, we see no reason why this alternative order should not be used in all cases of suicide without exception."

RECRUITS FOR THE ARCTIC

ANGLICAN NEWS SERVICE

London, October 8
The Bishop of the Arctic, the Right Reverend Donald Marsh, has come to England in search of ordained men who are willing to devote the rest of their lives in missionary work in his vast diocese.

It covers 2,250,000 square miles but has only a small population. Its 8,500 Eskimos are the most permanent element.

The bishop sees the Church playing a principal part in helping the Eskimos to adjust themselves to the modern way of life.

As the Arctic becomes populated with the development of its natural resources, it is inevitable that the Eskimos should be absorbed in the Canadian community.

He hopes that eventually they will have an indigenous ministry in the Arctic. Many of their churches already reflect Eskimo art and craftsmanship.

"The Eskimo," says the bishop, "does something the white man will not do; he reads his Bible."

CAMPAIGN IN LIVERPOOL

ANGLICAN NEWS SERVICE

London, October 8
Plans to raise £500,000 to provide 23 churches and other buildings on new housing estates in the Liverpool area were announced by the Bishop of Liverpool, the Right Reverend Clifford Martin, last week.

He said the aim was for people to subscribe £400,000 and for industry to provide the rest.

The new buildings are to meet the needs of 200,000 people who will be moving to the new estates.

COUNCIL ON ALCOHOLISM

CHURCH BODY FORMED

ANGLICAN NEWS SERVICE

London, October 8
The formulation of a national council to help to fight alcoholism was announced last week at Church House, Westminster.

The Bishop Suffragan of Crodon, the Right Reverend J. T. Hughes, will be the chairman.

Among its members will be doctors, industrialists, social workers and former alcoholics.

It will be called the National Council on Alcoholism, with headquarters in Palace Gate, Kensington.

One of its main purposes will be to make it clear that alcoholism is a disease.

"I am a moderate drinker, and we are not a temperance movement," the bishop said. "There is an astonishing need for clear recognition of what alcoholism is."

"NO CONTROL"

"It is not just persistent drunkenness—people who drink too much and too frequently may or may not be alcoholics."

"It is an involuntary and compulsive drinking over which the sufferer, without understanding and without expert help, has no control."

"The symptoms are terrible, often terrifying, and always degrading."

"Therefore every attempt is made both by the alcoholic himself and by those nearest to him to camouflage the fact of it."

"Ignorance about alcoholism is aided and abetted by secrecy."

Three sets of people need to be enlightened—the sufferer himself, friends and relatives, and the general public.

"Knowledge means hopelessness and helplessness where at present there is often despair."

"Recognition—a realistic understanding of alcoholism and the alcoholic—means education, and the council intends by every means to secure it."

STRONG ATTACK ON APARTHEID

ECUMENICAL PRESS SERVICE

Geneva, October 8.
The Methodist Church in South Africa has published a special pamphlet, categorically repudiating the Government's apartheid policy and voicing its determination to introduce multi-racial worship and fellowship in all its congregations.

Observers described the statement as the strongest attack on racial discrimination yet made by the Church, which claims one million members.

The pamphlet said Methodists would work sincerely for the eradication of all racial discrimination, and would resolutely oppose all political and secular attitudes conflicting with the Christian Gospel.

It said the Church's policies would be "guided, not by any political ideology, but by Christian principles."

It also stressed that Church leaders would be appointed in the future on the basis of merit alone, and every office would be open to men of all races, with no attempt at racial grouping inside the Church being tolerated.

C.M.S. LEADERS IN IRAN

ANGLICAN NEWS SERVICE

London, October 8
The president of the Church Missionary Society, Sir Kenneth Grubb, and the general secretary, Canon Max Warren, were present on September 26, at the Iran Diocesan Jubilee celebrations at Isfahan.

Sir Kenneth left later for Jordan and Egypt and then went to East Africa on October 6, to represent the C.M.S. at Uganda's independence celebrations. He is to return to London on October 21.

Canon Warren stayed in Iran for talks and visits to C.M.S. centres and is to return to England on October 22.

EUROPEAN MEETING

COMMON INTEREST

ANGLICAN NEWS SERVICE

London, October 5
A large company of European Church leaders are attending the third meeting of the Conference of European Churches at Nyborg, Denmark.

The considerable increase in attendance compared with previous meetings probably reflects several factors.

The concept of Europe has obviously become a point of debate both politically and economically.

Again, events such as the building of the wall in Berlin have stimulated the Churches' awareness of their reconciling role in a divided Europe.

German interest in the conference has always been primarily in the opportunity it affords for fellowship between churches otherwise separated by political division.

Since Bishop Dibelius, head of Germany's Evangelical Church, took the initiative towards the formation of the present conference in 1958, east European churchmen have played an active part.

ANGLICANS

Two of the presidents are Archbishop Jaan Kiivit of the Lutheran Church of Estonia and Archbishop Joann Wendland of the Russian Orthodox Church.

The theme of this meeting is "The Church in Europe and the Crisis of Modern Man."

Each meeting has deliberately chosen a theme which is common to the Churches on both sides of the iron curtain.

The main theme was presented by the Professor of Ecclesiastical History in Manchester University, Dr E. G. Rupp.

Anglicans from Britain attending the meeting are the former Bishop of Sheffield, Dr L. S. Hunter, who is president, and Mr Peter Kirk, M.P., the son of a former Bishop of Oxford.

CHURCH FOR R.A.F. SCHOOL

ANGLICAN NEWS SERVICE

London, October 8
A new Church of England church dedicated to S. George is one of three new churches being built at the Royal Air Force Training School at Halton, Aylesbury, Bucks.

The church is due to be completed early next year and will replace a former church also dedicated to S. George which was burnt down in May, 1960.

The two other new churches are for Roman Catholics and the Free Churches.

The senior Church of England chaplain at the school, the Reverend J. W. Nowers, writes: "We have some 1,500 young men in training here, for a three-year course, starting at about 16 years of age."

"During their training they receive regular religious instruction from the chaplains of their own denomination. Up to now all have had to worship in churches improvised out of other buildings."

In each case the main structure of the new churches is being provided from public funds, but the furnishings and embellishments of each are to be provided by gifts from past and present members of the school.

A joint appeal for this purpose has now been launched by the Churches for money for this purpose. The embellishment of the Church of England church is estimated to cost £10,000.

FOR RECRUITMENT

ANGLICAN NEWS SERVICE

London, October 8
The Reverend J. R. G. Neale, Chaplain of Ardingly College, Sussex, has been appointed Recruitment Secretary to the Central Advisory Council for the Ministry, from January 7, 1963. He will be assisted by a panel of experienced advisers.

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MISSION AND GOVERNMENT IN THE SOLOMONS

By Canon C. E. Fox

THE British Government did not arrive in the Solomons until 1896, when the Melanesian Mission had been working there for more than 40 years, though there were still very few Christians; and up to 1910 there was very little Government influence, merely a Resident Commissioner and a few native police.

The Commissioner was Mr Woodford, an able man and a good friend to the missionaries, doing all he could to help them, and visiting them regularly in his small steamer "Belama," and always urging them to extend their work.

Relations between Government and Mission were cordial. Mr Woodford was a great friend of Dr Welchman, the pioneer missionary on Ysabel.

The second period, from about 1910 to 1940, was different. District officers began to be appointed in each island, and Tulagi, where Mr Woodford had lived, became the small capital of the Solomons, with a number of Government officials living there.

For the first time the Solomon Islanders were taxed. Gaols were established, and from the prisoners native police were recruited, who were very unpopular, as they went armed through the villages, shooting dogs that barked at them and stealing all they could lay their hands on.

The Government had little money; they did not try to take any part in education, and very little in medical work. Their object was to keep law and order. All else they left to the missionaries.

Few of the Government officials had any training, none tried to learn a native language, and they were often jealous of the influence of the missionaries who did speak the languages of the people and had intimate and friendly relations with them.

Few of the Government officials were Christians, except in a nominal sense, and their influence, with some exceptions, was on the whole against Christianity.

The people got the idea that there were two things: Government and Mission; and that their aims were quite different. It can be called a period of co-existence.

The Government was doing plenty of good work in bringing law and order into the group, seeing that men were well-treated on the plantations and recruited under fair conditions. They had an easy job.

SELF-GOVERNMENT

Up to the beginning of the century there was only one Mission in the Solomons, the Anglican, but now there were several, competing with one another, and Government officials felt they must be neutral and not seem to help one in particular, so in practice they helped none.

The idea of the people obtaining self-government was hardly yet above the horizon. The people were being very little prepared for it.

The third period has again been quite different, and can be called a period of friendly co-operation between Government and Missions, with a realised common purpose—the preparing of the people for self-government in the near or less near future.

Many things led up to this. The War came, and a great shaking up of everything. There followed the "Marching Rule" movement, when most of the Solomon Islanders wanted the British to go, refused to pay taxes, and went to gaol in large numbers.

There was no feeling among them against the Missions; the majority of them were now Christians, and the members of

Dr Fox, by virtue of his sixty years of service in Melanesia, is highly qualified to write on this subject of the rapidly changing situation in the Western Pacific. He is the author of the popular book, "Kakamora."

"Marching Rule" worshipped in their churches just as before.

Both Government and Missions sympathised with the aspirations of the people, and neither quite knew how to treat "Marching Rule."

In the end the Government gave to the people a great deal of self-government Island Councils, which taxed their people and spent the taxes on their own island. Missions gave their leaders more responsibility.

With the war came bitter criticism everywhere of Colonialism, and this stung the European governments into spending a great deal more money for the education of the people under them.

