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NEW FORM OF LITURGY USED IN ADELAIDE CHURCH

LAITY TOOK MORE ACTIVE PART IN THE CELEBRATION

FROM A SPECIAL CORRESPONDENT

Adelaide, April 11

An experimental liturgy—devised in England in 1957—was used for the first time in this country on Passion Sunday in an Adelaide parish church.

The new form of service, which involves far greater lay participation in the celebration of the Holy Eucharist, replaced for the one Sunday only the usual Family Eucharist at S. Andrew's, Walkerville.

The Bishop of Adelaide, Dr T. T. Reed, gave special permission to the rector, the Reverend C. F. Eggleton, to use the experimental liturgy

Mr Eggleton sought permission on condition that:

- The service would be held only once as a demonstration, and would not be repeated.
- No other applications for permission to use the rite would be made.
- Each member of the congregation would have a copy of the service.
- The congregation would be fully informed of these conditions.

In his parish paper, Mr Eggleton told parishioners that the rite would be used to show how the minds of students of the liturgy throughout the world were moving.

"Please do not think that this demonstration is a first step in introducing a new form of service," he added.

Father Gabriel Hebert of S. Michael's House, Society of the Sacred Mission, Crafer, South Australia, who is one of the Anglican communion's greatest living theologians and scholars, was present at the service, and preached the Passion Sunday sermon.

The church was packed to overflowing for the service; and the congregation included a number of visitors from other parishes.

The experimental liturgy was prepared by three members of the staff of the University of Birmingham, England—the Senior Lecturer in Theology, Dr J. C. Davies; the Director of Religious Education, Mr Donald Tytler; and a lecturer in the Department of Extra-Mural Studies, Mr Gilbert Cope.

It has been published by the Lutterworth Press, London, and is available in Australia.

In a preface to the book, Dr Davies says: "Whatever may or may not be claimed for this experimental liturgy, it can at least be said that it received the approval of all those who participated in its production, despite their different lines of approach to the subject."

NOT IDEAL

"It has of course no authority and no one would suggest that what we have managed to produce is the perfect ideal towards which we must all aim."

"But it is put forward in the belief that liturgical advance may be assisted by a wider discussion of a specific and concrete form that a revised Order for Communion might possibly take."

The liturgy was offered in S. Andrew's on Passion Sunday with great reverence and dignity, and was likewise received by the congregation.

After the service, the rector told THE ANGLICAN that the offering of the new rite was a means of informing the laity of what was going on in the liturgical movement throughout the world.

"One day the Australian Church will have its own Prayer Book," he said.

"An intelligent and informed laity will be of great importance if we are to have a liturgy comparable with those in other parts of the world."

EFFECTIVE

One of the most remarkable—and effective— aspects of the rite was the replacement of the Prayer for the Church by a Litany of Intercession, led by two laymen kneeling at prayer desks in the chancel.

For the first part of the service the celebrant, Mr Eggleton, wore all the usual eucharistic vestments except for the chasuble, which he put on just before the offertory.

After the prayer of consecration (an altered version) the celebrant faced the people, and broke the priest's wafer, saying: "The Bread which we break, is it not a communion of the Body of Christ?"

"We who are many are one Bread, one Body; for we all partake of the one Bread."

Mr Eggleton was assisted in the service by Father Hebert, and the newly-appointed chaplain of Woodlands and Walford diocesan girls' grammar schools,

the Rev. C. R. Whereat, who is Sunday assistant in the parish.

At the close of the rite, priests, servers, and acolytes followed the choir procession down the nave to the choir vestry, instead of returning to the sacristy beside the sanctuary.

CRICKETER'S VIEWS ON RACIAL TEAMS

ANGLICAN NEWS SERVICE

London, April 11

English cricketer, the Reverend David Sheppard, said last week that his decision not to play against South Africa in the forthcoming season was a personal criticism of the exclusion of native players from the team.

He said that there were about 20,000 non-white cricketers in South Africa, but other teams had no chance of knowing how good they were.

PASSION PLAY ON TV TO COME FROM SYDNEY CHURCH

"Christ in the Concrete City," a Passion play staged at Christ Church S. Laurence, Sydney, will be presented on Channel 2, ABN, to-night, Good Friday at 8.30 p.m.

The forty-five minute telerecorded play will be shown simultaneously on A.B.C. TV in Sydney, Melbourne, Brisbane and Adelaide.

It will be performed by members of the Australian Christian Theatre Guild and produced by Colin Dean.

Written by an English Anglican clergyman, the Reverend Philip Turner, "Christ in the Concrete City" is a dramatization of the Passion story—the trials before Caiaphas and Pontius Pilate and events before and after the Crucifixion.

A cast of six, four men and two girls, play all roles.

The performance will be staged in the chancel, with the choir stalls and pulpit intermittently within camera range.

Cameras will be placed in the centre aisle, in front of the pulpit and on a platform built over the pews.

The church organ will be used in the soundtrack.

The Australian Christian Theatre Guild has given more than 100 performances of "Christ in the Concrete City" since the group's first presentation at S. Andrew's, Roseville.

"The play was published in 1956," says the guild's stage producer, Mr Harold Bennett, "and has been played all over the world."

The guild started 10 years ago and is at present doing a season of "Cry Dawn in Dark Babylon" (a sequel to "Christ in the Concrete City") at the Chapter House, S. Andrew's Cathedral, Sydney.

A NEW APPOINTMENT FOR BISHOP OF CARPENTARIA

The Bishop of Carpentaria, the Right Reverend W. J. Hudson, has been appointed Head of the Bush Brotherhood of S. Paul and Assistant Bishop in the Diocese of Brisbane.

Bishop Hudson is resigning as diocesan of Carpentaria at the end of October. He will then have a short holiday before taking up his new appointment.

Bishop Hudson has been Bishop of Carpentaria since 1950.

Born in England, he served in English parishes from 1931 until he became Principal of the Brotherhood of the Good Shepherd, Dubbo, in the Diocese of Bathurst, from 1937 to 1942, after which he again served in English parishes until he was consecrated as Bishop of Carpentaria in 1950.

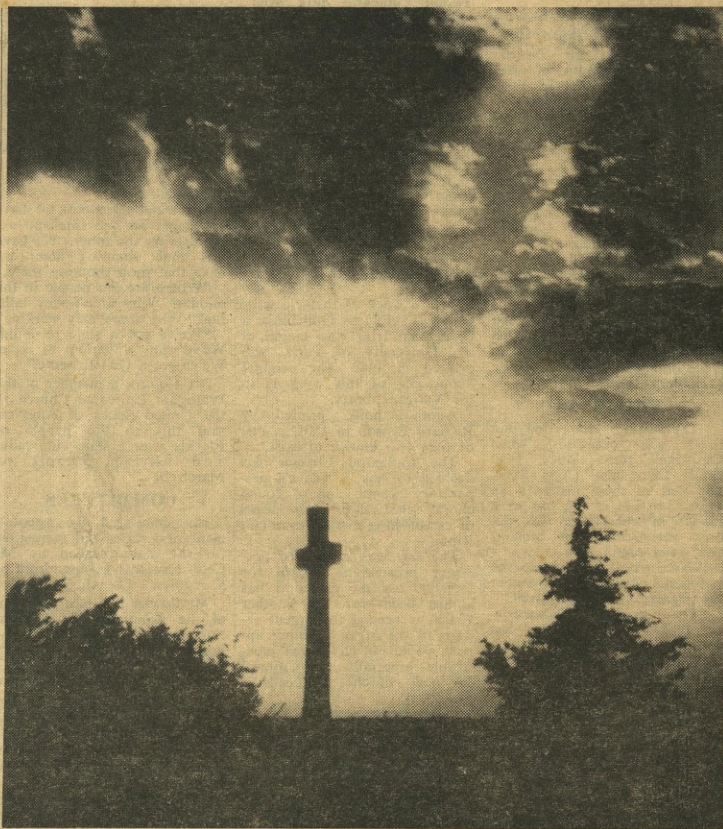
The Diocese of Carpentaria includes the Torres Straits, Cape York Peninsula, and the Northern Territory. It is regarded as having the greatest area of land

of any diocese within the Anglican communion. The headquarters of the diocese is at Thursday Island.

The Right Reverend H. H. Dixon retains his present position in the diocese. Bishop Hudson will assist the archbishop mainly in the country parishes by taking Confirmation services and fulfilling other engagements on behalf of the archbishop.

Bishop Hudson, who is unmarried, is already well-known in the Diocese of Brisbane.

The present Head of the Bush Brotherhood of S. Paul, the Reverend J. S. Dunkerley, completes his period of service with the Brotherhood towards the end of this year, after which he intends to return to England for furlough before taking up some other appointment.



A commemorative martyr's cross stands on a ground rise near Lyons, Kansas, U.S.A., as an Easter witness to the Resurrection of the Son of God

BISHOPS CALL FOR PRAYER

SUMMIT TALKS IN MAY

The Primate and Archbishops of Australia, and the Bishops of Adelaide and Tasmania, have issued a statement to all clergy urging nation-wide prayer for the Summit Talks, to take place in May.

The statement reads:

"After constant disappointments and many frustrations, we understand that Summit Talks between the leaders of the Greater Powers are to be held in May, commencing on Monday, May 16.

"Realising the utmost importance of these Talks for the safety and well-being of the peoples of the world, we call upon the members of the Church of England in Australia and Tasmania to pray constantly for this Conference.

"We would also urge the Clergy to offer special prayers in their Churches during public worship on the previous Sunday, May 15."

SIGNED:

Hugh Sydney, Archbishop of Sydney and Primate of Australia.

✠ Reginald Brisbane, Archbishop of Brisbane.

✠ Robert Perth, Archbishop of Perth.

✠ Frank Melbourne, Archbishop of Melbourne.

Geoffrey Tasmania, Bishop of Tasmania.

✠ Thomas Adelaide, Bishop of Adelaide.



The Reverend R. J. Hewett, formerly Federal Secretary of the Church Missionary Society in Australia and Tasmania, who has been appointed vice-president of the society.

PROPERTY GIVEN TO NORFOLK SHRINE

ANGLICAN NEWS SERVICE

London, April 11

The Shrine of Our Lady of Walsingham in Norfolk has inherited the home and estates of the late Sir William Milner at Parcevall Hall, Yorkshire.

With the gift goes an endowment of at least £60,000 for its upkeep.

Sir William gave the site on which the shrine stands.



The Right Reverend W. J. Hudson.

U.S. SUPPORT OF PROTESTS

NEGRO ACTIONS COMMENDED

"OBEY GOD RATHER THAN MEN"

THE "LIVING CHURCH" SERVICE
New York, April 11

The struggle for Negro rights in the south of the United States of America was the subject of a report released by committees of the National Council of the Protestant Episcopal Church at the end of March.

The report was entitled "Background Paper on Student 'Sit-in' Protest Movement in the Light of the Church's Authoritative Statements."

It was compiled by the National Council Divisions of Racial Minorities and Christian Citizenship.

In the section on "Christian Conscience and Civil Disobedience," appeal is made to a pastoral letter from the House of Bishops, issued in 1958.

PROTESTS

"The bishops recognised that there are occasions when Christians must 'obey God rather than men' (Acts 5:29), and that in these instances an open violation of the law as a matter of conscience was not only permissible but imperative," the report said.

"Certain laws so degrade the individual that they threaten the dignity of the law itself."

"The remarkable characteristic of the sit-in protests has been the orderly way in which they have been conducted. Negro students in Nashville, Tennessee, for example, demonstrated their intentions by instructing the participants not to strike back or curse if abused," the paper said.

It also included an eight-point programme for action by a churchman. Among other things, he is urged to:

- Be well informed, and help to stop rumours;
- Discipline himself to deal with emotional and controversial issues with constraint and reasonableness;
- Associate himself with groups which are disciplined, well-grounded, and reflect the Church's teachings in their aims and methods, and
- Utilise all existing opportunities with the Church and the general community for bi-racial conversation, communication, and understanding.

JAPANESE CENTRE BURNS DOWN

THE "LIVING CHURCH" SERVICE
New York, April 11

Late in March, the main building of Tsurumi Centre, the conference centre of the Diocese of Kobe, Japan, burned down.

The centre serves not only this diocese, but the others in West Japan, and mission schools of other churches.

About forty-two girls from Shoin School and twenty-four youths from S. Andrew's University, who were working to make a garden at the centre, were unharmed.

The centre has been provided with water and electricity from the Youth Offering of the Protestant Episcopal Church in the United States of America.

COLLEGE CHAPLAINS IN U.S.

THE "LIVING CHURCH" SERVICE
New York, April 11

Twenty-one new full-time chaplains, one new woman college worker, and three new part-time chaplains, will be provided for colleges in the United States of America in 1961 by the National Council of the Protestant Episcopal Church.

This decision was made by the National Commission on College Work, the advisory committee for the Division of College Work of the National Council, last month.

RIPON SELLS RARE BOOKS

CRITICISMS OF EXPEDIENCY

ANGLICAN NEWS SERVICE
London, April 4

The Dean and Chapter of Ripon Cathedral have been criticised throughout the diocese for their plan to sell rare books from the cathedral library to finance a choir school.

The proposed sale is regretted because buyers in the United States of America are interested in the books; however, the British Museum has been informed of the sale and will have an opportunity to bid for the books.

The sale will take place on May 31.

The library includes two books printed by William Caxton.

One, a work of rhetoric written by Laurentius Gulielmus, a Franciscan friar who taught at the University of Paris, was printed in 1480. The original manuscript of this work is in the Vatican library.

Another book, printed by Richard Pynson in 1501, is one of only two known to exist.

The Cathedral Chapter has decided to buy S. Olave's preparatory school, and to found choral scholarships as a means of establishing a song school in Ripon.

The sale was considered necessary because an appeal for £150,000 for the cathedral has almost been met, but another £3,000 is needed for urgent repairs to the organ. Another appeal would not have been practicable, especially as an appeal for new churches in Leeds is imminent.

U.S. MOVE FOR CIVIL RIGHTS

THE "LIVING CHURCH" SERVICE
New York, April 11

A letter suggesting avenues of action on racial questions was sent by the Division of Christian Citizenship of the National Council of the Protestant Episcopal Church last month to all bishops and the chairmen of all departments of Christian social relations.

The letter drew attention to "two crucial developments in race relations," the civil rights filibuster and the increased militancy of Negro students and clergy.

These moves reflected the disillusionment produced by delays and evasive tactics of those who would preserve discrimination, the letter said.

It called attention to the Lambeth Conference resolutions on the subject of racial discrimination, and suggested "that the leadership of the Church urge as strongly as possible immediate passage of civil rights legislation."

Churchmen could use letters, telegrams, or visits to senators to express their wishes; they could encourage similar communications from diocesan organisations for clergy and laity; and could make public statements, the letter said.

BISHOP SUPPORTS NEW UNIVERSITY

ANGLICAN NEWS SERVICE
London, April 4

Strong support for a University of Warwick to be established in the Coventry area, was given at a meeting of the promotion committee on March 28 by the Bishop of Coventry, the Right Reverend C. K. N. Bardsley.

The meeting was attended by 150 representatives of industry and commerce, the Churches, education and local authorities.

The proposed university would serve a wide area between Coventry, Rugby, Sutton Coldfield, Solihull, Stratford-on-Avon and Warwick.

CONVICTIONS ON RACE

BROTHERHOOD PRINCIPLES

"LEGAL OR MORAL JUSTICE?"

THE "LIVING CHURCH" SERVICE
New York, April 11

"The people of this state expect their governor to have convictions," Governor Le Roy Collins of Florida said on March 20.

"I believe very deeply that I represent every man, woman and child in this state, whether that person is black or white, rich or poor, influential or not influential."

"In racial questions, we have extremists on one side and extremists on the other. We have that mob shouting there."

"Where are the people in the middle? Why aren't they talking? Why aren't they working?"

"We've got a state to build. We've got a nation to save. We've got a God to serve."

Mr Collins, a member of the Protestant Episcopal Church in the United States of America, said this to the people of Florida over a state-wide radio and television network on March 20.

COMMITTEES

He announced the appointment of a bi-racial committee for the state, headed by Mr Cody Fowler, a communicant of S. Andrew's Church, Tampa.

Mr Fowler is a past president of the American Bar Association, and is president of the board of "Progress Village," a project for better Negro residences, five miles from Tampa.

In several communities in the state, bi-racial committees have now been formed.

"We are foolish if we just think about resolving this thing on a legal basis," he said.

"We have some moral rights, and some principles of brotherhood that are involved in these issues."

It was certainly not a question of the coloured people "staying in their place," he said.

"We can never stop Americans from struggling to be free."

