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INEFFECTUAL WITNESS MUST STOP, SAYS BISHOP

NEW LEADER'S FIRST PUBLIC SPEECH ON STRATEGY

ANGLICAN NEWS SERVICE

London, March 14

Anglicans seemed to many outside their family to be people united by no convictions, who gloried in their confusions and intolerances, said Bishop Stephen Bayne here on March 8.

Bishop Bayne, the newly-appointed executive officer of the Anglican communion, was making his first public speech in England.

He was addressing a meeting to commemorate the 261st anniversary of the Society for Promotion of Christian Knowledge.

He said that the Church must establish a "meaningful dialogue" throughout the world: often now it seemed only to have "a babel of conflicting beliefs to give to the world."

"It does not matter so much whether they be American words, English, Indian or African words," he said.

"If they are honest, humble, perceptive, positive, witnessing words they will be all that is needed to begin with."

"But they must be words which speak clearly to real people, of the actual situation; they must be the means of the dialogue of the word."

Bishop Bayne said they were thankful, and justly so, for the generous and liberal tolerance in the Anglican tradition which permitted men and women to grow in mature independence of mind and still make a common cause in a single Church.

The secret of the unity of the Church did not consist in men thinking alike but in men acting together.

"This is an excellence, this noble and generous habit of mind," he said, "but how often it degenerates into something quite different — into carelessness of mind, into shallowness and sentimentality — until we seem to say that division itself is a virtue."

"I welcome with all my heart that liberality which is born out of humility; I know that no

This was particularly so among the new nations where the need of responsible leadership was paramount.

A sense of national duty, or the obligations of citizenship, was not easily come by. It was, in quite a unique way, the gift of Christian faith.

He did not mean that only Christians are good citizens but the Christian certainty that all power is of God could alone meet the almost limitless demands of new societies for selfless and dependable leadership.

History was overtaking the sometimes leisurely hopes for an indigenous Church.

Already responsibilities were falling on untried and inexperienced Churches for which they were ill-prepared.

THE LAITY

If they, who had the advantage of experience and of a resilient and balanced Church life, did not communicate that and the faith in the single ministry of Christ which underlay it, they would be utterly unworthy of their mission.

The ministry of Christ was for the laity as well as the clergy: the sense of fulfilling Christ's work in their daily work could alone give enduring worth to the daily duties of life.

"The danger of clericalism is as great in a new Church or a new nation as in an old, for clericalism is not merely the result of the avarice of priests," Bishop Bayne said.

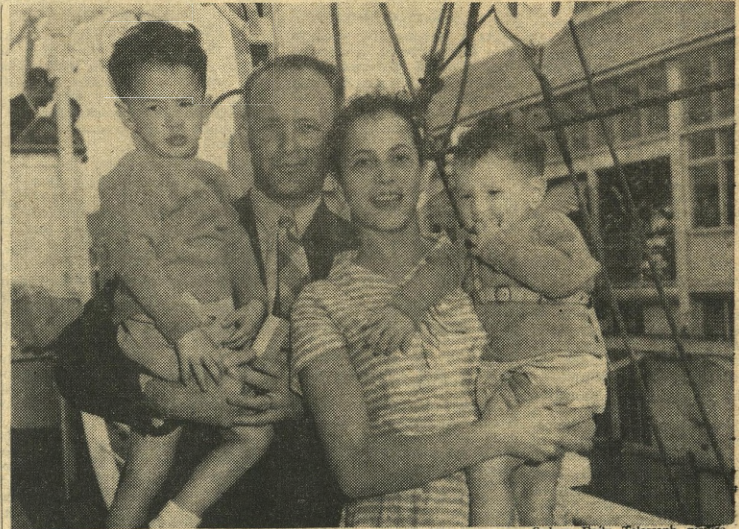
"We are no better than we should be, but we are often en-

couraged to be what we are by a laity who do not care to take their own share of Christ's work.

"All too often, they do not care because they do not know what their share is, nor that there is any share."

"It would be imprudent to the point of lunacy for the

(Continued on page 11)



—Sydney Daily Telegraph picture.

The first family sponsored by the Sydney diocesan Immigration Bureau to come to this country from England, arrived on March 10. They are Dr and Mrs. J. Cousins with their sons, Andrew and Timothy. Travelling on the same ship, was the diocesan immigration officer, the Reverend R. Fraser, who had been in London for official talks in connection with the "Bring Out An Anglican" campaign.

CHURCH SCHOOL TO HAVE HISTORIC ASSOCIATIONS

FROM OUR OWN CORRESPONDENT

Brisbane, March 15

A new diocesan secondary school for boys will open at Bald Hills, Brisbane, in 1961.

The school, which will be known as S. Paul's School, Bald Hills, will accept enrolments for the sub-junior form in 1961, and one higher grade will be added each year until a senior form is reached.

The Diocesan Council chose the name of S. Paul's, not only for its religious significance, but as a link with the traditions of the famous S. Paul's School, London, founded in 1509.

The Archbishop of Brisbane, the Most Reverend R. C. Halse, is a former pupil of S. Paul's.

