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BISHOP STRESSES NEED FOR A NATIONAL EXECUTIVE

DELEGATES FROM MANY DIOCESES AT PROMOTION CONFERENCE

The need for a National Executive of the Church of England in Australia was stressed last week by the Bishop of North Queensland, the Right Reverend Ian Shevill.

The Church would never get very far without such an executive through which it could act and organise, said Bishop Shevill.

The bishop was giving the opening address at the third annual conference of the National Council of Promotion, of which he is Chairman.

More than 40 leading clergy and laymen from dioceses all over Australia attended the four-day conference, which was held at Blue Gum Lodge, Springwood, in the Blue Mountains of New South Wales.

Conference members included the Bishop of St. Arnaud, the Right Reverend Allan Winter; the Bishop of Armidale, the Right Reverend J. S. Moyes, who was conference chaplain; the Bishop-designate of Rockhampton, the Right Reverend T. B. McCall; and diocesan Promotion Directors.

Opening the first session on Tuesday evening, Bishop Shevill warned against identifying Promotion with the limited definition of fund-raising.

He said Promotion existed to advance the cause of Christ to a position of honour amongst the people of any country.

The nature of Promotion at a diocesan level must be widened far beyond the canvass programme, he added.

[The full text of Bishop Shevill's remarks appears on Page 10.]

EXPANSION

The Secretary of the National Council of Promotion and Director of Promotion in the Diocese of Sydney, the Reverend Rex Meyer, told the conference six Promotion departments had been formed in Australia.

Two more were in the process of formation.

A department was also being formed in the New Zealand Diocese of Nelson, and experts from Sydney Diocese had helped in Kuala Lumpur and Singapore.

The Council of Promotion also had received inquiries from dioceses in other parts of the world, including the United Kingdom, Africa, India, and Hong Kong.

The Director of the General Board of Religious Education, Mr Val Brown, told the conference the aim of Promotion should be to achieve the maximum possible involvement of churchpeople in the Church's work.

Mr Jack Keavney, of Keavney-Lucas Associates, Sydney, described the work of diocesan surveys in Australia and New Zealand.

WIDER FIELDS

He showed how much surveys had strengthened dioceses' financial structures.

Mr Ronald Batt, of Wells Organisations Pty. Ltd., supported Mr Keavney's remarks.

The Programme Supervisor of the Church of England Television Society, Mr C. G. Warne, told the conference of the experiences of the Church in the United States and the United Kingdom in using television for Church Promotion.

The Managing Director of The Anglican Press Ltd., Mr

Francis James, spoke on the part journalism could play in the work of Promotion.

He said much Promotion literature had been obscured by the use of jargon.

Mr James said there had been "avoidable confusion" between Promotion and fund-raising.

These words were not synonymous.

The Reverend Bernard Gook, who is Sydney's diocesan missionary, stressed the need for follow-ups to parish missions.

MISSION HELP

He said it was no good leaving everything to the missionary, who often only stayed in a parish for a week.

Mr Douglas Baglin spoke of the use of sound films—in church and on television—in the wider application of Promotion.

The Director of Promotion in the Newcastle Diocese, the Reverend Eric Barker, addressed the conference on "Materials for the Year Ahead."

Conference agreed that the council's publications in 1959—literature and mailing pieces—should portray the work of the whole Australian Church, not just of individual dioceses.

A special brochure would be produced, telling of the Church's work from Perth to North Queensland.

At its concluding session on the Friday morning, February 6, conference decided that the headquarters of the National Council should continue to be incorporated in the Sydney diocesan Promotion Department.



The Bishop of Willochra, the Right Reverend T. E. Jones, leaving Sydney last week for his American tour.

Discussion of the establishment of a full-time national secretariat should be left until the next meeting of General Synod.

Conference began each day with Matins and Holy Communion, at which the Bishop of Armidale gave a series of brief addresses.

AN INTERESTING AGENDA FOR "GILBULLA" MEETING

Eighty delegates from ten denominations are attending the annual meeting of the Australian Council for the World Council of Churches at "Gilbulla", near Sydney, this week.

The council is to elect a president to succeed the late Archbishop H. W. K. Mowll.

The agenda includes several controversial subjects such as nuclear weapons, disarmament and the future of West New Guinea.

The executive is to recommend to the meeting that the council become the "Australian Council of Churches," and that the executive meet twice each year in Canberra, as well as monthly in Sydney.

The council is to discuss Australia-Asia relationships, both missionary and political.

Other matters for discussion are immigration and re-settlement of refugees, the Church's part in economic reconstruction in Asia and plans for a National Marriage and Family Life week.

A special working group will plan for a national programme of education in inter-church relationships.

Another will examine the proposals for an ecumenical strategy to develop visitation evangelism submitted by a national consultation of the churches late last year.

DELEGATES

Two overseas visitors are attending the meeting. They are the Reverend Harry Daniel, a presbyter in the Church of South India and general secretary of the Student Christian Movement of India; and the Reverend Alan Brash, secretary for Inter-Church Aid in Asia.

The Anglican delegates include the Archbishops of Brisbane and Melbourne; the Bishops of Canberra and Goulburn and Armidale; Bishop R. C. Kerle; Professor Leicester Webb, of the National University in Canberra; and the Reverend R. K. Sorby Adams, of Adelaide.

The other delegates will come from the Methodist, Presbyterian, Congregational churches, and Greek Orthodox churches; the Salvation Army, the Church of Christ and the Society of Friends.

The Acting-Primate, the Most Reverend R. C. Halse, was the chairman at the annual meeting rally, which was



Four delegates to the National Council of Promotion's conference last week have an informal discussion during afternoon tea. They are (left to right): Archdeacon R. G. Porter of Ballarat; the Bishop of St. Arnaud; the Vicar of Nambour, Queensland, the Reverend D. H. W. Shand; and Bishop T. B. McCall.

held in Sydney last Sunday afternoon.

The Reverend Harry Daniel, speaking on "Face to Face with Asia," said: "We want peace and not war, economic aid rather than military pacts."

When an average Indian income is less than 10/- per week, it is natural for people in India to ask whether it is best for Australia to contribute only £10 million in eight years through the Colombo Plan to India's economic development, while you spend £200 million in one year for military defence.

Mr Daniel also said that the whole of Asia, with its new sense of nationalism, is asking whether Australia is now also becoming a colonial power in New Guinea. "Any continuing or newly emerging colonialism is resented in Asia," he said.

"Christianity is staking its claim in a continent of many

ancient religions to be the faith which must undergird the Asian social revolution," Mr Daniel said. "India is seeking socialism through democracy, but we believe that the Christian impetus to democracy can preserve it from other ideologies."

Mr Daniel pleaded with Australian Churches to come to the aid of the Church in Asia. "Australian money and men are far less suspect than American," he said.

"But don't attach strings to your help," he asked. "Let us decide how it is best to use your resources and your men."

"Do not shackle us with expansion in the things which the Church has always done, but leave us free to see what the Church's task is in the social revolution of modern Asia."

"It may be very different from the past pattern of mission work."

AMERICANS TO HEAR THE PROBLEMS OF THE OUTBACK

The Bishop of Willochra, the Right Reverend T. E. Jones, left Sydney by air on February 4 for a tour of the United States and Canada.

He is going at the request of the Speaker Division of the Protestant Episcopal Church in the U.S.A. to present the problems of the outback in Australia to the Americans.

His visit was arranged by the late Primate, the Most Reverend H. W. K. Mowll, when Bishop Jones was the organising missionary of the Bush Church Aid Society.

Archbishop Mowll discussed the subject with the then Presiding Bishop of the Episcopal Church, the Right Reverend H. K. Sherrill, when he was visiting Australia about two years ago.

Bishop Jones preached last Sunday in Holy Trinity Church, San Francisco.

He will embark on a comprehensive tour of the States, preaching in some of the principal cities.

On March 30 he will visit

Canada at the invitation of the Primate of the Anglican Church of Canada, the Most Reverend W. F. Barfoot, and will preach at St. Paul's, Toronto, and other Canadian churches.

He will leave Canada for England on May 1, and plans to return home, after a short time there, via Southern Rhodesia, where he will preach at the invitation of the Church of the Province of Central Africa.

PRESENTATION AND FAREWELL

The Australian Board of Missions will bid farewell to the Bishop of Rockhampton, the Right Reverend T. B. McCall, on February 17 in Christ Church Hall, Pitt Street, at 8 p.m.

A presentation will be made; all interested are invited to attend the meeting.

MORE CHOIRS IN R.S.C.M.

EXPANSION IS RAPID

Royal School of Church Music affiliations in the Province of New South Wales and Queensland increased by more than 20 per cent. last year.

This was revealed at the annual general meeting of the provincial body in the S. Andrew's Cathedral Chapter House, Sydney, last Monday evening.

The provincial Chairman, Mr Mervyn Byers, said yesterday the work of the R.S.C.M. in the province was "expanding considerably."

He said: "We are looking forward to a very prosperous year."

Mr Byers is organist and master of the choristers at S. Andrew's Cathedral.

Delegates from each diocese in the province attended the annual meeting.

R.S.C.M. plans for the coming year include:

MANY PLANS

• Annual diocesan choir festivals in Sydney, Canberra, Newcastle, Bathurst, and probably Brisbane.

• Expansion of R.S.C.M. activities to country areas. Courses are being planned for Leura, Wollongong, Newcastle, Canberra, Grafton, Orange and Tamworth, all in New South Wales. Separate courses are being arranged also in the dioceses of Canberra and Goulburn, Newcastle, and Brisbane.

• A resident Summer School of Church Music will be held in Sydney in January, 1960. R.S.C.M. parishes from all over Australia will take part.

The appointment of the Vice-Principal of Moore College, Sydney, the Reverend D. W. Robinson, as joint diocesan R.S.C.M. representative for the Sydney Diocese, was announced at Monday's meeting.

Mr Robinson will work especially among Sydney clergy, explaining to them the aims and objects of the R.S.C.M.

Mr Byers is the other joint Sydney diocesan R.S.C.M. representative.

He told the meeting 121 choirs were now affiliated with the R.S.C.M. in the Queensland-N.S.W. Province.

Of these, 24 had become affiliated during the past year.

Personal members totalled 78, of whom 16 were new members.

THE LENTEN FAST

PRAYER, FASTING ALMSGIVING

ANGLICAN NEWS SERVICE

London, February 7

The Bishop of Derby, the Right Reverend A. S. J. Rawlinson, writing in his Diocesan News for February, gives some directions on the keeping of Lent.

Our Lord in the sermon on the Mount takes for granted that His disciples will practise the three Jewish religious customs of prayer, fasting and almsgiving, he says.

In the Early Church a fast before Easter was observed, though only of three or four days, but by the fourth century a fast of forty days was recognised as usual Christian custom, and it was commanded in the Canons of the Council of Nicea.

It is still enjoined in the English Kalendar, and a number of post-Reformation acts have sought to establish the fast by law.

OBLIGATION

"If the Prayer Book is interpreted strictly, as being part of the law of the land, it is clear that the observance of the prescribed days of fasting and abstinence (including the forty week-days of Lent) is of legal obligation," he says.

"If we follow the more flexible principles of the Canonists, who hold that Church Law is primarily a codification of usage and custom, then we could hold that the official Kalendar has lapsed by prolonged neglect and disuse. The fast days were, however, revived by the Tractarians and are strictly observed in many Church circles."

The bishop says, "I think it is a good thing to keep Lent as a season of self-imposed voluntary discipline, still formally enjoined by the Church.

"We should all be the better for the observance of some deliberately planned Lenten rule of self-denial, which it will cost something to keep."

DEAN RESIGNS POSITION

ANGLICAN NEWS SERVICE

London, February 9

The Dean of Westminster, the Very Reverend A. C. Don, has obtained the Queen's permission to resign his position.

He has been Dean of Westminster since 1946. Both the Queen's wedding and her coronation took place whilst he was dean.

The dean worked at Oxford House, Bethnal Green, before his ordination. He had experience in York, and became Provost of St. Paul's, Dundee.

In 1931 he accepted the invitation of Archbishop Lang, his godfather, to be his chaplain and secretary.

He was Rector of St. Margaret's, Westminster, and a canon of the Abbey.

His knowledge of Church affairs in Scotland has been of great help to the Convocation of Canterbury in debates concerning relations with the Church of Scotland.

PRESS RELATIONS OVERHAULED

ANGLICAN NEWS SERVICE

London, February 9

The Church of England is to re-fashion the whole of its publications and Press relations department.

It is proposed that a new Church Information Office should be controlled by a committee of management responsible directly to the Standing Committee.

Six of the fifteen members would have special qualifications, and there would be advisers on Press work, broadcasting and publishing on the committee.

An assistant secretary of the Church Assembly would be at its head, provided with a staff able to give a twenty-four hour service.

DISQUIETING REPORTS

CLERICAL RANKS DEPLETED

ANGLICAN NEWS SERVICE

London, February 6

The Central Advisory Council of Training for the Ministry, in its report to the Church Assembly this week, warns that demands being made on the clergy are unreasonably heavy.

The report says that the ranks of the clergy are depleted and are ageing dangerously, and that the demands made on them are not likely to get less in the future.

Statistics reveal that the number of clergy has steeply declined since the beginning of the century, though the total population has increased. There is also "equal cause for disquiet" in the age distribution.

A century ago about thirty per cent of the clergy in an average age group were under thirty-five, and less than ten per cent were over sixty-five. To-day, in a corresponding group, about ten per cent are under thirty-five, and thirty per cent over sixty-five.

The Council recommends as thorough a training as possible for ordinands in every department of a priest's life—devotional, pastoral, and intellectual. Schemes which give ordinands first-hand experience of factory life and of the Church's task in its relation with industry, it says, can be of great value.

The number of men admitted to the diaconate in 1958 was slightly higher than in 1957, and thirty more men began their training in theological colleges.

The report said that while the number recommended for training was increasing, the number deferred or not recommended had fallen.

CHURCH UNITY CLOSER

ECUMENICAL PRESS SERVICE

Geneva, February 1

The new Presiding Bishop of the Protestant Episcopal Church in the United States, the Right Reverend H. C. Lichtenberger, said, when he took office last month, that Churches would move closer to unity during the next ten years.

The bishop said he doubted whether Christian Churches would ever be in complete agreement over matters of liturgy, doctrine and Biblical interpretation, but the recent union of the Congregational Christian, Evangelical and Reformed Churches, with the United Church of Christ indicated a pattern that ultimate merger might take.

He included the Roman Catholic Church in his hopes for ultimate unity. He thought there were signs, particularly in Europe, that we were coming into a period of greater understanding between Rome and the Protestant Churches.

"All of us should pray that the Church may be visibly one," he said. "How hard it is for a divided Church to bear witness of the one Lord to a divided world."

CHURCHPEOPLE WARNED

ANGLICAN NEWS SERVICE

London, February 7

A leaflet, attacking the Jehovah's Witnesses, is being circulated throughout the town of Taunton.

The leaflet is signed by the Rural Dean of Taunton, all the clergy and ministers of the Free Churches, and by the Salvation Army officer.

It accuses the Witnesses of "perverting and twisting the Gospel" and advises church-people to have nothing to do with them.

Members of the Anglican and Free Churches are distributing the leaflet; it is also placed in parish magazines.

Jehovah's Witnesses have opened headquarters in the town; the minister of the local congregation spoke bitterly of the lack of brotherly love in the leaflet.

THE WEEK OF PRAYER

ANGLICAN POINT OF VIEW

ANGLICAN NEWS SERVICE

London, February 6

Two English priests spent part of the Week of Prayer, January 18 to January 25, in Belgium.

They were the Vicar of St. Thomas', Regent Street, London, the Reverend P. McLaughlin, and the assistant curate of All Saints', Hanworth, Middlesex, the Reverend R. T. Greenacre.

Two meetings were arranged for them in the Roman Catholic University of Louvain and at Liège they addressed a public meeting on the subject of Anglicanism to-day.

At a public meeting in Bexley, Kent, arranged by the Local Council of the World Council of Churches, addresses were given by Father Sergius, of the Russian Orthodox Church, and the Reverend C. E. Hampson, of the Fellowship of S. Alban and S. Sergius.

Father Sergius spoke of the Orthodox liturgy, and showed that liturgy emphasises the fact that worship can never be divorced from life.

Mr Hampson said that the Fellowship was a meeting-place where Christians could come to understand and love each other.

Finally, the members of the council attended a celebration of the Orthodox liturgy in an Anglican Church, Father Rodzianko, of the Serbian Church, being the celebrant.

JAPAN AWAITS PRIMATE

ANGLICAN NEWS SERVICE

London, February 6

The Presiding Bishop in Japan, the Right Reverend M. H. Yashiro, in a message to English supporters of the Church, speaks of the immense sensation caused in Japan by the proposed visit of the Archbishop of Canterbury, Dr Geoffrey Fisher, in the spring.

The Primate's visit next April will coincide with the centenary celebrations of the Anglican Church in Japan.

Bishop Yashiro says that the Japanese Government knows that the archbishop holds a very high position, but none of its members knows him personally.

He says that Christians of other denominations are jealous because the "great actual leader of ecumenical work throughout the world" is to be the guest of the Anglican Church.

Abbots and heads of Buddhism, Shintoism and Tenirkyo faiths, as well as mayors, governors and business men, wish to see Dr Fisher.