BETTING MADE LEGAL "BUT STILL WRONG"

THE "LIVING CHURCH" SERVICE
New York, April 11

The Right Reverend W. Crittenden, Bishop of Erie in the state of Pennsylvania, condemned the state's gambling laws in the March issue of his diocesan magazine.

In December, 1959, the state legislature made pari-mutuel betting on harness racing legal, provided that the majority of electorates in any county voted in favour of granting licences to operate a race track for such purposes.

"Gambling is a violation of the Christian doctrine of work. Over several years, the diocesan conventions in Erie have passed resolutions opposing gambling in Pennsylvania in any form," the bishop said.

"There are three ways in which property may be transferred: by labour, by exchange, and by gift. Gambling, based on chance, is not one of these," he said.

LONDON SERVICE FOR SOUTH AFRICA

ANGLICAN NEWS SERVICE
London, April 11

Prayers for forgiveness for the sins which had been committed against Africa were said on April 1 at a service in S. Martin-in-the-Fields.

Intercession was made for the Africans living under unjust laws and without rights, and for the leaders of Africa "that they might know even now the mind of Christ and be released from the thrall in which they were caught."

The address was given by the Reverend Trevor Huddleston, C.R.

"MEASURABLE RISKS"

C.C.I.A. PRESSES FOR TREATY

ECUMENICAL PRESS SERVICE
Geneva, April 11

Dr O. F. Nolde, director of the Commission of the Churches on International Affairs, sent a communication to President Eisenhower late last month urging an immediate international agreement on nuclear testing.

"If a treaty is not concluded with reasonable speed, the number of nuclear weapons will increase, and the process of negotiating a treaty with trustworthy provisions for inspection and control will become even more complex and difficult," he said.

The developing situation might force the United States into the Soviet pattern of banning tests, at least certain tests, by declaration or circumstance, without provision for inspection and control, he said.

The conditions of the agreement should be that the Soviet Union accept inspection and control in areas where tests are finally banned, and international research to devise methods of inspection, Dr Nolde said.

The C.C.I.A. is a joint agency of the World Council of Churches and the International Missionary Council, and Dr Nolde is an associate general secretary of the World Council.

The United States of America should declare its readiness to negotiate a final treaty on the cessation of tests, where detection is now possible, and to make formal arrangements for a limited moratorium on underground explosions of small nuclear weapons, he said.

His communication to President Eisenhower said that "action of this kind, which would require further concessions by both sides, will involve measurable risks."

JUSTIFICATION

The risks would be justified because the agreements would be a prelude to negotiations on verified regulations of armaments.

"These risks must be measured against the risks of failing to reach an agreement on nuclear testing," Dr Nolde said.

Unless such an agreement was reached soon, the United States would be charged with blocking negotiations in order to develop its own arsenal of nuclear weapons.

ILLEGAL ACT OF MERCY

THE "LIVING CHURCH" SERVICE
New York, April 11

A New York priest "illegally" broke locks and chains on the metre boxes of a slum dwelling containing 200 shivering, panicky tenants on March 24 in order to restore heat and light to the building.

Warrants have been issued for the arrest of the owners of the building for failing to provide utility service for tenants, who were living without stoves, furnaces, hot water, lights and refrigerators.

One hundred of the tenants were children.

The priest said that in such a situation, there were other and bigger laws than the law of New York. No charges have been brought against him.

CHAIR ENDOWED FOR U.S. SEMINARY

A gift of 250,000 dollars was made last month to the Church Divinity School of the Pacific, at Berkeley, California, to endow a chair of liturgies.

The donor was Mr J. F. Hodges, a member of the board of trustees of the college, who received the honorary degree of Doctor of Humanities from the seminary in 1957.

This is the first fully-endowed chair in the sixty-seven years of the college's history.

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ORGAN BLOWING APPARATUS, manufactured by G. Meidinger & Cie of Basle, Switzerland, is available for installation on existing Organs. This Apparatus may be installed within the building adjacent to the Organ due to its silent operation; the recent installation at S. Barnabas' Church, Broadway, Sydney, was carried out in this manner.

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PASCHAL JOY: A MEDITATION

By DR. H. R. SMYTHE

1. JESUS RISEN:

Where is the centre of our Faith, the focus of our Worship? It is Jesus risen. We celebrate at Easter this passage of Christ from death to resurrection. The divine Glory present in our flesh, by which so much was known—the transcendent humility! the infinite power in all the glory!—asserted Himself in a stupendous movement of life against the intolerable necessity of death.

This central act of the Saviour's experience is celebrated by the Church, not as an isolated wonder embedded in history, and merely commemorated, but as the focal point of all Christian worship.

Not to believe that Jesus died and rose again is to cease to be in any sense a Christian; and to believe this? What does that mean? It is to make a far-reaching affirmation about the nature of reality. That certainly!

Even such an obvious and provisional answer leads at once to further questions: if Jesus died and rose again, suffering in Himself a mortal extremity of change, and some awful, unimaginable vivification; if this belief is the crown and climax of Christian orthodoxy, in what way are we making it fruitful in our interior life?

What hold has it over our imagination in worship, and over the active expression of our Faith in social living? For an orthodoxy of Faith which restricts itself to the retention of traditional opinions about God, and which never stretches beyond in belief and disbelief, in wonder and adoration, which never inspires zeal or acts of loving-kindness, is no deficient form of Christian Truth, but a corrupt and monstrous deformation of it.

The Truth in the Hebrew-Christian revelation is not abstract and speculative, but embodied made concrete, visible, tangible, intelligible, worshipful, in Jesus, in Jesus, Who is the Resurrection. To be found "in Christ," therefore, is to be raised already from the dead in a sense more profound and penetrating than any confined to expectations of physical resurrection.

"IN CHRIST"

The resurrection of our body will merely complete the transfiguration which has taken place already in our innermost moral and spiritual being. If these interior changes have not taken place in our souls before we come to His Judgement, who knows what the sublime and adorable Mercy will do with us, or with our fellows?

The Lord who worked out the redemption in our Flesh intimated, in the clearest words, the possibility of exclusion from His glory. (Our Lord expressly reserved to Himself this exclusion from His glory.)

But to be found "in Christ" Who is the Resurrection, is this the present secret? Is that the place proper for a Christian to be? "I live and yet not I, but Christ, liveth in me."

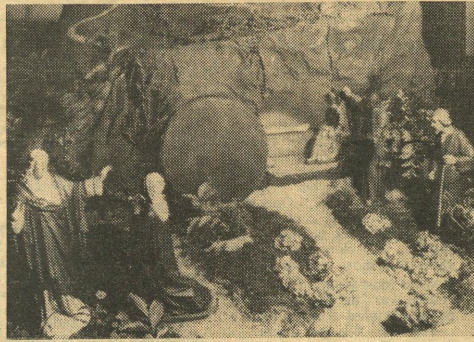
2. JESUS EXALTED:

If Jesus died and rose again, exalted now as "Lord" and "God," He irradiates His Church, His risen Body, with the splendour of His gifts. This we see very clearly in the "Acts of the Apostles" when He fills the Church in its infancy with the flames of His life-giving Spirit.

Here is the greatest of all gifts, the most earnestly to be sought after, the most thankfully to be received. The Spirit of Jesus risen and exalted is the Spirit of unity and power.

The outrages against our nature, the disfigurements of sin and death, Jesus has triumphed over, so that in Jesus is proclaimed by the Apostles resurrection from the dead.

Mankind, separated by death, alienated by sin, is drawn to-



An Easter Garden.

gether again, the wounds healed into scars, and its original unity restored. That is why we are commanded to love one another, to serve one another, with obedience and joy.

The Lord Christ has won the right to exult thus in our hearts by the triumph of His Cross. Exalted, He stands as the God-Man to give power and value to our praying and offering, our only mediator and advocate:

About Him all the sanctities of Heaven
Stood thick as stars, and from his sight received
Beatitude past utterance.

3. JESUS GLORIFIED:

Belief in this aspect of the passage of Jesus from death to resurrection fills our lives with the note of eucharistic joy. "Rejoice in the Lord always, and again I say, rejoice."

"Eucharistic" we are using in a sense wider than sacramental, but joy of any kind is not a very prominent feature of Christian experience to-day. The Western Church has perhaps been responsible in some measure for this attitude of gloom.

Preoccupation with sin has

been almost an obsessional interest at times in its history, and has given rise to a self-conscious and moralising Christianity, and to the current rebellion from this and from all religion in stark and lustful paganism.

The sorrowful Crucifix has become an emblem of a religion in which joy is subdued to penitence for sin. In the East, however, as in the early Church, the Faith retains the dominant notes of triumph and joy.

There are no images and few paintings of the Agony and Passion and Death, but many icons of Christ in Glory.

Sin and Death ravage our nature still, but their sting is drawn, and although in a true sense our whole pilgrimage as Christians is an act of repentance towards God for the wounds we laid upon Him and upon one another, in a fuller, richer, unutterable sense, it is more: it is faith reaching out in the wonder of thanksgiving and adoration and contemplation, embodied daily in the lowliness of service transposed to a key of glory in the Liturgy when we make the prayer of the Church together as our own, saying together as our natural and holy speech:

"It is truly meet and just, right and salutary to give Thee thanks at all times and in all places, Almighty God, Holy and Everlasting Father, for Thy work of creation and Thy redeeming love."

THE CHURCH'S RELEVANCE TO MENTAL HEALTH

Dr Bruce Peterson, a Sydney psychiatrist, gave the address on April 3 in the Lenten series at Relevance of the Church Evensong in S. James' Church, Sydney, on "The

"Psychiatry needs the Church's teaching of the true nature of man, and the Church needs psychiatry's insights into the ways in which man's mental processes can help or hinder his religious experiences and aspirations," Dr Peterson said.

"It could be asked, what has the Church to do with mental health? The answer is that the Church, like her Master, has shown a concern for health, both physical and mental. Jesus healed the sick, thus expressing His love and compassion and showing the power of the Kingdom of God. The Apostles did the same, and there have been some remarkable healings since those days.

"The frantic pursuit of mental and physical health as ends in themselves—as millions of people are doing—often ultimately lead to their loss.

"Is it not a limited view of health to look at it simply in terms of body and mind? If we think of man as a whole, is he not a unity of body, mind, and spirit? This is the way the Bible speaks of man and his health.

"When we think of health as a wholeness of body, mind, and spirit, we can more readily appreciate that the Church is very much concerned with health. The Bible says we cannot be healthy or whole unless we are saved, that is, safe and sound in a personal relationship with the living God through Jesus Christ our Saviour.

"What can the Church contribute in a practical way towards the mental health of man? I would suggest the Church can make known and teach the true nature of mental health in its fullest sense. In our universities, schools, in our literature and films, the subtle, persuasive influences of secular, godless concepts of mental health are striking.

at the very roots of the Christian concept of the nature of man, and all this in the name of good personal relationships, good homes, and attitudes of love and service. These are good up to a point, but they are not enough.

"Can we be lost in the universe when we know God as One who loves each one of us and regards every individual as having a unique place, value, and purpose? Psychology of itself does not teach us this, and this is our deepest need—a 'cosmic security'.

"As well as making known the true nature of mental health, the Church can also provide for mental health in its organisation. It can satisfy our need to worship, which is one of our very basic personality needs. In its larger fellowship, and also in small groups, it can meet our intellectual, emotional and spiritual experiences. Leaders can be trained to use some of the insights of modern group therapy.

BIBLE STUDY

"It is good to see the recent revival of Bible study meetings. Each local church, if it is really alive, ought to have several such groups of ten or twelve, meeting regularly for prayer, Bible study, and discussion. These group meetings are a great aid to spiritual growth and mental health. Why should they cease when we are too old for our teenage Bible class?

"The Church can also emphasise our need of the daily quiet time, when we can relax alone with God and His word for half an hour or so. This daily retreat from the pressures of the day is absolutely indispensable, not only as food for our spiritual resources, but also for our mental health. Many thousands of people have lost the art of quiet contemplation and meditation—in fact they seldom really think at all, allowing themselves to be carried or pushed along in life's rush.

"The Church can contribute in life-situation preaching. This is not the only kind of preaching we need, but we do need some that helps us with the real problems of daily living, teaching us to apply the Gospel to practical situations.

"When we are struggling with anxiety, which is fearful expectancy, we need to be told about faith, which is trustful expectancy; when we are overcome by guilt, we need the therapeutic message of confession and forgiveness; when we are not guilty enough, we need the challenge of the sinless purity of Jesus.

"The Church can stress our need to commit ourselves fully to an ideal, an all-inclusive purpose, a great task, which unifies and integrates our personality. Jesus said 'seek ye first the Kingdom of God.' All our lesser tasks can serve this supreme object, and in this they all become important and purposeful—and God has promised that His Kingdom will be victorious. What life can be meaningless when dedicated to this end?

"The Church can plead for good homes, where the children feel secure in relationships with parents who are loving and loyal to each other. The battle for mental health is far harder for those who have not known the love and discipline of good parents—and the same could be said for spiritual health. The child's earliest and deepest ideas and feelings about God, his Heavenly Father, are influenced very much by his ideas and feelings of his earthly parents.

"The Church can provide opportunities for fellowship, recreation, and service for our teenagers. They will respond to a challenge if it is presented to them. If it is not, they go in search of other challenges.

"The Church has a great and important contribution to mental health in its ministry of healing. Not only through doctors and nurses is healing done, but also through the clergy and prayer groups. I believe God always answers our requests for healing for the sick, yes or no, and I believe He needs these prayers to release His healing powers. But God doesn't do for us what we can do for ourselves. He wants us to be co-workers, both in prayer and in hard sacrificial work."

DAY OF PRAYER ASKED FOR

STATEMENT ISSUED ON DISARMAMENT

The World Council of Churches has called upon its member churches to include in services on Sunday, May 15, special intercessions for the Summit Talks to commence the following day.

In endorsing this appeal on April 1, the Australian Council for the World Council of Churches, through its executive committee, issued a statement on the disarmament issue.

The statement follows the request made by the National Conference of Australian Churches, which met in Melbourne at the beginning of February.

"A world free from war and preparation for war must be the active concern of all Christians," the committee said.

"The committee reaffirms the declared position of the World Council of Churches that the Christian Church cannot be content with less than enforceable permanent cessation of all nuclear weapons' testing by any nation in the world."

"The present preparedness for nuclear war, intended as a way of preserving peace by terror, is challenged by Christian belief beyond any point of compromise.

"We cannot accept this as a basis of durable peace," the committee said.

WEST WINDOW FOR BALMAIN CHURCH

FROM A CORRESPONDENT

The Archbishop of Sydney, the Most Reverend H. R. Gough, visited S. John's Church, Balmain, on April 10 to dedicate the great west window.

The window is a memorial to the Reverend E. H. Lambert, who was Rector of S. John's from 1953 until his death in 1958.

Mr Lambert had often spoken of installing the window, and after his death the parishioners decided to make it a memorial to him.

Provision for such a window had been made when S. John's was built nearly eighty years ago, but the space had been bricked up.

The large window has been fitted with coloured glass called "cathedral violet." A large cross is outlined in clear glass. It fills the church with a flattering lilac light.



Dorothy Rogers (left) and Margaret de Laurence as two women in the crowd awaiting the trial of Christ before Caiaphas in a rehearsal scene from the Passion play, "Christ in the Concrete City." (See story, Page 1.)

FACT & FANCY

I'm sorry but I don't think the ditties set up on false tombstones in the garden at Ridley College at the college commencement were at all funny—even viewed as student "pranks." Theological student these days are all too soon in charge of parishes. If they can't think beyond "Chasuble Charlie" and "Hot Prots" the outlook is not good.

Each of the Cowley Fathers at S. Edward's House, Westminster, London house of the Society of S. John the Evangelist, has been equipped with a small torch-shaped "multi-tone" radio receiver, which he carries in his pocket. So when visitors call or the telephone rings, the porter, operating the transmitter, is able to make immediate contact with the monk who is wanted. "Retreatants who remember the old buzzer system will realise what an immense boon the silence of the new system is," says the Fathers.

A visitor from the Diocese of Newcastle has left a prayer book at S. Stephen's Church, Normanhurst, Diocese of Sydney. The rector, the Reverend C. T. Kenderdine, would like him to know that he is keeping it for him. Purchased at the Church Army bookroom, Newcastle, it bears the inscription: "To Daddy from Laurence, Colin, Garry, David and Alan, with lots of love, Christmas 1959."

All Saints', Hunter's Hill, Diocese of Sydney, have a number of used Ancient and Modern hymn books (old edition) to give away. Please apply to the rector, the Reverend C. W. J. Gumbley.