Other "old boys" known to Queenslanders are the late Sir Leslie Wilson, one time Governor of Queensland; the Reverend P. T. B. ("Tubby") Clayton, founder of the Toc H movement, who was born in Mary-

borough; the Right Reverend F. de Witt Batty, who was once Dean of Brisbane; and Viscount Montgomery, under whom many Queenslanders served during the last war.

The establishment of the new school was made possible by a bequest for this purpose under the will of the late Sir Edwin Marsden Tooth.

S. Paul's School will stand in a property in Strathpine Road, Bald Hills, purchased in 1958 by the Diocese of Brisbane for £45,000.

The site is about eleven miles from the Brisbane G.P.O.

A large wooden dwelling and some other wooden buildings are on the 120 acre property.

The diocesan architects, A. H. Conrad and T. B. F. Gargett,

have been instructed to complete plans and specifications, and to call tenders, for the first classroom block.

A long-range plan will guide future development of the property.

The first block will be a permanent two-storey building containing classrooms and a science laboratory, and will accommodate two hundred pupils.

The school will be able to use the existing buildings on the property.

Later this year, plans will be completed for a sports oval and tennis courts.

Though the diocesan authorities hope that the school will take boarders in later years, it will accept only day pupils during the first few years.

S. Paul's School will develop independently of the Church of England Grammar School, East Brisbane.

PARISH CLERGY DO RESEARCH

FROM A CORRESPONDENT

Wangaratta, March 14

Parish clergy in the Diocese of Wangaratta have accepted special fields of research to increase their knowledge of evangelistic methods.

At the rural deanery meeting held at Holy Trinity Cathedral, Wangaratta, on March 7, topics were allocated and the clergy determined to compile reports of their studies for the benefit of the group.

The Venerable P. H. Dicker, Rector of Wangaratta, will investigate present canon law and constitutional procedure; the Reverend S. G. Tiller, public relations, especially in the use of radio, television, and newspapers; the Reverend E. Payne-Croston, liturgy and worship; the Reverend J. R. Price, missions; and the Reverend S. Goldsworthy, evangelism.

Religious education will be studied by the Reverend R. Hull; problems of reunion by the Reverend G. Edwards; and pastoral theology and psychology by the Reverend C. L. Oliver.

NEW ROCKHAMPTON CORRESPONDENT

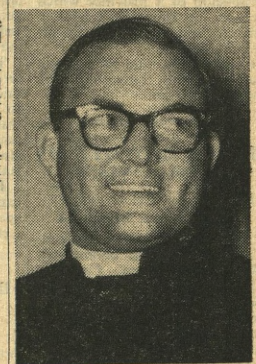
We announce with pleasure the appointment of the Reverend R. L. Burrell as our correspondent for the Diocese of Rockhampton.

Mr Burrell, who is on the staff of S. Paul's Cathedral, Rockhampton, was born in Fremantle, Western Australia.

He was educated at the Guildford Grammar School and at the University of Western Australia where he graduated B.A.

He was for many years a server at S. George's Cathedral, Perth. After leaving the university, he taught at Guildford Grammar School.

Mr Burrell entered S. Michael's House, Crafer, in 1954



The Reverend R. L. Burrell.

where he did his theological training.

He was appointed Assistant Priest at Rockhampton Cathedral in December, 1958, and is now senior curate there with responsibility for the parish until the arrival of the new dean, the Reverend John Hazlewood, in May.

CHURCH IN HAWAII TO CELEBRATE

THE "LIVING CHURCH" SERVICE
New York, March 12

Visitors from all over the world will be invited for the celebration in 1962 at Honolulu of the 100th anniversary of the Church in Hawaii.



Bishop Bayne arriving in London this month.

man is infallible; I know that there is truth to be learnt from every honest insight; I know that the Church is not a sect of people with identical prejudices; but no more is confusion an ideal, nor the partisan spirit."

When this happens an excellence has been corrupted into an enemy, he said.

The time was swiftly coming in many parts of the world when the burden of Christian witness must fall on the laity to a degree which had perhaps never been known before.

S.P.C.K. ESTIMATES ONE MILLION POUNDS NEEDED FOR LITERATURE

ANGLICAN NEWS SERVICE

London, March 14

"The Anglican Church has never yet made a concerted world-wide campaign to provide adequate means of Christian communication everywhere," states the Society for Promoting Christian Knowledge in a survey published last week.

The S.P.C.K. is the oldest Anglican missionary society which, for 260 years, has supplied the Church with literature.

The survey says that, apart from the provision of prayer and hymn books, work to do with literature has been largely haphazard.

"In this respect it compares most unfavourably with several other organisations, for instance, with Jehovah's Witnesses and the Seventh Day Adventists," it says in the introduction.

The survey, which is published as the result of resolutions at the Lambeth Conference emphasising the importance of the printed word in Christian education, does not claim to be complete but it does cover a large part of the world.

At present, it points out, the S.P.C.K. are able to spend on an average only some £55,000

a year on literature overseas.

This sum includes about £10,000 a year capital expenditure, chiefly on the expansion of bookshops.

The society estimates that altogether £200,000 a year would have to be spent in addition were the tasks suggested in the survey to be carried out over a period of five years.