As African people became independent a number of European officials, who had been working among them, were set free for work elsewhere; a number came to the Solomons; and these were wise and well trained men, well fitted to lead and guide the people toward the goal of self-government.

"FASTER STILL"

They fully realised the value of the Missions and the need to co-operate with them. Also a far more friendly spirit developed among the different Missions. The people used to say, "Now that we are Christians why do we not have Christians ruling over us?" That feeling is passing.

As an example of the present feeling for co-operation, and one purpose between Government and Missions, I cannot do better than quote from a very thoughtful address given to the Anglican Synod, by the Chief Secretary to the Government, himself a Lay Canon of Honiara Cathedral.

"This will be no sermon," he began, "but if you would like a text I would suggest this: 'Two are better than one, because they have a good reward for their labour' (Ecclesiastes 4:9)"; he meant Government and Missions.

"The first thing that strikes me," he said, "is that however fast the changes have been in Melanesia in recent years, they are likely to come faster still. There seems to me to be very little chance of stopping them."

"If we look around the world we see a number of instances of disaster and human misery caused by the attempts to put on the brakes to slow down or prevent change altogether."

He spoke of the Congo and Algeria. "The lesson here, I believe, is that change must come, and that the speed in the end is often outside our control."

"Where it is within our control we must remember that the slower we go at the beginning, the faster we must go in the later laps in order to keep up. We have no need to be afraid of change, or even of the speed of it, but we do need good leaders." (This is true of both Church and State.)

"Many people in Melanesia are today very bewildered and confused at the changes that are going on. . . . It is easy to see that those who still think in terms of 1910 or 1920 are out of date; what is harder to realise sometimes is that even those who think in terms of 1950 or 1960 can be out of date, too."

"If the Government alone speaks it may be dismissed as propaganda; if the Churches speak with different voices it may be put down to sectarianism; if it is left to the local councils they will be suspected of wanting to raise taxes. That

is why I consider it so important that new policies should be discussed and argued with all concerned."

"In Melanesia we have certain advantages which I did not experience in Africa: an extremely high proportion here is Christian, with all that that implies, and a high proportion has had some formal schooling" (in Mission schools).

"Over the past hundred years a very large number of Melanesians have found comfort and a new life in Christianity. . . . the work of the Mission may become less the making of converts than the saving of those who were brought up to take Christianity for granted from loss of faith."

He ends: "First we must expect more and greater changes in Melanesia. . . . secondly, we have need of every leader we can find to guide the people forward. . . . thirdly, the problems we face are such that they can only be fully overcome if we tackle together, Church and State, laity and clergy."

"We need, too, unity among the peoples of all the islands. The future calls for leadership, courage and co-operation."

"Two are better than one, because they have a good reward for their labour."

"With God's help as well we have little to fear. As the

preacher went on to say: 'a threefold cord is not quickly broken'" (Ecclesiastes 4:12).

This address of the Chief Secretary should be read in full! It expresses well the new spirit, since the war, of co-operation between Mission and Government, which we should do all we can to foster and increase.

For both have now a common purpose, and one without the other will not succeed. Both see the great need of leaders.

The Government is sending Solomon Islanders to England for training and the Mission as many as it can afford (far too few) to New Zealand.

The Government is putting Solomon Islanders in positions of authority and so is the Mission; it hopes soon to have Melanesian bishops.

FORGOTTEN

For the time, soon to come, we must have Solomon Islanders accustomed to responsibility, who will guide their people well. This common purpose draws Government and Mission together.

Unhappily New Zealand, so far away, does not realise the urgency of the need. It sees the need of South-East Asia for teachers and men of different skills.

The Solomon Islands, though part of the Commonwealth, is small and perhaps out of sight, unlike New Guinea, close to Australia, and in close relation to it.

Polynesia has a similar relation to New Zealand, Melanesia to neither of them.

LEADING LAYMAN DIES IN NEWCASTLE

FROM OUR OWN CORRESPONDENT

Newcastle, October 8
One of the largest funerals ever seen in Newcastle took place last Thursday following the death of Newcastle's best-known Anglican layman, Mr Leicester Birkenhead Saddington.

Mr Saddington, who was 50 years old, died suddenly on the morning of September 26, at his home in Anzac Parade, Newcastle, after a heart attack.

He was Opposition Whip in the New South Wales Legislative Council; Chairman of the Hunter Valley Research Foundation, and a member of the Newcastle University Council.

He was a past president of the Newcastle Chamber of Commerce and the Newcastle Club, and a past district grand inspector of workings in the Masonic Lodge.

He was active in business life and was a director of A. R. Stenhouse and Partners (Australia) Proprietary Limited, with which Saddington's Insurance Company, founded by his father,



Newcastle Morning Herald photo
Mr. L. B. Saddington

merged on April 1 this year. Two years ago he was awarded the O.B.E. for his services to Newcastle.

Active in church affairs, Mr Saddington was a member of the Newcastle Diocesan Council and the chapter and vestry of Christ Church Cathedral.

The cathedral was packed by more than 100 people for the funeral service. Hundreds of people filled the nave and two side chapels, and another 100 men had to stand at the back, in the side aisles and in the doorway.

The service was conducted by the Bishop of Newcastle, the Right Reverend J. A. G. Housden, and the address was given by the Dean of Newcastle, the Very Reverend John Falkingham.

Dean Falkingham said that Mr Saddington had dedicated himself unselfishly to a vast number of activities in Newcastle, in New South Wales and in the Church of England.

He had willingly allowed himself to be drawn into these activities, because he believed that by doing so he was serving his Lord Jesus Christ.

The dean added: "Chiefly, we value Leicester Saddington not for what he did, which was very great, but for what he was."

He said Mr Saddington, in the age of experts in specialised fields, had been an expert citizen. He had been a good citizen, and more than this, he had been a good Christian citizen.

After the funeral service thousands of people lined Hunter Street, Newcastle, to pay their last respects as the long cortege, led by a police escort, made its way to the Beresfield Crematorium.

GOANNA TAILS AND PAPAWS HELP REFUGEES

By the Reverend B. L. Langford, Secretary, Queensland State Committee for Inter-Church Aid and Service to Refugees.

SOMETIMES I receive a cheque for a few dollars from a prosperous city church for the Christmas Remembrance Bowl Appeal for Inter-Church Aid, and I know that the people have just not understood the desperate need.

Then come those letters which help restore one's faith in the Church.

Thursday Island is a mere dot on the map at the extreme northern point of Australia. The population is about 300 "Whites" and 1,200 "Coloured" people.

Yet year after year has come from that tiny remote place more money for Inter-Church Aid than from any other community in Queensland, and largely through the efforts of one devoted lady, Mornington Island, in the Gulf of Carpentaria, is much more off the beaten track. There the population is about 500, of

whom 230 are children and the rest includes many indigent native people.

The only "Whites" are a handful of Presbyterian missionaries. But Mornington Island's contribution last Christmas was \$84 19s. 6d.

And now Aurukun. The Aurukun Presbyterian Mission Station is the most southerly on the west coast of Cape York Peninsula. Isolated and remote, it lies separated from civilisation by immense distances of primeval forests and swamps across which there is no road whatever.

You could go to Aurukun by chartering a small plane, but the normal method of approach is the long journey by motor launch.

Here the Aboriginal people have had relatively little contact with white civilisation. They live much more as did their remote Stone Age ancestors, and count their "wealth" in other forms than money.

"IN KIND"

ANGELICAN NEWS SERVICE

London, October 8

More than 100 brass rubbings covering a period in history from A.D. 1200 to A.D. 1700, are on display in All Hallows, London Wall, in an exhibition which will continue until October 13.

It is being sponsored by the Historic Churches' Preservation Trust and the Monumental Brass Society.

The exhibition has been organised by Mr V. J. Torr, who is a member of the governing body of the Monumental Brass Society, and was for many years editor of the society's "Transactions."

He told the Church Information Office: "The exhibition will emphasise the development of monumental brasses in this country with some emphasis, as far as limited space allows, on one or two other kindred arts such as stone rubbing."

The exhibits, some of which were shown in New York in 1960, have been gathered from churches as far apart as the North Riding of Yorkshire and the south of Cornwall. The oldest rubbing on view was made by Mr Torr in 1925.

An unusual print will be a fourteenth century stone impression of a cardinal's hat, which can be seen in Canterbury Cathedral.

"The brass, which is believed to have been ripped up in 1642 by the Parliamentarian Army, has left a perfect impression of the cardinal's hat in the stone," says Mr Torr.

ECUMENICAL STUDY

ECUMENICAL PRESS SERVICE

Geneva, October 8

Nine prominent Protestant and Roman Catholic Dutch theologians are at work preparing an ecumenical study correspondence course, which will start on Reformation Day, October 31.

The course will consist of a series of "lectures" which will be mailed to students once a fortnight.

At the conclusion of each "lecture" students will be assigned subjects for essays.

At the end of 20 "lectures" students and teachers will meet to discuss any questions and further ideas.

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SYNOD AT GRAFTON

BISHOP ON WIDER ISSUES

FROM A CORRESPONDENT

Grafton, October 8

The Synod of the Diocese of Grafton this year was the shortest on record, being confined to one day, September 24. It was mainly occupied with putting its own house in order.

A touch of drama to an unusually quiet synod came on Monday afternoon when the rope of the cathedral bell became unhooked.

The Reverend S. Welsh, supported by several less courageous souls at the foot of the ladder, put things right.

The most notable reports presented to synod were those on youth work, the missionary committee and the Readers' Association.

The youth chaplain, the Reverend Roland Bigrigg, reported on expanding TV and radio work.

He showed that the Y.A.F. in the diocese was very active. A camp site is being established at Ballina.