With the current interest in Church music, readers may be interested to listen to the B.B.C.'s new programme on the General Overseas Service which commences on April 24. The S. Martin Singers will sing many of the hymns collected by Robert Bridges as well as those from Vaughan Williams' "English Hymnal" and "Songs of Praise" up to the "B.B.C. Hymn Book of 1951."

Also the same week, the B.B.C. will begin broadcasting a series of organ recitals from Britain's famous cathedrals and churches. The first, from the Temple Church, will be given by Dr George Thalben-Ball, an Australian by birth, who is accepted as a world authority on organ and organ-playing. He will play on the seventeenth-century Schmidt organ.

THE ANGLICAN

FRIDAY APRIL 15 1960

THE GATE OF LIFE

Alleluia! Alleluia! Alleluia!

After her Lenten fast the Church once again takes up her characteristic shout of praise and joy: "The Lord God omnipotent reigneth."

We are so accustomed to looking upon the Holy Cross as the symbol of our faith, that we sometimes forget that it is not only the instrument of sacrifice but also the sign post pointing to the empty tomb. Cross and empty tomb together tell the story of redemption.

If our religion has no cross in it it is not Christian because it is blind to the facts of sin and suffering and death. It would be pleasant to imagine (as some religions do) that these things do not exist, that they are purely imaginary, that anything nasty or cruel or offensive is an illusion; but it would not be honest. God knows and we know that they are very real and must be faced, and the cross is His way of facing them.

But if our religion stops at the cross it is only half-Christian. It faces up to grim reality. It asks the right questions. But it provides no final and satisfactory answers. It leaves us in a state of intolerable pessimism and gloom. It has nothing to say of redemption and sanctification and life eternal.

Both the Collect for Easter Eve and also that for Easter Day make use of the metaphor of the Gate, but with a significant difference of wording. On Easter Eve it is the "gate of death," standing rather grimly in the shadows at the bottom of the downhill path which we are treading. On Easter Day it is the same gate, but it has been thrown open to disclose the limitless horizons of eternity. It is now the "gate of life."

It is no wonder then that the characteristic mood of the Church is one not of bitterness and sorrow but of joy and thanksgiving. Like her Master the Church knows sorrows and is acquainted with grief but can still say, "Be of good cheer. I have overcome." Like Him she has her cross to carry and faces suffering and death only to burst out again into triumphant life as the eternal Body of Christ.

A little over a century ago Charles Kingsley wrote a poem called "The Dead Church":

Wild wild wind, wilt thou never cease thy sighing?

Dark dark night, wilt thou never wear away?

Cold cold church, in thy death sleep lying,
Thy Lent is past, thy Passion here, but
not thine Easter-day.

Peace, faint heart, thou and the night be
dark and sighing;

Rest, fair corpse, where thy Lord him-
self hath lain.

Weep, dear Lord, above thy bride low
lying;

Thy tears shall wake her frozen limbs
to life and health again.

The Church of England at that time in most places seemed to be hardening into the rigor mortis. But even as he wrote new life was stirring. She was finding again the ardour of her apostolic mission and was on the eve of the vast expansion which took her into every corner of the globe.

Resurrection is a miracle which is repeated in the life of every member of Christ. Every Christian soul in Holy Baptism dies unto sin and rises again unto righteousness, and we pray that he "being buried with Christ in his death may crucify the old man and utterly abolish the whole body of sin; and that as he is made partaker of the death of thy Son, he may also be partaker of his resurrection." This is not just a matter of fanciful words but of solid fact. The life of the Church and the spiritual life of every Christian is not natural but supernatural. It is the life of the risen Christ, the life that has passed through death.

The Church then celebrates her joyful Eucharist, giving thanks unto her Lord God for the glorious resurrection of Jesus Christ our Lord "for he is the very Paschal Lamb, which was offered for us and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life."

Well may we with all Christian people of every age and place take up the everlasting shout of gladness—"Alleluia."

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

Signs of Religious Revival

Easter Day Communion could very well be regarded as the most important service of the year. It marks the culmination of the most solemn season of the year with its glorious Resurrection promise of victory over death.

Most Church of England services will be very well attended on the morning of Easter Day. Yet if even half of the confirmed members of the Church attended there would be an acute accommodation problem.

How many will attend? Very many more than usual, as all regular communicants will know by the sight of strange and only vaguely familiar faces.

A survey recently made in England by the London Daily Mail with the help of a national opinion poll suggests that, although more than one-third of the population of Britain are confirmed members of the Church of England, only nine per cent. will communicate on Easter Day. Perhaps the Australian percentage will not even be as high.

Nevertheless, a heartening fact that has emerged from this survey is that, despite the apparent apathy of the people, the Church's influence is reported to be growing.

The rot which set in after World War I is said to have been stopped by 1950 so that in the past decade the Church in Britain has gained as much active support as it lost in the previous decade.

But, while there are these signs that many people are returning to the Church, there is still a wide gap between what many others feel about the Church and what they are doing about it. For example, only 18 per cent. of baptised Church of England members attend church on most Sundays, although 74 per cent. told the researchers for the survey that the Church meant something to them, 67 per cent. said they thought its continued existence essential, and 59 per cent. said it was run efficiently.

My own feeling is that Australia shows a comparable revival of interest in the Church in recent times. In particular, I think that every-member canvasses in the past three or four years have brought back to active participation in the Church many people who had become apathetic. Even some of the canvassers were people who had slipped out of Church life, but in middle age were glad to respond to the appeal both to re-dedicate themselves and to help to bring others back into the Church.

Hymns Preferred To Sermons

The British survey of the people and the Church also brought to light points that could help the clergy everywhere — and possibly shock them, too.

It revealed, for instance, that the most unpopular thing about going to church in Britain today is the sermon. Of the people questioned, 38 per cent. frankly disliked listening to it.

Noticing the increasing tendency of Australian Anglicans to attend the early Communion service and seldom to appear at Morning Prayer or Evensong, I wonder whether there is a similar sermon-allergy here.

CHURCH CALENDAR

April 17: Easter Day
April 18: Monday in Easter Week
April 19: Tuesday in Easter Week
April 23: S. George, Martyr.

CHURCH AND NATION



ONE MINUTE SERMON

A STEWARD OF GOD'S GIFT

GENESIS XIV

Now we see Abram in quite a new character. He has always been the gentle, kindly soul, full of a peace-making spirit.

But at this time Hammurabi (Amraphel) of Babylon, a well-known and powerful ruler, joined with others to invade the Jordan Valley and attack the kings of five cities there. They had been subservient taxpayers for twelve years and then rebelled. These four kings laid waste the country from Damascus southward and finally met the five kings to the south of the Dead Sea and defeated them.

The bitumen oozing from the ground proved fatal to the retreating army. Many were lost, others fled to the mountains. The victorious army took spoil of Sodom and Gomorrah, took Lot with his wealth, and then set off for home.

Abram heard of it. He led forth his trained men, 318, and chased the army to Dan in the far north. He divided his men into bands and fell on the foe from different sides, and put them to flight, pursuing them for some 100 miles. All the goods were recaptured, the women and Lot rescued, and the slaves recovered.

News travels, and the King of Sodom comes out to welcome him. But at the same time Melchizedek, King of Jerusalem, came forth. He seems to be the forerunner of the monarchy and priesthood afterward established in Jerusalem; the representative of the true religion to whom Abram, Israel's ancestor, paid tithes.

Bread and water would have been sufficient for food but Melchizedek does Abram honour and gives wine. Melchizedek blesses Abram in the name of God and praises God for Abram's successes, God the "producer" of heaven and earth. And Abram gave him a tenth of all the booty.

Abram as captor has a right to everything. The King of Sodom proposes a compromise. "No!" said Abram, "On my oath I take nothing — not to a sandal-thing. Only what we have eaten and the share my three allies have as their right. My wealth must never come from you! I depend upon God! From Him comes all and to Him I give my tithe in recognition of His bounty."

What an example and inspiration to Christian men!

CLERGY NEWS

CAMERON, The Reverend A. R., will be instituted as Rector of St. Augustine's, Victor Harbour, with St. Thomas' Mission, Diocese of Adelaide, on April 22.

CRAWFORD, The Reverend N., formerly Priest-in-charge of St. Cyprian's, North Adelaide, has been licensed as Priest-in-charge of the mission district of St. Francis of Assisi, Northfield, from March 1.

DAVIES, The Reverend S. H., formerly Rector of Gladstone-Laura, Diocese of Willochra, has resigned the living to work in the church office of that diocese.

HOFFMAN, The Reverend K., has been appointed deacon in the united Parish of Melrose-Wirrabara-Wilmington, Diocese of Willochra.

HOLMES, The Reverend J. W., Rector of the Parish of Corral, Diocese of Botany, in the same diocese.

MYHILL-TAYLOR, The Reverend F. K. H., from the Diocese of Armidale, has been given a temporary appointment as Curate of St. Alban's, Erping, Diocese of Sydney. He hopes eventually to take up work in New Zealand.

PUGH, The Reverend D. A. R., formerly serving in the Diocese of Adelaide, has been appointed Rector of Port Augusta, Diocese of Willochra.

ROWNEY, The Reverend D. K., has tendered his resignation as Mission Chaplain of Kingston and Robe, Diocese of Adelaide, from May 24. He has been accepted for work in the New Guinea Mission.

SHAW, The Reverend G. P., formerly Assistant Priest at St. Luke's, Wandal, Diocese of Rockhampton, has been appointed Assistant Priest at Longreach, in the same diocese.

SMITH, The Reverend H. R., Rector of St. Paul's, Carlisle, Diocese of Sydney, has been appointed Rector of the parish of the Church of the Resurrection, at Jamboor with Shellharbour, in the same diocese.

RELIGIOUS BROADCASTS

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

EASTER DAY, APRIL 17:
MUSIC FOR PASSIONTIDE AND
EASTER: 7 a.m. A.E.T., 6.30 a.m. S.A.T.

Choirs of Brompton Oratory, and Greek Cathedral of the Holy Wisdom of God, London, and of Chichester Cathedral.

RADIO SERVICE: 9.30 a.m. A.E.T., 9 a.m. W.A.T.
From Babyn Methodist Church, Melbourne.

Preacher: The Reverend A. W. R. Milligan.

DIVINE SERVICE: 11 a.m. (N.S.W. only).

*S. Andrew's Cathedral, Sydney. Preacher: The Most Reverend H. R. Gough.

PRELUDE: 7.15 p.m. A.E.T., W.A.T. The A.B.C. Adelaide Singers.

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

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

For Easter Day — broadcast from the S.A.T.

MONDAY, APRIL 18:
FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.

*The Reverend C. A. Osborne.

MONDAY, APRIL 18 — FRIDAY, APRIL 22:
READINGS FROM THE BIBLE: 7 a.m. A.E.T., 8.10 a.m. A.E.T., W.A.T., 8.25 a.m. S.A.T., 7.40 a.m. S.A.T., 8.45 a.m. W.A.T.

The Reverend W. R. Ray.

MONDAY, APRIL 18 — SATURDAY, APRIL 23:
DAILY DEVOTIONAL: 10.03 a.m. A.E.T.

April 18: Mother Yvonne Swift.

April 19: The Reverend S. Helart.

April 20: "School Service" — "Stories from the New Testament"

"Jesus and his friends a question."

April 21: The Reverend W. Young.

April 22: The Most Reverend J. Freeman.

*April 23: The Right Reverend C. L. Riley.

WEDNESDAY, APRIL 20:
RELIGION IN LIFE: 10 p.m. A.E.T., 9.30 p.m. S.A.T., 10.30 p.m. W.A.T. — broadcast from the B.B.C.

*On "Translating the New Testament" — Canon J. B. Phillips.

FRIDAY, APRIL 22:
EVENSONG: 4.30 p.m. A.E.T., W.A.T.

*S. David's Cathedral, Melbourne.

MONDAY, APRIL 18 — SATURDAY, APRIL 23:
EVENING MEDITATION: 11.15 p.m. A.E.T., 11.45 p.m. S.A.T., 11.23 p.m. S.A.T., 10.53 p.m. W.A.T.

The Reverend E. V. Newman.

TELEVISION:
EASTER DAY:

11 a.m.: Divine Service from Wesley Chapel, Sydney. Preacher: The Reverend Alma Walker.

5.15 p.m.: "Sunday Special" — "Water Power."

The Reverend B. Crittenden talks about baptism.

9.45 p.m.: "Jesus of Nazareth" — "I am with you always."

ABV2, MELBOURNE:
10 a.m.: Divine Service from S. Patrick's Cathedral, Melbourne.

5.15 p.m.: "Sunday Special" — "An Underground Movement."

The Reverend V. Roberts.

*10 p.m.: "The Meaning of the Resurrection" — the Most Reverend F. Woods.

ABQ2, BRISBANE:
11 a.m.: Divine Service from S. Stephen's Cathedral, Brisbane.

5.45 p.m.: "Sunday Special" — "Lighting Highways," with Clive Smith.

*10 p.m.: "The Meaning of the Resurrection" — the Most Reverend F. Woods.

on 100,000 people making the Royal Show, not the parish church, their centre of interest.

Church's Work In Industry

When the Archbishop of Melbourne went to the Trades Hall in his city one day last week he blazed a trail. It was the first visit paid there by an archbishop.

Archbishop Woods was accompanied by the new industrial chaplain, the Reverend L. E. Styles. Both the archbishop and the chaplain invited the union officials they met to form a panel to advise the Church on industrial matters.

The Church of England has been called, facetiously, "the Tory Party at prayers." The British survey to which I have

made so much reference this week brought out the point that nearly half the people questioned said they seldom went to church "because it's not for people like us," meaning it was not for people sometimes called "the working-class" (as if nearly everyone is not a worker.)

Anything the Church can do in Britain or in Australia — to correct that view must surely be done. The work of industrial chaplains, increasingly being undertaken in Australia — first in Newcastle, now in Melbourne and possibly elsewhere — should be given active Church encouragement. Through such channels, more than any other I know, can practical proof be given that God's mansion is not divided into rooms reserved for Conservatives, Socialists or members of any other political party. It is for all who, with sincerity, call themselves Christians.

What More Can Be Done In South Africa?

The inspiring leadership given by Church leaders by voice and pen in the South African apartheid crisis has been mentioned in this column on several occasions in the past tragically violent weeks.

That lends point to a letter which an English-speaking South African, now living in London, wrote to *The Times* the other day. Like me (and with all respect to the views of men like the Reverend Trevor Huddleston, who wants the British High Commissioner withdrawn, and the Reverend David Sheppard, who will not play cricket against the South African team about to visit England), this correspondent holds that political demonstrations, boycotts and the like will only fan the flames of resentment in Afrikaners and lead them to further excesses against the native population.

"But what can be done for South Africa?" he asks. "I believe that one very effective thing would be for those gifted and politically minded clergy of the Church of England who have espoused the anti-apartheid cause with such zeal to learn the Afrikaans language and then to go into the mission field in South Africa to convince the adherents of the Dutch Reformed Church that the doctrine of apartheid is really un-Christian. For the teachings of that Church go to the very root of apartheid, which is held as a religious principle might be by most Afrikaners."

Unhappily, this correspondent's view seems unrealistic, especially when set against the belief of the Archbishop of Cape Town that the Dutch Reformed Church should be expelled from the World Council of Churches because of its failure to denounce apartheid.

—THE MAN IN THE STREET.

LETTERS TO THE EDITOR

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

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

TEACHING THE FAITH

CHURCH SCHOOLS

TO THE EDITOR OF THE ANGLICAN

Sir, — Your correspondents, Mr Callahan and Mr Lodge, make a plea for definite Anglican teaching in our Church schools. I join them in this plea.

May I ask, however, is there any agreement as to what is definite Anglican teaching? Presumably it is contained in the Book of Common Prayer, which includes the 39 Articles and which General Synod of the Church has incorporated in the Constitution of the Church in Australia.

But how little loyalty and still less reverence has been shown these 39 Articles? How many derided them as kindergarten stuff, as articles to be subscribed to and ignored? Indeed there is so much disregard for our formularies that we may have two churches under one roof each claiming to be teaching definite Anglican teaching in our schools.

We would be in despair if it were not for these Lambeth Conferences that each decade restate the fundamental belief that in our hearts we know as Anglican but which our tongues cannot state with any unanimity.

Our Lord instituted His Church but in the main He left it to organise itself, and what an astounding history it has of bigotry, untruthfulness and cruelty.

So, if we teach "Jesus Christ and Him Crucified" in our Church schools, if we teach nothing that cannot be proved by Holy Writ, if we show a balanced emphasis as between "the Word and the Sacrament" we may be teaching definite Anglicanism.

To get back to the sayings of Christ especially as to "I am the way" might be of much help to people in our Church schools.

Yours truly,
F. H. GAUNSON.
Melbourne.