BASIC BOOKS

Emphasising the need for a concerted plan in each area the survey states that in certain parts of the world—for instance, India, Egypt and East Africa—there had at times been attempts to carry out a planned programme of literature production.

One or two basic books, including "The Imitation of Christ," "Pilgrim's Progress," and "The King's Highway," had been translated into a number of languages with some appearance of system.

But real system and planning, even when the local church was able to co-operate, had usually been impossible to achieve within the means at the society's disposal.

Summarising the immediate literature needs of the Church overseas and their estimated cost over five years the S.P.C.K. says it would be unrealistic and irresponsible to set a lower target than one million pounds.

This sum provides for nineteen book vans, the launching of a number of newspapers, appointment of literature organisers, bookshop development, bookbox libraries, and films.

It also sets aside £5,000 for an Arabic prayer book, and £20,000 for airborne distribution of literature in Borneo.

More than 100 languages are covered by the survey, "Literature for the Anglican Communion."

TRAGEDY IN MAURITIUS

BISHOP CABLES FOR RELIEF

ANGLICAN NEWS SERVICE
London, March 14

Following the second cyclone in six weeks in the British island of Mauritius, the Bishop of Mauritius, the Right Reverend A. F. B. Rogers, cabled the Archbishop of Canterbury asking for help.

70,000 inhabitants are now living in temporary quarters, but 30,000 are still homeless.

More than half the capital, St. Louis, the cathedral city, is flattened, and the sugar crop, the island's main source of income is almost totally destroyed.

10,000 of the people on the island are Anglicans.

In a second cable to the Society for the Propagation of the Gospel, which has financial commitments on the island, the bishop said that £25,000 is needed at once for restoration.

The Diocese of Mauritius, which includes Seychelles, is a missionary district which comes under the direct jurisdiction of the Archbishop of Canterbury.

Bishop Rogers has only been in the diocese for a few months. The Secretary of the S.P.G., 15 Tufton Street, Westminster, is in charge of the relief fund.

CANADIAN PRIMATE JERUSALEM CANON

ANGLICAN NEWS SERVICE
Toronto, February 15

The Primate of the Anglican Church of Canada, the Most Reverend H. H. Clark, Archbishop of Edmonton, was appointed in January to the episcopal canons' stall in the Collegiate Church of St. George the Martyr in Jerusalem.

St. George's Church is in effect the Anglican cathedral in Jerusalem but the title is not used out of courtesy to the Orthodox Patriarch of Jerusalem, who has had a cathedral there since early Christian times.

In the church are six episcopal canons' stalls, held by representative bishops from different parts of the Anglican Communion.

There have been Anglican bishops in Jerusalem since 1841. Since 1957, he has been the archbishop of a province which includes the Dioceses of Jordan, Lebanon and Syria; Iran; Egypt; and the Sudan.

Cyprus, Iraq, and the Persian Gulf are within the archbishop's own jurisdiction.

FRENCH BOYCOTT ON RUSSIAN VISIT

ECUMENICAL PRESS SERVICE
Geneva, March 14

In Paris last week, Roman Catholic officials announced that the Roman Catholic Church will boycott Mr Khrushchev's visit to France, to begin on March 15, as a protest against "atheistic and persecuting Communism."

The Archbishop of Paris, who normally attends government receptions for high dignitaries, will avoid all ceremonies for Mr Khrushchev.

No clergy will be present when he visits Notre Dame Cathedral in Paris, or the cathedrals at Rouen and Rheims.

These buildings will be shown him as "historic monuments" by government officials.

The Church authorities do not intend by this boycott to criticise the French government.

They distinguish between Mr Khrushchev as chief of state with whom negotiations for peace are desirable, and as the official representative of Communism.

The Archbishop of Bordeaux has called for prayers during the visit for the "Church of Silence" in Eastern Europe, and for international peace.

CONFERENCE IN BRAZIL

CONTACTS WITH W.C.C. IMPROVE

ECUMENICAL PRESS SERVICE
Geneva, March 14

At a meeting last week in Sao Paulo, Brazil, leaders of the World Council of Churches conferred with evangelical churchmen of Brazil with the purpose of improving ecumenical work in that country.

Sir Kenneth Grubb, president of the Church Missionary Society, and Dr Kathleen Bliss, were among the Anglicans at the conference.

Sir Kenneth, who was once a lay missionary in Brazil, addressed the meeting in Portuguese.

The first official contact in Brazil between the Greek Orthodox hierarchy and leading churchmen of the evangelical tradition was possible through this conference.

Archbishop Iakovos, of the Greek Archdiocese of North and South America, appealed for closer working relationships between them, and told the Brazilians that the Ecumenical Patriarchate at Constantinople desired to foster such relations all over the world.

More than thirty representatives of Brazilian Churches attended the meeting.

At the two-day consultation, questions raised by the proposed "integration" of the World Council of Churches and the International Missionary Council late in 1961 were discussed.

CLOSER TIES WITH AFRICA

ECUMENICAL PRESS SERVICE
Geneva, February 29

The United Presbyterian Church in the United States of America announced this month that it will set up a special committee to foster greater understanding of African Churches.

The decision was the result of a consultation held in New York by the Church's Commission on Ecumenical Mission and Relations.