BUSH BROTHER ON HOLIDAY

ANGLICAN NEWS SERVICE

London, February 6

The Reverend Peter Mayhew, of the Bush Brotherhood of St. Paul, arrived in England last week for a short holiday.

Mr Mayhew, who has been headmaster of Slade School, Warwick, Queensland, for the last five years, will speak on the work of the Brotherhood in Leeds, in London and in Lancashire.

He will also speak at Denstone and Marlborough Schools.

Mr Mayhew is returning to Australia in March. He will be the Vicar of Mount Isa, and Archdeacon of Western Queensland.

FAREWELL TO BISHOP

ANGLICAN NEWS SERVICE

London, February 6

The Archbishop-elect of Sydney, the Right Reverend H. R. Gough, will preach at a farewell service in St. Mary's, Islington, on March 11.

Bishop Gough is the Bishop Suffragan of Barking; he was Vicar of Islington from 1946 to 1948.

MATERNITY HOME

NEW MISSION IN SELANGOR

BY OUR OWN CORRESPONDENT

Singapore, February 1

The first Anglican medical mission building in the Federation of Malaya, the S. Mark's Maternity Home, will be opened on February 10, by Malaya's Minister of Labour and Social Welfare, the Honourable Mr Ong Yoke Lin.

The home is in the Sungei Buloh new village in the State of Selangor. The home will be blessed by the Vicar of Selangor, Canon Chiu Ban It.

This maternity home is connected with the new S. Mark's Church, which is being built in the village.

The construction of this home has been made possible by a generous grant of £850 (sterling) by the Society for the Propagation of the Gospel and also by contributions from the Church Missionary Society and other sources.

C.M.S. HELP

The C.M.S. has been able to establish and maintain this work with the aid of many missionaries, both doctors and nursing sisters, drawn mainly from Australia.

Both the church and the home are being constructed under the direct supervision of the C.M.S. missionary in Selangor, the Reverend Arnold J. Lee.

Sungei Buloh new village is the headquarters of the diocesan leper mission in Malaya. S. Mark's Church is being built for residents in the village; there is already a church, St. Francis' Church, in the heart of the leper settlement.

W.C.C. EXECUTIVE MEETING

ECUMENICAL PRESS SERVICE

Geneva, February 1

The Executive Committee of the World Council of Churches will hold its semi-annual meeting from February 9 to February 13 at the Geneva headquarters of the council.

The Right Reverend John Cullberg, of the Church of Sweden, and the director of the Council's Ecumenical Institute, Dr H. H. Wolf, will present their reports on their visit to Cyprus last month.

They went to visit the authorities of the Church of Cyprus, and to report to the W.C.C. on their conversations with them.

The decision of Pope John XXIII to call a church council is also expected to come up for discussion.

Other subjects to be discussed will be relations with the Moscow Patriarchate; reports on two studies, one on religious liberty, and one on proselytism.

ANGLO-GERMAN FESTIVAL

ANGLICAN NEWS SERVICE

London, February 6

An Anglo-German Festival of Christian Unity was held last Sunday in the Chapel of the Cross in the undercroft of Coventry Cathedral.

The service was held at the request of the German community in the Midlands to mark the seventy-fifth birthday of Dr Heuss, President of the Federal German Republic.

It was conducted by the Provost, the Very Reverend H. C. N. Williams, and Pastor Adolph Kurtz.

The Provost, in his address, said, "With so much at stake in human relations to-day, and with so many reminders of the narrow bridge which separates us from war, we can no longer afford the luxury of enjoying hatreds of the past."

More than two hundred members of the German community joined with members of the congregation of Coventry Cathedral in the service.



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BATHURST'S BISHOP ENTHRONED

DIGNIFIED CEREMONIAL AND A WARM WELCOME

FROM OUR OWN CORRESPONDENT

Bathurst, February 9

The Administrator of the diocese, Archdeacon L. C. S. Walker, enthroned the Right Reverend E. K. Leslie as sixth Bishop of Bathurst in All Saints' Cathedral on Tuesday evening, February 3.

The ceremony took place in the presence of the Acting Primate, the Most Reverend R. C. Halse, and the Acting Metropolitan, the Right Reverend J. S. Moyes.

The Bishops of Riverina and Newcastle, with Bishop R. C. Kerle of Sydney and Bishop d'Arcy Collins, were also present.

Leaders of civic organisations and other religious denominations attended.

The congregation of 800 was fully representative of the clergy and laity of the diocese.

They sang the hymn "Blessed City, Heavenly Salem" while the three processions entered and took their places in the cathedral.

The bishop-designate then knocked loudly three times upon the west door, which was then opened. He used a pastoral staff which had belonged to the late Bishop A. L. Wylde.

The bishop was welcomed at the door and given the keys of the cathedral by the senior member of the Chapter, Canon A. G. Powell.

Following the reading of the Acting-Metropolitan's mandate and Bishop Leslie's declaration, the enthronement took place with the Administrator delivering the pastoral staff, "the emblem of your episcopal office", into the bishop's hands.

Following the *Te Deum* and the Apostles' Creed, the bishop preached the sermon (see page 9).

Archbishop Halse and Bishop Leslie gave their blessings before the service ended.

The new bishop was then officially welcomed in the Cathedral Memorial Hall.

Archbishop Halse, representing the Church in Australia, welcomed the bishop to Bathurst diocese.

He congratulated him on his "wonderful sermon", saying: "He has brought home to us the fellowship and family spirit which we should all appreciate."

Bishop Housden of Newcastle said that he and the new bishop "had sharpened their preaching teeth on much the same country."

Mr A. S. Luchetti, the Fed-

eral member for Macquarie, and Mr C. A. Kelly, the State member for Bathurst, also welcomed the new bishop.

The Administrator of the Roman Catholic Cathedral, Father C. Sullivan, and the Mayor of Bathurst, Alderman G. F. Fish, were among the others who spoke in welcome.



Four bishops attended the meeting of the National Council of Promotion at "Blue Gum Lodge," Springwood, N.S.W., last week. They are (left to right): the Bishop of Armidale, the Bishop-elect of Rockhampton, the Bishop of North Queensland, and the Bishop of St. Arnaud.

FANFARE GREET'S NEW BISHOP OF GIPPSLAND

FROM OUR OWN CORRESPONDENT

Sale, February 9

A fanfare of trumpets heralded the entrance of Bishop D. A. Garnsey to S. Paul's Cathedral when he was enthroned here last Tuesday evening by the Administrator, Archdeacon L. W. A. Benn.

The Archbishop of Melbourne was represented by the Right Reverend J. D. McKie; the Bishop of Bendigo, the Right Reverend R. E. Richards, and a former Bishop of Gippsland, the Right Reverend D. B. Blackwood, were also present.

Following the enthronement, the new bishop, wearing a distinctively Australian cope and mitre, was presented to the people.

In his sermon, Bishop Garnsey said that the Church must show by its service that it believes that Jesus is the Saviour and Lord of all men, without exception.

The Church must show a prompt and ready response to human need, especially to the needs which others have not noticed.

"We must stand together," he said, "to work together as a team throughout Australia, whatever our differing ways of worship may be."

"God has his treasure in earthen vessels. Let us pray daily that His grace may enable us to do His will and make Him known with power and

with generous love to all His children."

More than 600 people attended the public welcome to Bishop and Mrs Garnsey and their family in the Memorial Hall.

Representatives of the clergy, the laity, other denominations and civic organisations spoke. The Mayor of Sale, Councillor W. J. Stephenson, had been host at a civic welcome in the Council Chambers that afternoon.

The Reverend T. M. O'Connor spoke for the Sale Ministers' Fraternal; and Monsignor J. J. Callanan for the Roman Catholic Church.

Bishop Garnsey, in responding, thanked the citizens of Sale for the warmth of their welcome and said he and his family were keenly looking forward to a useful and happy life in the diocese.

INSTALLATION OF NEW DEAN IN THE CATHEDRAL OF S. GEORGE, PERTH

FROM OUR OWN CORRESPONDENT

Perth, February 9

S. George's Cathedral, Perth, was well filled on February 2, at 8 p.m., for the service of the institution, induction and installation of the Reverend T. B. Macdonald as Dean of S. George's Cathedral.

In the congregation were His Excellency the Governor of Western Australia, Sir Charles Gairdner and Lady Gairdner, and several members of Parliament.

The clergy having taken their seats in the north side of the nave, the archbishop's procession entered the cathedral from the south-west door.

This procession consisted of crucifer with acolytes, lay members of the cathedral chapter, canons, the dean-elect walking between the senior canon and the senior lay-member of the chapter, the registrar, the chancellor, the Archdeacon of Perth, the Right Reverend R. E. Freeth, and the Archbishop of Perth, the Most Reverend R. W. H. Moline, attended by two chaplains.

The dean-elect was presented to the archbishop by Canon James Paice, on behalf of the chapter.

After prayers and the singing of the *Veni Creator*, the Deed of Institution was read by the registrar, signed by the archbishop, and presented to the dean-elect, who was then blessed by the archbishop.

The Archdeacon of Perth carried out the ceremony of induction by placing the hand of the dean-elect on the handle of the west door of the cathedral, thus

inducting him "into the real, actual and corporal possession of the Church of S. George with all rights and appurtenances thereto belonging."

Similarly at the font, lectern, pulpit, prayer-desk and the holy table, the dean-elect was put in mind, through the words of Holy Scripture, of his duties both within the church and amongst the people, all of which he solemnly undertook to perform.

Next followed the installation, at which the archbishop took the dean-elect by the hand and, placing him in his stall, blessed him.

The preacher was Canon J. Paice.

The form of service used was almost identical with that which customarily is the order for the induction and institution of the rector of a parish, with added dignity to match the stateliness of a cathedral church.

MELBOURNE DIOCESAN CENTRE PLANS A NEW EMPHASIS ON PASTORAL WORK

FROM A CORRESPONDENT

Melbourne, February 9

The Director of the Diocesan Centre in Melbourne, the Venerable G. T. Sambell, will commission a parish staff to take over work in the five parishes attached to the centre, on February 22, at 7 p.m., in S. Luke's Church, North Fitzroy.

The Reverend Gilbert Lambie has been appointed assistant director in charge of the pastoral work of the parishes, to act as vicar of the five parishes.

He will be assisted by a staff of three senior curates. They will be stationed at North Melbourne, Carlton and North Fitzroy.

The main task of the team will be to get contact by new methods with those outside the Church, and to bring them into

its life.

The curates in the parishes will minister to the people of the parishes, but will have the help and oversight of Mr Lambie, who will do full-time pastoral work in all five parishes.

The senior curates will gain an insight into the work of the Church in industrial parishes, general and mental hospitals and the gaol. They will also get experience in social welfare work.

The staff and the facilities of the Brotherhood of S. Laurence will be available to help where necessary.

The team has been appointed in the hope of bringing a new emphasis into the parishes, and of building up their life in the Church.

The plan will mean an increase in manpower, and will be a new attempt to harness the other resources of the Church, which should be of great benefit to the parishes concerned.

POWER-HOUSE FOR N.G.

FR. GEOFFREY IN PERTH

FROM OUR OWN CORRESPONDENT

Perth, February 9

Father Geoffrey, S.S.F., passed through Fremantle last Tuesday, en route to New Guinea via Sydney.

He is the first of the five friars who will establish a church and school at Koki, near Port Moresby.

Later they hope to move further inland and establish closer contact with the native population, and with missionaries working in the scattered outposts.

ENGLISH APPEAL

The friars hope to provide a "spiritual power-house" for the Diocese of New Guinea. They will conduct retreats and witness to the Franciscan way of life.

An appeal has been made for twenty thousand friends of the society in England to give one pound each to help launch the mission.

As the Franciscan friar, clad in the traditional brown habit, his white girdle duly knotted and his bare feet in sandals, walked down the busy shopping centre in Perth many of the passers-by stopped to stare.

At a luncheon, arranged by the organising secretary of the Provincial Missionary Council, Father Geoffrey met and talked with five young men who are considering testing their vocation for a monastic life.

Father Geoffrey is due to reach Sydney on February 17. He is a passenger on board the *Arcadia*.

NEW SCHOOL FOR BOYS

FROM A CORRESPONDENT

Wollongong, N.S.W., February 6

More than one hundred people attended the church service at S. Mark's on February 3, which marked the opening of the new Illawarra Grammar School for Boys at Wollongong.

Thirty-two boys have enrolled at the school, which is temporarily occupying S. Mark's Church Hall.

The school was opened officially, and the headmaster, the Reverend R. F. Bosanquet, installed, by the Archdeacon of Wollongong, the Venerable H. G. S. Begbie.

It is expected that the new school will be built by the end of the second term this year.

After the ceremony a garden party was held in the church grounds.

The school motto, "From Strength to Strength," is taken from the 84th Psalm and the crest includes a Bible, a cedar tree and an ox.

This is the third school to be established in Wollongong by the Church of England.

TELECAST FROM CANBERRA

Next week, the Australian Broadcasting Commission will televise six history-making "live" telecasts direct from Canberra.

The first of these will be of the service of Matins from the Church of S. John the Baptist on February 15, at 11 a.m., on Channel 2, A.B.N.

The Acting-Rector of S. John's, the Reverend C. A. Warren, will conduct the service; the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, will preach.

BISHOP'S COPE

BY OUR OWN CORRESPONDENT

Sale, February 9

The cope worn by the new Bishop of Gippsland at his enthronement last Tuesday evening was presented to him by the Churchwomen's Union at Barmedman, N.S.W.

Of gold brocade with brown nylon-on-velvet orphreys, it was made by Mrs G. Clarke, of Barmedman, and decorated by her daughter.

Its shield-shape hood is painted with Australian wild flowers around a gold cross in the centre.

SYDNEY SERVICE FOR TEACHERS

A dedication service for school teachers will be held in S. Andrew's Cathedral, Sydney, on Tuesday, February 17, at 8 p.m.

This will be the ninth annual service arranged by the N.S.W. Council for Christian Education in Schools.

The Governor of N.S.W., Sir Eric Woodward, will attend; the address will be given by the Director of Teacher Training in N.S.W., Mr. D. J. A. Verco.

Others taking part in the service will be the Director of Primary Education, Mr. Owen Jones, and officers of the council.

Leading educationists and officers and members of the various teachers' organisations will be present.

THE ANGLICAN

FRIDAY FEBRUARY 13, 1959

ON KEEPING LENT

It is not an easy thing to keep Lent properly. Our natural inclinations are all against the effort, and our imaginations are only too ready to supply reasons — some of them very plausible reasons — why we should not bother about it at all.

But the fact remains, corroborated by the experience of millions, that a properly kept Lent is a tremendous asset in helping us, as an old writer says, along the threefold way of purification, illumination and that union with God for which we were designed, and without which we can never find the peace which passes all understanding.

The custom of making a special effort of prayer and self-denial in preparation for Easter is almost coeval with Christianity itself. It was the expectation of the first Christians that the second coming of Christ would be at Easter time. It therefore early became the custom for groups of Christians to observe a vigil — in the first instance of only one day — in preparation for that longed for event. The period of the vigil was soon enlarged, and the custom was presently reinforced by two other customs. In the early days of the Church, Baptism was commonly administered at Eastertide, so that as time went on there were, in the weeks immediately preceding Easter, an increasing number of catechumens being prepared for that great event in their lives.

Then again, as numbers grew there would also be numbers of penitents, who for one reason or another had been excommunicated, preparing themselves by prayer and fasting for their re-admission to Communion at Easter.

So that altogether there were always a good number of those who were making a special effort of prayer and self-discipline in the weeks before Easter.

It was only a question of time before the custom of this special observance spread to the whole Church, and the Lenten season, almost as we know it, began to be observed. Yet not in the first instance quite as we know it. Originally the season began on Quadragesima Sunday (what we now call the first Sunday in Lent. It still does begin on that day in the Italian diocese of Milan. But the desire to be associated with Our Lord's fast in the wilderness caused the three days before Quadragesima to be added to the season, and Lent, as we know it, was established as a custom binding upon all who profess and call themselves Christians.

It is greatly to be wished that the binding nature of the obligation were more generally recognised nowadays. It is easy, as the years go on, to let oneself go in the matter of Lenten observance, and to sit loose to rules which perhaps were once recognised as binding. But we ought never to allow ourselves to acquiesce in such slackening. The promises of the Gospel are made not to those who have a special aptitude and liking for religion, but to those who — in spite of many failures — endure to the end. If therefore we any of us feel that we have grown slack and bartered away ideals which once shone very clearly before us, we should pull ourselves up and begin again. Lent gives us the chance to begin again. It is a chance which we ought not to miss.

That would be true at any time. It is perhaps specially true at the present time. Two policies are being offered to us today for the solution of our world's problems and the reconstruction of our shattered civilisation. One of these policies is being based on Might, the other on Right. It would seem that the first is just now definitely in the ascendant. It is in the ascendant because those who advocate it are more numerous, better organised and better instructed than those who advocate the other.

Christianity fails to make its power felt because of the unfaithfulness and lukewarmness of so many who profess to stand for it. We ordinary persons cannot do much to help in the solution of the world's problems. But at least we can see to it that in the little corner of the world which is represented by our own lives and by the lives of any whom we can influence, Christ is more attractively represented than He has been in the past. We can aim, each of us, at becoming better Christians, and Lent, if it is honestly used, can help us to achieve that aim.