UNITY WITHIN THE CHURCH

TO THE EDITOR OF THE ANGLICAN

Sir,—The review in your issue of March 11 of Dr Caserley's book "Christian Community" raises some interesting points.

The author realises the divisions in our own Church and this prompts the question as to how far a divided Church can help the cause of Christian Unity. Would it not be more helpful if the Anglican Church first sought its own unity? If it could achieve this it would have gone far to indicate the things that would make a wider unity possible.

It is to be regretted that he feels the time has not yet come for unity between the Anglo-Catholic and Evangelical parties of our Church. Perhaps, if he were a parish priest, he would realise the disastrous effects of our divisions.

May it not be that what keeps them apart is not want of understanding but lack of charity. We hear less these days of "Spikes" and "Prots" but the spirit is not completely dead as is evidenced by the author's unbrotherly remarks about Central Churches.

The two parties mentioned are not contradictory but complementary; they need each other and the Church needs

both of them in its ministry to the world.

The author recognises that the Anglican Church can be a "bridge" between the other churches and in the same way it can be claimed that the Central Church Group can be a "bridge" between the other parties in our church. This group is as definite in its beliefs as those already mentioned, and it is equally loyal to the Anglican Church. In consequence it is entitled to the same respect as is claimed for other parties in our communion.

Yours etc.,
CENTRAL CHURCHMAN.

CHURCH MUSIC

TO THE EDITOR OF THE ANGLICAN

Sir,—I suggest to Mr P. D. Newman that, if he wishes to hear Church music that is an inspiration to the listener and a great aid to worship, he visit Christ Church S. Laurence, George St., Sydney.

Every Sunday the music for Solemn Eucharist is to be a particular setting and not a miscellaneous collection of "popular tunes" and you can be assured that the organist, Mr Colin Sapsford, will not attempt to congregationalise the music.

The grandeur and majesty of the Creed and the Gloria must be experienced to be believed and it must be realised that this music is offered as the very best to Our Blessed Lord.

The choir and the organist are very well known in and out of Sydney and Plainsong is a joy to hear. It used to be Mr Sapsford's custom to have a ten or fifteen minute recital after Evensong every Sunday night and the congregation would stay to enjoy serious music played by a master.

Yours faithfully,
R. S. McAULEY,
Inverell,
N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—Under the title "Popular Music at Cathedral" is not the contents of the letter of P. D. Newman (April 1) based on a fundamentally wrong conception?

Music (traditional, liturgical, modern or otherwise) in services in cathedrals and parish churches is the incidental aid to and for the worship of the Triune God, and as such is a useful means and handmaid of worship.

Worshippers are present at church services to worship God in spirit and in truth (positive and active co-operation), and not for the purpose of passively listening to musical concerts, recitals or entertainments.

Yours sincerely,
D. W. GARVIN,
Bendigo,
Victoria.

A COMMENT!

TO THE EDITOR OF THE ANGLICAN

Sir,—I note that the Korowa Church of England Girls' Grammar School, Melbourne, held its annual family service on March 6. The school choir was accompanied by the Salvation Army Citadel band, and the address was given by the Moderator-General of the Presbyterian Church.

Tut, tut! No Mohammedan muezzin, no Buddhist priest? What has become of the comprehensiveness of the Church of England?

Yours, etc.,
A.F.
Drouin,
Victoria.

TRAINING FOR MARRIAGE

TO THE EDITOR OF THE ANGLICAN

Sir,—Congratulations on your leading article for Mothering Sunday. It needs to be said over and over again these days that the job of a wife and mother is "varied enough to give scope to the richest individual gifts, and wide enough to satisfy the keenest individual zeal."

Girls seem to think that they can go into marriage relying on

what they have picked up casually. Most of their intelligence and energy has gone into their job as typists, shop assistants, etc., rather than in preparing for marriage.

It seems a pity that there is not a thorough and systematic way of training girls for marriage. (Boys also could do with more help, but the brunt of home-making falls on the women.)

What a tremendous lot there is to learn, for example, about food. It should be obvious (but is it?) that plenty of good food is absolutely necessary for a healthy body able to resist disease, and also for an alert mind free from neuroses.

A successful marriage demands many skills and much knowledge in other things besides nutrition. There is child care, understanding youth and spouse psychology, sex, budgeting, furnishing a house, gardening, sewing, etc.

I often wonder why we don't have a Chair of Home Science in all our universities. I feel that the most important profession of all—creating a good and gracious home—seems to be very often left to chance.

Finally, it is our job as Christians to insist that there can be no such thing as a healthy, happy home without a right relationship with God.

Yours sincerely,
(The Reverend)
PETER HOPTON,
Berri,
S.A.

ALCOHOLISM

TO THE EDITOR OF THE ANGLICAN

Sir,—If the pamphlet mentioned on April 1 is the latest statement on Anglicans and alcohol, it is more than time for a fresh committee to examine the problem. In the decade since it was issued a great deal of new knowledge has come to light.

There is the matter of alcoholism, with an estimated 300,000 victims in Australia and a known cost to the community of many millions of pounds.

There is the road toll, where a majority of accidents have beverage alcohol as their primary cause.

There is the divorce problem, where according to Mr Justice Sholl, drink is at the bottom of 85 per cent of cases. The governor of Victoria's female prison "Fairlea" says that 75 per cent of the inmates are there because of drink. The chairman of the Mental Health Authority has stated that alcohol is behind 40 per cent of male admissions to Royal Park Receiving Home.

In these ways and in many others, alcohol "touches the life of the nation" and therefore it is "the concern of the Christian."

This concern was shown in a motion passed by 29 votes to 3 after full debate at the National C.E.M.S. conference in January 1958. It would be better to print this challenging motion as a leaflet than to issue an outdated out-moded plea for tolerance.

Yours etc.,
J. M. LLOYD,
Ferry Creek,
Victoria.

DISTRACTIONS IN CHURCH

TO THE EDITOR OF THE ANGLICAN

Sir,—Far too many Anglicans regard "all things as lawful," forgetting that "not all things are expedient" and acting with entire self-interest, instead of giving consideration to the feelings of others.

A gross example of this was evident at an induction service held in this diocese this week. The archbishop spoke of the need to send down one's robes deep into the river of God's grace, through prayer and worship, but there was little evidence of this spirit in the congregation.

The red lamp burning in the sanctuary was apparently quite ineffectual in serving to remind the people of God's presence, for they prepared for the service by chattering noisily as if they were at a football match

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.

Why "Good" Friday?

Why indeed?—in fact, surely the very reverse. For all that was pure, all that was blameless, all that was noble, was vilified, traduced and finally crucified. Rather, then, should the day be Black Friday, Bad Friday, Tragic Friday—but scarcely "Good" Friday.

Good Friday is a peculiarity of the English liturgy. It is Long Friday in the Anglo-Saxon, Friday of the Passion in the Syriac, and even Great Friday—but never Good Friday.

This is the paradox which lies at the heart of the Christian Faith—for death which to us is despair and defeat, has become life and victory. It is indeed a good day. In Christ, that which in all human experience has proved to be disaster, has become new power. Death has been conquered in the very death of Jesus Christ.

C. S. Lewis stresses this very point: "Death is, in fact, what some modern people call 'ambivalent.' It is Satan's great weapon: it is holy and unholy: our supreme disgrace and our only hope: the thing Christ came to conquer and the means by which He conquered."

instead of in Our Lord's House.

Many parishioners emitted a strong odour of stale alcohol and tobacco, and it was rather disturbing to realise that these filthy vapours entering one's nostrils were coming from inside other people's bodies.

Another form of distraction which seems quite unnecessary, and extremely irrelevant, is the habit several bishops have of moving about the sanctuary, or signalling a chaplain to bring the pastoral staff, while the rest of the worshippers are still at prayer.

Surely these actions and ornaments are not so important they must be prepared for impatiently, at the expense of reverence during prayer?

Yours, etc.,
"SANCTUS."
Melbourne.

NEUTRALITY NOT CHRISTIAN

TO THE EDITOR OF THE ANGLICAN

Sir,—Has the Church lost its capacity for righteous indignation? The State at any rate has lost its moral imperative. We have had little but "sympathy" with the appalling pain and death of sufferers from the calous shooting in South Africa.

There has been a strange absence of any naming of the cause which has been calling for condemnation for many years, and which continues to outrage and suppress helpless millions of our fellow human beings.

Mr Menzies should know there is no need to wait on a commission to give, perhaps, a biased verdict, on a crisis which the world has known for many years would be precipitated by a policy of race segregation. Are we to sit down and take passively his belated confession of sympathy as any remedy?

The moral condemnation we should express would not amount to interference. It is something we should welcome ourselves, in our independence, if we acted in the same way towards our dependent peoples.

Jesus Christ bade His disciples accept the authority of Church and State in His day. But there was no consent to the iniquities of those in authority. We may read again his flaming invective in Matthew 23, and ask ourselves if neutrality is really Christian.

Yours sincerely,
H. T. LANGLEY,
Caulfield,
Victoria.

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.

Now we can shout in the Easter hymn:

"Jesus lives! No longer now Can thy terrors, death, appal us:

Jesus lives! by this we know Thou, O grave, canst not enthrall us.

Alleluia."

Let us glory in Good Friday: for it proclaims a mysterious paradox that only in the death of God's own Son, our Lord Jesus Christ, is there hope of life—life everlasting.

THE SABBATH

Can you give me any indication of what happened between the death of Christ on the Cross and the time of His first risen appearance?

Our Lord died shortly after

STAFF MEMBERS AT RIDLEY

FROM A CORRESPONDENT

Melbourne, April 11

Two former members of the staff of Ridley College will return to lecture there this year, in the position of Senior Tutors.

They are Dr F. Andersen and Dr C. H. Duncan.

Dr Andersen has just completed linguistic studies at the John Hopkins University in the United States of America, where he worked under Professor W. F. Albright, the Old Testament scholar.

Dr Andersen has also been appointed assistant chaplain at the college.

Dr Duncan has just completed three and a half years at the University of Cambridge, gaining his doctorate from that university.

Dr Duncan has given particular attention to the contribution of Rudolph Bultmann of Marburg to the study of theology.

Visiting lecturers to the college are Miss M. Dewey, principal of Janet Clarke Hall; Dr Trengrove, senior lecturer in history and philosophy of science in the University of Melbourne; Dr H. R. Smythe, formerly vice-warden of St. John's College, Morphet; and the Right Reverend D. Baker, a former principal of the college.

YOUTH MOVEMENTS' PROGRAMME

FROM A CORRESPONDENT

The Young Women's Christian Association of Sydney is organising a "Know the 'Y' Week" from May 7 to 13.

Miss Florence Christian, national general secretary of the Y.W.C.A., said last month that the Y.M.C.A. and the Y.W.C.A. had been, since their foundation, a bridge over which many young people outside the Church were led to full membership.

"Prayer and service are the twin pillars on which the movements rest. Once a group, by the grace of God, has had a real experience of worship, they feel its wonder and are eager to talk more about it and have more of it.

"The Y.W.C.A. and the Y.M.C.A. provide an opportunity for the missionary outreach of the Church."

In the movements, there was scope for full-time Christian service, and for staff-volunteer partnerships, she said.

three o'clock on the Friday afternoon. As it was the day before the Sabbath Day, and that particular one was of primary importance, the body of our Lord was not permitted to remain on the Cross. Much had to be done in the short space of time before the Sabbath commenced at 6 o'clock.

Officially, the bodies were either given to the relatives or, more often than not, left for the scavenging dogs. The place of crucifixion, Golgotha, it has been suggested, was so-called because it may have been littered with the skulls of condemned criminals.

THE TOMB

Such an indignity could not be permitted to the body of Christ. His relatives were too poorly placed to have much influence. One of His secret disciples, Joseph of Arimathea, a rich and distinguished man, asked Pilate for His body. Being a member of the Sanhedrin, he had not only easy access to the Roman governor, but influence with him.

Having been anointed, the body was wrapped in fine linen and taken to Joseph's own tomb. Like most Eastern graves, it was made in the vertical face of the rock, but this one had been smoothed and polished.

A large, rounded stone which was settled in a groove, was rolled across the mouth of the tomb, and it being almost the Sabbath day, the body was left.

The tomb was guarded by Roman soldiers, at the insistence of the Jewish Sanhedrin, because it was feared that the disciples might steal Our Lord's body, and support the claim that He was risen again.

There the body waited till the resurrection day.

The spirit, according to the Creed, descended to hell. The word should be "Hades," the place of departed spirits. Many accept this as literal truth—that Our Lord in common with all mortal men, went down to the intermediate state of waiting, but that the power of Hades could not hold Him. This belief safeguards two important features—that He truly died, and that He was like unto us in all things.

RESURRECTION

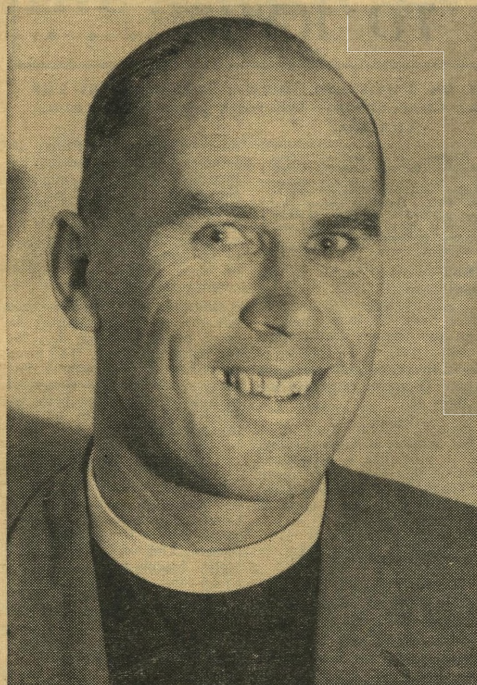
Others, who want to get a deeper understanding of the passage, especially as linked with 1 Peter 3:18-20, believe that Christ went into Hades to bring the good news of salvation to those who had never heard of Him; and there "He led captivity captive."

Others feel it is a piece of poetry—to be accepted as such. "It may be," writes Dr William Barclay, "that this is a picture for the heart to feed upon, rather than for insertion into the formula of the Creed."

Let me close this with a devotional thought. It is so easy to stay close to the message of Good Friday, which is the basis of our salvation, without ever coming to the glorious message of Easter Day.

Canon Scott Holland wrote nearly fifty years ago: "Believe me, our faith is still vain if the Resurrection of Christ be not the fount and spring of all our living, the support on which we buttress ourselves, round which the very fibres of the practical will wind and bind themselves. . . . Our faith is vain if the risen Christ be not the formative and energetic reality which dominates our mind, regulates our practice, shapes our thought, controls our passions, organises our motives, builds our character, and lays hold upon our entire self to rule, possess and transform it."

ANGELICAN OF THE WEEK



Our Anglican of the Week is a deacon who is now assisting a rector with whom he served in the same regiment during the war—the deacon as an artillery officer, and the rector as a sergeant!

He is the Reverend S. F. Lees, Assistant Curate at S. Andrew's, Wairoa, Diocese of Sydney.

With his rector, the Reverend K. L. Walker, he served with the 2/6 Field Regiment in the Middle East, New Guinea and Borneo.

Before his ordination this year, he was the manager of the Newcastle branch of Winchcombe Carson, the wool brokers. Educated at North Sydney Boys' High School and the University of Sydney where he

graduated Bachelor of Economics, he worked with the same firm for twenty-five years.

Before he went to Newcastle four years ago he was a churchwarden successively at S. Andrew's, Lane Cove; and at S. Stephen's, Willoughby, in Sydney.

Mr Lees did his Th.L., partly through correspondence courses with the G.B.R.E., and spent last year at Moore College, Sydney.

He is married and has four children, aged eleven, nine, seven, and two years.

The rector is very pleased with his assistant; indeed, they should make an excellent team in the rapidly-developing Parish of S. Andrew's.

MEDITATIONS

THE CATHOLIC EPISTLES, Alban Winter, C.R. The Faith Press, Pp. 144, 12s. 6d.

THE title of this book is used properly to indicate the New Testament Epistles of James, P. 1 and 2; John 1, 2, 3; and Jude. These Epistles are universal or general, and not intended, it is said, for particular churches. Fr Winter's book deals with James, 1 P., and 1 S. John.

The cover-titler to the book says that "an intelligent commentary for Catholics has long been needed" which does the book a disservice, for it seems to imply that an intelligent commentary to these Epistles is not needed elsewhere, or that Catholics normally approach the Epistles unintelligently.

Fr Winter has brought to his book the fruit of many years of devotional study. His comments are simple, and his meditations practical and helpful. He begins with a suggested outline for meditation and seven little "Acts," and leads in with an introduction and biographical note to each Epistle. He then quotes a few verses of the Epistle, comments, supplies three or four points for meditation, quotes more of the Epistle, and so on.