A hundred and fifty representatives of African and American activities in church education, industry, and labour attended the consultation.

The Moderator of the Presbyterian Church, Dr A. L. Miller, said that although the decision to set up the new committee was not an official denominational action, it indicated a strengthened emphasis in the future on African affairs.

Plans suggest regional African-American consultations and special local church study projects.

HOBBY IN PAINTING FOR CHURCHMEN

ANGLICAN NEWS SERVICE
London, February 29

An exhibition of paintings by churchpeople was opened last week by the Bishop of Coventry, the Right Reverend C. K. N. Bardsley, for the Deansbank Art Group.

"The Church has been the supreme patron of art," the bishop said, "and I rejoice that, after such a divorce between us, there is to-day such a firm link that binds the Church and the arts."

Bishop Bardsley, who has two of his own pictures in the exhibition, said that no man who had a worthwhile hobby need fear a nervous breakdown.

He commended painting as a suitable hobby, for it taught one to notice things and people.

Members of the staff of the Church Commissioners at Millbank have also submitted paintings.

There are sixty works on show, but none of them are in contemporary style.

N.C.C. ASKS FOR APPRAISAL

HAS IT AIDED UNITY?

THE "LIVING CHURCH" SERVICE
New York, March 14

As the National Council of Churches in the U.S.A. nears the completion of its first decade, the thirty-three constituent Churches will be asked for an appraisal of this ecumenical body.

The general secretary, Dr R. G. Ross, said last week that the Churches will be asked whether they think the council is the best possible agency for inter-Church co-operation and united action.

He said other questions on which members will be queried include: Is the council effectively furthering Christian unity?

Has the council contributed to a greater understanding of the "true nature of the Church"?

On what topics should the Churches speak as a united voice through the council?

"In developing our future programme of interpretation," Dr Ross said, "it is important to know where the council stands with its own constituency and the general public."

The results of the studies are expected to be completed in time for the N.C.C.'s next triennial general assembly at San Francisco from December 4 to 9.

FR HUDDLESTON URGES BOYCOTT

ANGLICAN NEWS SERVICE
London, March 14

The Reverend Trevor Huddleston, Prior of the Community of the Resurrection's London house, gave his support to an attempt to boycott South African goods on February 28.

Seven thousand people assembled in Trafalgar Square in protest against South Africa's policy of apartheid.

Fr Huddleston told the rally that the day was a great one in the history of South Africa because the public conscience in Britain had been aroused to take action against the evils of racial segregation.

"We are not here to express our hatred against any single man in South Africa, but against the doctrine that denies the dignity of man," he said.

In the march to Trafalgar Square, a couple who were denied the right to adopt a "coloured" baby in South Africa unless they left the country, carried the child, the cause of their exclusion from South Africa.

CRYPT OPENING A VENTURE OF FAITH

ANGLICAN NEWS SERVICE
London, March 7

The Rector of St. Mary-le-Bow, Cheapside, the Reverend J. McCulloch, described the opening of the crypt of the church as "a venture of faith."

The reason for this comment is the unexpected cost of the undertaking: £115,000 is needed if work on the church is to go further.

The chapel was dedicated on February 24, Princess Margaret being in the congregation.

The crypt, which is the oldest covered building in the City of London, has been restored by Mr Laurence King.

The south aisle of the crypt which was used as a charnel house until last century, is now the Chapel of the Holy Spirit. It has one of the few stone altars in London.

The centre of the crypt has been left as a court, and it is hoped that the Court of the Arches, the medieval legal court of the Archbishops of Canterbury, which met in St. Mary-le-Bow until 1941, will be held there in the future.

INSTRUCTION CENTRE PLAN

STATELY HOME CONVERTED

ANGLICAN NEWS SERVICE
London, March 14

The legatee of Ashburnham Place, Sussex, announced last week that the home will be converted into a Church of England training centre where instruction in the Christian faith will be given.

The Reverend J. Bickersteth, great grandson of the fourth Earl of Ashburnham and now priest-in-charge of Ashburnham Church, received the property after the death of Lady Catherine Ashburnham in 1953.

The eighty-two room mansion has been demolished to a size where its maintenance is practicable, leaving the ground floor front and second floor living quarters in the centre for Mr Bickersteth.

The ground floor rooms, including the great hall which could seat 150, will become lecture and study rooms and dormitories.

In the first stage of reconstruction, dormitory space for thirty young people will be provided, and there will be room in the 3,500 acres of parkland for summer campers wishing to join in the activities of the house.

Ashburnham Church stands next door to the house, and will serve as a chapel for the students.

SUDANESE BAR GRAHAM RALLY

ECUMENICAL PRESS SERVICE
Geneva, March 14

Sudanese government officials last week barred the evangelist Billy Graham from holding a meeting in Khartoum, one which had been planned for the end of March.

They gave no official reason for refusing permission for the meeting to be held.

However, observers noted that martial law is still in force in the Sudan, and the meeting would have conflicted with Moslem religious observances.

Dr Graham has had more success in Rhodesia.

Holding to his principle of preaching only to non-segregated meetings, he addressed 9,000 Rhodesians at the largest multi-racial gathering ever held in the Central African Federation.