Collect for Ash Wednesday

This collect is to be said every day in Lent. Almighty and everlasting God, who hastenest nothing that Thou hast made, and dost forgive the sins of all them that are penitent: Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.



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

Need To Improve Public Relations

The Church of England's decision, announced this week, to open a 24-hour information office at Lambeth Palace from May 1 is a forward move that might be well pondered for adoption in Australia as soon as the new constitution comes into effect and binds the 25 dioceses into a sense of unity of which they seldom seem to be conscious except once every five years when General Synod is held.

Publicity is a vital element in modern evangelism. And adequate financial provision must be made for it. The sum of £17,500 a year to be provided for it in England is "skimpy" enough.

The Roman Catholic Church has recently opened a newspaper campaign to bring itself to general notice. It is willing to post brochures on its faith and doctrine to any who may be interested.

The Church of England should be similarly "up and doing". Perhaps it will be argued that we are active in a way through a diversity of agencies.

RELIGIOUS BROADCASTS

(The sessions which are conducted by Anglicans are marked with an asterisk.)
RADIO SERVICE: 9.30 a.m. A.E.T., 10 p.m. W.A.T.
February 15: "I am the Door". Broadcast from the B.B.C.

DIVINE SERVICE: 11 a.m. A.E.T. (N.S.W. only).
February 15: S. Bridget's Roman Catholic Church, Marrickville, N.S.W.
RELIGION SPEAKS: 3.45 p.m. A.E.T. and W.A.T.

February 15: "God's Good Earth—A Modern Missionary Task"—Mr Douglas Walker-Brown.
COMMUNITY HYMN SINGING: 6.30 p.m. A.E.T., 6 p.m. W.A.T.
February 15: Methodist Churches of the Newcastle District.

PRELUDE: 7.15 p.m. A.E.T. and W.A.T.
February 15: S. Mary's Singers, Sydney.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. and W.A.T.
February 15: The Reverend Bernard Kennedy.

THE EPILOGUE: 10.48 p.m. A.E.T. and S.A.T., 10.50 p.m. W.A.T.
February 15: The First Sunday in Lent. Broadcast from the B.B.C.

FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.
February 16: Father Frank Flynn, M.S.C.

READINGS FROM THE BIBLE: 7.10 a.m. A.E.T., 8.10 a.m. A.E.T., 8.25 a.m. S.A.T., 8.10 a.m. W.A.T.
February 16-20: The Right Reverend Christopher Storer.

PAUSE A MOMENT: 9.55 a.m. A.E.T., 9.55 a.m. W.A.T.
February 16-20: The Reverend Thomas Horgan.

DAILY DEVOTIONAL: 10.03 a.m. A.E.T.
February 16: The Reverend Lillian Livingstone.

February 17: The Reverend T. F. Keyte, February 18: School Service — "Stories from the Old Testament" — "David Becomes King".
February 19: The Reverend John Gerry.
February 20: The Reverend Allan McDonald.

February 21: Mr. W. N. Oats.
EVENING MEDITATION: 11.15 p.m. A.E.T., 11.15 p.m. W.A.T., February 21, 11.23 p.m. S.A.T., 10.53 p.m. W.A.T.
February 16-21: The Reverend George Woolcock.

RELIGION IN LIFE: 10 p.m. A.E.T., 9.30 p.m. S.A.T., 10.20 p.m. W.A.T.
February 18: "The Best Thing in Life" — Father Nicholas Allenby, S.S.M.

EVENING: 4.30 p.m. A.E.T.
February 19: S. Luke's Church of England, Toowoomba.

TALK: 5.20 p.m. A.E.T., 4.50 p.m. S.A.T.
February 21: "Herbert Butterfield's 'Christianity and History', reviewed by Mr. E. A. Judge."

TELEVISION, February 15 —
ABN2, Sydney: "11 a.m.: 'Divine Service' — S. John the Baptist Church of England, Canberra."
"6 p.m.: 'Stories from the Bible' — The Reverend G. Brown."
"10 p.m.: 'The Cross Above Dodoma' — The Right Reverend Yohann Omari and Mr. Festo Kivengere."

ABV2, Melbourne: "6.20 p.m.: 'Stories from the Bible' — 'More About the Ten Commandments' — The Reverend Lewis Firmin."

10 p.m.: "A Crusade Opens" — Dr Billy Graham.

But surely we would make a much more acceptable appeal if we could do so through one recognised channel. It would also be worthwhile, I feel, to use a national organisation of the Church to make known its work and aims.

Has the Church in Australia a sufficiently acute sense of urgency about its mission and its opportunities? Sometimes I doubt it. For instance, the bringing into effect of the constitution, which requires legislative assent by the State Parliaments, seems to be very slow. Even the Bishop Administrator of Sydney diocese, when asked at the recent Synod whether he knew when the constitution was likely to come into force, could only say "Your guess is as good as mine."

The new primate will certainly have no lack of leadership tasks when he takes office. I hope that better Church public relations through a central publicity office will be one which will have high priority.

Is S.A.'s Champion In Danger?

Sir Thomas Playford has been known for so long as "the permanent Premier of South Australia" that it may be generally overlooked that he hasn't much to go and come on in political support in the House of Assembly. The state of parties is: Liberal and Country League, 20; Labour, 17; Independent, two. Further, the State electoral boundaries are so drawn as to aid his party.

Will the record Australian Premiership of 20 years and four months, then, be broken at the State general election announced last week for March 7?

It may sound unthinkable in the light of Sir Thomas's great achievements in building up the industrial strength of his State. But in a way he could also be the architect of his own political ruin, because the new industries he has brought to South Australia need workmen who almost traditionally vote Labour.

Sir Thomas is not yet 63, so he still has some good years to give if the electors permit him — or if he does not feel like retiring voluntarily to his cherry, apple and pear orchard in the Adelaide hills.

He has been called "a benevolent dictator". And perhaps his long term of office has put other than Labour Oppositionists in the shade — most of his own Ministers, for instance, for a Playford Government. I understand, is pretty much of a one-man band.

The alternative Premier is Mr Michael Raphael O'Halloran, who will soon be 66. As leader of the State Labour Party he has been available for promotion since 1949. Will this be his year?

Even if it is he cannot hope to eclipse the great record of Thomas Playford as champion of South Australian interests.

Incidentally, the S.A. Premier is the fifth Sir Thomas Playford. The second, a Yorkshireman who fought with the Life Guards at Waterloo, came to Adelaide in 1844. He settled at Norton Summit and, as a clergyman, carried the gospel on horseback through the Adelaide hills. The third Thomas, like the fifth, became Premier of the State. All the Playfords, from the time of the Rev. Thomas, have lived at Norton Summit.

Visitor On News Monopolists

A long article on "The Changing Face of Australia" in the English left-wing weekly, "New Statesman", on January 31, directs attention to one change which is not discussed in the

Australian Press — presumably because it is a disquieting development in the newspaper field itself.

This is the monopolistic trend in newspapers, which is also being extended to commercial television. The effect of this is to place in perhaps only three or four men the real authority over these two great mass media of communications — with three exceptions noted by the editor of the "New Statesman", Mr Kingsley Martin, who visited Australia as a Dyason lecturer late last year.

Mr Martin says that papers not yet absorbed in the monopolies (the Herald-Sun group and the Telegraph in Sydney and the Melbourne Herald group in Melbourne, Adelaide and Brisbane) are the "Melbourne Age", the "Adelaide News" and the "Newcastle Morning Herald".

This section of Mr Martin's report on Australia, captioned as "The News Monopoly", is mainly factual without moralising. But Mr Martin does comment in one passage: "In each of the five capitals I listened to the same tale of woe. It is quite extraordinarily difficult to maintain in Australia a weekly, let alone a daily, progressive newspaper. There is everywhere a demand for it, but it is scattered among towns many hundreds of miles apart."

Perhaps the monopolistic trend of which Mr Martin speaks would not be so bad if the quality (including the accuracy) of most Australian newspapers were higher. And, rather alarmingly, the moronic content of many commercial television programmes is even higher — or lower!

Maybe one day an Anglican synod will raise its voice in protest at these slipping standards.

Press Versions Of The Clergy

Just as a sidelight on a comment made above on standards of accuracy in the Press, I have noticed in Sydney newspapers in the past week or two:

A Presbyterian minister described as "the rector of St. Stephen's".

The Archbishop of Melbourne described as "the Right Rev. F. Woods."

The Bishop of Newcastle called "Bishop Howdensen" (instead of Housden).

Perhaps one of the minor duties of a Church information office would be gently to educate the secular press on Church titles and the like, starting with those who persist in the "Rev. Jones" type of reference, which surely is not prescribed in any newspaper style book.

—THE MAN IN THE STREET.

CLERGY NEWS

BRASSINGTON, the Reverend L. R., assistant priest in the parish of Oceanbayan, Diocese of Canberra and Goulburn, to be Rector of Cobargo, in the same diocese.

BROWN, the Reverend W. R., curate of Cronulla, Diocese of Sydney, to be Rector of Wentworth Falls, in the same diocese.

DROUGHT, the Reverend T. G., mission chaplain at Woodville Gardens, Diocese of Adelaide, to be Rector of S. Mary's, Burra, in the same diocese.

EAGLE, the Reverend M. B., to be assistant curate at S. Mark's, Granville, Diocese of Sydney.

HARVEY-FULLER, the Reverend V. M., of the Diocese of S. Edmundsbury, England, to be Rector of Coose, Diocese of Tasmania. He expects to sail from England with his wife and family on February 16.

HAWKES, the Reverend P. J. E. J., Rector of King Island, Diocese of Tasmania, to be Rector of Franklin, in the same diocese. He will take up his new duties after Easter.

HOGGEN, the Reverend W. R., assistant curate of Berrima, Diocese of Sydney, to be assistant curate at Page-wood, in the same diocese.

HOLLAND, the Reverend Bruce, Assistant Curate, West Tamworth in the Diocese of Armidale, to be Rector of Delungra in the same diocese.

MAUGER, the Reverend L. G., Rector of Lake Grace, Diocese of Bunbury,

ONE MINUTE SERMON

THE REVELATION OF S. JOHN INTRODUCTION

"No one", said Professor H. B. Swete, on whose guidance the writer of these brief sermons will depend greatly, "no one who comes to the Book of the Revelation", sometimes called the Apocalypse (the unveiling), "fresh from the study of the Gospels and Epistles can fail to recognise that he has passed into another atmosphere. The great objects of faith are the same, but they are seen in new lights. Its views of the Person of Christ, of the Holy Spirit, of Redemption, and of the Church are its own; even its doctrine of God has no exact parallel in the rest of the New Testament."

"His God is the God of the Old Testament, the 'I am' of Exodus, the 'Holy, Holy, Holy' of Isaiah, the 'Lord God' of Ezekiel and the 'God of Heaven' of Daniel."

God is the Creator. He is the Judge, to be feared and to be worshipped by all. No expression of devotion is made of God's love though often of His wrath. This no doubt was of set purpose. The Christian Church towards the end of the century was faced with the lax morality of the pagan world and with the claims made by emperors to be worshipped. The majesty of God, the reality of God in contrast to the emptiness of heathen worship and living is the answer S. John gives to his readers.

Also the Christ of this book is indeed the Christ of the Gospels, but with a difference beyond human words to describe. He is still as we shall read "like unto a Son of Man" but the weakness and limitations of life in the flesh are gone. "He was dead" but He is "alive for evermore and has the keys of death and of Paradise". We see more clearly here the change wrought by His Resurrection and His Ascension.

And we are given to see that we live in the age of the Holy Spirit. It is He who leads the author, opens up to him the visions and conveys to him the "things of Christ". It is in the power and under the guidance of the Holy Spirit we shall read this Book together and meditate upon it. In preparation pray the collect for the 19th Sunday after Trinity. "O God for as much as without Thee we are not able to please Thee; mercifully grant, that in this study Thy Holy Spirit may direct and rule our hearts, through Jesus Christ our Lord."

Note: All readers are asked to look up each reference given as well as reading the passage dealt with.

CHURCH CALENDAR

February 15: First Sunday in Lent.
February 18: Ember Day.
February 20: Ember Day.
February 21: Ember Day.

CLERGY NEWS

to be Rector of Manjimup in the same diocese.
REARDON, the Reverend K. N., Assistant Priest at S. David's Cathedral, Hobart, Diocese of Tasmania, to be Vicar of the new Parochial District of S. Alban's with Chigwell and Austin's Ferry in the same diocese.

RODERICK, the Reverend John, Rector of Atherton in the Diocese of North Queensland, to be Rector of Mareeba in the same diocese.

TAYLOR, the Reverend B. J. C., formerly from the Diocese of Manchester, England, to be chaplain to the Missioners to Seamen, Hobart, Diocese of Tasmania.

THIERING, the Reverend B. B., Rector of S. Stephen's, Mittagong, Diocese of Sydney, to be Chaplain at Cranbrook School, Bellevue Hill, in the same diocese. He succeeds the Reverend Hugh Girvan, who has resigned and is leaving for England at the end of the present term.

THIRLWELL, the Reverend P. J., deacon at S. John's, Canberra, in the Diocese of Canberra and Goulburn, to be assistant curate at Albury, in the same diocese.

The Bishop of Carpentaria, the Right Reverend W. J. Hudson, is slowly recovering from a severe attack of pneumonia. For this reason, he was unable to assist in the consecration of the Right Reverend T. B. McCall, Bishop-elect of Rockhampton, on February 2.

LETTERS TO THE EDITOR

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

THE ELECTION OF BISHOPS

THE PROCEDURE OF CONFIRMATION

TO THE EDITOR OF THE ANGLICAN

Sir,—Hard cases make bad law and would seem to make the Bishop of Kalgoorlie willing substantially to depart from the common law applicable to the Church of England (THE ANGLICAN, January 30). After the bishops of the province ceased to attend episcopal elections, their confirmation of the chosen man became a separate proceeding and this duty was gradually left to their president, the Metropolitan. In England he remains the confirming authority. It is lawful, however, to revive the functions of his comprovincials, because they must be satisfied that they will act rightly in consecrating the chosen man, if he be not already a bishop, remembering what St. Paul said in 1 Tim. 5: 22.

Of these words S. Leo said—"What is laying hands suddenly but before the age of maturity, before a time of trial, before experience in teaching to impart the honour of priesthood to unproven men? And what is 'be partaker of other men's sins' but to make an ordainer one such as he who does not deserve to be ordained?" (Grafton, dist. 78, can. 3.)

The canonical procedure for confirmation was worked out with this in mind. The decree of election is sent by the electoral body to the Metropolitan, who calls on objectors to appear at a time and place which he appoints. If no objectors appear, the proctor for the electors gives formal proof of due election and canonical fitness and thereupon confirmation is decreed by or on behalf of the Metropolitan. If an objector appears, evidence for and against may be taken. In England last century a hearing was refused to objectors on the ground that the Appointment of Bishops Act 1533 requires the Metropolitan to confirm the Crown's nominee, fit or unfit, though the citation of objectors has never been discontinued. The common law failure to cite and hear objectors makes the confirmation of no force or effect, confirmations done privily having been found to produce abuses. (VI, i, 6, 47.)

I cannot find in my books a case where a confirming authority has refused confirmation without hearing anyone. It could be said that a hearing would be unnecessary where the confirming authority had already made up his mind to refuse confirmation, but he could only do so on the basis of facts known to him and about which he could be wrong. Natural justice requires the other side to be heard. Assuming that confirmation may be refused on grounds outside the canonical impediments, though I greatly doubt it, the electors have the right to prove that they have no basis in fact, just as they have the right to disprove any canonical impediment.

The Bishop of Kalgoorlie would make confirmation secret, without an opportunity for objections except by those whom the confirming authority should choose to consult confidentially and without allowing the electors to face a detractor of their chosen bishop. Apart from the seriousness, and the righteousness, of going against the common law, is it fair to the Church and the electors to restrict the inquiries of the confirming authority? Is it better for a diocese to lose the bishop of its

choice on grounds that might be false than for someone to be saved embarrassment?

If the proceedings for confirmation are not to be given the publicity that keeps justice sweet and confirmation is to be refused on extra-canonical grounds, it would be better for the bishops to meet with the electors, as in the third century, to approve or disapprove their choice before the meeting broke up.

In any case it is extraordinary how secrets get out, and should it be known that a man secretly elected was secretly rejected, uncharitable people would assume there was a serious canonical impediment.

Yours faithfully,
F. D. CUMBRAE-STEWART,
Hobart.

EVANGELICALS ON THE MAT

TO THE EDITOR OF THE ANGLICAN

Sir,—I would deal tenderly with your correspondent D. C. Watt, for the added reason that he worships in the same Diocese of Melbourne as I, and we both have the great comfort of choosing the externals of worship that best suit our individual requirements.

In the three really excellent pictures on the front page of THE ANGLICAN (February 6) there are bishops, some in mitres, more without, but I hold all in esteem, because I have no doubt of their integrity, however clothed.

The Elizabethan Act of Uniformity failed just as the councils, that are truly ecumenical, failed to make all conform to a cast iron mould.

The Evangelical emphasis is necessary to prevent the pendulum swinging too far in a way that history has shown was not conducive to the best interests of the Kingdom of Christ.