The Reverend J. J. Goodman, for the missionary committee, reported that the quotas for both A.B.M. and C.M.S. had been reached.

The committee recommended that the diocese provide a further A.B.M. Co-operative scholarship.

The Reverend S. Welsh, Warden of the Diocesan Readers' Association, said that readers had increased to 35.

Successful regional conferences had been held.

Various speakers during the missionary hour pointed to the needs of the Aboriginal people, especially in the Grafton diocese.

Captain Arthur Malcolm, of the Church Army, told about his work with his own people in Casino and his efforts to bring them into close touch with the rest of the community.

Mr J. T. Keavney, of Sydney, addressed synod on Promotion. (The bishop had earlier referred to the diocese's lack of finance which had made the projected Department of Adult Education impossible.)

He hoped that Mr Keavney's address would make members aware of the privileges and responsibilities of Christian stewardship.

COMMON MARKET

Apart from diocesan matters, the Bishop of Grafton, the Right Reverend R. G. Arthur, in his president's address, referred to several topics of wider interest.

He said we should not take the negative attitude in our view of the European Common Market.

We should be fair to Britain, remembering her economic future is doubtful if she stays out of the E.E.C.; and that politically she has much to contribute to the stability of Europe.

The world to-day was very different from that of the Ottawa Agreement.

"We have no right to expect that, in a changing world with its pressing problems of underdeveloped countries which need not merely 'aid' but 'trade,' our Commonwealth of Nations should maintain a tight pattern of preferential trading within itself," he said.

"STATISTICS OF HUNGER"

ECUMENICAL PRESS SERVICE

Geneva, October 8

A striking new booklet titled "Statistics of Hunger" has been issued by the Freedom From Hunger Campaign of the U.N.'s Food and Agriculture Organisation.

The booklet contains 37 pages of detailed statistical charts documenting subjects including world population distribution in relation to calorie and protein intake, income, arable land, and agricultural productivity.

It also forecasts world population and agricultural and production trends. Copies are available from F.A.O. offices in Rome.

every nation, especially of the underdeveloped areas of the world, is the proper concern of us all and in the interest of us all.

"With the apparent willingness of the United Nations to lower their own tariff barriers, the general outlook for world trade is improving overall—and we should be in on this movement."

We must now learn to stand on our own feet "and redouble our efforts to trade with the part of the world to which we belong geographically."

"Milk for the Millions" (the millions being Asians) was a slogan I heard this week from a responsible person who is now making a second visit to Asian countries, on behalf of dairying interests, to work at the possibilities which he is sure are there."

INDONESIA

Bishop Arthur said also that we should not be negative in our attitude to Indonesia.

We should accept the fact that she is to have a common land frontier with us and try to understand her difficulties and help her with technical assistance.

The bishop hoped that synod would appoint a select committee to deal with State-aid to non-State schools.

"I do not myself think that an immediate outright negative to any proposals for the State-aid is the best response to make," he said, referring to the opposition of the N.S.W. Council of Churches.

Christians must continue to press for the cessation of nuclear testing, he said. "Mankind cannot stay at the present situation."

ADELAIDE WOMAN VISITING IRAN

FROM A CORRESPONDENT

Adelaide, October 8

Miss Irene Jeffreys, who is lay secretary of the Church Missionary Society in South Australia, left Adelaide on September 28 for a four-months private tour of the Middle East, West and East Africa.

She will visit C.M.S. missionaries in Malaya, Nepal, Iran, West Pakistan, South India, Hong Kong and North Borneo.

The original purpose of her tour is to attend the Iran Diocesan Jubilee celebrations, to which she has been invited by the Bishop of Iran, the Right Reverend H. Dehqani-Tafti.

Miss Jeffreys is honorary secretary of the Iran Diocesan Association in Australia.

The recent earthquake in Iran has focussed Australia's attention on a country which we hear relatively little about.

It should be of great interest to Anglicans that the jubilee of this diocese is being celebrated, for four Australian C.M.S. missionaries are working in this country. There are approximately 1,000 Anglicans in this country of twenty million people.

The Christian Church in Iran was established early in the second century, but suffered severe persecution in the sixth century, and was finally obliterated in the eighth century by the Moghul invasion.

C.M.S. WORK

Missionaries of the Church Missionary Society from England first established medical work in Iran in 1869 and in 1912 the bishopric was formed under Bishop Stileman, who was followed by Bishop Linton.

The Church is composed of converts from Judaism, Zoroastrianism and Islam.

Converts from Islam are liable to be cast out by their families and to lose their means of livelihood and the Church in Iran is a closely integrated family group of believers.

The Iranian Church now has

its own Persian bishop, and an increasing number of Persian clergy, but a thousand years of Islam have made its task of witness extremely difficult.

To-day, as never before, we have a clear duty and privilege to help with our prayers, our giving and our active personal support a restored Church struggling into maturity.

Miss Jeffreys will be in Iran

ARTPRIZE WINNERS

FROM A CORRESPONDENT

Melbourne, October 8

Two prominent Australian Art prize-winners will show religious works in an exhibition of Religious Contemporary Painting and Sculpture in S. Peter's Hall, Eastern Hill, Melbourne, from October 15 to 21.

Sydney painter Eric Smith, 1963 winner of the Helena Rubinstein Travelling Art Scholarship, is at present working on a special painting for the exhibition.

This new work, entitled "The Descent from the Cross," will be shown for the first time in Australia during the "Religious Art In Our Time" exhibition.

Matcham Skipper, a well-known Melbourne sculptor, and winner of the 1963 Italian Government Travelling Art Scholarship, will show his "Crucifix" and one of his fourteen "Stations of the Cross," recently completed for the new Roman Catholic Church of Mary Immaculate, Ivanhoe.

Over sixty exhibits of contemporary painting and sculpture will be shown to illustrate the recent strong development of religious themes in Australian Art.

The Primate, the Most Reverend H. R. Gough, leaving S. Paul's Church, Port Pirie, Diocese of Willochra, on September 30 during his first visit to South Australia. Behind him is the Bishop of Willochra, the Right Reverend T. E. Jones. On the right is the Rector of Crystal Brook, the Reverend Karl Lüdgers.



NEGRO BISHOP

ECUMENICAL PRESS SERVICE

Geneva, October 8

The Venerable John M. Burgess, Archdeacon of Boston, has been elected a suffragan bishop of the Diocese of Massachusetts of the Protestant Episcopal Church (U.S.A.).

Church officials said he would be the first Negro to serve as a bishop of white Episcopal congregations in the United States.

CORROBOREE AT GORDON

FROM A CORRESPONDENT

The branch of the Church of England Boys' Society at S. John's, Gordon, Diocese of Sydney, completed their second missionary project this year with a "Family Night" on September 28.

The subject for the project was "The Aborigines—Our Brothers," hence the name "Corroboree," for the family night.

The evening commenced with a short service in the parish church. At 7.30 p.m. the cross-bearer, followed by choir and C.E.B.S., moved into the church from the south door.

The service opened with the C.E.B.S. office. The lesson appointed was read by the branch governor, and the rector, the Reverend R. A. Wotton, gave the address.

Being the Feast of S. Matthew, a procession followed. To the singing of the hymn, "To the Name of Our Salvation," the great procession of choir, servers and over 45 C.E.B.S. and their leaders moved out to wind its way around the church.

The branch banner and leaders' flag were carried, and at the end of the procession came the rector, vested, with his server.

Immediately following the service all moved to the parish hall for an inspection of the C.E.B.S. project activity work.

The hall was decorated with loquat tree and gum-tree branches to give the bushland atmosphere.

A model camp was set up in the hall, complete with tent, sleeping bags, camp-fire, trees and plaster models dressed as C.E.B.S.

The Australian Board of Missions provided a display of Aboriginal spears and shells from the Torres Strait Islands.

C.M.S. had a gift shop, selling handicrafts from Aboriginal Mission Stations in Arnhem Land.

Following the inspection C.M.S. provided an illustrated talk and demonstration of bark-paintings and other curios.

The beautiful colour film "The Black Future," an A.B.M. production, was screened. It emphasises some of the problems facing the Aboriginal people and was of great interest to all who attended.

Awards and trophies, for outstanding project work, were presented to seven C.E.B.S. by the rector. Supper was served from the "Bark-Hut Coffee Bar," which was built by one of the C.E.B.S. fathers, with bark, painted tappa cloths and loquat branches.

As well as the C.E.B.S. more than 60 parents and friends attended, and the night proved to be highly successful, despite the cold and rainy weather.

ORPHAN ADOPTION WELCOMED

FROM OUR OWN CORRESPONDENT

Perth, October 1

Church authorities in Hong Kong have welcomed the Western Australian inter-denominational Church group scheme for the adoption of orphaned Chinese children.

The Bishop of Hong Kong, the Right Reverend R. O. Hall, in a letter to the Western Australian secretary to the Hong Kong Orphans' committee, has said that the situation would be eased considerably if fifty children under his care could be sent to Western Australia.

The secretary, the Reverend John Hudson, says that the first offers from people to adopt these children were mainly from those who wanted very young children.

The Bishop of Hong Kong, however, has now stated that most of the eligible children were aged between four and fourteen years.

Those who had offered to adopt the children were now being approached to find out whether, in view of the higher age groups, they still wished to keep open their offers.

When the whole question had been cleared up, negotiations would be continued with the Minister for Immigration, Mr. Downer, for permission for the children to enter Australia.

DEDICATION AT HASTINGS

FROM OUR OWN CORRESPONDENT

Melbourne, October 1

It is almost one hundred years since the first Anglican service was held at the fishing township of Hastings, on the Mornington Peninsula, in 1864.