BURIAL GROUND OF SAXONS FOUND

ANGLICAN NEWS SERVICE
London, March 7

Workmen installing a heating system for Rochester Cathedral unearthed last month what appears to be a Saxon burial ground.

It is believed to have surrounded the original church, which was founded by Bishop Justus about A.D. 603.

The workmen had to tunnel under the south-west corner of the cathedral at Gundulph Tower, and disturbed many bones.

Skeletons of a child and an adult have been identified, as well as bolts from the coffin in which the adult body had been buried.

Nearby a spearhead and some shards of pottery were found.

Excavations have also disclosed the original clay floor of the Norman nave of the cathedral.

WORKER PRIESTS IN KOREA

ANGLICAN NEWS SERVICE
London, March 14

The ordination of the Reverend Elijah Yi in the Diocese of Korea last month provided the second worker priest for the diocese, and a third may follow shortly.

The new priest, a teacher at An-jung Middle School, has worked for many years as a voluntary catechist.

He joins the Reverend Isaiah Son, ordained earlier this year.

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COMBINED COURSE IN MELBOURNE FOR C.M.S.

NEW VENTURE IN TRAINING FOR FUTURE MISSIONARIES

Melbourne, March 14

The first nation-wide missionary training course organised by the Church Missionary Society in Australia concluded last week in Melbourne.

The four week training course was a new venture for the society, eighteen candidates from Australia and New Zealand taking the intensive course at Ridley College prior to their departure for mission fields.

Most of the people present had already spent a year in training in their own states.

Among the eighteen members a variety of missionary occupations was shown: clergy, primary and secondary school teachers, nurses, a pharmacist, an electrical mechanic, and trained women workers were present.

Chairman of the course was the Right Reverend Donald Baker, who conducted sessions on doctrine and missionary history and principles.

Lectures on personal and social relationship formed a large part of the course.

These were given by the Reverend A. J. Dain, Federal Secretary of the C.M.S.; the Right Reverend R. C. Kerle, Bishop Coadjutor of Sydney; Mr V. Brown, director of the General Board of Religious Education; and the Venerable G. Pearson, Archdeacon of Tanganyika.

Mr H. Knight, the Home Director of the China Inland Missions gave a field survey of South East Asia and Japan, and Dr S. Baker, assistant professor of medicine, Vellore Christian Medical College, India, lectured on tropical hygiene.

A number of the candidates

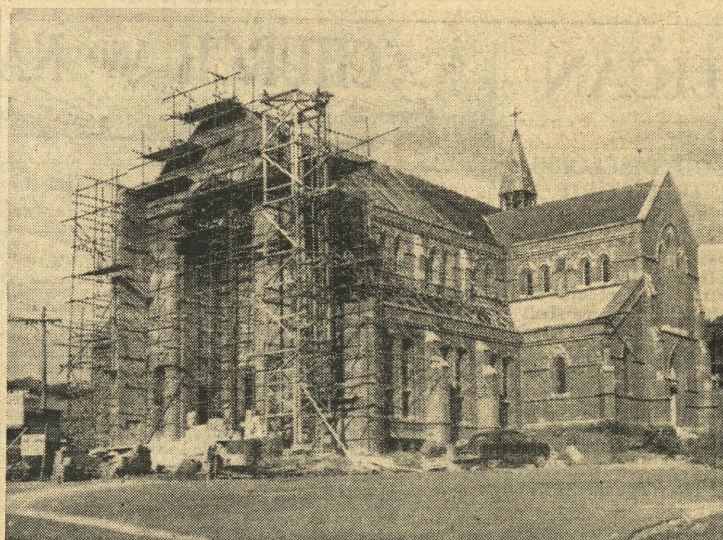
present at the course will leave shortly for their mission tasks.

From South Australia, the Reverend and Mrs B. Fagan will go to Tanganyika.

From New South Wales, Deaconess Joan Thompson will go to Pakistan, and Miss Mary Every, a primary school teacher, to Katoki Girls' School, Tanganyika.

Miss Marilyn Taylor, a nurse, will go to Malaya from Victoria, and Miss Betty Brown to a hospital in Tanganyika.

Mr and Mrs T. C. Cook of Victoria will join the mission at Denpelli, in the Northern Territory.



S. James' Cathedral, Townsville, which still needs £19,000 to complete the building. The Primate, the Most Reverend H. R. Gough, will set the foundation stone on June 12. The additions to the cathedral are a memorial to those who died in the Second World War.

BISHOP SOBREPENA SPEAKS TO W.C.C. GROUP IN WAGGA

FROM OUR OWN CORRESPONDENT

Albury, March 7

A Filipino churchman, Bishop Sobrepna, said in Wagga on February 26 that the destiny of the world lay in the East, among the coloured races.

His visit to Wagga was arranged by the Australian Council for the World Council of Churches, and two hundred people attended the meeting.

Bishop Sobrepna is the presiding bishop of the United Church of Christ in the Phil-

ippines, and chairman of the East Asia Christian conference.

Of the 1800 million people in Asia only 50 million were Protestants, he said.

There was a great responsibility on those few to take the Christian faith to those among whom they lived, he said.