We all would profit by pondering over the 11th chapter of S. Matthew and our Lord's answer to John the Baptist, who whilst least in the Kingdom was first to think reorganisation of existing institutions was of so much importance that it clouded his mind as to the real purpose of Jesus, which was lavishness upon the individual, who to remain such must not conform save to give intelligent obedience.

The Anglican Church above all others has recognised this need of the individual, and therefore let not Evangelicals or Anglo-Catholics over-emphasise their peculiarities lest they offend against the law of Love.

It is pleasing to note in Australia that most bishops on their appointment to a see recognise the rights of a minority, and there are safety valves provided in most dioceses.

Yours truly,
F. H. GAUNSON,
Melbourne.

CATHOLIC UNITY NEARER?

TO THE EDITOR OF THE ANGLICAN

Sir,—It has been interesting to note the attention given to the announcement by Pope John XXIII on the possibility of an Ecumenical Council in the near future. He has stated that invitations may be sent to the patriarchs, archbishops and bishops of the Russian, Greek and other eastern Churches. He later clarified his statement by saying that the invitation referred to all Christians. It seems that this means other Catholic Communions (including Anglicans) as well as the various Protestant bodies.

The secular press has been wondering whether this could mean the beginning of meetings on common ground between Rome, Constantinople, Canterbury, Utrecht, and Geneva.

It has also been interesting to note the reactions of the World Council of Churches to the Pope's move. One spokesman of that body said "Nothing can be said until our executive committee has met."

That most of the members of that council should carefully consider their answer to such a proposal is not surprising, considering their varied traditions, and suspicions as to Rome's in-

tervention. But it should be remembered that the W.C.C. cannot be the authoritative spokesman for all of its members—particularly the Orthodox, Anglican and Old Catholic sections with a common tradition, who Sunday by Sunday pray for the reunion of Catholic Christendom.

This Ecumenical Council may produce greater results than previous ones by being truly representative of Catholics, even if some are there only as observers. It could be the beginning of the answer to our prayers. If our bishops believe they are Catholic bishops and accept the invitation as their right, what a wonderful inspiration it would be to the laity.

Let them not be swayed by parochial considerations. Their presence at the council would not produce wonders overnight. They would not be doing anything really daring. English bishops were invited to a previous Ecumenical Council—the Council of Trent. They did not attend, unfortunately, but from its deliberations stemmed the Counter-Reformation and the elimination of many abuses.

For Anglicans to hesitate through the influence of a resolution of the World Council of Churches that it might be right or wrong to attend, or as the outcome of Anglican- Presbyterian- Methodist conversations, would make fun of all our talk of a truly lasting Catholic unity. The Pope cannot be expected to make such an invitation for the sake of World Councils, committees, sub-committees, etc., which may make motions, amend them, insert clauses and finally decide to defer the decision to some succeeding conference.

The reason why the Church has had Ecumenical Councils from time to time down the ages is that vital decisions had to be made for vital ages by a vital, universal Church.

The outcome of this Council could be a greater awareness of the sinfulness of its divisions and a decision, backed by all branches of the Catholic Church, to fight the heresies of our present day—Communism, Latin-type dictatorship and fundamentalism.

It is the duty of Anglicans to view this Council in the light of what it could mean. The cause of Catholic unity and action cannot wait!

Yours sincerely,
B. A. FRASER-MAY,
Cremorne, N.S.W.

A NEW NAME FOR THE CHURCH

TO THE EDITOR OF THE ANGLICAN

Sir,—The discussion on the question as to whether the name "Church of England" is suitable or comprehensive enough seems to have aroused a good deal of interest.

However, correspondence in newspapers cannot achieve much except to bring the matter under discussion before the public.

I think that most of the suggested names are unwieldy and that it would be presumptuous to call one branch of the Catholic Church "the Holy Catholic Church of Australia".

I cannot see the force of any objections to the name "Anglo-Catholic", which denotes that this Church is the branch of the Catholic Church which follows the Anglican Use.

The proper place to discuss this matter is in the diocesan synods, where our bishops could give a lead, and eventually settle on a name acceptable to adherents of the Church of England in all lands.

Yours sincerely,
E. KENT-HUGHES,
Armidale, N.S.W.

YOUNG ANGLICANS MISSING

TO THE EDITOR OF THE ANGLICAN

Sir,—In an article on January 16 you referred to the twenty-five Anglican youth leaders attending the third Australian Conference of Christian Youth. I think it should be pointed out that actually there were only six official Anglican delegates from G.B.R.E.

While there were approximately thirty Anglicans present,

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.

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, addressed envelope is enclosed.

What should be my attitude to Dr Billy Graham? I read that the Archbishop of Canterbury did not think he accomplished much in England: a former Bishop of London supported his campaign, but also decided afterwards that it had not accomplished much. Here some of the clergy are for him, others against him. What is the answer?

Before giving my answer, we ought to be clear what the Archbishop of Canterbury did say.

In May, 1954, he said: "I regard the campaign conducted by Dr Graham as, on the whole, a very humble, sincere and fruitful work of evangelism. I have noted with approval, first, the way in which Dr Graham has avoided all unwise exploitation of the emotions, and second, his deliberate policy of sending people, touched by him, on to the regular Christian life and fellowship of his Churches."

A month later he devoted the whole of his monthly letter in the Canterbury Diocesan Notes to an appraisal of the London campaign. In this he wrote:

"... that the blessing of this campaign cannot be doubted... But in itself the mission has beyond doubt brought new strength and hope in Christ to multitudes and won many to him... it has given an impetus to evangelism, for which all Churches may be thankful to God."

"CREATED TALK"

In July, 1957, when interviewed in the United States, the archbishop replied:

"His campaign was a success and a failure. Success because it did as much in that country (England) as you can expect it to. It created talk. It was a failure because, on the fact alone of his talk trying to build a religious revival, it couldn't; it takes more than one person talking. Many people came to the churches, but now you find the results as not being very strong. He did well as far as he went. You couldn't expect him to do more."

A bald "he didn't accomplish much" is fair neither to the archbishop nor Dr Graham.

We rely for our information about a world figure to a very great extent on the Press. Billy Graham has not had a good

most of these came from Y.M.C.A., Y.W.C.A., S.C.M., or from overseas. The Anglican delegation was actually twenty-five short of its allotted number.

As a result of this situation the Anglican contribution to the conference was smaller than it might have been and the benefits the Anglican Church in Australia may receive from the conference will also be small. After all, how can we expect that the ordinary young Anglican will even hear what went on at this important conference from such a small delegation?

We hear much to-day of the important part the Anglican Church has to play in ecumenical discussions and in moves towards reunion. Yet at an ecumenical conference of youth from all over Australia, and several Pacific and Asian countries, twenty-five young Anglicans, who could have been there, were missing.

I do not know who was responsible for this situation. But I do plead that the Church might be awake enough to see that such a situation does not occur again.

Yours sincerely,
(The Reverend)
GRAHAM BRIDE,
Melbourne.

press everywhere. Some of the world's largest dailies have been fanatically against him, both before and after a campaign. They have not hesitated to point out his weaknesses, and, because it makes good news, the failure of those affected by his ministry who have fallen by the wayside.

Criticism from such sources must be expected. Our Lord's words are still true. "If the world hates you, know that it has hated me before it hated you."

Criticism has also come from Christian leaders and Christian newspapers. This also is to be expected. We all suspect something new, especially when it is as highly organised as Graham crusades are. A year or so ago there were two hundred full-time employees of the Graham organisation and a yearly budget of two million dollars.

CRITICISMS

His flair for publicity (he appreciates that to floodlight the name of the campaign is good modern advertising), his American ancestry and upbringing (we suspect many of the strange features of American church life and are apt to think of American revivalism in terms of Aimee Semple Macpherson and his quite definite fundamentalism have all conspired to cause some Christian leaders to suspect him, if nothing more.

Some of this criticism is hard to accept. Apart from the fact that the necessity of conversion is not necessarily shared by those who believe in the teaching of Christian ethics, or the disciplining of the human will, or in the assimilation by natural processes into the life of the Church, or of training in the sacramental life, there is a tendency in some not only to be suspicious of the success of another, but to be conservative and reactionary.

Of course there are criticisms. Probably the most pro-Graham enthusiast admits them. There is a tendency to over-simplify the Gospel, to concentrate on one segment of it, to distil out the simplicities of the Gospel. The commitment to Christ is looked on as a final achievement. Such individual pietism will not necessarily alter the temper of our times, nor will it rectify glaring social injustices.

This is a valid criticism in so far as our faith is communal as well as individual. The Evangelical Revival of the eighteenth century brought forward great men and women who fought for social justice.

If, when conversion comes, the new Christian is linked with a forward-looking Church whose members are found active in the trade union as well as the employers' federation, in the Red Cross as well as in organisations concerned about juvenile delinquency, his influence will be channelled along similar lines. Until he is committed to Christ, his influence will be small.

ATMOSPHERE

Shaftesbury once said of that prince of preachers, Charles Haddon Spurgeon, that, while he did not mention politics in his pulpit, he was yet one of the greatest social reformers of his time. Under his ministry, men were converted and went out into life interested in the daily lives of others.

There is another valid criticism—that mass evangelism is dangerous. Inspired by singing that builds up an atmosphere, by controlled emotion and by the movement of others, crowds go forward to register a decision which may be the decision of a moment, and not a pro-

cess involving the whole of the personality.

Many who go forward associate sins with their own moral lapses. They meet Christ where this or that particular lapse is concerned. There has, however, been no reconciliation of the whole personality to God. When temptation along the lines of the particular sin comes, and the convert falls, and falls again, he feels that his conversion is not genuine.

This is a serious criticism—that only part of a man's personality may be affected by such a decision. But, without wishing to side-step the issue, let us not think that every decision for Christ is of this kind. Far from it. I have known young people in my own youth group who went forward at just such a meeting, and who have grown spiritually in the fellowship of the Church.

Also, some statistics have been used to prove that few outsiders are reached and that many of those who register a decision fall away. This would probably apply to many similar campaigns, but in view of the large numbers attending Dr Graham's meetings it needs to be considered.

Did the message get through to non-churchgoers? Even if the answer is largely "No", it is a fact that in London in 1954 religion was top news, men and women talked about it when they had not done so before. The crust was broken.

I remember the Reverend Alan Walker, the leader of the Methodist Mission to the Nation, saying some three years ago that the Mission to the Nation was pre-evangelism. It was a getting ready for evangelism. The Church itself had to be prepared for the task before it could launch forth to the world. Might that not be equally true of Billy Graham's crusade?

OUR ATTITUDE

Many fall away—but this is only natural. What about our confirmation candidates? After the most careful preparation we lose scores every year; but we continue on, hopefully and prayerfully.

Lionel Fletcher, an Australian evangelist of twenty years ago, when reprimanded because of the number of people who went back on their decision given at his meetings, was wont to say that for every pound of wheat there must be some chaff. Surely the wheat is worth that.

It would seem that Churches with an evangelical ministry are the ones which have made the greatest gains. Cecil Northcott, in an article written some weeks ago, said that in the predominantly Anglo-Catholic Diocese of London 22 out of the 32 men ordained in September, 1957, were Evangelicals. Many of these owed their decision to the Billy Graham Crusade.

Churches with a strong Evangelical witness, such as All Souls', Langham Place (the Reverend John Stott), St. Paul's, Portman Square (Prebendary Colin Kerr), and Westminster Chapel (Dr. Martyn Lloyd Jones), have been greatly strengthened by the Graham Crusade. Cecil Northcott says:

What, then, should be my correspondent's attitude to the Graham Crusade so soon to start? First pray for it, and for Billy Graham. Nothing is as important as prayer. Go to his meetings with an open mind and a prayerful heart. Take someone who doesn't go much to church and for whom you have been praying. Work in your own local church, quietly but persistently, for a willingness to receive and help those who will come as a result of the Crusade.

With society emphasising the mass and forgetting the individual, the local church must make its members realise that they belong—that they count, and that their contribution is of value.

ANGLICAN OF THE WEEK



Our Anglican of the Week is an enterprising young bishop who has put forward a concise solution for a really topical problem — "a Blueprint for a National Church".

He is the Bishop of North Queensland, the Right Reverend Ian Shevill, who is chairman of the National Council of Promotion, which met at Springwood, near Sydney, last week.

Bishop Shevill bases his "blueprint" on his study of the organisational structure of the Church in England and America; and on the existing national organisations here.

The bishop has been extremely successful in adapting American fund-raising techniques to the Australian scene. In 1954, a year after his consecration, he visited the U.S.A., and the great building development in his diocese since then has been largely the result of this.

He does not see Promotion as the solution to all our prob-

OF LIMITED INTEREST

DIFFICULTIES: Being a correspondence between Ronald Knox and Arnold Lunn, Eyre and Spottiswoode, pp. 274, English price 9s. 6d.

THIS correspondence, of sixteen letters a side, took place between Mr (not yet Sir) Arnold Lunn and the Reverend (not yet Monsignor) Ronald Knox in 1930-31, and was published in 1932. It was re-issued, with two more letters of 1949-50, in the second edition, 1952; this is a third edition.

It is not, as might be assumed at first sight, a dialogue between a Catholic and a Protestant; for Arnold Lunn, as he tells us on p. 243, had lost his faith at school, and was not a practising Christian till he became a Roman Catholic in 1932.

Hence his letters and the answers to them are concerned not only with Roman claims but also with questions like determinism and the possibility of believing in God and various biblical problems.

Ronald Knox is witty as always and writes nicely; but these letters belong to the last generation and not to this, and one imagines that good Roman Catholic writers to-day would not be altogether happy with them, as when he writes on p. 241: "That is the best of belonging to an impenitent Church."

Money spent in buying books and time spent in reading them could be better used than on this book.

—G.H.

BROADCAST OF BOOK REVIEW

Mr E. A. Judge, a lecturer in Ancient History at the University of Sydney, will review Herbert Butterfield's book, "Christianity and History," on Saturday, February 21, at 5.20 p.m., over the A.B.C.'s broadcasting stations.

lems, but as one necessary step to bring the Church to the people.

Bishop Shevill has a wide missionary interest, has travelled a great deal; and has written many small books, especially for the Anglican Truth Society, of which he is chairman.

His "blueprint" is set out in a booklet just published by the A.T.S.

BOOK REVIEWS

U.S.A. RACIAL CRISIS ANALYSED

BIGGER THAN LITTLE ROCK. R. R. Briton. S.P.C.K. Pp. 150. English price 10s. 6d.

ANYONE knowing the Bishop of Arkansas will come to this book expecting it to be a "peace seeking" document. There will be no disappointment.

Little Rock, with a population of 250,000, has 75% whites. It has had better race relations than almost any other Southern city of like size. All public transportation is free of segregation, likewise its opera house and theatre. Its citizens to-day wonder "Why?" as they recall the rioting of 1957.

The writer traces the happenings from the Supreme Court decision in 1954. He and others wonder whether Little Rock was chosen as a battleground by the contending forces because of its temperate atmosphere.

In this controversy there are many who would say "My mind is already made up; don't confuse me with facts." Thus it was that ministers of religion tried bravely to show the way, but failed before closed minds. It would seem the authorities assumed the desegregation plan would be accepted and did nothing to prepare the general public. Hence the opposition had an easier task to subvert public opinion.

This story is told quietly, without rancour, and with an honest attempt to sum-up fairly and impartially. The writer shows how time was wasted

how tensions are no longer easy to resolve. He quotes the reactions of people and papers from all over the world, and shows the damage done to American influence.

The importance of this crisis is to be noted, not just by the people of the "South", but by the American nation and the world. This crisis is not only a danger but an opportunity.

It reveals the weakness of the Church in world affairs, and is a call to a new consecration and a real relatedness of Christians to everyday problems. A most useful book.

—J. S. A.

REVISED AND EXPANDED

IS THE CHURCH OF ENGLAND CHANGING? Second revised edition. T. B. McCall. Anglican Truth Society.

THIS booklet with the provocative title, first published in 1956, now appears in a second edition, revised and expanded, with relevant quotations from the Lambeth Conference Report.

The section on the Eucharistic Sacrifice has been rewritten in terms of Biblical and Liturgical research so that "controversies about the Eucharistic Sacrifice can be laid aside" (Lambeth Report).

—A.T.B.H.

BISHOP ANDREWES WAS A TRUE ANGLICAN

LANCELOT ANDREWES. Paul A. Welsby. S.P.C.K.

DR PAUL A. WELSBY has given us a new and searching life of Bishop Andrewes, the product of many years of painstaking research. It may be that he sometimes misses the wood for the trees. But, like Oliver Cromwell's authorised portrait, the moles and the wens are all there. However, we see Andrewes in the making, as Dean of Westminster, as "A Bishop in the Church" with at least some of the faults of his pre-Reformation predecessors, as the powerful exponent of the Anglican position *vis-à-vis* Romanism and the foreign Reformed Churches. We admire the learning, eloquence and sincerity of the great writer and preacher, and we wriggle uneasily as we try to make excuses for the lickspittle of the Jacobean courtier, and then settle more happily when we remember the manner of his times, and that at least one church in England is already named for Lancelot Andrewes, that in *Liturgy and Worship* Dr Lowther Clarke tentatively suggests his name in a list of distinctive Anglican saints, together with that of John Wesley!