Any book that may encourage the life of meditation is to be encouraged, but this book may be highly commended to all those who seek to apply the Catholic Epistles to life and worship.

I make one major criticism since the book is supposedly written for "Catholics." Too many of the suggested meditations are couched in ethical terms which might challenge the good men and women in any Faith. For the Christian all meditation must be Christocentric.

—C.L.O.

[Our review copy from Church Stores, Sydney.]

BOOK REVIEWS:

A HERO OF THE CROSS

WILFRED GRENFELL: HIS LIFE AND TIMES. J. Lennox Kerr. Harrap. Pp. 359. 22s. 6d.

WHEN an athletic young doctor, the product of Marlborough College and London University entered a mission tent in East London in 1885, he was bored by a long and tedious prayer, until "a large, stout man with a thick black beard" arose and said, "Let us sing a hymn while our brother finishes his prayer."

This dexterous handling of a trying situation by evangelist, D. L. Moody, so impressed the young Wilfred Grenfell that he decided to put into practice the Christianity he had learnt in his father's Church of England parsonage.

In 1888, Grenfell became a house-surgeon at the London Hospital, was introduced by Dr Frederick Treves to the hospital ships of the National Mission to Deep Sea Fishermen.

His love of the sea and its excitement, coupled with his Christian enthusiasm, fitted him for what was to become his life's work, and in 1892 he was sent in the mission ship, *Albert*, to Newfoundland, there to help alleviate the distressing conditions under which the fisher-folk existed.

Here he had to cope with hunger, poverty, superstition, drunkenness, exploitation, and vice, and that all along the rugged Labrador coast.

THE saga of this happy Christian warrior and his adventures in establishing and financing the Grenfell missions is graphically told by the author and makes exciting reading.

Always unpredictable, impulsive, and impatient of controls, this Englishman of unbounded energy took chances that appalled lesser men, but his efforts transformed the physical and spiritual condition of the toilers of the sea and its coastline, and has to-day resulted in the International Grenfell Association, which continues his work over some two thousand miles from Cape Chidley to Hudson Bay and along the eastern and northern coasts of Newfoundland.

Once opposed by an unholly combination of unscrupulous

traders, government officials, and established Church leaders, Grenfell's work now has almost universal support.

In his later years, he was ably assisted by his wife, a wealthy American socialite, who proved to be a competent helpmeet and co-worker. His wooing was characteristic.

SEEING this strange young lady aboard the *Mauretania*, he approached her and lectured her on the uselessness of society life.

Indignantly, she said, "You don't even know my name, and you dare to take to me like this." Grenfell grinned, and replied, "Your name doesn't interest me; it is what is going to be that interests me." They were married in Grace Episcopal Church, Chicago, that same year.

Incidentally, it is worth noting that, although Grenfell's missions have been labelled independent or un-denominational, they were never anti-Church. His great work arose out of a desire to activate the Christianity he had learned in the Church of England, and though he despaired of certain official attitudes, he never abandoned the Church or became a "convert" to any sect.

In 1940 the colourful career of this hero of the Cross came suddenly to an end—or should we not say that his activities were transferred to a new and higher sphere? At any rate, his passing was in keeping with characteristic episodes of his life—and as unexpected.

Having been beaten in a game of croquet by his friends, he lay down to rest before the evening meal, but before that call came, he had answered another and gone to join his friends "on the other side."

There have been literally dozens of books about Grenfell of Labrador, but, for a complete and thrilling story of the man and his work, we commend this official biography, which might lead some of our "angry young men" to become active adventurers for Christ!

—A.T.B.H.

WRITTEN OUT OF EXPERIENCE

BEHOLD YOUR GOD. Agnes Sanford. Arthur James, England. 18s. 9d.

A BOOK that has exerted a very great influence in recent years is "The Healing Light" by Agnes Sanford, the daughter of a Presbyterian missionary and now an Anglican, married to a priest of the Protestant Episcopal Church in the U.S.A.

In a book just out, "Behold Your God" she reminds us how she came to believe in Divine Healing—through the healing of her son.

"Some years ago I saw a miracle," she writes. "It was a small thing as miracles go . . . merely a sick child who went to sleep when a minister prayed for him, and who awoke and was well. That miracle made for me a new heaven and a new earth."

"It showed me that God is real and that His word still goes forth to accomplish His will. So it awoke in me hope and faith and a renewed purpose for living. I had seen with my eyes that God's power could work through an individual. But I did not know how an individual could become a channel for God's power."

"There are many books to-day to try and explain this matter, but I knew none of them. Therefore I decided to find the answer in two ways: first by studying the words of Jesus Christ, and second, by testing what He said and seeing whether it worked or not . . . I found that what He said went directly contrary to many of the explanations concerning religion that I had been taught since my youth."

"I had been told that the age of miracles was past—yet I had seen a miracle. I had been

told that God no longer worked through an individual—yet I had seen Him work through an individual.

"I knew that there was no use in trying to understand what I had not experienced. Therefore I set myself to find an experience of God's power . . . Religion is an experience of God."

In this book there is much that is challenging and arresting. To give one illustration: in the chapters dealing with our need of the inflowing power of the Holy Spirit, she discusses the gifts of the Spirit.

CHRISTIANITY AND SCIENCE

WORLD WITHOUT END. Roger Pilkington. Macmillan. Pp. 165. 20s. 9d.

WRITTEN by a research scientist, who is also a convinced Christian, this book is concerned with the challenges presented to Christian faith by modern scientific discoveries.

He is convinced that "most of the theories of modern science are based on abundant evidence and . . . they have to be accepted as true." The Christian cannot take refuge in fundamentalism.

But, he says, "it is no less depressing a revelation of human folly when an astro-physicist or a biologist declares himself to be an atheist or an agnostic" without having studied the evidence for the Christian faith.

He attempts, therefore, to reconcile the findings of modern scientific research with the doctrines of Christianity.

As might be expected, his understanding of science is stronger than his knowledge of

theology and, at times, his treatment of theological problems, e.g., in the chapter on "Miracles and Intervention," does not take account of the most recent theological thinking.

On the other hand, the chapter on "The Historical Jesus," and his defence, in it, of the truth of the Gospel records, is excellent.

It is good that such a book should have come from the pen of a layman (in religion). It is delightfully written (as it might not have been had it come from a theologian), and lightened by some brilliant flashes of wit.

It is to be hoped, but hardly to be expected, that it will be read by all fundamentalists and all agnostic scientists.

It can be heartily recommended also to those who would not put themselves in either of these categories.

—A.W.H.

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PEOPLE WILL ASK YOU WHY ... DO YOU KNOW?

Do you know what the Easter obligation for Anglican people is?

The Church directs every confirmed person to receive the Holy Communion at Easter time. This is a matter of obligation, which a person may not neglect without very good reason.

This instruction may be found immediately after the service of Holy Communion in the Prayer Book — the eighth in the list of "rubrics," printed in different type.

The rubric says:

And note, that every parishioner shall communicate at the least three times in the year, of which Easter to be one.

Three times a year is the minimum that the Church allows; but generally Anglicans

make it a practice to communicate every Sunday, at least. S. Cyprian, who died in A.D. 258, said that in those days it was the custom to communicate every day.

Easter, then, is one of the times when people are obliged to receive the Holy Communion: traditionally, the other two are Christmas and Whitsuntide.

It is easy to see why the Church has made this rule for Easter.

Sunday by Sunday throughout the year, the Church remembers with thankfulness the resurrection of Our Lord — in fact, every time the Holy Communion is celebrated, His rising again is remembered.

But Easter is the special feast for remembering the resurrection; so the obligation is a special one on all Church people.

If for some reason a person cannot receive communion on Easter Day itself, the feast lasts for eight days, an octave, and in this time that person should see that he receives the sacrament.

CAMP PLANNED AT BATHURST

FROM A CORRESPONDENT

Boys and girls will travel from all over New South Wales to a camp to be held at the diocesan youth centre, Mount Panorama, Bathurst, during the school holidays in May.

The Australian Board of Missions is arranging the camp for young people between the ages of ten and fourteen who are Heralds of the King, or readers of *The Herald* magazine, or who belong to Sunday schools affiliated with the Heralds of the King.

The camp will last from Friday, May 13 to Wednesday, May 18, and activities will include missionary projects, films, games, and addresses.

Group leaders will be people experienced in youth work, many of them school teachers.

The Reverend N. J. Eley, State Secretary of the A.B.M., will be camp chaplain, and Canon E. A. Barker, from All Saints' Cathedral, Bathurst, will be the guest speaker.

EASIER

It is easier to believe a lie that one has heard a thousand times than to believe a fact that one has never heard before.

—Robert Lynd

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The Youth Page

TALKS WITH TEENAGERS

GET OUT AND PUSH IF YOU'RE YOUNG

Of course, the car is not broken down at all. We know that, from the scraps of news that reach us of doings by young people.

This page could be a splendid source of news for young people though, if branches would lend a hand.

We suggest that your branch, and the diocesan council of your organisation, needs a permanent reporter. A whole committee cannot do the job; it must be somebody's special responsibility.

Let us have news of your plans and successes—and failures, too, if you think some other branch might profit from your mistakes. In return we hope to give you news of plans, policies, and successes from other parishes, dioceses, and states, that might help you in the future.

What is "news" in this context?

We should say that anything that is a faithful report of the facts of things that would be of interest to those outside your immediate group, constitutes news.

We should also like to hear suggestions, from individuals or branches, of the sorts of articles you would like to see on this page. We will certainly pay attention to your wishes, and if possible meet them.

Get out and push, then, if you're young, and show Australia the solidarity among the Church's youth groups.

A VILLAGE WITH A STORY TO TELL: OBERAMMERGAU

The tiny village of Germany, has a story to tell. This year, thousands of people, from many different countries, and speaking many languages, are crowding the village to hear the story.

The people of this village are energetic craftsmen, famous for their wood-carving.

Centuries ago, peddlars carried carvings of cribs and religious figures from Oberammergau all over Europe.

Today, however, although the people still make their living chiefly from wood-carving, the village is famous for another reason.

Every ten years, the people of Oberammergau stage a Passion Play, telling the story of Christ's sufferings and death.

And behind this story lies another, a story of faithfulness to

a promise made to God over three hundred years ago.

In 1633, a great plague swept over Germany, reaching even the quiet villages of Bavaria.

At first Oberammergau escaped the disease. Plague fires were kept burning and no one was allowed to leave the district or admitted from outside.

But one day a villager who had been working in another district managed to get back to Oberammergau. He brought the plague with him.

In a very short time, eighty-five people had died in the village.

Then all who remained made a solemn vow to God before the altar.

If they were spared from the plague, they would stage a play on the life and sufferings of Our Lord every ten years afterwards.

The villagers were protected, and in thankfulness have kept their promise.

At first they performed the

play in the grounds of their parish church.

But the fame of the Passion Play spread, and they had to move to a larger place, the Passion Meadow.

Soon they needed a building, and the present one, which seats 5,000 people, was built in 1930.

The stage of the play-house is open to the sky, and, beyond the actors, the audience can see the lovely Bavarian countryside.

A performance, with music, lasts about seven hours.

The villagers regard it as a great honour to be chosen as an actor.

Not only acting ability, but blameless character, is required.

The actors prepare themselves spiritually for a long time before the performance, so that the play will be a glorious offering to God.

This story of faithfulness to a promise, with the story of Christ's Passion which the play sets forth, make the story that Oberammergau tells.

THINK OF A LAMB

PICTURES CAN BE HELPFUL

People use pictures, called figures, in geometry, to help them think, and to describe what they are talking about.

In the same way, many of the hymns at Easter time use the picture of Jesus Christ as a lamb.

He was not a lamb of course. That is a picture to describe something which is difficult to think about without a picture.

To call Jesus a lamb is one way of describing what He did, or achieved, when He died and rose again.

The lamb was a symbol for the Hebrew people, the symbol of innocence and purity.

They knew God was holy, and wanted to give Him holy worship.

But they knew they were sinful men, and so could not give to God who was holy a worthy gift.

They used an innocent lamb instead, as a sacrifice, to show God that they wanted to give Him perfect worship.

God accepted the sincere worship shown through the sacrifice of the lamb.

But Christ has made a better way for men to come close to God.

He is like a lamb, because His life is the pure and holy offering which men cannot make to God.

Now men can worship God perfectly, "through Jesus Christ our Lord."

The sacrifice of the Jews, the lamb, died. Christ died and rose again, and so the perfect worship will go on to eternity.

EXPECTANT FAITH

One of India's orphan girls, Kara, fearing slavery and worse, asked the missionary teacher to take her home with her.

The teacher replied, "We have no room, and no money to build more, but you ask God to enable us to take you, and I, too, will pray."

That night the teacher received a personal gift from a friend in America. She sent immediately for Kara, who met the messenger halfway, and when she reached the teacher simply said, "We both prayed to God, so I thought I might as well start!"

Faith is expectant. Faith sees the thing for which we prayed as already in our possession.

—Record of Christian Work.

LOOKING AT THE BOOK OF COMMON PRAYER

If you are an Anglican, you should have a Prayer Book of your own. Next to the Bible, the Prayer Book is the most treasured book of our Church.

If someone picked up a copy of the Prayer Book for the first time, he would turn to the title-page, to find out what the book was about.

The title-page begins "The Book of Common Prayer." "Common" means for everyone, so this book is for everyone to use, when they pray together as a group.

"Common Prayer" refers to two services in particular, Morning and Evening Prayer, which are sometimes called the Divine Offices, or choir services.

When the clergy and people say prayers together as a group, they often use these choir services, either said or sung. The clergy must say Morning and Evening Prayer every day of their lives, even if they are alone.

With these services of "Common Prayer" are special prayers and thanksgivings and the Litany, which are sometimes said at the same time.

Clergy and people can say prayers together, "in choir," by

using this book. Everyone can follow and join in the same prayers, using the Book of Common Prayer, the book for everyone to use.

But the services of Morning and Evening Prayer are not the only things in this book.

The title-page goes on: "and Administration of the Sacraments and other Rites and Ceremonies of the Church."

By using the services in this book, the priest can bring to his people the sacraments of the Church, such as Baptism and Holy Communion.

"Other Rites and Ceremonies" provide for other things to be done by the priest.

This part of the title refers to things that can be done, by using the services provided.

A most important phrase is that these sacraments, rites, and ceremonies are "of the Church."

They belong to the Church: not just to the Church of England, but to the One, Holy, Catholic, and Apostolic Church

that we say, in the Creeds, we believe in.

The title tells us that this book will allow these things to be done "according to the Use of the Church of England."

Because the Church has been alive in England for so many centuries, certain ways of doing holy things, a certain "use," has come to be accepted as the custom and standard for the Church of England. This use is found in the services contained in the Book of Common Prayer.

The book, the title tells us, also contains the psalms, used in Morning and Evening Prayer, "pointed," with a colon (:) in each verse, to help the people say or sing them together.

The Ordinal, described in the title as the form or manner of making, ordaining and consecrating of bishops, priests, and deacons, may also be found here, allowing everyone to see that the Church's ministers are truly ordained for their functions.

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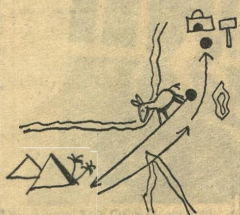
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WITHIN THE VICARAGE CHURCH ATTENDANCE WALLS . . . A REVOLUTION

BY THE REVEREND J. G. STEELE

THURSDAY and Friday have been typical of those days which happen upon us all from time to time. Upon awakening on Thursday the day appeared to begin as every other day, though a certain number of things had to be done prior to a visit to the city on Saturday. Sally Ann was to go to Nana's for a little holiday—her first, and we were to pick up Neville who had been attending a C.E.B.S. camp at a seaside resort.

As I was sorting out Sally's clothes, a telegram arrived with the announcement that a case of plums and a case of nectarines had been dispatched to me by train that day.

It is lovely to have the fruit, but why does it demand to be bottled at the most inconvenient times? A check with the railways ascertained the fact that they were on the 7.30 p.m. train.

Father was there to greet it upon its arrival, prior to his departure for a meeting (lucky man to escape!), and there was I, in the kitchen with bottles washed and syrup ready waiting to do battle, so also were the ants!

Our young curate's mother who was paying him a very brief visit, heard of the vicarage state of emergency, and very kindly offered a pair of willing hands. Together we made an onslaught, and by 12.30 the last of the plums came out of the steriliser and we all sank gratefully into bed.

When Father departed on Friday for the morning service, I embarked upon some urgent washing. I had quite a few pangs over the prospect of Sally's impending departure, and suddenly realised that I had very few photos of her, and certainly no professional portrait of her or of Bronwyn either.