Bishop Sobrepna believes that the destiny of the world lies in the East, among races other than white races.

Commenting on Australian migration policy, he said people of the East would not complain at educational, moral, or economic standards of entry into Australia.

They did object, however, to discrimination on racial grounds alone, he said.

Bishop Sobrepna was one of the leaders at the National Conference of Australian Churches, held in Melbourne at the beginning of February.

He compared the possible results of the conference with the results achieved by the East Asia Christian conference, which has strengthened the among the peoples of Asia.

TWO STAFF APPOINTMENTS TO S. FRANCIS' COLLEGE

FROM OUR OWN CORRESPONDENT

Brisbane, March 7

Two English priests of academic distinction were last month appointed to the staff of the Queensland provincial theological college.

For the first time since its establishment sixty years ago, S. Francis' Theological College, Brisbane, will have this year a permanent resident staff of three, the principal, vice-principal and the chaplain.

The principal, Canon I. F. Church, who has held this position since 1951, will have the assistance of the Reverend D. L. Thawley, as chaplain, and the Reverend E. Randall, as vice-principal.

Mr Thawley will arrive from England with his wife and four children to take up his position in the middle of March.

He gained his Master's degree from Oxford, did his theological training at Cuddesdon College, and leaves S. Michael's Parish, Andover, in the Diocese of Winchester, for his new position.

The new vice-principal, the Reverend E. L. Randall, will arrive from England later this year.

He will leave his position as Fellow of Selwyn College, Cambridge, and Lecturer, to take the new appointment.

The college began the year

with fifty-five students, and the new dining-hall and library block is almost complete.

This building, which will have a larger than life statue of S. Francis near the main entrance, will be opened by the Governor of Queensland, Sir Henry Abel Smith, on March 27.

CLERGY NEEDED IN POLYNESIA

FROM OUR OWN CORRESPONDENT

Fiji, March 14

Two priests in the missionary diocese of Polynesia are suffering from angina as a result of overwork.

They are the Reverend J. Lester, of the Indian mission at Labasa, and the Reverend J. Martin, the chaplain in Western Samoa.

Months old appeals for four priests for the diocese have not yet been met.

Two vacancies caused by the departure of the Reverend L. Greensides, who was in charge of the Melanesian work throughout the Fiji part of the diocese, and the Reverend K. Appasamy, headmaster of All Saints' Indian School at Labasa, are still not filled.

Special evangelistic work among Indians in the Labasa area of Vanua Levu, and in the new district of Savusavu among Indians, Solomon Islanders, and Europeans, waits for two priests from Australia.

In addition, the bishop has written of the position at Lautoka, where the Reverend C. G. Burgess is ministering to an area that needs to be divided into two.

Information about work in the Diocese of Polynesia may be obtained from the bishop, the Right Reverend L. Kempthorne, Bishop's House, Suva, or from the A.B.M., 14 Spring Street, Sydney.

PATRON OF GIRLS' FRIENDLY SOCIETY

The Viscountess Dunrossil, wife of the new Governor-General of Australia, accepted the position of patron of the Girls' Friendly Society soon after she arrived in Australia.

Lady Slim was the previous patron of the society.

The president of the G.F.S. in Australia is Mrs H. R. Gough, wife of the Primate.

A QUIET DAY FOR WOMEN

PILGRIMAGE IN S. PAUL'S

FROM A CORRESPONDENT

Melbourne, March 14

An unusual "Quiet Day" was spent this month by members of the C.M.S. Women's Missionary Council in S. Paul's Cathedral, Melbourne. In previous years they had gone to suburban churches.

Sixty members joined with the Precursor of S. Paul's the Reverend Godfrey Kircher, in Holy Communion at 10.45 a.m.

Then followed a "Pilgrimage of Grace" round the cathedral which, with a break for luncheon, ended at 3 p.m.

In outlining the procedure to be followed the Precursor said one single thought would emerge at every "station" — that of God's Grace at work in their lives.

The pilgrimage started at the font, where the pattern of appropriate verses of hymns, short Bible readings, brief meditation, ending with extempore prayer, was set.

The Children's Corner evoked thoughts on home and Sunday school... chancel step on Confirmation and Marriage... and so through lectern, pulpit, prayer desk, to the sanctuary, and finally finishing with the chapel.

"The word 'pilgrimage,'" said Mr Kircher, "reminds us that all our life is a pilgrimage towards our final and eternal home with God, where His sanctifying grace will have fashioned us into 'Godliness.'"

The pilgrimage ended with the general thanksgiving. Nunc Dimittis and the blessing.

BISHOP DOWN A MINE

FROM OUR OWN CORRESPONDENT

Newcastle, March 15

The Bishop of Newcastle, the Right Reverend J. A. G. Housden, last week toured the northern coalfield area of his diocese, and saw at first hand the workings of a mine.

Bishop Housden, who was accompanied by the Rector of Cessnock, the Reverend W. H. S. Childs, also visited other industries on the coalfield to meet the employees and see the conditions under which they worked.

At Pelton Colliery, near Cessnock, he was shown a plan of the underground workings before he was taken below.

He saw the highly mechanised mine in full operation, and chatted to several miners and surface hands.