FOLK like to think that the Reformation brought new life and peace to the Church of England. Dr Welsby shows how untrue is this legend. The new order, stemming legitimately from the old, was certainly in existence but struggling to achieve traditional decency in a Church where a man who had "the gift of the gab" was tempted to preach with as much authority as Master Parson, for had he not before him "the plain word of God" in English, in which every sentence from Genesis to Revelation was of equal authority?

One feels that at least one phase of this religious chaos might happily acknowledge the legitimate descent of some features of American religion now drifting to us across the Pacific.

Dr Welsby's picture of S. Paul's Cathedral, when Andrewes became a prebendary, may illustrate the problems of the Elizabethan and Jacobean Church. He quotes the Proclamation issued by Elizabeth in 1561: "If any person make a fray, or draw or put out his

hand to any weapon for that purpose, or shoot any hand gun or dagger within the cathedral church of S. Paul, or churchyard adjoining thereto . . . they should suffer imprisonment for two months."

This was thirty years before Andrewes' appointment, but all subsequent attempts to purge S. Paul's were in vain, and "the nave continued to be the resort of hawkers and riff-raff, or buyers and sellers, of knives and thieves."

"ABUSE and fanaticism abounded . . . Duties neglected, nepotism, plurality, non-residence, self-indulgence, some immorality, and, above all, ignorance—these were characteristics of the Church and clergy of the period."

It would seem that Roman recusancy, Laud, and the Puritan Rebellion were inevitable before the Church of England, as we know it, got on an even keel.

With James I on the throne came the Hampton Court Conference, of which "the happiest result was the authorisation of a new translation of the Bible."

With his eminence as a Hebrew scholar, Andrewes was an obvious choice for one of the translators. . . . His committee was responsible for the Books from Genesis to II Kings

inclusive. He was now Dean of Westminster.

James himself laid down the fourteen rules for the guidance of the translators. Perhaps the most significant was number six. This safeguarded the new version from previous Puritan interpolations in the marginal notes.

"To the *via media* of the English Church, Andrewes brought theological and historical enrichment, investing it with a positive apologia based on Scripture and the Fathers and delivering it from a predominately negative defence against Rome or a too close alliance with Calvinism. He demonstrated the fact that Anglicanism had its own body of theology, and its own historical continuity, and he thus established its claim to be a true and real part of the Church Catholic of all ages . . . (with) a reserve about points of doctrine which are not central, and a freedom of private judgement outside these central articles of faith."

Andrewes, with Hooker, "built something which . . . set the norm for Anglicanism in the future and survived the doctrinal vicissitudes of succeeding centuries."

—W.A.B.

[Our review copy from Church Stores, Sydney.]

FOR WORSHIP IN SCHOOLS

UNTO THE HILLS. R. R. Bronckes. S.P.C.K. Pp. 114.

THE sub-title of this book is "A Daily Service Book for Junior Schools," and it provides alternative services to cover a six-week period, with the objective of maintaining "a balance between repetition and variation."

Primarily designed for use in English schools, it can be adapted easily for Australian purposes, and should be a help to teachers wherever the school day begins with an act of worship.

The services are short enough to be used as a preface to periods of religious instruction.

Their format is such as to familiarise children with many of the responses found in the Prayer Book, and with the principle of liturgical participation.

Material is also drawn from other sources, and the book is in no sense a substitute for the Prayer Book, but is a good pre-

paration for the fuller worship of the Church.

Particularly helpful are the occasional services and those for various seasons of both the calendar and the Church year, though some may need adaptation to local circumstances.

The list of readings suitable for all of the above is apt and concise, and should encourage the use of the Bible in an age which is all too unfamiliar with it.

Written by one who is well acquainted with the art of teaching and with what needs to be taught, this book is to be commended to all who have the responsibility of training children in the way of worship, including clergy and parents.

The preface, which treats of the meaning of worship and the value of its constituent parts, is especially helpful.

—A.T.B.H.

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We must assess the moral climate of to-day with the most critical eye, and ascertain the degree to which it is responsible for the present scourges of crime, delinquency and subversion.

If we are to change that climate—if the rampant materialism that is at the base of so many of to-day's evils is to be forced into retreat—we must look to every spiritual weapon at our command.

Certainly the Sunday school is such a weapon.

—John Edgar Hoover, Director of the U.S.A. Federal Bureau of Investigation.

THE SCHOOL OF DISCIPLESHIP

By KATHLEEN CARPENTER (Continued)

Last week Mrs Carpenter told of the experiment she and her husband made instituting a School of Discipleship on their Malayan mission-station.

This is the concluding section of her story:

In the evening we meet again. More men, fewer women, on the whole a more literate group. We start with singing. "Follow, follow, I will follow Jesus." My husband talks of what it means to follow in the way.

What a nuisance people are who stop and chat in the middle of the road. A road is meant for walking, for progress.

More singing. Then I hand texts written on slips of paper to all those who can read.

I draw the way my husband has been talking about on the blackboard, and a light from heaven shining down on the cross of Jesus, who leads us.

"Who has a text that says I am the light of the world?"

A man steps up on to the platform and reads it to us—we say it after him phrase by phrase, then all together.

I draw some more little men. "Who has a text that says we have fellowship if we walk in the light?"

Another man comes up and teaches us his text, too. At last we have learnt twelve texts.

Prayer, the Blessing and good night. Four such days make up the first school.

How much have the people learnt? What difference is it going to make in their daily lives?

Perhaps it depends on our prayers. Certainly it depends on the working of the Holy Spirit of God.

FORGOTTEN NAME

Mujinga was an old African woman who could not read or write, but she loved the Lord, says Julia Kellersberger, writing in *The Upper Room*.

The Church leaders were examining Mujinga in preparation for baptism.

"Who died for you?" one asked.

"Jesus died on the cross to save me from my sins," she answered with assurance.

"What is the name of the evil one who tempts us to do wrong?" another wanted to know.

Mujinga's voice trembled, for she feared if she made a mistake she might not be allowed to join the church.

"I used to know him," she declared. "He visited me often, but now, since Jesus lives with me, he does not come any more. I've forgotten his name."

How many hearts are so filled with the love of God that there is no room for even the memory of the evil one?

God is love, and when He enters our lives in His fulness, He will answer all our needs, and cause our fears to flee.

The Youth Page

TALKS WITH TEENAGERS

MADE LIKE UNTO HIM

A well-known clergyman was telling a group of people about his visit to the Holy Land, and one of them remarked that it must be wonderful to walk where Jesus walked.

"It is," was the prompt reply, "but you need not go to Palestine to do it. It is quite possible to walk in His steps wherever you are!"

That is exactly what we are meant to do.

At our Baptism we were marked with the sign of the Cross, that we should not be ashamed to confess the faith of Christ crucified, but manfully fight under His banner against every evil thing, and "continue Christ's faithful soldier and servant unto our life's end."

Then, at the end of the Baptism Service, the Priest reminded our Godparents that they must always remember that "Baptism doth represent unto us our profession; which is to follow the example of our Saviour Christ, and to be made like unto Him."

If that means anything, it means that we are to copy His example in our daily life.

PATTERN

This is the ideal which is set for us in the New Testament.

There our Blessed Lord is constantly set before us as the pattern for our lives.

"Christ . . . suffered for us," wrote St. Peter, "leaving us an example, that ye should follow His steps" (1 Peter 2: 21).

The word that Peter uses for "example" is a very interesting one, which must have taken his first readers back to their school-days.

It is the word *hypergrammos*, and it means the copy-head in a child's exercise book—a perfect piece of writing which the pupil is to imitate as accurately as possible.

What he means is that our Blessed Lord is the Perfect Pattern which we are to reproduce in our lives, just as the child learning to write copies closely the example written so beautifully at the top of his page.

And this thought recurs again and again in the New Testament.

Our Lord Himself urged His followers to "Love one another as I have loved you" (John 13: 34); St. Paul spoke of "Forgiving one another . . . even as Christ forgave you" (Colossians 3: 13); and St. John says, "He laid down His life for us, and we ought also to lay down our lives for the brethren" (1 John 3: 16).

These are only three passages out of many which say much the same thing, and they give us cause for thought.

This is what being a Christian means; it is being like Jesus.

What a tremendous thought is here!

TO KEEP TRUE LENT

Is this a Lent—to keep
The larder lean
And clean
From fats of veal and sheep?

Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?

Is it to fast an hour
Or ragged go,
Or show
A down-cast look or sour?

No! 'Tis a fast to dole
Thy sheaf of wheat
And meat
Unto the hungry soul.

It is to fast from strife—
From old debate
And hate:
To circumscribe thy life:

To show a heart grief-rent:
To starve thy sin,
Not bin—
And that's to keep thy Lent.
—ROBERT HERRICK.

THE FISHERMEN

Among the many attractive—not to say beautiful—stamps issued by our next-door neighbour, New Zealand, are quite a number which portray some of the interesting birds and other denizens of the forest or seashore, some of which are to be found nowhere else.

Even among stamp-collectors there are those who have a liking for fish.



One of the biggest fishes in the "Stamp Zoo" is the beautiful fifteen-foot striped marlin swordfish shown "tail-dancing" near Piercy Island on the 5d. blue issued by New Zealand in 1935.

It was men "casting their net in the sea" (Matthew 4:18) whom Jesus first called to follow Him.

But in calling them, He promised them a change of quarry; no longer were they to catch fish, but men.

Always Jesus was interested in men and women, and longed to catch them for the Kingdom of God, and this adds a special significance to the fact that the first people whom He called to share in the work of calling men into the Kingdom were fishermen.

QUALITIES

Someone has wisely remarked that the very qualities which make a man a good fisherman are the very qualities which will make him a good fisher of men.

He must be patient, learning to wait for the fish until they are ready to take the bait.

He must be persevering, never discouraged if he should "toil all the night and take nothing," but always ready to try again.

He must have courage, especially if he is going after the "big ones." The sea is wide, and the wind and the waves are treacherous, and this is no less in the case of those who seek to win men for the Kingdom of God than it is for those who go to catch fish in deep waters.

Again, he must know just what bait to use. Some fish will take worms, but others need a more attractive lure, and the wise fisher of men knows that, like St. Paul, he must approach different men differently (1 Corinthians 9:19-22) if he is to be of real help to them.

Above all, he must know when to keep himself out of sight.

After all, the supreme purpose in fishing is to catch fish and the most important thing for the one who seeks to catch men for Christ is that they shall be led to see the Saviour, and find in Him the altogether Lovely One, and the Chiefest among ten-thousand. —H.E.S.D.

LIKE UNTO HIM GRANT TO US, O GOD, we humbly beseech Thee, that the same mind may be in us which was also in Jesus;

His self-forgetting humility;

His interest in common things;

His love for common people;

His compassion for the fallen;

His tolerance with the mistaken;

His patience with the slow;

His care for the weak and oppressed;

His perfect trust in Thee;

That we may become like unto Him in every thing, and bear daily witness to the wonder of His power to transform men's lives with the radiance of Heaven; Through the same Jesus Christ our Lord. Amen.

(Adapted from a prayer in the Book of Offices of the Methodist Church.)

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ALL AGREE TO A PROVINCE OF EAST AFRICA

By NEVILLE LANGFORD-SMITH

GROWING up is always exciting. Nor is it less so when it is the Church in East Africa—that part of the Awakening Giant that lies just across the Indian Ocean from Australia.

We met at Dodoma in the last week of January, some thirty of us—the bishops, with clerical and lay representatives of five Anglican dioceses.

Behind us lay a fascinating story of missionary evangelism going back to the days of Livingstone, Krapf, and Mackay.

And as we sat in the chapter house of the Cathedral of the Holy Spirit, built by Bishop Chambers twenty-six years ago, we were conscious as never before of the challenge to evangelise that confronts us still.

For, towering above the cathedral, only a few hundred yards from it, is the great centre for Islamic culture built some ten years ago. And on the afternoon of the Sunday on which our conference began with corporate acts of worship, the jangle of drums and the raucous chanting of pagan dances sounded very clear in the hot, dry air.

Nor does the challenge lie outside the Church only: within, there is the continual need to confront "second generation Christians" with the personal claims of Christ; with the meaning of baptism in a death to sin and a new life in Christ; with the call to commitment and witness and service. *Ours is, and always will be, an unfinished task.*

GREAT DISTANCES

We came from far apart. Within the Diocese of Central Tanganyika some delegates had travelled more than 600 miles. The Kenya delegation collected at Nairobi (some having come considerable distances to get there) and travelled the 440 miles to Dodoma in two cars—one an Australian Holden.

From a remote corner of the Diocese of South-West Tanganyika—down on the shores of Lake Nyasa—an archdeacon had left home on January 4, and would arrive back (all being well) on February 2.

Nor was geographical distance the only separating factor; we were very far apart in churchmanship, and much ground had to be covered here.

On the one hand there were the churches "planted" by the C.M.S., with their strong emphasis on personal faith and the authoritative place of the Bible; on the other, those nurtured by the U.M.C.A., with emphasis rather on worship and the Church.

If you want labels, we were Evangelicals and Anglo-Catholics. But seen in another light there was the ministry of the Word and the Sacraments;

SOCIAL SERVICE DIRECTORY

FROM A CORRESPONDENT
Melbourne, February 6

The Victorian Council of Social Service has issued a new edition of the Directory of Social Services.

This is the first such directory in Victoria since 1952. It covers 192 statutory agencies engaged in social service work and more than 500 voluntary organisations.

The directory is state-wide and is indexed to show the districts covered; a new section gives municipal services.

Voluntary organisations include kindergartens, play centres, youth clubs, hospitals, services for aged people and for the handicapped, societies providing relief and helping with employment.

The Archbishop of Nairobi has written this important article on the conference, held at Dodoma last month, which unanimously passed a resolution recommending the immediate formation of a Province of East Africa.

The delegates consisted of Europeans and Africans in almost equal numbers.

It was a coming together of the Church.

It was no doubt largely the factor of geographical isolation that led to the development of two differing patterns of diocesan administration.

In the U.M.C.A. areas, where the work has grown beyond the capacity of the diocesan bishop to give close personal attention to all parishes, a new diocese has been formed.

The Church has thus gained in cohesion and pastoral care, but dioceses thus formed tend to be small and dependent.

In the C.M.S. areas a plan of devolution of administrative control has been followed, in rural deaneries and archdeaconries, which has fostered indigenous leadership and led to the emergence of an African episcopate; and within the large dioceses of Mombasa and Central Tanganyika African assistant bishops are now being given specific territorial responsibility.

Throughout the four days of our meetings the dominant note was that we came together as

brothers, with love and mutual respect for each other's "responsible freedom" in our obedience to God, to learn of Him through one another, and to grow together in deeper understanding.

It was in that spirit that the conference, after two days' full discussion, passed unanimously a resolution recommending the immediate formation of an Ecclesiastical Province of East Africa.

The remainder of the time was devoted to consideration of a draft constitution for submission to the first Provincial Synod.

What, then, does this signify? First, it means that the end of thirty-two years of negotiation towards the formation of a province is now in sight.

Subject to ratification by the synods or governing bodies of the dioceses represented, and to the assent of the Archbishop of Canterbury, the first Archbishop of East Africa may be elected by the House of Bishops of the Province towards the end of this year.

It is hoped that His Grace of Canterbury in person will be able to visit East Africa to surrender his powers as Metropolitan and to inaugurate the first Provincial Synod.

These will, however, but be the outward and visible signs of a growing together of the Body of Christ which we, in common with the Lambeth Fathers, trust will eventually extend to a much wider Church union than the Anglican communion alone.

STIRRING SONGS OF GOD

FROM A CORRESPONDENT

THE Roman Catholic paper, the *Record*, published in Perth, in a long article, describes the reopening of the Psalms to the Catholic layman.

The article deplores that ever since Latin ceased to be a language of communication in the western world, these "stirring songs of God" were put aside or left to the clergy.

The vernacular translations of the twentieth century did not restore the psalms as an integral part of the prayers of the laity, but a new collection of psalm-melodies has brought about a great revival in popularity.

In 1935 Joseph Gelineau, a young Jesuit priest, published his first collection of psalm-melodies.

He was studying organ and composition at L'Ecole Cesar Franck, when the Director of the Paris Centre of Pastoral Liturgy persuaded him to use his musical talent in writing melodies for the psalms.

The first collection was so successful that he continued the work and has written melodies for the whole psalter.

Father Gelineau was helped in his accurate and literary translation of the Hebrew by the biblical scholars engaged on the recent French edition of the Bible. "La Bible de Jerusalem".

He studied the religious folk-music of the Latins, Greeks, Syrians, Negroes, and Chinese, as well as English, Irish and American folk music.

He found that Hebrew psalm-

INVITATION SHOULD BE ACCEPTED

ANGLICAN NEWS SERVICE
London, February 6

Dignitaries of the Church of England have welcomed the summoning of an Ecumenical Council by Pope John XXIII.

During a discussion of the matter by Anglican leaders, the Bishop of Guildford, the Right Reverend I. S. Watkins, said: "If observers should be invited, we ought certainly to accept the invitation."

rhythm was based on a tonic principle, which is, he says, "the most spontaneous and popular of all types of rhythm because it is the native and natural rhythm of ordinary speech."