Holy Trinity Church dates back to 1884, when a wooden building was erected, although Hastings was not yet a parish, and it was 1900 before the first vicar was appointed there.

Building costs in 1933 were very different from the present time, and £950 was sufficient for a brick chancel and sanctuary to be added.

This year, the church has been completed by replacing the remains of the original wooden building by a brick nave, porch and tower, at the very disproportionate cost of £13,000.

The completed church was dedicated by the Right Reverend Donald Redding, Bishop Coadjutor, on Sunday afternoon, September 16, when it was crowded for the important occasion. The bishop was received at the door by the churchwardens, and the petition was read.

After the anthem following the lesson, the bishop, vicar and wardens proceeded to the tower for its dedication, and then to the porch, where a plaque recording the dedication was unveiled.

After the dedication of the font, the archbishop's licence was read from the nave, and the bishop pronounced the dedication of the additions.

The S. Nicholas Singers' Choir visited the parish for this occasion, and led the singing. A country style afternoon tea was enjoyed by all in the parish hall after the service.

The Vicar of Holy Trinity Church, Hastings, is the Reverend Peter Kissick.

DEAN-ELECT OF PERTH

The Dean-elect of Perth, the Reverend J. R. Payne, who is at present Rector of Coorparoo, Diocese of Brisbane, will leave Brisbane on October 22.

He will be installed as dean in S. George's Cathedral by the Archbishop of Perth, on Thursday, November 15.

CHRISTMAS CARDS

The Australian Commission for Inter-Church Aid and Service to Refugees has available Christmas cards which may be obtained from the State secretaries at the price of 9d. each.

THE MUSIC OF THE CHURCH . . . 33

THE ANGLICAN SERVICE

By the Reverend Edward Hunt

AS has frequently been remarked in these articles, the stately Anglican liturgy lends itself naturally to musical settings, so that a more detailed study of the Anglican service in its relation to music seems called for.

The term "service" in Anglican Church musical vocabulary means a more or less elaborate and continuous setting of the canticles in Morning and Evening Prayer and of certain parts of the Holy Communion service.

Strictly speaking, this is only proper in cathedrals, collegiate churches, college chapels and similar institutions where the presence of a trained choir is available.

In parish and smaller churches it is more desirable to give the congregation opportunity to participate audibly in the choral items.

Nevertheless, in many churches to-day the full service is frequently sung.

The effect of the Reformation was that the services should be in the vernacular, and preferably that they should not be unduly lengthened.

During the sixteenth and seventeenth centuries there were "short" services for daily use, and "great" services for special occasions.

During this period the Church was well served musically, such famous composers as Byrd, Gibbons, Weelkes (c. 1575-1623) and Tomkins (1573-1656) providing admirable settings for both types of service.

SHORT SERVICE

During the eighteenth century the short service received the more attention, coinciding with a period of poverty in Church musical composition.

A curious feature was that for a long time service music was without an independent organ part.

Byrd, Morley (1557-1603) and Gibbons certainly made experiments in this direction, but after them organ parts were hardly found until "Walmisley in D Minor," two centuries later.

Since then, however, S. S. Wesley and Stanford, in particular, have made effective use of the organ, Wesley's influence on the composition of Church service music being most profound.

The publication of "Stanford in B Flat," 1879, marked the

beginning of a more economical and consistent use of material in service composition, the whole service being bound together by repetition and development of thematic material and treated flexibly, the organ being given a large share.

Martin Fallas Shaw, born in London, 1875, deserves mention as one of the leaders in the movement for a better type of Church music.

He was trained at R.C.M. and was organist of St. Martin-in-the-Fields, 1920-24.

With Vaughan Williams he was co-editor of "Songs of Praise" and the "Oxford Book of Carols."

His brother, Geoffrey Shaw (1879-1943), was another leader of the movement, while Harold Watkins Shaw, born 1911, specialises in the music of the English Restoration period.

In 1948 he was appointed Honorary Librarian of St. Michael's College, Tenbury, founded by Ouseley in 1854 for the cultivation of Church music.

So we may rest assured that

the service music of the Church is still in good hands, and rejoice in the splendid renderings given by the choirs of our own Australian cathedrals, theological colleges and many churches.

The singing of the Requiem in Brisbane Cathedral by the choir of St. Francis College at the funeral service of Archbishop Reginald Halse was deeply moving, as was the singing of the Russian Kontakion of the Dead by the boys of St. John's Cathedral Choir on the same solemn occasion.

CRANMER

From Merbecke until to-day there have never been lacking devoted musicians who have offered their talents to enrich the worship of God Who gave them.

It is interesting to remark again that Cranmer was sensitive to singers' problems in his arrangement of the services of the Church.

The phrase "miserable sinners"

in the Litany, for example, is redundant as a translation, but excellent in rhythm, and "the spirit of his phrase" says C. H. Phillips, "still underlies the many settings of our Prayer Book services."

And in more recent times the unearthing of the best plainsong texts has given back to our services the solemn beauties of our own Sarum music.

Their simple beauty is undeniable, though they call for a practised performance and "those who use them," says Phillips again, "have no need to make use of Roman versions in an English service."

While we well appreciate and admire the music of the Roman and Eastern Churches, we should be ever grateful that in the matter of Church services the music of the Anglican Church can more than hold its own.

"In emotional range and technical mastery," says a modern music critic, "the musical settings of the Prayer Book liturgy are second to none."

FAMILY WORSHIP PROBLEMS

By the Rector of QUEANBEYAN, THE REVEREND W. E. WESTON

FREQUENTLY enthusiastic reports have appeared in THE ANGLICAN of active Church life and record congregations.

This is indeed a sign of great hope for which we must all be thankful. However, occasionally comments have been published expressing great concern over the large number of young people who fall away soon after their Confirmation.

The percentage of Anglicans who worship regularly can give little cause for satisfaction when compared with the far greater percentage who remain at home.

Even the percentage of regular worshippers dwindles when we consider the number of them who regard worship every Sunday as a solemn obligation, to miss which is a breach of the first and fourth commandments.

At the present time the newly-confirmed find more to discourage rather than to encourage them to worship God every Sunday.

Apart from the increasing number of sporting arrangements and outings which are organised to begin in Church

times on Sunday mornings the chief discouragement is the example of many parents whose general attitude clearly indicates how lightly they regard the vows of confirmation.

During the period of preparation for Confirmation, the candidates are obliged to come to church every Sunday, but in very few cases are they accompanied by both parents each week. Indeed some parents will do anything for their children, except attend church with them.

I have known parents to stand out in the rain on a cold Saturday morning to watch their son play football and forbid him to attend church on Sunday because he was tired or might catch cold!

However, there are many young people who, in spite of the attitude of their parents, do become enthusiastic about their religion and continue to worship regularly.

Very soon they notice that even most of the regular adult worshippers think little about missing a Sunday occasionally, allowing something personal to take precedence over their duty to God.

When these young people go through a period of doubt and indifference, as most of them do, they have not found much to help them through it unless their priest is aware of it and they will accept his guidance.

SOME OPENINGS

The fact that when both parents are trying always to keep their own Confirmation promises their children very seldom fall away shows that the Church should grasp and use every idea which will help to put God in the centre of family life.

The Mothers' Union is to be congratulated on the efforts to do this in the Christian Family Year, but these efforts have little effect unless they are applied in the parishes.

Opportunities for family worship teaching are presented to clergy during marriage preparation and care should be taken by the priest who officiates to inform the rector of the parish in which a young couple may make their home after their marriage.

The maternity ward of a hospital also provides a field of opportunity for Christian family teaching for, as well as visits from the rector, the new mother can be visited by understanding women who may leave some simple yet well illustrated literature, which can be supplied by the Mothers' Union, containing teaching about Baptism and Family Worship.

Some clergy insist on the parents being well instructed before the baby is baptised. Recently, when a couple were told that they would be given this instruction, they took the baby to a neighbouring parish where the rector was not so strict!

Such problems can only be overcome by clergy abiding by the rule; no baptisms and no marriages from outside the parish unless the local rector has been informed.

The desire of a couple to be married outside the parish of one of them or of parents who take their baby to be baptised in another parish church often implies that they have no contact with the church in their own parish.

It may be that, just as the attitude of many regular worshippers who see nothing wrong in missing Sunday worship occasionally is a bad example to the young confirmees, so scanty preparation for marriage and baptism encourages young couples to be indifferent to the Church.

The Church cannot improve family worship without hard work, much harder work than is being done by clergy and laity — and I include myself — in many places to-day, but those who have persevered have found it to be work most fruitful for the Kingdom of God.

Y.M.C.A. PIONEER COURSE

Leadership through adventurous experiences for young men 15 to 18 years will be the keynote of the Y.M.C.A. Pioneer Course, to be held in January, 1963, stated Mr Rob Ashcroft, course organiser.

Because self-confidence, which comes through realising more fully one's capabilities, is a valuable asset, the course includes a number of activities specially selected for that purpose, such as rock climbing, water confidence course and self defence.

These activities, coupled with swimming, canoe trip, bushwalking, water-skiing and sailing, make the course a wonderful experience for all who attend.

The Y.M.C.A. Camp "Yarra-mundi" is ideally situated on the banks of the Grose River, five miles from Richmond, N.S.W. The camp facilities include modern cabin accommodation and is admirably suited for this course.

Any young men between the ages of 15 and 18 years may attend. Application forms and further details available from Mr Ashcroft, Y.M.C.A., 325 Pitt Street, Sydney.

QUESTIONS ON MIGRANT POLICY ASKED

FROM OUR OWN CORRESPONDENT

Melbourne, October 8

The Vicar of S. Silas, North Balwyn, the Reverend J. P. Stevenson, has asked Dr J. F. Cairns, M.H.R., to put a parliamentary question to the Minister for Immigration, following Mrs Stevenson's tour of refugee camps in India and the Middle East.