Bishop Housden then visited sawmills at Millfield, and was shown over a pottery works at Cessnock.

The bishop told Mr Childs that he did not think there was any need for specialisation by the clergy in industrial areas.

It was the job of the clergy in these areas to make themselves familiar with the conditions under which their parishioners worked.

In this way, they would be able to understand them better and help them in their personal problems, the bishop said.

BISHOP ARMOUR TO CONTINUE

FROM A CORRESPONDENT

Wangaratta, March 14

The Board of Electors for the election of a bishop in the Diocese of Wangaratta met on February 16 to consider the impending retirement of the bishop, the Right Reverend T. M. Armour.

The board was unanimous in its decision to invite the bishop to continue as Diocesan for another two years.

The bishop has accepted the invitation.



Brother Francis, a member of the Brotherhood of the Good Shepherd, who is working in the Tennant Creek area of the Northern Territory, last month surveying his aeroplane which came to grief in the course of his work.

FAREWELL AT GEELONG

FROM A CORRESPONDENT

Geelong, March 14

Following the family service on the morning of March 6, parishioners at Christ Church, Geelong, farewelled their vicar, the Reverend A. J. Wagstaff, and his wife.

Mr Wagstaff has withdrawn from the active ministry on medical advice, and has been prescribed complete rest for at least two years.

In their tributes to his work, parishioners mentioned the renovation and redecoration of the church, and increased attendances at services as a result of his ministry.

The vicar blessed his people before he left them.

A.B.M. JUBILEE ART COMPETITION

The Standing Committee of the Australian Board of Missions this week announced details of an art competition, which will mark the jubilee of the A.B.M. "Review," the Women's Auxiliary of the A.B.M., and the magazine of the Heralds of the King.

The competition is in three sections: contributions are invited from East Asia, Oceania, and Australia, and a prize will be awarded in each section.

The works are to deal with an incident in the Life or Teaching of Our Lord, and may be in oil, water colour, or the national medium of artistic expression.

Further details of the competition will appear in the next issue.

RECORD NUMBER TO BE ORDAINED IN CANBERRA

FROM OUR OWN CORRESPONDENT

Canberra, March 14

On Sunday, March 20, in the new church of All Saints, Ainslie, Canberra, the largest recorded service of ordination in the Diocese of Canberra and Goulburn will take place.

At the service, the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, will ordain one man to the priesthood and nine men to the diaconate.

Six of the nine men to be made deacons will be honorary deacons.

The Bishop of Gippsland, the Right Reverend D. A. Garney, will preach at the ordination.

The deacon to be ordained to the priesthood is the Reverend J. R. Bunyan, a teacher at the Canberra Grammar School.

Mr W. L. Hall will be ordained to the diaconate and join the staff of S. John's Church, Wagga.

Dr R. H. Hook, a medical practitioner, will be deacon in the Parish of Queanbeyan.

Mr G. W. Thomas will become deacon on the staff of S. John's Church, Canberra.

One of the six honorary deacons will be Mr G. C. Garney, a son of the Bishop of Gippsland, who is on the staff of the Sydney Grammar School.

The others are Mr E. L. Burge, lecturer in Classics at the Canberra University College, to S. Philip's, Canberra; Mr W. J. S. Atkinson, Department of External Affairs, to S. John's, Canberra; Mr P. B. Moore, Yarralumla Nursery, to S. Luke's, Canberra; Mr R. F. Clarke, a company manager at Cooma, to S. Paul's, Cooma; and Mr C. T. Wheeler, an engineer at Cooma, to S. Paul's, Cooma.

The service will begin at 10 a.m.

THE ANGLICAN

FRIDAY MARCH 18 1960

ON THE LOVE OF GOD DISCLOSED IN JESUS CHRIST OUR LORD

God should be feared. In His holiness, His judgement, His wisdom, His infinity, His omnipotence, He is great beyond all knowledge, terrible beyond all fear. Meditating on the mystery of His Being, we stand as it were on the very threshold of our own, looking out into the abyss. How and where shall I find Him? There is a Spirit Who replies: Only in His Christ. For in His Son men may recognise Him as grace and truth, finding in that true revelation their doubts lifted up into worship, finding in that true redemption their frailties contained and steadied by a love manifest, but inexpressibly great. It is this love which transfigures fear, which frees, which shatters despair with hope, and which creates between men new relationships of interdependence and mutual concern.

The love of God disclosed in Jesus Christ our Lord is frank, open and self-giving. It holds nothing back and therefore it takes risks, risks which involve, or which incur, of divine necessity, disappointment, failure, even death. The Lord Jesus took many risks, putting the Gospel of God at hazard by His attitude of unmeasured loving-kindness and mercy to men. The healing acts of His ministry on earth made stern exactions upon His strength. Men touched Him and thronged Him, taking His healing strength away from Him. Men forced Him, of His very compassion, to feed them. Men outwitted Him, and by their cowardice and ambition, finally destroyed Him. This was the work of the religious leaders of His own People in whose hearts sacrifice had no place. But sacrifice lay at the very heart of His ministry. He knew that there could not be sufficient Bread for the People to eat unless it were broken first. Is Love discerning here the innermost secret of all life?