Records of these psalms are available in French and in English. The Gregorian Institute of America published long-playing recordings of "Twenty-four Psalms and a Canticle," sung by the James Welch chorale. This collection and "Thirty Psalms and Two Canticles" have been printed in English.

The psalm-revival is sweeping through France, Italy and Spain, as well as Canada and South America.

ARCHITECTURAL STYLES

ANGLICAN NEWS SERVICE
London, February 6

The Bishop of Sheffield, the Right Reverend L. S. Hunter, considers that nineteenth-century church architecture suggests a wrongful separation of the sacred and the secular.

The bishop was preaching at the consecration of S. Paul's Church, Sheffield, on January 23. The church is built in the contemporary style.

Bishop Hunter said he thought a false idea of the relations between religion and life was engendered by the use of a special type of architecture for church buildings.

During the great days of Gothic architecture, there was no sharp division between sacred and secular buildings. Churches, castles, large houses and public buildings were all built in the same style.

This distinction between the architectural style of most churches and of other buildings suggested that the sacred and the secular life were two different worlds.

FLORIDA TO AID NEW MISSIONARY WORK

BISHOP TELLS OF CHURCH IN CENTRAL AMERICA

FROM OUR OWN CORRESPONDENT

Florida, U.S.A., February 9

The emphasis of the addresses and discussions at the meeting of the Council of the Diocese of Florida in Pensacola on the Gulf of Mexico from January 27 to 29 was on the missionary work of the Church.

At the opening Evensong, the newly-appointed Bishop of Central America, the Right Reverend David Richards, spoke of the opportunities in his missionary district.

This district consists of the republics of Guatemala, El Salvador, Honduras, Nicaragua and Costa Rica.

Until 1958 the area had been served by priests and teachers from England, but as the republics were turning more and more to the United States for their economic life, and because of the close geographical connection, the American Church offered to take over the work.

The heart of the diocesan staff is still the four British priests who have been carrying on.

They have been joined by six American priests, and, together with the bishop and three Costa Rican priests, they attempt the great task of building up the indigenous Church.

Bishop Richards in his address invited the Diocese of Florida to develop its interest in this new field of activity.

He spoke of the world mission of the Church and reminded the congregation, which packed the church to beyond its capacity, that there is no distinctly missionary theology.

"WHOLE WORLD"

"The mission of the Church is the same at home as abroad. When our Lord ordered his disciples to go into all the world, he was not just referring to the parish or the diocese or the nation. He was speaking of the whole world, of which Central America is a very real part," he said.

The council passed a budget for 1959 covering an expected expenditure of 221,000 dollars. Of this, 52,000 dollars goes out of the diocese to cover home and foreign missions; 57,000 dollars covers the running costs of the diocese; and the remaining 112,000 dollars provides for development within the diocese.

This last figure covers the departments of Christian education, Christian social relations, communications, student work in the universities and the department of missions. This last de-

ORDINATION OF WOMEN

ANGLICAN NEWS SERVICE
London, January 29

The general secretary of the Church of England Council on Foreign Relations, Canon H. M. Waddams, is reported as saying in Stockholm on January 15 that he did not think relations between the English and Swedish Churches need be changed because Sweden had decided to admit women to the priesthood.

It was also reported that the head of the S. Katerina community in Sweden, Dr. Margot Sahlin, who was expected to be ordained in May as Sweden's first woman priest, has said that she will "wait and see."

She said that she felt a special responsibility not to aggravate the split in the Church, or make relations more difficult for a number of people and institutions.

partment is the spearhead of the Church's attack within the diocesan boundaries.

Two decisions of some interest were:

1. As from 1960 the present system of assessments and quotas be discontinued and that each parish of the diocese voluntarily determine what its giving to the diocese will be.

That each parish, starting from its present percentage, work towards the goal of sharing 50 per cent of its annual income with work outside its own boundaries by adding not less than 1 per cent per year until this goal is reached.

Also that each parish work towards sharing with the diocese 25 per cent of monies received for capital works. This is the outcome of a very forthright teaching programme carried out by the department of communications on stewardship and tithing.

2. The council refused to discuss the move to alter the canons of the diocese which would permit women to sit on vestries.

At the diocesan banquet on Wednesday the former Bishop of Florida, the Right Reverend Frank Jahan, spoke of the work of Sewanee, the Episcopal University of the South.

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ENTHRONEMENT SERMON ON UNITY

NEW BISHOP OF BATHURST PUT EMPHASIS ON "THE LARGER FELLOWSHIP"

The Bishop of Bathurst, the Right Reverend E. K. Leslie, preached on the theme of unity in his enthronement sermon in All Saints' Cathedral on Tuesday evening, February 3. His text was from Psalm 133: "Behold how good and joyful a thing it is, brethren, to dwell together in unity."

"What more appropriate verse could we choose to express what is going on in our minds at this great gathering tonight?" the bishop asked.

"We have come here as brethren, for this is very much a family function. You have assembled, I know, from near and far," he said.

"From the Blue Mountains and the Warrumbungles, from the Lachlan and the Macquarie and the Darling and from the far Queensland border you have come to this Cathedral Church of Bathurst, because this is your home, the centre of the family life of this vast diocese.

"Where distances are great and settlements are small there is always the danger that we may consider ourselves cut off from one another and lose sight of the fellowship and brotherhood that exists for all to share in the full life of the whole family of the Holy Catholic Church.

ISOLATION

"Well I know the depression of isolation which can often infect a small bush parish. Well I know the temptations and despondency which beset the lonely bush priest.

"But it is services such as this that bring clearly before us the vision of the larger fellowship. May you ever look upon this cathedral in its lovely setting not simply as an historical relic of the piety of earlier generations, nor simply as the parish church of this city, but as a home to which you can come from the four corners of the diocese to share the family unity.

"The family life, what is more, extends far beyond our own borders—a fact of which we are reminded to-night by the presence of the bishops and representatives of other dioceses, and above all by that of His Grace, the acting Primate, who has come all the way from Brisbane specially to be with us and to give us his blessing.

"These visitors represent to us the vast Anglican communion of which we are proud to be a part. There are plenty of people—plenty of Church of England people—who are ever ready to criticise and belittle their Church, and it was refreshing to me to read quite recently a book entitled 'Modern Canterbury Pilgrims' which was written by a number of eminent men in England and America who from various directions have found their spiritual home within the Anglican communion."

FAMILY LIFE

After reading part of Bishop Stephen Neill's introduction to the book, Bishop Leslie added: "In no other similar period in the history of our land have so many new churches been built to the glory of God as in the last ten years. Never before have men given so generously and willingly for the work of their Church at home and overseas.

"Never before have our theological colleges been so packed to overflowing. Never before have our altars been so thronged with communicants as they are to-day. The family life is strong. The Anglican communion is on the march.

"Represented here also to-night are other Christian denominations from whom at present we are separated.

"Although we cannot share their worship until the great theological issues which divide us are resolved, there is a large area of co-operation open to us as we strive in our various ways for the Kingdom of God.

"I come to you from a diocese where sectarian bitterness is largely a thing of the past—where S. Paul's Cathedral lent its team of bellringers to ring a muffled peal at S. Patrick's at the requiem for the late Pope, and where prayers were offered in Wesley Church for the guidance of the cardinals in their selection of his successor.

"We honour other communions for the honest convictions which keep them separate from us, and we pray that in God's good time we may achieve a greater unity with them.

"Then again, as we gather in this Cathedral Church of All Saints, we cannot but be conscious of the widest fellowship of all—the fellowship of the Church expectant and the Church triumphant.

"This age-old ceremony is performed in the presence of those noble souls who have passed on to us our Christian heritage and are now at rest, and before the multitude which no man can number of all nations and kindreds and peoples and tongues, who stand before the throne and before the Lamb clothed with white robes and palms in their hands and cry with a loud voice, saying: 'Salvation to our God which sitteth upon the throne and unto the Lamb.'

"Brethren, now good and joyful a thing it is to dwell together in unity, with one another and with the whole Church throughout the world and beyond this world.

"In unity. Will you think for a little of this unity, what it is and from whence it comes?"

"GOD-GIVEN"

"It is not uniformity that I am asking you to consider, but unity, for the two things are vastly different.

"Our Church at one stage tried to achieve uniformity by Act of Parliament, but no law can ever achieve unity. Uniformity is a matter of legality, unity is a matter of the spirit. Uniformity stultifies and tries to force all men into one mould, unity enlarges and develops men to the measure of the stature of the fullness of Christ."

"Uniformity is of the earth, earthy; unity is God-given. Uniformity is of the army; unity is of the family—and the Church is a family.

"In this modern age of mass-production, machines can turn out thousands of articles of exactly the same size, shape and quality.

"But that has never been God's way. To the casual observer every pea in a pod may be the same as every other, but it is not so. They will differ ever so slightly, perhaps in shape, or colour, or size.

"In a family every member has his own appearance and thoughts and character.

"Even what we call 'identical twins' are really very different people. Each one of us is different. Each of us is an individual. God abhors uniformity."

"But He loves unity. He places each one of us in a family, a community in which we can learn to 'dwell together' and understand one another and make allowances for one another and sink our individual likes and dislikes in a larger unity. Such, brethren, is the family: such is the Church of God.

"How much of the trouble and sin of the world stem from our refusal to accept this divine plan of unity? A man sometimes finds himself at war with himself and mental experts diagnose his case as a form of madness—schizophrenia—a divided personality.

"A husband and wife refuse

to face the hard discipline of learning to 'dwell together in unity' and take the easier way of divorce. The home is broken and father and mother and children are left as flotsam on the stream of life.

"Nation is divided against nation and kingdom against kingdom—and wars are waged. Colour bars are built up and race rioting breaks out because we will not realise that God 'has made of one blood all nations of men for to dwell on the face of the earth'."

"Even in Christendom itself we are faced with the scandal and sin of schism—the tearing asunder of the unity of the Body of Christ by the selfish will of man.

"But lift up your hearts. Unity is our destiny. God loves unity because He Himself is unity and Christ still stands pleading with outstretched hands that we may come to Him and through Him to the Father in the unity of the Spirit—that they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us."

"MY JOB"

"Behold how good and joyful a thing it is, brethren, to dwell together in unity" with God the Blessed Trinity in Unity the source and strength and end of all our existence.

"Now where does a bishop come into all this? It is the function of a diocesan bishop to symbolise the unity of the family of God, and it is his duty as far as in him it lies by the grace of consecration to make that unity a reality in the Church of his age and generation and in the diocese which is his special care.

"It is my job to foster the unity of this diocese, the great family to which I have been called to be a father-in-God, and also to keep it in touch

with the wider family of which we are a part—to represent this diocese to the Church at large and to represent the Church at large to this diocese.

"By the laying on of hands I have become a link to bind you together and to maintain your contact with the Church in every age and place, to preserve you in the family of God, the 'blessed company of all faithful people.'

A PLEDGE

"As I look back over the honour-roll of my predecessors in this office, I see giants—men of pioneering zest, great scholars, great administrators, great preachers, men of pastoral zeal, true fathers-in-God.

"Compared with their gifts, mine are meagre and puny. I feel like the lad at the feeding of the five thousand, who had five barley loaves and two small fishes. 'But what are they good for so many?' Yet the lad gave what he had for Christ to use and the miracle was wrought. I can but do the same and leave the issue in His hands.

"So before the altar of our cathedral, in the presence of God and in your presence, I pledge myself to be father-in-God to every member of this family, to clergy and laity, to young and old, to high and low, to rich and poor—and I pray that He may give me His grace to honour this, my pledge.

"One more thing. Before this vision of unity fades and you go back to your homes in the mountains and on the plains and in the cities and towns, may I ask you to pledge yourselves, each in his own community and parish, to maintain the unity of the family of God, to serve Him truly in your vocation and ministry, and to pray for me, your father-in-God?"

"May He bring us and all the family at last to our heavenly home."

EVERY MEMBER CANVASS IN SOUTH-EAST ASIA

FROM OUR OWN CORRESPONDENT

Singapore, February 1

The Assistant Director of the Department of Promotion in the Diocese of Sydney, Mr Geoffrey Walker, arrived in Singapore by air on January 19 to conduct a stewardship campaign in the Cathedral Parish of S. Andrew.

The parish decided to have a "Promotion" scheme after the Director of Promotion in the Diocese of Sydney, the Reverend R. S. R. Meyer, visited the council on the completion of an every member canvass in Kuala Lumpur last year.

Singapore's invitation to Sydney to help them in this venture was conveyed through the Director. He has been given an air-conditioned office-room at the top of the cathedral's War Memorial Hall. Three girl secretaries assist him in the work.

When interviewed, after the sung Eucharist last Sunday morning, Mr Walker said that the few people he had met since his arrival here and his team took up duty at the cathedral appeared responsive to the diocesan promotion methods.

POTENTIAL

The canvass is bound to boost up the cathedral's funds and congregations. Mr Walker agreed that there is a great potential here. It is a matter of the right people knocking at the right places.

Mr Walker expects to be here for eight weeks, by which time the canvass and campaign should be over.

He will then go on a tour of

Kuala Lumpur, Bangkok, Hong Kong and Rangoon.

His tour to these places is mainly to study the conditions of the Church in South-East Asia. The possibilities of introducing diocesan promotion methods in these areas will be noted.

HONG KONG

It is expected that since this type of congregation and fund increasing campaigns and canvasses has now been launched in South-East Asia, more dioceses in these areas will in future call upon Australia to help carry out the scheme.

However, Mr Walker's visit to Hong Kong is of a more particular nature.

The Bishop of Hong Kong has appealed to the Australian Church for a large sum of money for the extension of the work in that diocese.

The Australian Board of Missions decided that, instead of giving the diocese any money, it would encourage Hong Kong to run a stewardship campaign and an every member canvass.

Mr Walker has therefore been asked to go to Hong Kong to make a close study of the area and to find out what are the possibilities.

DEFENCE OF SYSTEM

APPOINTMENT OF BISHOPS

ANGLICAN NEWS SERVICE

London, February 6
The Bishop of Darby, the Right Reverend A. E. J. Rawlinson, who is to retire in April, defends the present system of appointing bishops.

Writing in his diocesan newsletter for February the bishop said: "So long as an English bishopric carries with it the position of a spiritual peer of the realm, with the prospect of an eventual summons to Parliament, it is clear that the Sovereign must have a direct interest in appointments to bishoprics."

The bishop said that from his knowledge of what happened behind the scenes, he was able to testify to the care, the religious understanding and single-minded desire to consider the best interests of the diocese concerned, which those responsible felt in giving advice to the Crown.

The system worked well; it avoided canvassing and the bringing in of the party caucus. He thanked God that the days of the political appointment of bishops was over.

EXPANSION OF COLLEGES

ANGLICAN NEWS SERVICE
London, February 7

The Church Assembly agreed with the proposal brought up at the Spring Session this week to expand the number of teacher training colleges from 4,964 to 7,715.

This proposal resulted from the decision of the Education Department to expand teacher training places by 12,000 by 1962.

The Minister of Education, Mr Geoffrey Lloyd, asked the Church to submit proposals for expansion of their training colleges within a suggested framework, to cost £4,250,000.

The greater part of the capital costs of expansion will be borne by the Minister, but the Church's share is estimated at £1,200,000.

The chairman of the Board of Education, the Right Reverend R. W. Stopford, said that, apart from the two colleges in London, no college would have fewer than 240 students, and only one as many as 500.

No college, he said, would be increased so much that it would lose its distinctive character.

The chairman of the Board of Finance, Sir Eric Gore-Brown, said the proposal represented an investment of Church money "which it would be impossible to better."



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PROMOTION: OVERSEAS AND AT HOME

BY THE BISHOP OF NORTH QUEENSLAND, THE RIGHT REVEREND IAN SHEVILL.

IT is wise always to remind ourselves that Promotion, according to the Oxford Dictionary, is the method of advancing any cause to a position of honour and dignity amongst men and that the Promotion movement within the Church exists to advance the cause of Christ to a position of honour amongst the people of any country.

Because the means of Promotion in the 20th century are expensive media such as the Press, radio and screen, it is natural that stewardship teaching and practice are an important part of any church programme of this kind.

In Australia, because of our terrible entail of ecclesiastical penury, which has inhibited the growth and effectiveness of the Church of England more than any other single factor, Promotion has been identified with fund raising, but this is a limiting definition which we must never be content to accept. On the other hand, a solvent Church can be a witnessing Church and the Promotion Movement is concerned to see that witness is not inhibited by financial stragulation.

"FEW ZEALOTS"

Before coming to any study of Promotional activities abroad, there are several generalisations which it is perhaps first wise to mention:

1. Nowhere in the world is Promotional Development the major concern of that amorphous, unorganised body of goodwill, prejudice and piety, which is sometimes referred to as "the Church." It is the concern of a few zealots who, because of natural endowments, specialised training or prophetic zeal believe that Promotion is a necessary part of the Gospel.

2. The Church of England sometimes degenerates from a theory into a democracy and it is Mark Rutherford who reminds us that a democracy is dangerous because it is indifferent and through its indifference it becomes an engine for minorities. Perhaps here indeed is one of the hopes of the Promotion Movement, for it is a minority growing in experience and expression in the Church of God.

3. It is pre-eminently a layman's movement and its strength in any church is an indication of the extent of lay participation and the extent to which the layman is seriously regarded as the fourth order in the ministry.