Deciding it was now or never, I rang the photographer at 10 a.m. to enquire about prices, etc. He suggested having it taken at home (cheaper too), and announced the only time he could come would be 11 o'clock.

INTERRUPTIONS

I promptly clinched the deal, and with one hour to spare, washed the girls' hair and put them outside in the sunshine to dry whilst I produced their prettiest frocks, cleaned shoes, etc., and made ready, so thankful that Father was out of scoffing range.

In the meantime there were a few interruptions, including a visit from a couple of men connected with Aids for Visual Education, who asked if they could "step inside" to show me their wares. I hastily explained I was quite interested, but the time was not convenient—could they come back about 12? They could, and departed.

I gathered the girls inside and dressed them up. Just as I was putting the finishing touches to them, Father arrived home with curates in tow for a staff conference. The junior curate brought an invitation from his mother and fiancée to go out and visit them for morning tea.

As they came in the back

door, the photographer arrived at the front. In due course things sorted themselves out, and the conference proceeded in the dining room (I've already dealt with the limitations of the study!), whilst the "birdie man" set up his paraphernalia in the lounge.

Sally Ann was most interested in the preparations, and babbled on unendingly. She is a pretty little thing, and I felt she would photograph well.

Everything was ready at last, the girls were seated in position just so, and just as the man was about to take it, Sally decided it was too much nonsense altogether, and threw herself behind Bronwyn in disgust.

We exhausted our resources trying to get a suitable photo of her but always, just at the crucial moment, she would jump out, or fall back, or do some other silly thing.

It was a great game she had never experienced before. However, some exposures were taken as she looked at a book, but we can only guess what they will be like until the proofs are available. It must have been the most exhausting morning the photographer had spent for a long time.

After his departure, the very new Methodist minister rang to see if he could call and make the vicar's acquaintance.

I said the vicar would be delighted, and if he came at once,

he would meet the entire Anglican clerical staff together, if that would not be too overwhelming. Apparently the prospect did not daunt him, for he arrived almost immediately.

I then went outside to have my very belated audience with the Pope, who looked most dejected at my negligence. I went into the kitchen later to get some more soap, and realised there was yet another visitor, my visual education man who had been collared by all the parsons. Talk about Daniel in the lions' den!

It did not sound as though he needed rescuing, so I decided Father could tell me all later if there was anything to tell, and rejoined the Pope, quite regretful of the train of events which prevented me from accepting the invitation to morning tea.

Lunch was, of necessity, a scratch meal partaken of fairly late by ordinary standards.

I decided the nectarines would have to be done, or else I would have to remain at home on Saturday to keep them company. Another friend lent me her steriliser, so with the two in action at once, I was able to make short work of the nectarines.

What a wonderful feeling it is to survey the finished product, and know that so many sweet courses throughout the year are already prepared and waiting.

BUILDING EXTENSIONS TO S. MARGARET'S SCHOOL

FROM OUR OWN CORRESPONDENT

Brisbane, April 11

A three-storey building to extend the teaching facilities of S. Margaret's Church of England Girls' School, Albion Heights, was dedicated by the Archbishop of Brisbane, the Most Reverend R. C. Halse, on March 25.

The modern building is the first unit of the proposed extensions to the school, which was founded by the Society of the Sacred Advent over sixty years ago.

It contains four classrooms and a well-equipped physics laboratory, and makes use of anti-glare glass for the extensive windows.

The building stands on a

newly-acquired property adjoining the school grounds.

At the ceremony for blessing and opening the new block, at which the archbishop presided, Archdeacon R. B. Massey and the school chaplain, the Reverend H. R. Orme, assisted.

The Mother Superior of the society, and the sister-in-charge of the school, Sister Mary, were members of the official party, which was conducted over the building by two of the senior pupils at the conclusion of the ceremony.

In the past twenty-five years, the attendance at the school has more than doubled, and as a result of careful negotiation the amount of ground occupied by the school has considerably increased.

Since the war, the Middle School Block has been completely rebuilt, extensions have been made to the Kindergarten, new dressing rooms built at the swimming pool, a gymnasium erected, and the music block completed.

Also in this period, S. Margaret's has gained a chapel, a new library, and a new commercial room, and the assembly hall, known as "Eton Hall."

REFUGEE VILLAGE IN SOUTH AFRICA

ECUMENICAL PRESS SERVICE

Geneva, April 11

The government of the Union of South Africa will establish a village in South Africa for refugees as its contribution to World Refugee Year. It will also give 23,000 dollars to the programme of the United Nations High Commissioner for Refugees in 1960.

SURVEYS of Church attendance in Australia indicate that only 16 per cent. of Anglicans attend church every Sunday. This compares unfavourably with all the other main religions, particularly the Roman Catholic.

The cry is often made that the Roman priest maintains large congregations because he tells his people plainly that church attendance is their obligation. The Anglican priest, it is said, is either unwilling or afraid to do this.

But he cannot be unwilling, because every Anglican priest at his ordination promises to "minister the doctrine and sacraments, and the discipline of Christ," and "teach the people . . . to keep and observe the same."

He further promises to "use both public and private monitions and exhortations . . . as need shall require."

The real weakness is not in the clergy, who on the whole try to keep this promise. The task is simply too great for them to accomplish on their own.

A HABIT

Roman Catholics in Australia are mostly of Irish descent, and Irishmen of all faiths are habitual churchgoers. The result is that the Roman priest, in "looking up" those who missed last Sunday, has to seek only a very few.

On the other hand, the Anglican priest hardly knows where to begin. He may visit as many families, but he is only scratching the surface.

And in any case, churchgoing is a habit (albeit a good one),

and those he does visit may take a generation or more to acquire it.

How then can any progress be made in this situation? Promotion was a partial answer to the problem of teaching our people the habit of giving.

This succeeded because the average man will give to his church if everybody else is doing it, but he quite understandably does not want to be the "sucker" who alone pays his dues.

FULL PEWS

The same applies to church attendance. Most nominal Anglicans even enjoy going to church when the pews are full, as at Christmas. They spend the rest of the year complaining that the church is nearly empty.

If we believe that prayer is as important as money, we should be sending out canvassers to say, "Everybody is going to attend church systematically on a weekly basis."

"Please consider how many times a week you and your family will pledge to attend."

As in promotion schemes, lapsed pledges could later be followed up by the canvassers on a scale hitherto impossible.

But Promotion has its critics, and no doubt they will say in this connection, "Going to church will not necessarily make people better Christians, and may do a lot of harm by making a formality of religion."

This, however, would surely be far outweighed by the numbers of people who will find a new dimension of life opened to them where they never expected to find it.

And for the rest, what if Mother does treat churchgoing as a hat parade, and Dad analyses the congregation during the Communion?

Their children may yet catch a spark of the Divine flame, and therein lies our hope for the future.

One problem that has already arisen in some parishes would become even more acute, that is, the unmanageable number of communicants at each service.

The long wait during the distribution of the Sacrament discourages many newcomers.

The fact that numbers seldom rise above 100 communicants is partly due to this.

The Prayer Book can still teach us in this regard, for it seems to imply that, whenever required, there will be other clergy to assist the celebrant.

There could conceivably be three deacons to every priest in some parishes. "Honorary deacons" ought to be more widely used.

Again, the present custom of communicating every time one attends may also have to be examined.

Even to-day, many are ill-prepared spiritually, yet feel they are expected to communicate.

This danger will be greatly magnified if the nominal Anglicans become churchgoers. Perhaps the Prayer Book can teach us at this point too, for it belongs to a period when the same danger existed.

HOLY COMMUNION

Whereas the Holy Communion is treated as the service which all should attend, a clear distinction is made between those who are to communicate, and those who simply attend to fulfil their obligation, to hear the sermon and join in the prayers.

For example, those communicating are directed to advise the priest the night before, which implies at least a gesture of preparation. They kneel in a special section of the church, and the General Confession is said by all, but in their name.

Now these particular details may be impracticable, but the lesson is plainly that, while attendance is required of all, only as many as are in a state of grace should communicate.

This does not exclude the hope that all present will in fact be in that state. But it would seem that new and un-instructed churchgoers should be advised to begin by communicating, say, once a month.

They could later increase this frequency according to their spiritual needs or ability.

The time is ripe for a revolution in the Anglican Church not on grounds of churchmanship, unless it be to convert the "no church" party.

The machinery of revolt might well be the Promotion technique, but whatever means we employ we must be prepared to function efficiently and devoutly in the new situation.

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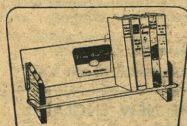
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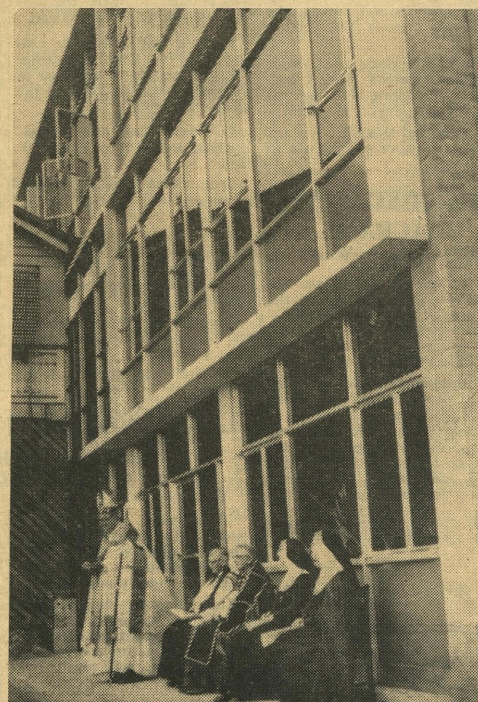
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MARRIAGE GUIDANCE COURSES

FROM A CORRESPONDENT

Melbourne, April 4

The Reverend E. P. Blamires, pioneer of "Home and Family" weeks in the southern hemisphere, will be in Melbourne from May 9 to 23, and engagements for him to address groups may be made with the secretary, 190 Punt Road, Melbourne, S.1.



— Brisbane Courier Mail picture.

The Archbishop of Brisbane, the Most Reverend R. C. Halse, dedicating the extensions to S. Margaret's School, Albion Heights, on March 25. Seated are (left to right): the school chaplain, the Reverend Rupert Orme; Archdeacon R. B. Massey; the Reverend Mother Superior of the Society of the Sacred Advent; and Sister Mary, Sister-in-charge of the school.

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GREAT ANGLICAN THEOLOGIANS . . . 14

WILLIAM TYNDALE: MARTYR AND MODEL BIBLICAL TRANSLATOR

By THE REVEREND EDWARD HUNT

THE pages of English church history are so enriched with the lives of good and gifted men, that the student is apt to wonder why the stories of their works and achievements cannot be recorded on the screens of cinema and television for the inspiration of the men of today.

The answer could be that such films would have no commercial value, to which reply can be made that it is high time spiritual values were restored. Others may say that the idea of such screenings is laudable, but that they would lack interest for an age which relies on excitement for entertainment.

If this be so, then again it is high time to remind the world that there is no adventure in life to be compared with the service of God and man in the name of the Lord Jesus and in the frame-work of Holy Church. And if excitement is needed to hold the children from play and the elders from the veranda corner, let them study the life of Tyndale, who, in a career crowded with danger and adventure, yet found time to make a translation of much of the Bible in an English version unmatched for its beauty and mastery of style.

William Tyndale was born about 1492, "about the borders of Wales," of a Gloucestershire family of some standing, and was brought up from a child in the University of Oxford, entering Magdalen in 1510. According to Foxe "he made great progress in languages and the Scriptures, reading privily to students and fellows, instructing them in knowledge and truth."

From Oxford he went on to Cambridge and then became tutor in the house of Sir John Welch, Old Sodbury, Gloucestershire. Here "resorted to him great benefited men discussing controversies and questions upon the Scripture."

Ordained priest in 1521, his adventures soon began, for his educational efforts and preaching on behalf of persecuted clergy led to his being tried as a heretic. Acquitted, he removed to London in 1523, preaching at St. Dunstan-in-the-West, and in the house of Humphrey Monmouth, a rich draper, he began his work of translating the Scriptures.

AT WORMS

From early youth this had been his single aim. "Ere many years," he declared to a learned antagonist, "I will cause a boy that driveth the plough shall know more of the Scriptures than thou dost!"

Tyndale's intense piety, knowledge of theology and love of humanity admirably fitted him for his noble task, but finding it impossible of fulfilment in England, because of ecclesiastical opposition, he went to the continent, visiting Luther at Wittenberg, and began printing the New Testament at Cologne, in 1525, and continued the work at Worms, whence several smuggled copies reached England.

Archbishop Warham ordered the surrender of these, on pain of excommunication, and himself bought up two entire editions on the continent, to the great profit of the translator and his helper, William Roy, an ex-friar, who were thus enabled to issue further editions.

Tyndale's life on the continent was a round of unceasing danger, as well as one of ceaseless toil. In 1525, Wolsey tried to secure his arrest at Worms, but being warned in time, Tyndale fled to Marburg. In this refuge he printed "Parable of the Wicked Mammon," a treatise on justification by faith.

In 1528, he published "Obedience of a Christian Man," de-

fending the Reformers against charges of lawlessness. Henry VIII was delighted with it, as "a book for me and all kings to read," since it laid down obedience to temporal rulers, and the supremacy of the Scriptures in matters of doctrine.

His next work, however, "The Practyse of Prelates," was less acceptable, as it denounced the king's divorce. Tyndale's next adventure was a bitter controversy with More, but he found time to translate the Pentateuch.

In 1531, Henry made overtures for his return to England, and, when he declined, demanded his surrender from the Emperor. That failed, and Henry endeavoured to kidnap him at Antwerp. Once again the harried scholar had to flee for his life, but returning to Antwerp in 1533, he remained there in constant fear of his life until his execution, October 6, 1536.

Henry Phillips was respon-

sible for this; professing zeal for the Reformation and a personal regard for Tyndale, he decoyed him from his house and handed him over to the Imperial authorities. The English merchants and Cromwell petitioned on Tyndale's behalf, but he was condemned to death for heresy, being strangled and burnt at the stake at Vilvorde, near Brussels. His last prayer was "Lord, open the King of England's eyes."

MARTYR'S DEATH

Thus, as Patterson says, an adventurous career came to an untimely end. Tyndale crowning a life of hunger, thirst, cold, and many other privations and dangers with a martyr's death.

Of the Old Testament this devoted scholar completed only the Pentateuch and Jonah, although he apparently left a manuscript translation as far as Chronicles. His translations are absolutely correct and those adopted by modern scholar-

ship. His undying claim to fame is that he established a standard of biblical translation which others followed, his version forming the model of the Authorised Version of 1611.

It was unfortunate, as Wake-man points out, that he prefixed Zwinglian prefaces to parts of his work, so causing the demand for suppression, but he lived in an age of controversy, and sought to express Christian truth as he saw it; and his mind was as adventurous as his life.

According to Monmouth, he lived the life of a good priest, studying and praying both night and day. His literary style showed a remarkable mastery of English idiom and had great influence on the development of English prose.

As Clarke says, Tyndale will always be remembered for his direct and forcible style and the substantial accuracy of his translations.

PRIEST TO SERVE IN PUSAN

FROM A CORRESPONDENT

The Reverend David Cobbett, an Australian priest working with the Church in Korea, will move from Seoul on April 19, and will be inducted as priest-in-charge of Pusan on May 1 by the Assistant Bishop in Korea, the Right Reverend A. C. Chadwell.

Pusan is the second largest city in Korea, and the largest port, with a population of 1,200,000. The Anglican congregation has, at the most, forty members.

When the Japanese added Korea to their empire in the early part of this century, Pusan was just a small village. During the Korean war, thousands of refugees moved into Pusan from the north, and have made it their home.

There is one small red-brick Anglican church in the centre of the city, built during the Japanese occupation.

COVENTRY CALL TO ROMAN CATHOLICS

ANGELICAN NEWS SERVICE

London, April 11
An earnest appeal to Roman Catholics to co-operate in the chapel of unity now being built at the new Coventry Cathedral was made last week by the Provost, the Very Reverend H. C. N. Williams.

"We long and pray for the Roman Catholics to bring in their tradition, their insights and their faith into the general treasury for the benefit of us all," he said.

MINISTRY IN THE ARCTIC

B.B.C. SERVICE

VERY different from the quiet routine that some imagine to be the parson's lot was the life described in a B.B.C. broadcast by the Reverend Sidney Wilkinson, of the Anglican Mission in North Canada, when he was on leave in England early this year.