She discussed the Tibetan refugees with Mr Nehru, Dr Radhakrishnan (now President of India) and His Holiness the Dalai Lama. She discussed the Palestine Arab refugees (numbering 1,000,000) with, among many other people, King Hussein.

Small numbers of Tibetan refugees (young males) are at present undergoing agricultural training in, and as the guests of, the following countries: Switzerland 67, France 20, Denmark 20. The question is based on the following suggestions:

(a) That 15 or 20 young Tibetan refugees be brought from

India to Australia to learn modern farming methods and return to India on completion of the course.

Of the 25,000 Tibetan refugees now in India several have gone to U.S. on Fulbright scholarships to work for research degrees.

(b) That 15 or 20 Palestine Arab technicians of graduate status be brought to Australia for permanent employment under exception ii b (persons not of European descent) of the reply given by the Hon. A. R. Downer to Dr Cairns' question on White Australia Policy on May 10, 1960 (Hansard, pp. 1563-5).

Mr Stevenson referred to these proposals when speaking at the Melbourne diocesan synod, and criticised the muzzling of migration conferences, saying:

"I am concerned at the way in which major conferences on immigration are muzzled."

LAITY SEEK CHANGES

ECUMENICAL PRESS SERVICE

Geneva, October 8

Nine out of ten U.S. Roman Catholic lay people think that some changes in the life of the Roman Catholic Church are needed, according to a national sampling of opinion conducted by "Eucharist," a monthly magazine for laymen, published here by the Blessed Sacrament Fathers.

Of the more than 2,000 lay men and women who replied to a questionnaire, the vast majority hope that the Second Vatican Council will give them a further role in the life of the Churches and take steps toward Christian unity.

Their responses were to a 24-question form distributed by "Eucharist" in co-operation with 20 Roman Catholic weeklies in various parts of the country.

Ninety-two per cent. of the respondents thought it should be made clear to non-Roman Catholics that, provided essentials are safeguarded, the Church should make every possible change to improve chances for Christian unity.

On this question, "Eucharist" commented that "this strong affirmation suggests that Roman Catholics living in a pluralistic, post-Protestant America believe that some of the Church's older strictures against dialogue with non-Catholics are now obsolete."

The highest percentage scored by any question on the form concerned the liturgy. In this area 97 per cent. of the respondents said they want effective guidance to make the liturgy better understood and lived.

Seventy-one per cent. of those answering the poll urged introduction of English in the Mass. Greater stress on and instruction in the Bible was requested by 88 per cent.

On their own role as laymen, 89 per cent. saw a need of better channels for the laity to express their views to the hierarchy and 84 per cent. felt there should be a greater consultative role for the laity in Church and school administration.

REFUGEE FIGURES

ECUMENICAL PRESS SERVICE

Geneva, October 8

During the month of August 1,224 refugees were resettled in 13 countries by the Service to Refugees of the World Council of Churches.

The greatest number—696—went to Australia, with the U.S.A. receiving the second highest total of 42 persons. Next highest on the list were Brazil, which took 44, and Canada, which took 24.

The greatest number of refugees came from Greece—512, followed by the Netherlands with 327. The group from the Netherlands were mainly Dutch from Indonesia. All of them went to the U.S.A.

The August figures bring to a total of 9,348 the number of persons resettled by the World Council thus far this year. Of these Australia has welcomed 4,568 and the U.S.A. 3,874.

ASIA "OUT"

"Each year, in January, the Good Neighbour Council holds a national convention which is sponsored and very generously financed by the Federal Government."

"That a man of Lord Casey's stature addressed this year's convention at Canberra shows the importance attached to it; but as a clearing-house for responsible opinion on migrant problems these assemblies are seriously hampered by the fact that the Federal Government lays down the subjects to be discussed, and all motions, resolutions, etc., must be within these terms of reference."

"That Asian migrants should be verboten at such a gathering is surely quite scandalous. "I was depressed to learn that at the Australian Inter-Church Migration Conference, held at Melbourne in July, a similar restrictive procedure was followed."

SORE FEET?

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DARLINGHURST, SYDNEY

Church of England General and Obstetric Hospital.

St. Luke's performs a very valuable service to suffering people. It is now taking public patients and, therefore, receives a Government subsidy, but the need for improvement and up-to-date medical equipment is always urgent. Patients are taken regardless of creed. Legacies and contributions will enable the Board to improve the services and the conditions of the Hospital.

"Y" LEADERS EXAMINE ECUMENICAL ROLE

THE role of the Y.M.C.A. and Y.W.C.A. as lay Christian movements in the ecumenical movement was examined by 60 "Y" leaders at the first joint consultation on ecumenical questions these bodies had ever held.

Anglicans, Protestants, Orthodox and Roman Catholics from 25 countries took part in this five-day consultation, held in S. Cergue, Switzerland, under the auspices of the World Y.W.C.A. and the World Alliance of Y.M.C.A.s.

One major question considered was: "How can the association, locally and in national and world gatherings, engage in corporate prayer, Bible study, and study of the Christian faith in such ways that persons of all confessions can participate without conflict of conscience, for the enrichment and experience of all?"

Keynote speaker was Dr W. A. Visser 't Hooft, general secretary of the World Council of Churches, who spoke on "Lay Christian Movements in the New Ecumenical Climate."

Other speakers were Dr Nikos Nissiotis, a layman of the Greek Orthodox Church, assistant director of the W.C.C.'s Ecumenical Institute at Bossey, and Fr Rene Beaupere, of Lyon.

Bible study was led by the Reverend Hans-Ruedi Weber, associate director of the Ecumenical

Institute, and Fr Paul Verghese, of the Syrian Orthodox Church, an associate general secretary of the W.C.C.

In Australia, the Y.W.C.A. of Sydney has held its 81st annual general meeting, under the chairmanship of Mrs. F. D. Stafford. The Reverend Alan Walker was guest speaker. The Reverend David M. Taylor, assistant general secretary of the Australian Council of Churches, and Mrs. Taylor represented the A.C.C.

Y.M.C.A.s and Y.W.C.A.s have been in a special position in ecumenical circles. The World Council of Churches, at its inception, recognised that the Ys had for a long time been helping to prepare the way for the Churches.

When the W.C.C. granted the Ys the right to send fraternal delegates to its meetings, this was a symbol of gratitude to many men and women such as John R. Mott, whose energies were entirely dedicated both to the Ys and to the cause of Christian unity.

The Australian Council of Churches, by its constitution, welcomes the Ys in the same way, and fraternal delegates attend the A.C.C.'s annual meeting at "Gibbulla."

The N.S.W. State Committee of the A.C.C. has recently endeavoured to obtain Y.M.C.A. and Y.W.C.A. representation at its meetings.

AN ECUMENICAL GATHERING

FROM OUR OWN CORRESPONDENT

Melbourne, October 1
Sponsored by the clergy of the various churches in the Surrey Hills area, an Inter-Church Council has been formed, and its second meeting was held at Holy Trinity Church, Surrey Hills, on Monday, September 24.

The Vicar of Holy Trinity, the Reverend J. H. Brown, was in the chair, and representatives of nine out of the ten participating congregations were present.

Three Anglican congregations, three Methodist, and one Presbyterian, Congregational, Church of Christ and Baptist have all affiliated with the council.

The speaker was Mr V. K. Brown, Director of the G.B.R.E. and an Australian delegate to the New Delhi Assembly of the W.C.C.

He spoke of the basic tasks of the Church, as including the communication of the Gospel for response, but emphasised the grime of the "now" situation because of sin and ignorance.

Lighting up this situation, however, there are three great activities of the present time, the increased interest in Biblical Theology, the Liturgical Movement, and the Ecumenical Movement.

All over the world, these three movements are bringing increased responsibility to laymen, and the realisation that the congregation must be the Church in the world.

Things that the local congregation can do include finding out the task and communicating it, learning to speak the language of relationship, and giving encouragement to youth.

CONFIRMATION AT SCHOOL

FROM A CORRESPONDENT

Launceston, October 8
On Sunday, September 30, the Bishop of Tasmania, the Right Reverend G. F. Cranswick, confirmed 22 boys in the chapel of the Launceston Church Grammar School.

Other clergy present included the Venerable L. N. Sutton (Archdeacon of Launceston), Canon J. E. Atkins (Rural Dean), the Reverend G. A. Harrison (chaplain of the school) and the Reverend H. Pickup (assistant chaplain).

The bishop gave a memorable address to a congregation consisting of witnesses and relatives of the candidates, friends, school staff, prefects and boys who had been confirmed last year. The lessons were read by the archdeacon.

The candidates, who were presented by the chaplain, were: William Alexander, Bernard Archer, James Bain, Paul Balfour, Roger Broomhall, Michael Buckley, Robin Edwards, Ian Fraser, Paul Harris, William Hawkes, Richard Howe, Neville and Grant Lee, Michael Medwin, Philip Robb, Gregory Robertson, David Routley, Robert Simpson, Timothy Slater, Tony Smith, Nigel Taylor and Garry Thorp.

FELLOWSHIP OF CLERGY WIVES

FROM OUR OWN CORRESPONDENT

Melbourne, October 8
The Fellowship of Clergy Wives in the Diocese of Melbourne will hold its annual meeting on Monday, October 15, 1962, at 2 p.m., in the Chapter House, when the president, Mrs F. H. Morton, will take the chair.

At this meeting three committee members will retire, namely, Mesdames Cooper, Bird and Porter.