4. A Promotion Movement is coloured by the tradition of the church and nation which it serves.

In England, where only 14 per cent. of the non-Roman Catholics now go to church and where the nation has believed in free trade for many centuries, one sees all the effectiveness of private enterprise inhibited by overlapping and the thongs of tradition.

AMERICA

In U.S.A., where 44 per cent. of the non-Roman Catholics and 74 per cent. of the Romans go to church and where the whole country is "Promotion conditioned," it is found that the largest of all departments in the National Council of our Church is that of Promotion. Here, the Overseas Department employs 11 people, whilst the Promotion Department employs 68.

In Australia, the movement is at present beset by our various national quirks. Isolationism produced by geography leads every little group to do its own little work in its own little way—producing in the end little, but its own. The application of our national motto of F.A.Q. leads us sometimes not to strive towards the searing heights of excellence but to be content to slump into the comfortable contours of mediocrity.

Ecclesiastically it will be endangered by divisiveness and

sections will be tempted to reject any form of Promotion which does not raise the accepted slogans, battle cries and shibboleths to the exclusion of all others.

But as I am only prouder of being an Anglican than I am of being an Australian, I believe with you that we can win through.

My journeys first took me to South Africa, where the Church is so enmeshed with its own peculiar problems that it has little time for Promotional concern. A few professional fund raising campaigns have been successful, several good films have been produced and a little publicity—but by and large this is a colonial missionary enterprise looking to England for all its methods. Only one of its 15 bishops is a national and lay leadership is not the most significant factor of Church life.

Then came England, where the wider aspects of Promotion are in the hands of private societies and where the financial arrangements are in the hands of that very astute but very worried group of men known as the Church Commissioners. By and large, it could be said that the Englishman likes to leave things to the experts and so the layman leaves it to the clergy and the clergy leave it to the societies to do this work for them.

Oldest and most significant amongst the societies is the S.P.C.K., which has moved into one of the greater London churches that has been skillfully re-architected to allow plenty of room for the publishing and film producing activities which are centred there.

The film production of the Dawn Trust at Aylesbury has been greatly hindered by the illness of its director, Brian Hessian, whose brave books have been a challenge to us all and in the fields of television and radio, the initiative has come from the B.B.C. and the I.T.V. rather than from the Church itself. Indeed, I know of no Anglican body which exists to use these media for evangelism at all.

CHURCH PRESS

The Church Press is again a private venture led by dedicated individuals operating on private capital. The papers range from the established and revered *Church Times* to experimental sheets such as the *Dome*, which two clergymen use to traduce anything which has been believed for more than 50 years to the delight of a growing group of readers.

Perhaps the most effective piece of Promotional material at present is the *Church Illustrated*, which again is a private project begun on a shoe string, and perhaps the only acknowledgement given to Promotion by the Church Assembly is the "Press Office," which is currently under fire in the Crockford Preface for ineffectiveness.

Because, as the statistics show, the Church is out of touch with its laity, it is not very Promotionally minded.

At the Lambeth Conference, a sub-committee, which it was my duty to chair, enunciated a plan to set up in England a centre for the pooling of news, pictures, films and radio scripts to serve the whole communion and to use for God the channels of communication which are being opened with terrifying speed in most non-Christian countries of the world.

The English bishops particularly found this idea very difficult to understand and therefore the idea was lost in a vague approval of modern means of mass communication and the hope was expressed that the newly appointed secretary for the Central Advisory Council on Missionary Strategy might bear such a development in mind.

Stewardship appears for the first time in the Lambeth Report in a small section which again was the work of this committee. Once again this was heavily cut, particularly by the Eng-

This is the text of the address which the bishop, in his capacity as chairman, gave to the National Council of Promotion, last week.

lish bishops, who found it hard to understand what we were talking about. However, sufficient survived to remind the Church at large that an individual, parish or diocese which does not give proportionately to God has within itself the seeds of decay. Tithing is commended and stewardship teaching encouraged.

The English bishops, who are freer from economic worries than bishops elsewhere, may ask "and what is this Stewardship?" but this unconcern is in no way shared by their clergy, who are rather desperate.

So many churches are in lamentable disrepair that it has been said that the quickest way to find the parish church in a town is to look for the notice reminding the passer-by that £30,000 is desperately needed for the death watch beetle is at work. So many clergy are finding that the basic stipend of £600 is difficult to live on, particularly when one boy at a public school would use two-thirds of this sum.

LAY EXPERTS

The lay experts in Church finance are of course the Church Commissioners, whose £250 million is not going far enough, even though it is skillfully managed. On three occasions, an American, a Canadian and myself were their guests at dinner to describe the new financial awareness which Promotion had brought to our respective churches. At the conclusion of the last meeting, Sir Arthur Ford summed up the position by saying, "There is no doubt that this should happen in England; how our laity would like it I do not know; there is, however, one body which cannot do this work, and that is ourselves."

Unfortunately, as yet the only sort of stewardship programmes known in England are those conducted by the Wells Organisation, which is in many quarters suspect because it is American, it is profit making and it is not always very successful. Possibly to the missionary societies we shall look for further developments because they are the only agencies with the organisation to cope with stewardship training and they are feeling the strain of diminished income in spite of tremendous Promotional achievement in the post-war period.

In spite of the free-enterprise tradition of the English nation, which has shown itself in the society system of the Church, a centralised organisation has been a feature of Church life since the end of the First World War.

Between 1888 and 1913 no less than 217 bills dealing with ecclesiastical affairs were introduced into the House of Commons and of these only 15 per cent. ever became law, the rest being dropped owing to parliamentary time. This was the sort of situation the Church Assembly was created to remedy, and in 1920 this body first came into existence.

ESSENTIAL STEPS

The assembly has been criticised and disliked since its inception because it has had to take steps which were essential. Compulsory premiums for pensions and dilapidations were extracted from the clergy and many of the old scandals of patronage were abolished.

The assembly has also created machinery which has forced the clergy to consult with the laity, in many places this had been done before as a matter of grace but after 1918 it was a matter of obligation.

It was then that the Enabling Act provided for statutory councils on which the laity were represented at every level of

Church life—parish, rural deanery, diocese and assembly itself.

The assembly also set up a financial structure which the Church in Australia will have to establish or perish, which provides for a national budget. The assembly is financed by a regular, systematic and graduated toll on every parish through quota payments, and in return it provides the Church with a number of services which no individual parish or diocese could supply itself.

In spite of its work, the assembly has never been a popular institution and has been the butt of the Crockford Prefaces since 1921.

In that year it was objected that "the assembly has already shown a disposition to vote away more money than it can reasonably expect to command."

In 1934, a lay member said that he should be able "to change an unsatisfactory incumbent as easily as he can change an unsatisfactory doctor, solicitor or cook," and this led to an inspired Preface.

In 1936, the assembly suggested that the raising of the diocesan quota would be more satisfactorily accomplished if "regular instruction in the principles of Christian giving should form part of the curricula of all theological colleges and if the clergy preached about it."

Crockford replied, "The function of the Christian pulpit is to proclaim the gospel of salvation; not to lubricate the wheels of the ecclesiastical machine . . ."

"The clergy can hardly be expected to show very much enthusiasm for an assembly . . . which has weakened their authority, threatened their security, added to the work they were not ordained to do, and made it more difficult for them to keep themselves and their parishes out of debt" . . . and so on year after year.

PUBLICITY

The old criticisms that the assembly tried to do the Church's work in the world's way, that it produced the Civil Service mind, that it multiplied centralised administration and all the rest, has been heard in America and will be heard in Australia, but if the Church is to act nationally, neither England nor America knows any other solution to the dilemma.

Leaving England, we go to America, which is the home of Promotion and where the Church has been faced with the alternative of using Promotion or being ignored in a climate conditioned by publicity and Madison Avenue.

The National Convention of the Episcopal Church in Miami showed the Promotional awareness of this Church.

The budget was presented visually with charts and films pointing up the story of the whole church programme, which is to cost seven million dollars a year.

The television and film series produced by the National Council were shown on television screens in every bedroom at stated intervals during the day.

The catalogue of radio tapes available for any church or parish to use was available. Each department of the National Council had an exhibit dramatising its work and appeal. The editors of diocesan papers, who are banded together in a press union, met for consultation and advice. The annual stewardship programme was considered and it was clear that many of the delegates were there because as business men they liked to know how the finances of their Church undergirded its total programme.

All the same criticisms which are levelled at the Church Assembly in England are directed at the National Council in America, but it may be instructive for us to see how this council developed.

At present, its nature and structure are under review and

the following history comes largely from the full report by a firm of management consultants who were called in to see ways in which the National Council could be made more effective.

For many years, the American Church had no organisation to develop and implement its total programme, each phase, missionary, educational and social being carried out by an independent agency responsible to the general convention.

In 1919, the convention created the National Council to weld these unco-ordinated efforts into a single organisation under the leadership of a single chief executive. This federation involved the following three agencies:

THREE AGENCIES

1. **The Domestic and Foreign Missionary Society**, which was founded in 1820 to comprehend "all members of the Episcopal Church" and promote and support missionary work both at home and abroad.

2. **The Joint Commission on Relations of Capital and Labour**, which was founded in 1901 to give the Church a unit for social services and the study of problems.

3. **The General Board of Religious Education**, which was set up in 1910 to develop and unify the Church's work of religious instruction.

Each of these three independent bodies had its own Board, its own paid staff, and its own fund-raising programme.

At the same time that the Church created a National Council, provision was made to have a presiding bishop elected by the General Convention.

He was to act as the president of the council, which assumed the responsibility for administering the new and expanded Domestic and Foreign Missionary Society. This was a departure from the old system under which the senior bishop was the Presiding Bishop.

As the constitutions for the American Church and the American nation were drawn up by the same people, there are certain organisational similarities between the two . . . the General Convention corresponding to the Congress and the Presiding Bishop to the President.

The National Council to-day has the following departments, whose heads are appointed by (Continued on Page 11)

"THE EPISCOPAL CHURCHWOMEN"

FROM OUR OWN CORRESPONDENT

Florida, U.S.A., February 9
The council meetings of the Women's Auxiliary of the Protestant Episcopal Church in the U.S.A. met here from January 27 to 29.

In the course of the meetings, the new name, "Episcopal Churchwomen," was adopted.

This completes a move begun a few years ago whereby the three societies of the Episcopal Church are known as the "Episcopal Young Churchmen," the "Episcopal Churchmen," and the "Episcopal Churchwomen."

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NATIONAL PROMOTION

(Continued from Page 10)

the Presiding Bishop, with the approval of the council: Home Department (domestic missions, college work, forces, minorities) (Staff 23); Christian Education (materials production, programme development) (Staff 61); Social Relations (health and welfare, urban and industrial) (Staff 14); Promotion (publications, public relations, radio-television, stewardship) (Staff 68); Finance (Staff 58); Overseas (Staff 11); together with the following permanent Committees—Recruiting (Staff 3); World Relief and Church Co-operation (Staff 4); Research and Field Study (10); Laymen's Work (4); Women's Auxiliary (14).

Through able promotional presentation, it could be said generally that the work of the National Council is far better understood in America than is the work of the Church Assembly in England. It is also important to notice that in America, the National Council holds the funds, whereas in England in many of the activities which are being centralised in the Assembly, such as missions, the funds are held by the private societies... and, of course, he who pays the piper calls the tune. This is important in the development of such a structure in Australia, for, if the National Departments become advisory, rather than executive, they will be doomed to failure.

It was my privilege to visit three Promotion departments at the diocesan level, all of them mildly critical of the National Council of Promotion, but all of them dependent on it for centralised production. These three represented different traditions of churchmanship, for, by Australian standards, Michigan would be regarded as Central, West Texas as Evangelical and Dallas as Catholic. Michigan is headed by a remarkable layman, John Chapin, whose father started the Nash Company. In company with three of his office staff he covers Press Releases, Publications, Stewardship. His committee consists of busy newspaper and advertising men, who meet over lunch for their deliberations.

DIOCESAN LEVEL

West Texas has as its bishop the Chairman of the National Council's Promotion Department, and the council consists of a number of clergy and laymen who are all specialising independently in their own field of production or programme development.

Dallas again has its own series of specialists, each with a little group, dealing with publications, Press, radio and television and stewardship.

This wide programme is the key to their efficiency, and it does suggest that the Diocesan Promotion Departments in Australia must widen their mandate to take under their wing, not only stewardship, but also the diocesan paper, the broadcasting and the Press liaison, for only by these means will a bishop be able to deploy all his media to strengthen his programme of development and explain the purpose of his leadership in greater projects.

Conferences at which the Budget—National, Diocesan and Parochial — are explained and dramatised are a feature of the Promotional work, and this, again, is essential in Australia, where the diocese is regarded so often as the tax gatherer, and the national claims completely misunderstood.

The whole key to Promotional development at this level in America is three-fold: (1) The bishop has a policy. (2) When every churchman understands the policy he will support it. (3) He will understand it if every Promotional means is used to explain it.

On returning again to Australia, one looks again at our own problems, and it suggests

itself to me that they are three-fold.

(1) The Church of England in Australia will never get very far without a National Executive, through which it can act and organise. This will be criticised, as it has been elsewhere, but no critic has yet suggested any effective alternative.

(2) An essential wing of this Executive will be a National Promotion Department, with a wider mandate than simply stewardship teaching and production. Already on a shoestring with voluntary help, wonderful progress has been made, but this conference must bend its mind to a further step, towards the setting up of such a department.

(3) The nature of Promotion at a diocesan level must be widened far beyond the Canvass Programme. This is necessary and no evil, but the awakened laymen are then the very people it is our duty to lead into the wider aspects of Promotion... so that the Church of God may be raised in the respect and affection of the people of Australia.

OBITUARY

CANON K. W. PAIN

O. B. McC. writes:

May I add my contribution to your obituary of the late Canon K. W. Pain?

It is almost 20 years since, at the suggestion of Archdeacon R. B. Robinson, I journeyed to Wahroonga and met the Reverend K. W. Pain, with a view to becoming curate of S. Paul's, Wahroonga. My first curacy, at S. Mark's, Darling Point, had ended with a five months' illness, and, as a deacon, I was not in the happiest of moods. K.W.P. was confined to bed, and was hardly able to speak, and that was a fitting introduction to one who, for the whole of his ministry, indeed, from the time of his injuries in World War I, was at least 60 per cent. medically unfit. He was a splendid example of the triumph of the spirit over physical incapacity.

A few days later, I received a letter from K.W.P. conveying the suggestion, made by Mr W. S. Leslie, that I should combine the resident chaplaincy of Barker College with the curacy of Wahroonga. Thus began six years of very hard work and of very great happiness.

The Wahroonga Parish then included Barker College, Hornsby District Hospital, those parts of the parish later transferred to S. Peter's, Hornsby, and S. Andrew's, Wahroonga, and the whole of the Parish of Normanhurst.

K.W.P. was an intensely practical man, whose workshop and lathe was a source of creation and recreation. What he saved the parish by doing the job himself is incalculable. I know that he taught me how to do many things. We lined the parish hall at Normanhurst, and erected fences, made gates, put down concrete paths, cleaned out pipes, asphalted the church grounds, and did a host of painting as well. We had the willing co-operation of many laymen in the parish, but there were occasions when the clergy did it alone.

I well remember K.W.P. walking along the rafters of S. Paul's with a vacuum cleaner strapped to his back while he cleaned the dust from the ceiling. In winter, the radiators made their appearance, and in summer these were replaced by the open vents and fans. The church bell was electrically rung from the vestry, and the silent organ-motor had been built by K.W.P. Underneath the church was a first-class shooting gallery!

With all this extra work, the parish received the most efficient administration. It was our plan to visit the whole of the parish every year, and I know

DIOCESAN NEWS

ADELAIDE

THE ANGLICAN SOCIETY

The Anglican Society in the University of Adelaide is planning a week of teaching in its first term's programme.

The assistant priest of Singleton, the Reverend J. C. Vockler, has been asked to conduct the meetings.

ARMIDALE

WARIALDA

The Reverend K. A. Brasington was instituted and inducted to the Parish of Warialda on Sunday evening by the Venerable C. R. Rohero. A large congregation, comprising laity from the cathedral parish and Moree, joined parishioners of Warialda in welcoming their new vicar. The Reverend K. Patfield (Bundarra) and the Reverend John Chapman assisted the archdeacon.

A welcome was extended to the vicar and Mrs. Brasington at the C.W.A. Hall. Speeches of welcome were made by Mr Groth, churchwarden, the local Presbyterian minister, and the Reverend C. Evenden on behalf of the clergy.

BRISBANE

KING CHARLES THE MARTYR

The chapter of the Guild of Servants of the Sanctuary held its

that we succeeded; and never was there a school class missed or a service delayed.

Strangely enough, I served my first and second curacies under men who had been trained by Archdeacon S. M. Johnstone, and the methods of both, with regard to the curate, were identical. Every Wednesday I presented a paper to my rector, which indicated what I had done morning, afternoon, and evening for six days of the week, and the paper contained the names of all parishioners I had visited. I was expected at 9 a.m. and woe betide me if I arrived at 9.05 a.m.!