"Two or three days of preparation, baking bread, freezing hash, breaking it up and putting it into sacks," was the first move when the season for travelling came round, he said.

The bread and hash were their diet for the first days of travel as they sought out small settlements or groups of tents amidst the Arctic waste.

"Out across the snow, the dogs pulling, panting, licking bits of snow to quench their thirst."

"Running into the night when the sun had set and there was little light to see by; stopping to build the snow house and inside, about an hour later, sitting in our sleeping bags and chatting, sometimes laughing hilariously, always finishing up with a reading of our Bible, and prayer."

"Then off again in the morning, and finally into a settle-

ment with a glad rush, the dogs howling and people coming out, glad to see us and to see if we had any food with us."

"Sometimes we hadn't and had to use theirs. Then we would gather round for a service."

"There was nothing formal about it, we just gathered round when it was convenient. Everyone sitting around on the snow bench, a Bible on his knees."

SUNRISE SERVICE FOR EASTER

FROM A CORRESPONDENT

"The Radio Community Chest," which broadcasts from 2CH, Sydney, has arranged an Easter Sunrise Service on April 17 to begin at 6 a.m. in St. Leonard's Park, North Sydney.

The New South Wales Council of Churches and the North Sydney Council are co-operating with the organisers.

The address will be given by the Reverend A. C. Craik, of the Pitt Street Congregational Church, and a combined church choir of one hundred will lead the singing.

RECOMMENDATIONS FROM NATIONAL CONFERENCE

FROM A CORRESPONDENT

The National Conference of Australian Churches, which met in Melbourne in February, made recommendations to the Australian Council for the World Council of Churches from its discussions.

The resolutions, together with addresses by the overseas visitors at the conference, will appear in the official report now being prepared for publication.

The conference recommended the Australian Council for the World Council of Churches "to urge the Federal Government to raise its contribution to programmes of international aid so that presently Australia will be contributing at least one per cent. of our national income."

Also recommended to the Australian Council for the World Council of Churches is "that it urge the Federal Government to continue to seek ways of using food surpluses to supplement the food supply in areas of malnutrition. This should be done in ways which will not cause undue interference in the commercial life of those new nations whose food exports are a vital element in their economic development."

A resolution on immigration says, "This conference urges the Commonwealth Government to negotiate bilateral agreements between Australia and non-European countries whereby each party agrees to admit

specified numbers of each other's citizens, such agreements to be publicly endorsed by Parliament."

"Local congregations should be encouraged," said the conference, "to meet where possible with Asian students now resident in Australia, with a view both to offering them Christian fellowship, and learning from them a fuller appreciation of Asian peoples."

CLERGY TO DISCUSS DIVORCE LAW

FROM A CORRESPONDENT

"Marriage counselling, the new divorce legislation, and the Church" will be discussed by clergy at a conference arranged by the Father and Son Welfare Movement on May 4 in Wesley Chapel, Sydney, beginning at 2.15 p.m.

The director of S. Andrew's Cathedral counselling services, the Reverend G. R. Beatty, will give the address.

Mr Beatty attended a conference in Canberra, on the invitation of the Attorney-General, Sir Garfield Barwick, which discussed ways of implementing the new legislation.

The conference on May 4 will be chaired by Dr B. H. Peterson, chairman of the Marriage Counselling Service of the Father and Son Welfare Movement.

CRICKET PREMIER IN HOBART

FROM OUR OWN CORRESPONDENT

Hobart, April 4

S. Mary's, Moonah, won the premiership of the Protestant Churches' Cricket Association in Hobart on April 2 by defeating the titleholders, S. Paul's, Glenorchy, by two runs in a thrilling finish.

The scores were: S. Mary's, 231, defeated S. Paul's, 229.

About 50 cars lined the ground throughout the day, and two of the most attentive spectators were the rectors of the parishes involved, the Archdeacon of Hobart, the Venerable I. J. B. Macdonald (S. Mary's) and the Reverend T. E. Doyle (S. Paul's).

The match was one of fluctuating fortunes and the result was open right to the last over. The teams were evenly matched and each was strong in every division of the game.

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CHURCH UNION IN CEYLON . . . 1

THE MOVEMENT TOWARD UNITY

By CANON I. S. COREA OF CHRIST CHURCH CATHEDRAL, CEYLON

PRIOR to the historic meeting of bishops of the Anglican communion assembled at Lambeth in 1920, it was hardly possible to speak of a "Movement" towards reunion at all! There had been, it is true, tiny ripples that had been blown into gently murmuring waves.

But suddenly the Spirit of God seemed to breathe on the face of the waters; they were stirred to their depths, and the modern movement towards union, the great new fact of our day and generation was born.

Within two years of the ending of the first global war, there took place the historic conference which was to be one of the most notable in a series of important meetings.

The secular hope of "perfectibility" had been submerged for ever in the blood-drenched mud of Flanders. But what of the attempt that had been made to "evangelise the world in our generation"?

It was not only the Chancelleries of Europe, says Dewi Morgan, in "The Bishops come to Lambeth" (p. 103), which were striving to avert a crisis.

In 1913, Frank Weston, Bishop of Zanzibar and East Africa, had issued an indictment against the Bishops of Mombasa and of Uganda charging them with "the grievous faults of propagating heresy and committing schism."

The immediate cause of this was a single incident. During a conference of all missionaries working in that area, with the object of reunion in mind, the Bishop of Mombasa had celebrated in a Presbyterian Church, and had allowed all missionaries, irrespective of their denomination, to receive the Holy Communion at his hands. So the Bishop of Zanzibar laid his charges against the bishops geographically closest to him. This was one of the causes celebre which led to the holding of the Lambeth Conference of 1920.

BISHOP AZARIAH

A year before, a meeting of missionaries, held at historic Tranquebar, the cradle of the Indian Church, had appealed to the Church of England for a lead in the cause of unity.

Back in 1910, the first World Missionary Conference at Edinburgh had moved from a consideration of other religions, to the potent thought that the unity of Christians was at least as urgent a problem as the examination of non-Christian faiths.

And there was one man there who transformed the conference from a debate into a spiritual experience. He was the young V. S. Azariah, later to become the first Indian bishop of the Anglican communion.

In earnest words, often quoted, but never dated, Azariah made his memorable plea:

"Through all the ages to come, the Indian Church will raise up in gratitude to attest the heroism and the self-denying labour of the missionary societies. You have given your bodies to be burned. We also ask for love. GIVE US FRIENDS."

And so to the Lambeth Conference of 1920. The Committee on Reunion included Hensley Henson, the leader of the Evangelicals, and Frank Weston, champion of the Anglo-Catholics.

But — in the providence of God it also included Azariah, newly consecrated Bishop of Dornakal, and that made all the difference!

With him, Weston had long conversations, and it is said that Bishop Frank made this significant avowal — "if you are to be one of the Bishops of the South India United Church, I shall be entirely satisfied."

This is the first of a series of comprehensive articles on the movement for Church Union in Ceylon. The proposed scheme was most favourably received at the last Lambeth Conference and by the General Council of the Province of India, Burma, Pakistan and Ceylon at its meeting early this year. Each province of the Anglican communion is to be asked "will you be willing to enter into full communion with the Church of Lanka (Ceylon) at its inauguration?" This first article gives the background of the movement towards the reunion of Christendom.

These two spiritual giants dominated the conference.

Of Bishop Weston, Dr Bell, afterwards Bishop of Chichester, said: "There is no doubt whatever that the Bishop of Zanzibar's conciliatory spirit, large-heartedness, clear mindedness and passionate desire for reunion, together with a quite remarkable power of draughtsmanship, were predominant forces."

INSIGHT

And even Hensley Henson admitted: "Something should be added about his practical sagacity which I think was quite conspicuously great whenever fanaticism did not influence his judgement; and something more should be said about his passionate love of souls which lifted him above his obsessions into the company of the greater Saints."

The genius of the 1920 Conference was, as it has been pointed out, that it FOUND A WAY OF SPEAKING TO THE WHOLE WORLD. A flash of insight brought the idea to a group of bishops as they conversed on the lawn at Lambeth Palace on Sunday afternoon, July 18.

Why should not the bishops make an "Appeal to all Christian People"? Let all the Anglican Fathers in God speak to all God's children, they thought, and thus with the Blessing of God on it, the "Appeal to all Christian People" went out, carrying the Gospel of Reunion, to all the world.

The famous document, beginning, "We Archbishops, Bishops Metropolitan, and other Bishops of the Catholic Church, in full Communion with the Church of England, in Conference assembled . . ." created a profound sensation. It was not a Report but an Appeal, from Persons to Persons; and this was made to persons who were hungry for fellowship.

The torch was kindled! North, South, West and East, the fires of enthusiasm blazed forth. Rome, the Eastern Church, and the non-Anglican communions, were all alike startled into action.

UNDER WAY

1. Conversations were held between representatives of the Anglican communion and of the Church of Rome, at Malines, with Cardinal Mercier as the chief Roman spokesman, and Bishop Gore and Lord Halifax taking a leading part in the unofficial negotiations.

Unfortunately, the Papal Bull "Mortalium Animos" put an end to this highly interesting experiment.

2. The Eastern Church. In response to an invitation from Archbishop Davidson, a special delegation from the Ecumenical Patriarchate of Constantinople came to London in 1920 for the special purpose of consultations, with the bishops attending the conference, on relations between the Orthodox and Anglican communions.

As a result of these, Constantinople issued an Encyclical Letter "unto all the Churches of Christ whosoever they be." After the Lambeth Appeal, the atmosphere of friendliness increased.

The Anglicans drew up suggested terms of inter-communion between Anglican and Orthodox Churches.

A committee of the English Church Union also drew up a

Declaration of Faith from the Anglo-Catholic point of view, in the hope that this might prepare the terrain for reunion (see p. 94 of "Christian Unity: the Anglican Position" by the Bishop of Derby).

In July, 1922, Patriarch Meletios of Constantinople, following the advice of Professor Komnienos (one of the Orthodox delegates to Lambeth), pronounced in favour of Anglican Orders.

The Patriarch of Jerusalem and the Church of Cyprus took similar action.

Meletios through Germanes, Metropolitan of Thyateira, and Davidson, through Bishop Headam, and Canon Douglas, did invaluable service in strengthening relations between the two communions.

In 1925, a notable demonstration of Credal Unity took place in London when the Archbishop of Canterbury, the Patriarchs of Alexandria and Jerusalem, the Archbishop of Upsala and the Patriarch of the Assyrian Church, joined together

TALKS ON RELIGIOUS BROADCASTING

FROM A CORRESPONDENT

London, April 11 Religious broadcasting and "the Believer," "the Interested," and "the Indifferent," was discussed at a nine-nation conference from March 26 to 31 at Mansfield College, Oxford.

The conference was organised by the European section of the World Committee for Christian Broadcasting, and the hosts on this occasion were the BBC, ATV and ABC Television.

The delegates discussed broadcasting methods and compared programmes both in Sound and Television.

The first day's session was run by the British delegates, the second by the Dutch, and the third by the West German representatives.

Over forty delegates attended, thirty of these from continental countries.

Each day one speaker presented the general principles involved in broadcasting to the audience named in his subject, and another showed how these principles might be applied and related to programmes.

REPARATION TO NORWAY

ECUMENICAL PRESS SERVICE

Geneva, April 11

Thirty young people from Germany last month completed building a workshop to provide occupational therapy for mentally retarded children in Norway.

The seven-month project was part of the German Reparation movement, which aims to give young Germans a chance to take part in constructive work in areas occupied by German forces in the Second World War.

It is supported by the Synod of the Evangelical Church in Germany.

The new workshop, at Borkenes, near Narvik, Norway, provides farm facilities for the children, and makes the institution eligible for state subsidy and further enlargement.

A second team from the German organisation will now begin building a chapel at Hammerfest in Norway.

in celebrating the 1500th Anniversary of the Nicene Creed, by reciting it together in Westminster Abbey.

3. The non-Episcopal bodies, in their turn, felt the strength of the Lambeth Appeal. Here, they thought, was a distinct possibility of a dream becoming a reality.

A committee of representatives from the non-Anglican churches was immediately appointed to examine the appeal, on behalf of the newly constituted Federal Council of the Evangelical Free Churches. This report selected three points for special consideration: the recognition of Churches; episcopal ordination and spiritual freedom.

AGREEMENT

The report led to a series of joint conferences between the Church of England and the Non-conformist churches, in which some of the best scholars in Christendom took part.

The moving spirit on the Anglican side was Archbishop Lang, and on the Free Church side, Dr Carnegie Simpson (Presbyterian) and Dr Scott Lidgett (Methodist) and Dr Garvie (Congregationalist).

The first result, says the Bishop of Chichester, was an important and substantial agreed statement on doctrine — the Nature of the Church: the ministry; the place of the creed in a United Church.

Thus the "Appeal" made a fresh start in the march towards unity. Reunion "schemes" sprang up in many parts of the world — in Australia, China, India, Persia, Canada, Nigeria, U.S.A. and in England itself.

The spate runs in so many rivulets that it bewilders the student, but a clearer picture is now beginning to emerge. Reunion, yes! But — What sort of Reunion?

REFUGEES FROM TIBET SETTLE IN

By BADEN HICKMAN, WORLD REFUGEE YEAR REPORTER

WORK or homes have now been found for about 6,000 of the 14,000 to 15,000 Tibetan refugees in India. Resettlement and training plans are being made for the rest.

This is reported by Mr J. S. S. Malelu, secretary of the Committee on Relief and Gift Supplies of the National Christian Council of India. Church relief has been channelled by the council's committee to the Central Relief Committee for Tibetans.

In a survey of the Tibetan refugee situation, Mr Malelu reports that the present number in India is estimated at about 14,000 to 15,000. Most of these, about 13,000, made the trek to India during April and May, 1959. "But quite a number have been trickling in over the border ever since," he says.

On arrival in India, most of the refugees were accommodated in two main camps. The largest was at Misamari, Assam, which at one time had as many as 8,000 refugees. The second was at Buxa, West Bengal, which sheltered about 1,500.

MANY CENTRES

Besides the Tibetans in Misamari, Buxa and other officially recognised refugee centres, there are Tibetans destitute (recently arrived refugees and others) at Darjeeling and Kalimpong. Church relief here includes milk and wheat supplies.

Mr Malelu sums up: "On the whole, in spite of mistakes and bottlenecks, the government, as well as the Central Relief Committee, with the help of the voluntary agencies, has tackled a difficult problem in a most creditable manner. The Tibetans, too, have been quite co-operative."

The current break-down of refugee resettlement, he says, is: About 4,000 have been sent to Sikkim, where they are mostly engaged in road construction work. About 700 older refugees, including some lamas, have been accommodated in Dalhousie, Punjab, where they are being maintained by the government.

TRAINING

About 500 are receiving training in various crafts in a Tibetan crafts centre established in Dalhousie. About another 1,500 lamas are being settled in a monastic establishment at Buxa.

Meanwhile, there still remain more than 4,000 at Misamari and some 1,500 from Kalimpong. For these, work on roads, the land, sheep farming, together with more vocational training, is planned.

This still leaves 2,000 to 3,000 more—"presumably scattered in different parts of the country," says Mr Malelu.

Church relief through the National Christian Council of India, agent of the World Council of Churches, totals goods worth tens of thousands of dollars.

During the eight months since the emergency (up till the end of 1959), gifts have included: 101,250 lbs. of dried milk; 100,000 lbs. of rice; 190,800 lbs. of wheat; 148,000 vitamin tablets; over 3,000 items of clothing and blankets, together with cash grants, nursing and relief personnel and hospital facilities.

Mr Malelu reports: "We have undertaken as our special responsibility the treatment and care of all such Tibetans as need T.B. sanatorium treatment."

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BOOK REVIEW

A BISHOP'S APPRECIATION OF HENRY KENDALL

HENRY KENDALL.

Thomas Thornton Reed. Rigby Limited Pp. 66. 6s. 9d.

DR. T. T. REED'S critical appreciation of the poet Kendall, the first native-born Australian poet to gain recognition at home and abroad, is published with the co-operation of the Adelaide Festival of Arts.

It was Yeats whose own genius was essentially of the lyric order who declared: It is necessary that the lyric poet's life should be known; that we should understand that his poetry is no rootless flower, but the speech of a man.

In the light of this truth, what Bishop Reed has written about Kendall, the man and his poetry, will be welcomed as a valuable contribution in our field of literary criticism.

The nine pages of this volume which are given over to an outline of the life of Henry Kendall tend, of course, to skeletonise the man; but in his text Dr Reed puts flesh on Kendall's bones, and whets one's appetite for the very extensive biography of the poet which now only awaits a publisher not concerned exclusively with profits.