This means with the conclusion of the honorary secretary's term of office and the vacancy arising as a result of no appointment of conference secretary, that five positions need to be filled.

The annual subscription is 2s. 6d., and membership is open to clergy wives residing in the diocese, whilst widows are admitted as honorary members and are most welcome.

Any wives of clergy who are not members are invited to make enquiries from Mrs James Waterman, honorary secretary, "Cheriton," Barwon Heads.

DIOCESAN NEWS

ADELAIDE

G.F.S. SERVICE

The annual festival service of the G.F.S. was held in St. Peter's Cathedral on September 30.

Lady Bastyan, the wife of the Governor of South Australia, was present at the service, at which the Bishop of Adelaide presided. The preacher was the Bishop of Singapore and Malaya, on Saturday afternoon, when period costumes were worn.

ARMIDALE

BOOMI CHURCH

On October 2 the bishop was driven from Morpeth to Garah, where the Reverend George Clarke, Vicar of Mungindi, met him and took him on to Mrs Stiers for tea and then to the Boomi Church, where a memorial service was to be held. The Vicar's Warden, Mr James Murphy, had died suddenly a fortnight before at only 48 years of age and was much mourned by many friends. Ninety people crowded into the little church, the bishop preaching on Romans 5:13.

MUNGINDI

Thence the vicar made for Mungindi (43 miles) amid threatening clouds which, however, did not give up their rain and cleared by morning. On the Wednesday the bishop was taken to Weemelah (22 miles) for a late afternoon confirmation and tea (beforehand), and the return was made just before 7 p.m., to be in time for one of Mungindi's greatest evenings. One hundred and fifty people crowded this church or stood outside. First came the Confirmation of 16 young people with a challenging address of 2 Cor. 8:5.

FAREWELL

Farewell was said at supper to Mr and Mrs Norman Winter, who were leaving Mungindi after 24 years on their lovely property, Maxland. Mrs Winter is a daughter of the late Reverend T. and Mrs. Shipley, of Sydney, and she gathered Mr Winter, who was an earnest member of the Churches of Christ, into the Church of England, where he showed the same deep loyalty to Our Lord and the same generous service.

He has been a synodman of the Diocese of Armidale for many years, a churchwarden in his parish for 20 years, secretary of his parish council, organist and so on, and all the time backed up and inspired by his wife. The bishop, the vicar and Mr Ron Grono spoke, the last named making a splendid speech, and then he presented Mrs Winter with a Duty Service Book and a fountain pen and pencil. Mrs Clarke spoke feelingly to Mrs Winter and she in turn was presented with a Reference Bible and an electric clock. The Winters leave this month. Mrs. Winter's health on Mr Winter's part has compelled the move but he hopes to continue Church work in Sydney.

BRISBANE

OPENING OF NEW WING AT TUFNELL HOME

Hundreds of people gathered in the grounds of Tuffnell Home, Nundah, on Saturday, September 29, for the opening of the new wing of the home and to take part in the garden party in the grounds. The new wing is the first stage of a long term plan to rebuild the whole home, and is a modern brick building containing a dining room, large modern kitchen, spacious entrance hall and staff office.

The Bishop-Administrator, the Right Reverend W. J. Hudson, conducted the opening service. The Reverend G. Gibson, chairman of the Home Mission Committee, spoke of the work which has been done, and what the hopes are for the future. Apologies were received from Dr Noble, the Minister for Health and Home Affairs. His deputy, Mr Dewar, spoke on his behalf and congratulated the Sisters of the Sacred Advent on the work which they are doing for the children under their care. Mr C. Clark, who is in charge of the State Children's Department, also spoke commending the help which the Church is giving to his department's work with children.

After the opening, the building was open for inspection, then the people returned to take part in the festivities on the lawns.

G.F.S. 80th BIRTHDAY TEA
Nearly 300 leaders and members of the Girls' Friendly Society in Brisbane gathered in St. Luke's Hall, Charlotte Street, on Friday night, September 28, to celebrate the 80th birthday of G.F.S. in Brisbane diocese. A cold collation followed by fruit salad and ice cream was enjoyed by all.

The special guest for the occasion was Mrs K. Bright-Parker, who is well-known in G.F.S. circles throughout Australia, if not the world.

NEWCASTLE

CENTENARY

The celebrations of the centenary of St. John's Church, Raymond Terrace, ended on September 30 with a service of Festal Evensong.

In the morning, a former rector, the Reverend Hugh Linton, preached at a special service of Holy Communion.

The celebrations also included a Centenary Ball on Friday night, when debutantes were presented to the bishop, and a garden party in the rectory grounds on Saturday afternoon, when period costumes were worn.

WINDOW DEDICATED

A new stained glass window in the east wall, above the altar of the Church of St Michael and All Angels, Mayfield East, was dedicated on September 30 by the Bishop of Newcastle, the Right Reverend J. A. G. Housden.

The window, which depicts St. Michael the Warrior Angel, is in memory of Mr Michael Anne Ford. The dedication was arranged to coincide with the patronal festival of the church. The bishop was assisted by the Rector of Mayfield, Canon Harold Marshall.

HARBOUR LIGHTS GUILD

The annual meeting of Newcastle Harbour Lights Guild last week re-elected Mrs J. A. G. Housden as president. Other officers elected at the guild's annual meeting included: senior vice-president, Mrs Hely; secretary, Miss Fairless; and treasurer, Miss Hibble.

The Harbour Lights Guild assists the Flying Angel Mission to Seamen at Wickham.

MARRIAGE GUIDANCE

The marriage guidance course conducted at the Anglican Youth Centre in Telford Street, Newcastle, ended on October 2. The final session, which dealt with emotional health in marriage and the family, was conducted by Dr B. N. Petersen, of Strathfield, a leading medical specialist.

The session dealt with such subjects as "attitudes to each other," and "you and your children." The course was open to those contemplating engagement, those engaged, those newly married, and to all other adults.

STUDENTS' VISIT

Two students of St. John's College, Morpeth, had tea with the young people of the Parish of New Lambton on September 30. They told the group something of the need of the Ministry, and of the training given at St. John's. One of the students, a former school teacher, preached in the parish church at Evensong.

LOYALTY SUNDAY

September 30 was Loyalty Sunday at the Church of the Good Shepherd, at Kotara South. The morning's service was held earlier, and the Women's Guild provided refreshments afterwards. Invitations were sent out to every Anglican family in the area to be present, as an act of loyalty to their Church. Loyalty Sundays had already been tremendously successful in other parts of the Parish of New Lambton.

FESTIVAL SERVICE

On September 30 night the bishop preached at a combined open-air service in Quirindi. The service was held in connection with the Quirindi Spring Festival.

CONFIRMATION

The bishop administered Confirmation to adults from the Upper Hunter parishes in St. Alban's Church, Muswellbrook, on Sunday afternoon, September 30.

THEOLOGICAL SUNDAY

The Parish of Cessnock observed September 30 as Theological Sunday, and three students from St. John's College, Morpeth, spoke at services and at gatherings of young people.

One of the students, Alan Kitchingman, the musical director at the college, demonstrated an Australian-made electronic organ in the parish church. The parish already has a considerable sum of money to buy an organ, and the church may buy an electronic organ.

RECORD FETE

St. Peter's Church, West Cessnock, raised a record amount at the annual fete recently in spite of bad weather. The fete was opened by the Mayor of Greater Cessnock, Alderman Brown, and a large gathering of adults and children enjoyed a varied programme.

CONCERT FOR PARISH

The Cessnock Male Voice Choir presented a concert in St. John's Parish Hall, Cessnock, on September 28. The concert was arranged by the Mothers' Union and the Church of England Men's Society.

APPRENTICE TO MARRY

One of the Apprentices of the Year in the district, James Muxlow, of Cessnock, an apprentice plumber, is to be married in a week's time in St. John's Church, Cessnock.

He is a regular worshipper at St. Matthew's Church, Bellbird.

GIRLS' FRIENDLY SOCIETY

More than 200 members of the Girls' Friendly Society attended a service in the cathedral last Sunday week to mark the G.F.S. World Day of Prayer. This day is observed on the Feast of St. Michael and All Angels throughout the world. The preacher at the service was the Dean of Newcastle.

During the service, representatives from the various branches of G.F.S. presented money raised by the girls in their Bob-a-Job Week, for St. Hilda's Hostel and the Teacher Training College, at Dogura, Papua. A total of £273 has been contributed to date, but more is expected to come in from

country branches, which could not send representatives to the service.

COOPERNOOK INDUCTION

The bishop inducted the Reverend John Collins, formerly of the Parish of Maitland, as Rector of Coopernook at a service in the parish church on Tuesday night. The bishop was assisted by the Archdeacon of Newcastle, the Venerable Leslie Stibbard.

C.E.M.S. REPRESENTATIVES

The Church of England Men's Society has chosen a priest and a layman to represent the diocese at the meeting of the C.E.M.S. National Council in Brisbane next January. They are the lay chairman, Mr Charles Raisbeck, of Cessnock; and the clerical vice-chairman, the Reverend Gordon Coad, Rector of Wallsend.

MORPETH ANNIVERSARY

The historic St. James' Church, Morpeth, celebrated its 122nd anniversary on Sunday. The preacher at the morning service was the Archdeacon of Newcastle, the Venerable Leslie Stibbard.

GROUP LIFE LABORATORY

At the Morpeth Conference Centre on Monday night, 34 clergy went into residence for a Group Life Laboratory. The laboratory, which will last for 10 days, is being conducted by the Reverend Ken Jago, of the General Board of Religious Education. The bishop presided at Holy Communion service on Tuesday morning, and welcomed the delegates at breakfast.