Naturally, in those years, K.W.P. and I had our differences and our first-class rows. The doors of the rectory have been slammed and we met outside in a strained silence. But we forged a friendship, deep and true, which I know will survive the incidence of death. For K.W.P. was one of the most lovable men I have known. Often he masked his real feelings, and those who did not know him felt that he was hard. That he was not. He was just and honourable in all his dealings, and he was a most faithful parish priest.

He belonged to the best tradition of the evangelical school, and his sense of reverence for God was tremendous. We prayed together after our weekly interview, and I know that his "Excuse me, please," when some interruption came from outside, was not addressed to me, but to our Lord.

Bishop Loane, in the funeral address, made reference to all the sickness and sadness which K.W.P. knew in his life, yet there was great joy, too, because of a living faith. It was appropriate that the coffin should be draped with the Union Jack, and that his sword should rest on it, for K.W.P. was a soldier who served his earthly king, and the King of Kings. Indeed, he belonged to a family who have given outstanding service. His father was the first Bishop of Gippsland, and his brother, the Reverend Allan Pain, was a well-loved priest in Sydney; in World War I another brother gave his life, and in World War II three of K.W.P.'s sons served in the mission field, a brother, Dr Maynard Pain, died as a medical missionary in Egypt, and a daughter is now working with the C.M.S. in India.

Through the years K.W.P. and I have been very close to each other, and no decision that I have had to make since those days at Wahroonga has been made without first consulting him. I shall miss him, as many of us will, but wherever he is, in the places of refreshment and peace, our love is with him.

first annual Solemn Eucharist on January 13, the nearest convenient day to that of King Charles the Martyr.

The Archbishop of Brisbane, the Most Reverend R. C. Halse, attended the Eucharist, and the Rector of Moorooka, the Reverend E. J. V. Cavy, preached.

MELBOURNE

Y. A. F.

Members of the Young Anglican Fellowship in the Diocese of Melbourne will attend Holy Communion in S. Paul's Cathedral on February 14, at 7.45 a.m.

The Bishop of Geelong, the Right Reverend J. D. McKie, will be the celebrant. He will be assisted by the Assistant Bishop of Central Tanganyika, the Right Reverend Yohana Omani.

After the service Mr. Festo Kivengere will speak at a breakfast in the chapter house.

MISSIONARY EXHIBITION
Mr. David Viney, who is shortly going to Rose River Mission Station in Northern Australia, will stage a missionary exhibition at the Korumburra Agricultural Show on February 14.

DAY OF PRAYER
The Associate Evangelist of the Dr Billy Graham Crusade, the Reverend Joseph Blinco, will address the congregation at a service at 2 p.m. on February 13, in S. Paul's Cathedral, in connection with the Women's Day of Prayer.

There will be a service for business girls in the evening, organised by the inter-Church girls' committee.

PERTH

EASTER PLAY

Rehearsals are going on for an Easter play in S. Peter's, Wongan, W.A.

It will depict the Easter story from Palm Sunday up to our Lord's appearance to Thomas, but Christ Himself will not be portrayed except in the mosaic of the Crucifixion which was presented to S. Peter's in 1932.

ON THE MOVE

The Vestry of S. Luke's Church, Dalwallinu, having purchased the

old hostel building at Dalwallinu, has had it carted forty miles to Kallianie, where it will be re-erected and used as a church.

LENENT ORDINATION

The archbishop, the Most Reverend R. W. H. Moline, will admit the undermentioned eight men to the diaconate on S. Mathias Day, February 24, in the Cathedral Church of S. George.

Hugh McGuinness from S. John's, Morphett; Cecil Hodgson, Ronald Langshaw, Kingsley Sinclair, Frank Bazely, from John Wollaston College, Perth; and Messrs Hart, Melrose and Mills, older men to whom the call to the sacred ministry has come later in life.

The retreat for ordinands, which will be held at the John Wollaston College, begins on February 21, and will be conducted by the Rector of Bassendean, the Reverend J. Stannage.

ACTING RURAL DEAN

The Rector of S. Peter's Church, Victoria Park, the Reverend Ralph Thomas, has been appointed acting rural dean of Canning in place of Canon F. W. Guest, who has gone to England on a working holiday.

SUNDAY SCHOOL ORGANISER

Miss Joan Ashby is filling the position of Sunday school organiser while Mrs L. M. Evensen is away because of a long illness.

SYDNEY

OFFICERS' CHRISTIAN UNION

The inaugural meeting of the Officers' Christian Union will be held in Anzac House, College Street, Sydney, on February 27, at 8 p.m.

The Chaplain General, the Reverend A. E. S. Begbie, will preside, and the chief speaker will be Mr Charles Troutman.

The O.C.U. provides a common meeting ground for officers of the three services, is un denominational and world-wide.

Y.A.F. MEETING

The Young Anglican Fellowship of S. Paul's Church, Canterbury, will hold the monthly tea meeting on February 22 at 5 p.m.

The Fellowship produces the Y.A.F. magazine 'Youth', every month.

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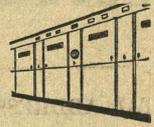
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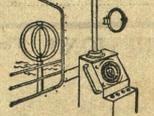


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FAIRBRIDGE FARM SCHOOL PLANS TO BUILD CHAPEL

FROM A CORRESPONDENT
Molong, N.S.W., February 1

A committee meeting was held at Fairbridge Farm School, Molong, last month, in connection with the current appeal for funds to build a memorial chapel.

The chairman of the Fund Appeal, the Reverend Roland Biggig, reported that there was £800 in the bank towards the chapel.

Most of the money had been contributed by the children themselves and young people who had left the school.

The committee decided to build the chapel of weather-board, in keeping with the buildings in the village.

Mr Biggig said that at least £6,000 would be needed in addition to that raised by the students.

He has completed the scripts for a broadcast play, *The Children Who Walked in Darkness*, which will be presented later this year.

Some of the children will take part in the play, which tells something of the work of the farm.

In July there is to be a "Fairbridge Fiesta," including a ball and a barbecue. Some well-known radio personalities are being asked to give recitals during the fiesta.

A pledge system has been suggested by the Rector of Molong, the Reverend S. S. V. Gaden, and it is hoped many old students will take advantage of this plan to help the school which gave them a good education and a happy home life, preparing them for their work in the world.

Australia, Canada and South Africa owe a great debt to Mr Kingsley Fairbridge, who founded the homes.



The chapel appeal notice board at the Fairbridge Farm School, Molong, N.S.W. A group of the children are standing with the chairman of the chapel appeal committee, the Reverend Roland Biggig, who is himself a Fairbridge boy.

GREEK ORTHODOX PRELATE RETURNS TO HIS OWN SEE

FROM A SPECIAL CORRESPONDENT

Among the passengers on the S.S. "Queen Fredericka" which left Perth on January 22 was His Eminence Archbishop Athenagoras of Thyatira, locum tenens for the Greek Orthodox Archdiocese of Australia and New Zealand.

Archbishop Athenagoras has his seat in London, from where he governs his own see, the Greek Orthodox Archdiocese of Thyatira, Exarchate of West and Central Europe.

It comprises England, France, the Benelux countries, Switzerland, Italy, Austria and Germany, where a good number of Orthodox live.

Archbishop Athenagoras was appointed Administrator for the Oecumenical Patriarchate in Australia and New Zealand, by the Synod in Constantinople, last August, upon the death of

Archbishop Theophylactos of Australia and New Zealand, who was killed in a car accident in Melbourne after thirty years in Australia.

After conducting Archbishop Theophylactos' funeral in Sydney, Archbishop Athenagoras, during the last six months, toured the whole of Australia except the Northern Territory, went to New Zealand and attended to various ecclesiastical matters. He is now returning to Europe, where he will report to the Oecumenical Patriarchate.

For the last 49 years a clergyman, Archbishop Athenagoras is a man of great Church experience and knowledge.

To-day, at 76, he is still very active and, although assisted by five suffragan bishops, travels a lot in his see and abroad.

His wide knowledge of eccumenical affairs brought his close association with the World Council of Churches, of which he is a former president and an actual Central Committee member.

In 1955, the Oecumenical Patriarch made him his permanent delegate to the Archbishop of

Canterbury, and in this capacity he attended the talks connected with the Lambeth conference last year.

Among all his duties he also looks after the Autocephalous Orthodox Church of Estonia, as the locum tenens for its vacant Archiepiscopal See. It is thought that he will be back in Australia by May, unless a new archbishop is elected by then.

REFUGEES HELPED IN HONG KONG

ECUMENICAL PRESS SERVICE
Geneva, February 9

Several projects to aid refugee children in Hong Kong are being undertaken by the Chinese Young Men's Christian Association and the British Council of Churches.

Three roof-top centres care for about one hundred and sixty children, teaching them ordinary school subjects, and encouraging them to read Chinese books in the small library which is run for the schools.

The Y.M.C.A. has also obtained a camp site near Junk Bay. Twenty refugees built a camp on the site, with a playground for the children who go there each summer.

One hundred and four boys who could not pay their own way were given a week there in 1958. Their weight increased by half a stone during their stay in the camp.

A gift from Canadian churchmen has made possible two more roof-top schools in Hong Kong.

On one of the resettlement blocks in Kowloon the Apostolic Faith Church was given a free site on the roof, and four rooms for office and library on the sixth floor of the same building.

The school now has four class-rooms in which 120 pupils from refugee families study the normal school course plus courses in the Bible. The Canadian Council of Churches sent 3,000 dollars, which helped in equipping the school and in making the space fit for use.

Another project for the settlement and support of refugees in Hong Kong is the Chu Lap Kok Rural and Forestry Resettlement plan.

Chu Lap Kok island was uninhabited, but in 1956 an irrigation system was started on the island.

Most of the island is rocky and bare, but there is rich soil in the valleys, deposited from the erosion of the hills. The irrigation scheme transports water from a small stream; it consists of a dam, an open earth channel and four water storage reservoirs.

BRING OUT AN ANGLICAN!

The following British families are anxious to migrate to Australia. They are all practising Anglicans, who have been recommended as immigrants by the rectors of their parish churches.

Readers of THE ANGLICAN who are in a position to help in any way, particularly by sponsoring a family, by providing accommodation or offering employment, are asked to write to the Reverend K. Roughley, Diocesan Immigration Bureau, Church House, George Street, Sydney.

161. Mr Arnold, 35, wife, children 11, 6, 2. Motor mechanic. Wholesale fruit and vegetable salesman.

162. Mr Burrows, 38, wife, children 7, 6. General duties at Worcester Royal Infirmary.

163. Mr Kelly, 31, wife, children 5, 3, 1. Driver of bus or coach.

164. Mr Ledger, 34, wife, children 13, 11, 9. Dredging and salvage department.

165. Mr Walton, 36, wife, sons 11, 9. Poultry farming. Wife qualified hairdresser.

166. Mr Cross, 31, wife, child 4. Steel drawing bench operator and steel straightener at Bredbury Steel Works.

167. Mr Miller, 32, wife, sons 5, 4, 2. Agricultural spray painter.

168. Mr Sheldon, 40, wife, children 14, 12, 10, 8, 5. Lorry driver, stonemason, builder's labourer.

169. Mr Wrangles, 29, wife, children 7, 5, 4. Inspector on magnetic flaw detection with de Havilland Aircraft Co. Ltd.

170. Mr Blanch, 31, wife, children 7, 4. Long distance driver, motor mechanic.

FOUR NEW DEACONS FOR GRAFTON

FROM OUR OWN CORRESPONDENT
Grafton, February 9

Three of the four men who were admitted to the diaconate here yesterday have lived all their lives in the diocese.

They are the Reverend C. G. Klein, of Valla; S. F. Olley, of Lismore, and J. G. F. Geoghegan, of Lismore.

The fourth, the Reverend J. R. Parish, comes from the Hunter River Valley.

The Bishop of Grafton, the Right Reverend K. J. Clements, officiated; the Rector of Coffs Harbour, the Reverend W. L. Sanders, preached; and the Gospel was read by Mr Klein.

The deacons are to serve in the following parishes: Mr Olley at the Cathedral; Mr Geoghegan at Coffs Harbour; Mr Parish at Bellbrook; and Mr Klein at Canberra while he completes some academic work at S. Mark's Collegiate Library.

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BIRTH

STOUT. To Judy and Graham, Anglican Mission, Popondetta, Papua, a son, Michael John, on January 21, 1959.

CLASSIFIED ADVERTISEMENTS

THE ANGLICAN classified advertising rate is 6d. per word (payable in advance). Minimum: 4/- per advertisement. A special rate of 3d. per word (minimum 2/6) is charged for "Positions Wanted" insertions.

POSITIONS VACANT

ORGANIST - CHOIRMASTER required. S. Aenes', Glenhilly, Melbourne. R.S.C.M. principles. Salary £250. Apply the Vicar, 110, Booran Road, Glenhilly. UL 3932 (Melbourne Exchange).

ACCOUNTANT. APPLICATIONS are invited from qualified men for the position of accountant to the N.S.W. Auxiliary of the British and Foreign Bible Society. Commencing salary £950 per annum. Preference will be given to qualified applicants who are active workers in their own church. Applications must in the first instance be by letter stating previous experience and accompanied by references. The State Secretary, Bible House, 95 Bathurst Street, Sydney, New South Wales.

CLEANER REQUIRED for Bible House. Part-time cleaner (male). Hours 7 a.m. till 10 a.m. daily. Apply to the State Secretary, 95 Bathurst Street, Sydney, New South Wales.

WANTED, ASSISTANT PRIEST, £850 and room. Apply the Rector, Hay, New South Wales.

DIocese of RIVERINA. Matron, Churchwoman, required for Riverina House Hostel for Girls at Hay. Duties include supervision of approximately 24 girls, housekeeping and cooking. Assistance provided by housemaid and laundress. £500 per annum and found. Apply, with copies only of references, to The Diocesan Secretary, P.O. Box 10, Narrandera, New South Wales.

DIocese of RIVERINA. Parishes (2) vacant. One might suit retired priest in good health. Churchmanship, ordinary Diocesan standards. Enquire: The Bishop, P.O. Box 10, Narrandera, New South Wales.

OUTBACK HOSPITALS and FLYING MEDICAL SERVICES offer outlet for Christian Service to Qualified Nurses.

Apply to Bush Church Aid Society, 135 Bathurst Street, Sydney.

HOME SECRETARY Australian Board of Missions. Position vacated by Bishop-elect of Rockhampton. Assistance should be made in the first instance before February 15, 1959, to The Chairman, Australian Board of Missions, 24 Spring Street, Sydney, New South Wales. Particulars on request.

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S. HILDA'S Church of England Girls' Hostel, 250 Darley Street, Newcastle, New South Wales. Accommodation available. Apply to the Marlon.

VISITORS to the North Coast of New South Wales are welcome at the Diocesan Centre, Grafton. Comfortable lodging and excellent board at a reasonable cost in a modern building. Full particulars from Mrs H. MacMillan, Hostess.

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CLARO GUEST HOUSE, Lavender Bay. Business Board. Permanent accommodation. Single and double. 7 minutes city by train or ferry. Mrs. Wren, XB 2356 (Sydney Exchange).

SELECT HOLIDAY home, Church Point, in quiet bushland setting, water front, boat. Write G. Webb, "Tanakewood", Church Point, New South Wales.

NOTICE

A FAREWELL to the Bishop-elect of Rockhampton, the Right Reverend T. B. McCall, formerly Home Secretary of the Australian Board of Missions, has been arranged for 8 p.m. Tuesday, February 17, 1959, in the Hall at Christ Church S. Laurence, 507 Pitt Street, Sydney. A testimonial and other presentations will be made and all interested persons are invited to attend. The limit two films made by the Bishop-elect will have their premiere at this meeting.

BIBLE SOCIETY. British & Foreign Bible Society, N.S.W. Auxiliary. SPECIAL MEETINGS to be held at Bible House, 95 Bathurst Street, Sydney, on Friday, February 20, 1 p.m. Annual Business Meeting. 2.15 p.m. Annual Workers and Friends' Afternoon. Speakers: The Reverend and Mrs. N. Anderson of India. Basket luncheon, cups of tea available at 12 noon. Come and bring your friends. All welcome. BIBLE SOCIETY Festival Harbour Cruise to Manly, Saturday, March 14. Two ferries. Two hours on the harbour. Open-air Rally at Manly. Children under 15, 1/6. Adults, 4/-. Tickets available now at Bible House, 95 Bathurst Street, Sydney, New South Wales.

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LEGAL TERM OPENS

CHURCH SERVICE IN HOBART

FROM OUR OWN CORRESPONDENT
Hobart, February 6

The legal year opened in Tasmania on February 2 with church services in S. David's Cathedral, Hobart, and in S. Mary's Roman Catholic Cathedral.

Robbed members of the judiciary and of the legal profession attended the services.

Among those present in S. David's Cathedral were the Chief Justice, Sir Stanley Burbury; Mr Justice Crisp; Mr Justice Gibson and Mr Justice Crawford.

The Professor of History in the University of Tasmania, Professor J. McManners, in his sermon, reminded his listeners that sympathetic, self-identification with others was a social duty, as well as a Christian duty.

The lawyer saw human nature at its worst in circumstances which did not arouse his sympathies.

He could too easily limit himself to solving the intellectual problems presented to him by human selfishness, and forget the joys and sorrows of those around him.

The doctrine of equality was being universally preached today, but the equality of man could only be deduced from one source, from the belief that we lived in the sight of One before Whom all were equal.

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