Apart from the five-page bibliography and a slightly longer section given over to notes, the appreciation itself reveals the Bishop of Adelaide as the most knowledgeable of all of Kendall's reviewers.

Successfully launched as a poet by the publication of his first volume, "Poems and Songs," in 1862 when he was no more than 23 years old, Henry Kendall held the pre-eminent position in Australian poetry for the next twenty years. He died at the age of 43.

The tale of his adversities is a grim one resulting, as Kendall realised, in a type of writing whose spirit was sometimes "dark and sorrowful."

Poverty and despair drove him to drinking, which aggravated his plight. Broken-hearted when his infant daughter Araluen sickened and died, and suffering remorse as well as grief, he experienced melancholia, intemperance, destitution and the breakdown he referred to as "the Shadow of 1872."

Many of his poems and letters might suggest that this was the full story; that he was a completely pathetic figure, at times both pitiable and self-pitying. But there was a considerable strength of character in the man who could rise above these circumstances, as Kendall did, and rehabilitate himself.

Following his rescue by the Fagan family, he entered upon new health and activity, self-mastery, reconciliation with his wife, the success of Songs from the Mountains, his third volume.

The friendship of Henry Parkes led finally to his receiving the congenial appointment as Inspector of Forests.

Through all his suffering, he was steadfast also in retaining his faith in the value of poetry,

in the quality of his own poetic gift, and in God as the source of love and truth.

The re-assessment of Kendall which is now taking place, and to which Dr Reed here contributes so materially, should establish him permanently as the cultivator of "a sad and intimate theme with a music all his own." Kendall himself declared that he had wasted his life, it was:

... like bright water split in sands of thirst, a wasted splendour swiftly drawn away.

But posterity will judge otherwise; giving thanks rather for "the use he made of the favourable hours of a troubled existence."

True, Kendall was unable to compass the careless conversational ease of the best bush ballads or poems of the race-course, yet his character sketches of bushmen in "Songs from the Mountains" are masterly; as for example Jim the Splitter:

His knowledge is this — he can tell in the dark

What timber will split, by the feel of the bark;

And, rough as his manner of speech is,

His wits to the fore he can readily bring

In passing off ash as the genuine thing

When scarce in the forest the beech lies.

Dr Reed gives consideration also to Kendall's sympathy and understanding of the Aborigines, issuing in the fine lyric "The Last of His Tribe"; his failure to produce any long narrative poem; the quality of his sonnets and short narrative poems; of his memorial poems and those on classical themes; his ceremonial odes and cantata librettos; his humorous, satirical and political verse, and his love poems.

But, he claims, it is in "yielding himself to the deep and all-pervading love of the Australian bush (that) he pours forth unpremeditated songs in which are blended, without reserve, the innermost experiences of his soul." Writing under this influence, adds Dr Reed, a simple serenity marks Kendall's latest work; as also his earliest:

All day the Ocean beat on bar And bank of gleaming sand; Yet that lone pool was always mild,

It never moved when waves were wild,

But slumbered, like a quiet child,

Upon the lap of land.

And when I rested on the brink, Among the fallen flowers,

I lay in calm; no leaves were stirred

By breath of wind, or wing of bird;

It was so still, you might have heard

The footfalls of the hours.

Readers of this slim volume will be surprised and pleased that its author has been able to deal so adequately with so many aspects of Kendall's out-

look and writing.

This book itself makes very good reading. But it does more; it leads one to turn back to the preface, and to read again — this time, hopefully — the significant comment which Dr Reed has included there: "The last collected edition (of Kendall's poems) was prepared in 1920 by the late Bertram Stevens, who had the assistance of the poet's widow and of his eldest son, the late Frederick C. Kendall."

"To the poems it contains can now be added at least 89 poems, which I have recovered from manuscripts and periodicals."

"It is my hope, in the not too distant future, to publish a definitive edition of Kendall's poems with an adequate apparatus criticus."

Should this hope be realised, there is no doubt that Dr Reed will assist the Australian literary culture to a marked degree.

—L.M.H.

FOUNDATION STONE FOR NEW CHURCH

FROM A CORRESPONDENT

Murwillumbah, April 11. The foundation stone of the new All Saints' Memorial Church, Murwillumbah, in the Diocese of Grafton, was set by the Bishop of Grafton, the Right Reverend K. J. Clements, on March 27.

A £50,000 brick church will replace a wooden structure erected in 1909.

In his address, the bishop praised the work of the parochial council and its foresight in purchasing the site for the new church.

The new building will stand where previously four old houses were.

Visiting clergy at the ceremony were the Reverend G. B. Muston, Rector of Tweed Heads, and the Reverend H. W. Robey, Rector of Burringbah. Upper Tweed, who acted as bishop's chaplain.

The Rector of Murwillumbah, the Reverend R. C. Hancock, has been largely responsible for the building, which will be erected by Mr George Hanna, an honorary lay reader of All Saints.

THANKSGIVING FOR FAMILY LIFE

ANGLICAN NEWS SERVICE

London, April 11

The chairman of the Ripon Diocesan Board of Finance, Mr W. B. Lindley, who is head of a large Yorkshire brewery, has promised the diocese a new church, costing £25,000, in thankfulness for "a happy Christian family life."

Mr Lindley is a churchwarden at St. John's, Roundhay, Leeds, and the church will be the gift of himself and his wife and family.

The Parish of Marston, containing large housing estates, will profit from the gift.

A.B.M. JUBILEE ART COMPETITION

FROM A CORRESPONDENT

The Jubilee Art Competition organised by the Australian Board of Missions is to close on September 28, 1960.

The competition is divided into three sections. The first is open to all residents of the dioceses in Oceania and East Asia; the second to all residents in Australia and Tasmania; and the third open to all who are eighteen years or younger.

Prizes for these sections, respectively, are £150, £100, and £50.

The subject of the work may be any incident in the life or teaching of Christ related in the Gospels.

DIOCESAN NEWS

GIPPSLAND

SERVERS' RALLY

The first diocesan rally of the Servers' Guild of the Diocese of Gippsland was held in the Church of St. Philip on the Hill, Morwell, on April 2. The rally began with the Holy Eucharist at noon, when the celebrant was the Reverend F. A. Morrey. In the afternoon the servers were addressed by Mr S. Eastwood, of Moe, on "the Duties of a server". Two films from the Australian Board of Missions and Evensong completed the rally, servers from the Parish of Bairnsdale assisting at this service.

MELBOURNE

CONFERENCE ON SUNDAY SCHOOLS' PROBLEMS

A conference for Sunday school superintendents was held at the Retreat House, Cheltenham, on April 9 and 10, at which twenty parishes in the diocese were represented. The leaders considered such common problems as buildings and equipment, training, visual aids to education, and discipline. The Diocesan Sunday School Organisation, Miss M. E. Blackwood, arranged the conference.

SYDNEY

FIELD OF REMEMBRANCE

On Friday, April 22, the Lieutenant-Governor of New South Wales, Sir Kenneth Street, will open the ANZAC Field of Remembrance in the grounds of St. Andrew's Cathedral. He will plant the first cross, following a service in the cathedral at 1.15 p.m.

ANZAC SERVICES

The Archbishop of Sydney, the Most Reverend H. R. Gough, will preach at the ANZAC Sunday service on April 24 at 11 a.m. in St. Andrew's Cathedral. On April 25, the Holy Communion will be celebrated in the cathedral at 8.15 a.m. and 11 a.m.

S. JOHN'S, ASHFIELD

A thanksgiving gathering in the

parish hall of St. John Baptist Church, Ashfield, on April 1, marked the concluding stages of a Parish Development Programme. The canvass, which has aimed to bring more Anglicans into touch with the activities of the church, to promote the social side of fellowship, and to regularise money contributions, was declared to be highly successful. It was conducted by men and women of the parish in conjunction with Keavney Lucas Associates Pty. Ltd.

Mr J. M. Lousada, a student at Moore Theological College, has been appointed catechist at St. John's.

PALLISTER: FETE

On Saturday, April 30, the annual fete of the Pallister Girls' Home, River Road, Greenwich, will be held. Mr Justice Richardson will perform the opening ceremony at 2 p.m. There will be stalls of all kinds, and Devonshire Teas available, and the band of the Police Boys' Club will be in attendance. The Pallister Girls' Home is a Church of England Deaconess Institute, which cares for forty problem girls of school age.

AWARDS TO PUPIL AT ALL SOULS'

FROM A CORRESPONDENT

Charters Towers, April 11

An outstandingly successful pass in the Junior Public Examination last November has led to further honours for Peter Kugelmann, son of Archdeacon B. S. Kugelmann of St. John's Church, Cairns.

Peter, a pupil at All Souls' School, Charters Towers, gained A Class passes in all nine subjects for which he sat in last year's Junior.

He was recently awarded a Rotary Club Bursary for Cairns West, and has now received notification that he has won, in addition, a Gowrie Scholarship, a notable achievement, as there are only eight given in the whole of Australia.

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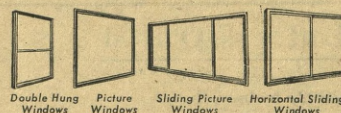
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S.S.M. BRANCH HOUSE TO OPEN IN PERTH

FIRST PERMANENT EXTENSION INTO NEW AREAS

FROM A CORRESPONDENT

Adelaide, April 11

The Provincial of S. Michael's House, Crafrers, South Australia, the Australian house of the Society of the Sacred Mission, has announced that the society will open a branch house in Perth.

This extension of their work has been made public this month in the "S.S.M. News," and has become possible by the increasing number of men who are offering themselves for testing their vocation to the Religious Life.

The provincial of the society, the Reverend D. N. Allenby, said that this event would be one of outstanding importance to the S.S.M. as it would mean the establishment of the first permanent "branch house" of the society in Australia.

The Society of the Sacred Mission has been invited to open the priory in Western Australia by the Archbishop of Perth. It plans to establish it in August this year.

The Perth priory will have a two-fold purpose, the provincial said.

"It will be a house where the brethren will maintain (as in all our houses) the ordered daily round of prayer and praise, and it will be a house from which we shall hope to do pastoral,

evangelistic, and educational work as we are invited, and as the prior of the house is able to undertake.

"It is also our hope that the priory will become a place where men may come to stay for shorter or longer periods and share something of the ordered life of the house.

"At first there will be three brethren in residence, and they will together form a unit of the society whose life and work will bear witness to the existence and purpose of the Religious Life for men," Fr Allenby said.

He said that members of the S.S.M. Fellowship and the Company of the Sacred Mission would be able to visit the priory from time to time.

The Perth venture would differ from that at Ravenshoe, North Queensland, in the sort of work undertaken and in the fact that it was an established work. The work at Ravenshoe had been undertaken for the limited period of three years, he said.

CEREMONY IN BUSHLAND

C.E.B.S. CAMP SITE DEDICATED

A camp site for the Church of England Boys' Society in the Diocese of Sydney was opened and dedicated on April 9 at Loftus.

Situated on forty acres of bushland, "Camp Wannawong" will be developed for the use of the society and for youth groups of the church.

The Governor of New South Wales, Sir Eric Woodward, performed the official opening and the site was dedicated by the Archbishop of Sydney, the Most Reverend H. R. Gough.

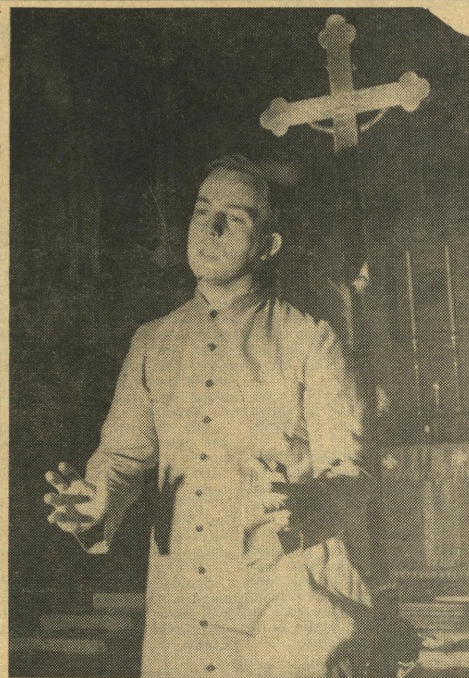
The society has used the property for several years for camping under canvas, but has only begun to develop it in the last few months.

An officer of the society has given the camp warden's cottage, an attractive brick dwelling which overlooks most of the main area.

Land has been set aside for an open air chapel, and is being developed by the Parish of Eastwood as a memorial to the late Robert Harrington, C.E.B.S. leader of that parish.

Future plans include a dining and recreation hall and cooking facilities, and development of the flat river bank area of the camp site for a playing field.

Finance for this project is being raised by an appeal to parents of members of the society.



Ronald Gamack as narrator in the play, "Christ in the Concrete City" which will be presented on Channel 2, ABN, to-day, Good Friday.

MISSIONS IN POLYNESIA DESCRIBED IN BENDIGO

FROM OUR OWN CORRESPONDENT

Bendigo, April 11

At a gathering in the Cathedral Hall, Bendigo, on April 4, the Reverend K. Appasamy, formerly the headmaster of the secondary school at Lambasa, Fiji, spoke of work in the Diocese of Polynesia.

Polynesia was the largest diocese in the world, covering eleven million square miles, 98 per cent. of which was water, he said.

Fiji had no known history in the sense that the Western nations have. The natives have no ancient writings or stories and even their homes are not built of enduring materials. They came in the first place from Africa, and were cannibals up to the last century.

There was a mass conversion of the Fijians to Christianity when their chieftains were converted. In such instances of mass conversions, it was obviously impossible for deep instruction, and their religion is often but "skin deep." They still retain

their totems, witch-doctors, and habitually pray for the death of an enemy.

Fiji was a good field for mission work and evangelism. There was not the opposition there that there is in India, especially in the matter of conversions, Mr Appasamy said.

He stated that in India there would be violent family opposition to any convert to Christianity.

In Fiji it was no uncommon thing to see a family divided between Christians, Hindus and Moslems, he said.

After he had completed his talk on Fiji, Mr Appasamy showed a series of fine slides, in colour, of the geographical and social features of Fiji.

SAN FRANCISCO MISSION

THE "LIVING CHURCH" SERVICE
New York, April 11

An area reported as "densely populated and crime ridden" in San Francisco is to have a social service mission centred on the Church.

The priest in charge of the mission, the Reverend R. Bonacker, is Rector of the Church of S. John the Evangelist.

The mission presbytery will consist of the clergy and staff of the four Episcopal churches in the mission district.

A Church Army youth worker and the Chaplain of S. Luke's Hospital, as well as a priest employed by one of the city's youth agencies, will also work on the project.

Mr Bonacker, the leader of the mission, said on March 20 that this social service would be Church centred, not agency centred.

"We must make every effort to build up our congregations so that they will be truly redemptive fellowships," he said.

EASTER AT EMMAUS

Lo! Christ is risen from the dead!
Confirming all the words He said;
Alas, the days of pain and stress,
Yet now, what joy and thankfulness:
O shall we not our gladness tell?
For we have known and loved Him well.

Within the garden, close beside
The place where Christ was crucified,
They sealed the tomb—O dull despair!
But He is not imprisoned there:
O shall we not our gladness tell?
For we have known and loved Him well.

When standing by the cruel cross
How terrible our sense of loss;
But presently—it happened so—
He came to take away our woe:
O shall we not our gladness tell?
For we have known and loved Him well.

As we pursued our homeward way,
Communing sadly on the day,
A Stranger! to our side drew near,
Who, speaking, charmed away our fear:
O shall we not our gladness tell?
For we have known and loved Him well.

Ah! will you not with us abide?
For late is now the eventide,
Behold the bread, to bless and break,
For evermore Thy servant's sake:
O shall we not our gladness tell?
For we have known and loved Him well.

Jerusalem! we must return!
Did not our heart within us burn?
Sufficient is that gentle voice,
To make the whole wide world rejoice:
O evermore your gladness tell,
For all must know and love Him well.

G. SMITH-GRAY.

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HOLY WEEK SERVICES IN MODERN IDIOM

ANGLICAN NEWS SERVICE

London, April 11

The Bishop of Southwark, the Right Reverend Mervyn Stockwood, has visited the nineteen deaneries in his diocese during Lent to deliver a charge to the clergy on worship.

He urged them to experiment with supplementary services, as well as those provided in the Book of Common Prayer. He suggested that during Holy Week in particular they should try to present the traditional ceremonies in an idiom meaningful to the people.

On Maundy Thursday, Good Friday, and Easter Even, the services in the Church of S. John the Divine, Kennington, have been arranged by the bishop and his liturgical advisers.



The camp warden's cottage at the Sydney diocesan Church of England Boys' Society camp site which was dedicated at Loftus on April 9.

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