WOMEN'S SERVICE

The Newcastle Diocesan Mission Auxiliary held a special women's service in Christ Church Cathedral last Friday. The service, which was Holy Communion, started at 11 a.m. The preacher was a lecturer at St. John's Theological College, Morpeth, the Reverend Peter Jolliffe.

BULAHDELAH MISSION

The Rector of Singleton, the Reverend Geoffrey Parker, is conducting a week's mission in the Parish of Bulahdelah. He was commissioned as missionary on Sunday morning by the bishop.

ADAMSTOWN CONFIRMATION

The bishop administered Confirmation to 44 candidates at St. Stephen's Church, Adamstown, on Sunday night. Eight of the confirmands were adults. After the service, the candidates and the bishop were welcomed in the parish hall. On Sunday afternoon, the bishop confirmed 62 candidates, including adults, at St. Luke's Church, Wallsend. A bookstall was available for the sale of Bibles and Prayer Books after the Confirmation.

FIRST COMMUNION

Twenty-four adults who were recently confirmed at St. John's Church, Newcastle, by the Assistant Bishop of Newcastle, the Right Reverend Robert Davies, made their first Communion in the parish church last Sunday.

Next Sunday morning, at 10.30 a.m., the bishop will confirm more

than 80 young people in the parish church.

EAST MAITLAND MEN'S TEA

A men's tea was held at St. Peter's Church, East Maitland, last Sunday to consider forming a new branch of the Church of England Men's Society. The lay chairman of the C.E.M.S., Mr C. Raisbeck, and two carloads of members from Cessnock attended the tea, and Mr Raisbeck and other members spoke to the East Maitland men.

The Rector of Cessnock, the Reverend William Childs, spoke at Evensong at St. Peter's Church after the tea.

PERTH

CONSECRATION OF FLOREAT PARK CHURCH

St. Nicholas' Church, Floreat Park, will be consecrated by the Archbishop of Perth on Saturday, October 20, at 2.30 p.m. This church, which is dedicated also to the ideals of fairplay and good sportsmanship, is to be the church for the Kings Village. On the day following the consecration ceremony, Sunday, October 21, thanksgiving services will be held, and it is hoped that the Reverend David Sheppard, of the visiting M.C.C. team, will preach at Evensong.

PERTH PRIEST AS MIGRANT CHAPLAIN

The Reverend P. S. Lawrence, Rector of St. Luke's Church, Maylands, will shortly be leaving for England in the "Strathmore." He will return in the same vessel, which sails from England on December 4, as chaplain to migrants.

NEW DEAN OF PERTH

The Reverend James Payne, Rector of St. Stephen's, Coorparoo, Brisbane, will be installed as Dean of Perth on November 15, which is the seventy-fifth anniversary of the consecration of St. George's Cathedral. The dean-elect is expected to arrive from Brisbane with his family by ship on November 1. He will take a short holiday in Perth before his installation.

RECITAL OF CHURCH AND ORGAN MUSIC

A recital of choral and organ music will be given by the choir of St. George's Cathedral, Perth, with Bruce Naylor, Organist and Master of the chorists, at the Church of St. Michael and All Angels, Cannington, on October 17, commencing at 8 p.m. The cathedral choir will sing a representative programme of English church music, including a setting by Dr Croft, for the Sentences in the Office for the Burial of the Dead.

SYDNEY

ANGLICAN SOCIETY

The Sydney University Anglican Society held its annual general meeting on September 18. The elections were held for office-bearers

for 1962-1963, and some amendments were made to the constitution to make it more workable. During the last vacation a successful conference was held in combination with Newcastle University College Anglican Society at the Morpeth Conference Centre. In Sydney, the weekly celebration of Holy Communion are continuing and are quite well-attended.

MIRANDA HALL

The archbishop dedicated a new hall at St. Luke's, Miranda, to be known as "The Christian Family Centre," last Sunday afternoon.

S. MATTHEW'S, WINDSOR

S. Matthew's, Windsor, celebrated the 145th anniversary of the setting of its foundation stone by Governor Lachlan Macquarie in 1817 with a dedication festival service last Sunday afternoon when the Venerable G. R. Delbridge preached.

CHRIST CHURCH S. LAURENCE

The Parish of Christ Church S. Laurence will observe its dedication festival from October 14 to 21. On October 14 the Dean of Brisbane, the Very Reverend W. Baddeley, will preach at the 10.30 a.m. and the 7.15 p.m. services. The Precursor of St. Andrew's Cathedral, the Reverend J. Glenon, will preach at the service of re-dedication at 3.30 p.m. on the same day.

On October 21, the Dean of Newcastle, the Very Reverend John Falkingham, will preach at 10.30 a.m. and the Rector of Lambton, the Reverend John Speers, at 7.15 p.m. On the afternoon of the same day a Procession of Witness will commence at 3.30 p.m. from the church. The procession will be made round the church, passing the Lottery Office, the Hotel Sydney, the Tivoli Theatre, Goulburn Street and into George Street to return to the church.

CHRIST CHURCH SAINT LAURENCE 17th DEDICATION FESTIVAL

GEORGE STREET SOUTH, Near Railway Square, SYDNEY
Sunday, 14th October, 1962
7.30 a.m. and 9 a.m.: Holy Communion
10.30 a.m.: SOLEMN EUCHARIST & PROCESSION

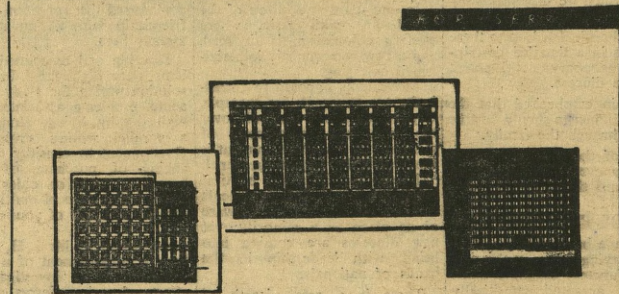
Preacher: The Very Revd W. Baddeley, Dean of Brisbane
3.30 p.m.: SERVICE OF REDEDICATION

Preacher: The Revd James Glenon, Precursor of St. Andrew's Cathedral
PARISH TEA (Admission 5/-)
7.15 p.m.: SOLEMN EVENSONG & PROCESSION

Preacher: The Very Revd W. Baddeley, Dean of Brisbane
Sunday, 21st October
7.30 a.m. and 9 a.m.: Holy Communion
10.30 a.m.: SOLEMN EUCHARIST & PROCESSION

Preacher: The Very Revd J. N. Falkingham, Dean of Newcastle
3.30 p.m.: PROCESSION OF WITNESS THROUGH SYDNEY STREETS
7.15 p.m.: SOLEMN EVENSONG, PROCESSION and TE DEUM
Preacher: The Revd John Speers, Rector of Lambton

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DIAMOND JUBILEE OF NEWCASTLE CATHEDRAL

FROM OUR OWN CORRESPONDENT

Newcastle, October 8

Intensive preparations are being made for the celebration next month of the diamond jubilee of Christ Church Cathedral, Newcastle.

The celebrations will open with Festal Evensong on Wednesday, November 21, at 8 p.m., when the Primate, the Most Reverend H. R. Gough, will preach.

On Friday, November 23, there will be a diamond jubilee dinner at Winn's Shortland Room, for which accommodation will be restricted, with representatives of all parishes in the diocese attending.

On the afternoon of Sunday, November 25, the diocesan Youth Council will hold a youth pilgrimage to the cathedral, preceded by a youth march to the cathedral from the Anglican Youth Centre in Telford Street.

The Bishop of Newcastle, the Right Reverend J. A. G. Housden, will be celebrant at a service of Solemn Eucharist on Sunday, November 25, at 8 a.m.

A historical exhibition is being arranged for the jubilee, and material is still being sought.

People who know of the existence of early photographs or other records are being asked to contact the Dean of Newcastle, the Very Reverend John Falkingham.

BALLARAT SYNOD

(Continued from Page 1)

Canon L. S. Langdon, of Port Fairy, and Dr B. D. Vaughan, of Portland, supported the bishop in paying tribute to the forty years of service Mr Archer had given the diocese.

Mr Archer was then given a presentation of the balance of the contributions that have come in since he was given the bulk of this testimonial some months ago at a Bishop-in-Council luncheon.

"If we don't change our tune, it will become our swan-song," said Bishop Hardie, in his presidential address, referring to methods of propagation of our Faith.

"Not only must we be prepared to change; we must be positively on the look-out for ways in which we may profitably change, for change we must."

The bishop had led up to these statements in a detailed description of necessary development within the diocese.

He again emphasised that the Church's influence should best be directed through the family.

Much of the present work of the clergy everywhere was misdirected and therefore wasted.

"ROUTINE JOB"

"We have been very busy," he said, "carrying out a routine and often perfunctory pastorate which we have accepted uncritically from the past."

"It has been a routine job of visiting, State and Sunday school instruction, club organisation and operation, Confirmation preparation (producing little else than nominal Anglicans), production of parish papers, attendance at meetings, and so on."

He said that there were few weaknesses in the Church which are not traceable to the weakness of Family Religion.

Group-life within the Church was secondary but could not be neglected.

The bishop spoke of youth work which needed more attention than the diocese was at present able to give it.

The number of teenagers would increase enormously in the next three or four years.

A Diocesan Conference Centre would do much to further work among young people. It was hoped that the Rocklands site could provide this.

He emphasised the importance of the second Diocesan Canvass to commence soon in making development on a diocesan scale possible.

There is a possibility that part of the cathedral organ, which is being rebuilt, will be playable at the jubilee, but there is no chance that the whole organ will be playable by that time.

BAPTISTS FOR THE VATICAN COUNCIL

ECUMENICAL PRESS SERVICE

Geneva, October 8

Although the Baptist World Alliance has decided not to encourage an invitation to the Second Vatican Council, at least two prominent U.S. Baptists are planning to attend in unofficial capacities, it has been reported by the European Baptist Press Service.

The service said Dr Stanley I. Stuber, executive secretary of the Missouri Council of Churches, and Dr Walter Harrelson, who is studying at the Vatican on a year's leave of absence from the faculty of Vanderbilt University, Tennessee, will attend as Press representatives.

It said Dr Stuber has already received Press accreditation and Dr Harrelson has applied for credentials.

Dr Stuber has long been active in the American Baptist convention and is former director of its Press relations department.



St. Nicholas' Church, Floreat Park, W.A., which will be the official chapel for the Empire Games in Perth. The rector, the Reverend J. Watts, has been appointed chaplain for the Games, as the sports arena is in his parish. The Archbishop of Perth will dedicate the church on October 20. The architects are Louis Williams and Partners, of Melbourne.

MELBOURNE SYNOD CONCLUDED

(Continued from Page 3)

In Australia, increased attention is being paid to Aboriginal Missions, and twenty new missionaries have been posted to C.M.S. stations in North Australia.

In Africa, Tanganyika has achieved independence in an atmosphere of moderation and goodwill, despite the unrest, opposition and repression found in surrounding areas.

The Diocese of Central Tanganyika is now the largest in Africa, and from it a second Diocese of Victoria Nyanza is shortly to be formed.

In one sense, the future of the world lies with Asia, where western colonialism is doomed, and a new communistic imperialism is emerging.

Movements opposed to Christianity are apparent; for example, Ceylon exercises control over the entry and replacement of missionaries and imprisonment is the penalty for baptism in Nepal.

Frequently there are political tensions between these movements and the Church is acutely aware of its place as a minority; yet new dioceses are coming into being, with leadership in the hands of nationals.

There is a great dearth of trained national clergy, able to minister to educated compatriots and therefore much more attention is being paid to theological training.

SOCIAL ASPECTS

The great missionary motto used to be "Evangelism of the world in this generation," and it ought to arrest and inspire the Church to-day, for it is only today we have to do our work.

The first law of grace is self-sacrifice and this has been illustrated time and time again during the last year.

In order to lighten the burden on the archbishop as President of Synod, the Right Reverend Donald Redding, senior Bishop Coadjutor, chaired each afternoon session.

It was during these sessions that most of the resolutions were debated, and reports received.

Many of the resolutions brought forward revealed a deep concern for the social aspects of the faith and the application of Christian principles to matters that are exercising the public mind at the present time.

Synod affirmed its deep concern for the undernourished

peoples of S.E. Asia, along with support for next year's Freedom from Hunger Campaign.

After much discussion and amendment a resolution introduced by the Reverend L. G. Harmer urged the Federal Government to permit the entry of a quota of fifty Chinese refugee children from Hong Kong, for whom accommodation was guaranteed.

The Venerable D. Blake, Archdeacon of Geelong, received support in urging acceptance of Australian responsibility for Japanese waris; and another motion emphasised the opportunities for friendship with Asian students already here.

Housing and associated problems were highlighted by a resolution urging the study of the acute problems associated with high density living, along with a parallel motion urging the Government to consider the financing of purchase of older homes to revitalise older areas, and avoid the use of multi-storey flats for families of young children.

An appeal by Mr J. H. Morris for the appointment of a Royal Commission to investigate the effects of various forms of taxation on the economy of the country received little support, and was not accepted by the House.

Concern was expressed at the expulsion of the Bishop of Accra, and synod authorised the sending of a message to the diocese and to the Archbishop of West Africa. Archbishop Woods said that despite an approach to the Department of Foreign Affairs, little information had been available.

The report of the Provincial Ecumenical Affairs Committee indicated the formation of a "Studia Liturgica" group, and support for the Christmas Bowl of Remembrance.

Inter-Church Aid and Community Aid Abroad were also commended.

The advice of the Actuary that clergy pensions under the old Clergy Provident Fund should be increased to £260 per annum, and the allowance for widows to £130 was warmly welcomed, and Dean Thomas promised to bring various suggestions made by synod to the Board of Directors.

A General Synod Canon, incorporating rules for additional

benefits for A.C.P.F. subscribers was accepted.

The report of the Clergy Stipends Committee indicated that enquiries had been instituted to seek a more equitable basis for fixing and paying stipends. Because of little change in the cost of living, no adjustment of the present minimum stipend was recommended.

Lateness of the hour prevented debate on a motion calling for the establishment of a committee to prepare a plan for more adequate retiring allowances for clergy and approved church workers, including a residence, income relevant to the cost of living, and a continuing income for widows. The motion was formally adopted.

LONG SERVICE

Synod also approved the Reverend A. J. Bamford's resolution for accident or sickness insurance for deaconesses and other full-time parish workers.

A motion seeking a scheme of long service leave for clergy was also adopted.

Many reports were presented, reviewing the constant and increasing work of our social service institutions, educational agencies, and various committees and councils.

In nearly every case, a printed report was available, giving the essential facts, and enabling information to be taken back to parishes.

Much interest was aroused by the report of the Archbishop's Candidates' Committee, and the place of women's work was mentioned by the Deaconess House report.

A poster illustrating a broken home with symbols of a common cause—gambling and alcohol—made clear the relevance of the Mission of St. James and St. John to real problems. Synod learned with interest of the expanding work of the S. John's Homes for Boys and Girls.

The Social Questions Committee was represented by synod's Chairman of Committees, Mr J. F. Patrick, who spoke of the necessity for constant study of social problems, and the need for more specialist research, implying the place for a full-time adviser in these matters, since a good heart is not sufficient qualification for solving such problems.

A practical result was the

passing of a resolution that matters concerning social questions, and discussed by synod, should be referred to the S.Q.C.

Although synod of a diocese such as Melbourne is necessarily a large body (over 700 members), it is by no means impersonal.

The archbishop told members of a telegram of good wishes from the Synod of the Diocese of St. Anau.

He also revealed the spirit of obedience in promising to listen and to pay heed to the admonition of Bishop Redding regarding due care for his health.

The bishop was expressing warm appreciation of the archbishop's Charge, and pledging enthusiastic support.

He spoke of the archbishop's great Christian leadership in plain, practical terms, and asked the diocese to be reasonable in its demands upon His Grace.

The archbishop also drew synod's attention to the appointment of one of its members, Mr O. Gillard, Q.C., to the Bench of the Supreme Court.

On Thursday evening, Bishop Sambell moved a motion of condolence, referring to prominent church people, some with earlier associations with the diocese, and others, who had died during the last year.

These included the Most Reverend R. C. Halse, the Right Reverend P. W. Stephenson, the Reverend A. G. Horner, the Reverend F. W. Miller, the Reverend D. W. Rettick, Deaconess Minna, Mrs. F. W. Head, clergy wives and widows, and members of synod.

The social side of synod follows a well-established tradition that is greatly appreciated by members.

Lay representatives contribute to a hospitality fund, and entertain clerical members to dinner.

This took place on the Wednesday evening, as all members were guests of Home Missions on the Tuesday.

The Bishops' court garden party was held this year on Friday afternoon—a fortunate choice as the usual day, Thursday, was marked by a deluge in the middle of the afternoon.

As it was a mild day with some sunshine, threats of rain, and one light shower was a great improvement on the weather conditions so often encountered by the garden party.

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POSITIONS VACANT

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A MISTRESS is required by Queen's C.E.G.S.S., Ballarat, for 1963 to teach General Science up to and including Intermediate Certificate, and Senior History. Resident or non-resident. Apply Headmistress, 1200 Mair Street, Ballarat.

NURSING STAFF (Double Certificate), hospital assistants and domestic help for Old Folk's Home. Opportunities for Christian service. Information from Organising Missioner, Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, Sydney. Telephone 26-3164 (Sydney Exchange), or 276 Collins Street, Melbourne. Telephone 63-8962 (Melbourne Exchange).

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HOUSEMISTRESS REQUIRED for 1963. Applications in writing, enclosing copies of testimonials to: The Principal, Presbyterian Ladies' College, Goulburn, New South Wales.

BURNSIDE PRESBYTERIAN Homes for Children, North Parramatta. Staff required. MAN AND WIFE, as house-parents to take charge of one of our Boys' Homes. Highest character references essential, including references from your local minister. Written applications only, giving full particulars, age, religion, experience. etc., with references. ASSISTANT HOUSEMOTHER, experienced in children's work an advantage. Vacancies in girls' Homes accommodation 12 and 15 girls each. Plain cooking essential. Live in position.

POSITIONS WANTED

BRICKLAYING, FRONT FENCED specialists. Ample work for inspection. 776-405 (Sydney Exchange.)

WANTED

WOULD ANYONE who knows the poem "Be Thorough. He who twists or alters little, trifles when we speak, may deceive me" please communicate with B. Robertson, "Karinal", via Bowring, New South Wales.

DAY OF PRAYER

FROM OUR OWN CORRESPONDENT

Melbourne, October 8
During synod week the Order of Deaconesses in the Diocese of Melbourne arranged a Day of Prayer for the Order, its work and for recruits.

This was held in the Chapel of the Ascension, S. Paul's Cathedral, on Thursday, October 4.

As many deaconesses as possible attended the celebration of Holy Communion at 7.45 a.m., and at the conclusion of the service a roster operated so there was always a deaconess present in the chapel to lead the intercessions at stated hours.

The day concluded with Evensong at 5 p.m.

A copy of the intercessions was sent to parish clergy so that local groups could make use of them, either on the particular day or on future occasions.

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