The Christian People worships the Lord not singly but together. This is because it is of the very nature of His Love to join men together (whether in marriage, or friendship, or sacrament) and, acting thus, to make them whole. The strong pagan self-assertion which infects the thought of European nations has made it difficult for us to understand that we are saved not as individuals (although in a marvel of grace God loves each of us personally), but in, with, and through one another. To fulfil the need of our neighbour for love is the only way to our own salvation. He too is waiting to be manifested as God's son.

Devotion and duty are thus interlocked in a new and compelling way and, embodied in our daily experience, become the means of attracting the world of men outside the sphere of salvation and of drawing them in love to God. Christians themselves are specially bound together in love by a web of relationships which is, in the first instance, physical. Water, Oil, Bread and Wine are physical facts which, in being shared, weave together, as it were, the outward vesture of the Church's life.

In Baptism and Holy Communion this life is built up and enriched, and, being expressed in acts of loving-kindness, causes the Body of Jesus Christ to expand and grow. By a good and gracious ordering of the personal relationships between ourselves we become mature and responsible persons. The tragedy is that so often Christians are prepared to trample ruthlessly on these holy bands of love in pitiless pursuit of their own selfish ends. By this attitude how deeply defiled is the Holy Eucharist, the sacrament of love, the sacrament of peace!

How many and how splendid are the opportunities offered to the Christian community to bear witness to the love of God shewn to us in Jesus Christ! So often Christian congregations become indrawn and possessive, resentful of change, suspicious of infusions of new life. This serves only to make our religion exclusive and unreal. It becomes detached from the turmoil of human experience, a shelter from the fierce winds of criticism and the surges of life's insecurity.

We surrender our very identity as a community gathered together, at immense cost to God, in order that we may be sent forth to be the Church in the world, to be the Servant of God in the world, to assume responsibility for all the needs of the world (above all its desperate need of God Himself!) and through Christ to fulfil them.

May we pray for grace at this time of self-discipline and penitence in order to assume our true identity and to be the Church! May we respond with a new resolution and quickened intelligence to the challenge to become one, holy, catholic, apostolic, embodying and conveying to men as the redeemed and redeeming community the great mystery of the love of God in Jesus Christ our Lord!



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

Master And Pupil In New Associations

The Church of England's most famous example of headmaster and pupil being associated in later life in an even more important relationship is supplied by the Archbishops of Canterbury and York.

When Archbishop Fisher was headmaster of Repton, one of his pupils was Arthur Michael Ramsey, who became Bishop of Durham and, after the death of Archbishop Garbett, Archbishop of York. It is said that Canterbury often addresses York as "my boy," in affectionate recollection of the days of yesteryear.

Perhaps less illustrious but still interesting is a Sydney example of former headmaster and pupil who were notable Anglicans and who were associated in a service last Sunday evening which revived memories of their master-and-boy period.

The ex-headmaster, Dr W. J. Edwards, is now rector of St. James' Church in King Street, Sydney. On Sunday evenings in Lent he has persuaded a distinguished panel of laymen to speak in his church on the general subject of "The Relevance of the Church to the Modern Age."

The one who spoke last Sunday evening was Mr Gough Whitlam, M.P. for Werriwa, who earlier that week had been elected deputy-leader of the Federal Labour Party. One felt that Mr Whitlam dared not refuse the invitation because he is an old boy of Canberra Grammar School, which he attended during the headmastership of Dr Edwards.

But, seriously, one must compliment Dr Edwards on the inspiration of gathering in Anglican laymen, prominent in different walks of life, to take part in this series of addresses.

Americanisation Of Australian TV

The Postmaster-General, Mr C. W. Davidson, is to be commended for his renewed insistence on the development of Australian material on commercial television.

His threat to introduce a quota, on a principle similar to that adopted in Britain and Canada, was a necessary reminder to commercial television interests that they cannot make all their own rules.

Admittedly, it is usually much cheaper to buy American programmes. And many of those programmes have a wide general interest. But most thoughtful people will agree that the trashy nature of some of them is not in the best national interest.

The problem bristles with difficulty. It is expensive to produce local programmes. But this cost will be more widely spread as more commercial television stations are established in Australia. Of course, there is no guarantee that some Australian programmes may not be as bad as some of the dreadful American ones. But improvement can be achieved only by experience in producing them. And a nation of more than 10 million people should aim to present some of its own national sentiment and idiom in an increasing percentage of its television programmes.

CHURCH CALENDAR

March 20: The Third Sunday in Lent.

March 21: St. Benedict.

March 25: The Annunciation of the Blessed Virgin Mary.

tage of its television programmes.

One imagines that commercial television is carrying more than the anticipated (or even the officially sanctioned) amount of advertising. It is not uncommon to have three advertisements shown in succession at the end of one programme and three more before the next feature begins. This indication of healthy revenue fully supports Mr Davidson's call for more Australian content in the programmes.

The point was made in an article in the London *Spectator* this month that there is a fear that British television is being made the dumping ground for inferior American films. The same thing seems to be happening in Australia.

Unkind Cut In Poor Man's Savings

A retired rector, who does not want his name to be revealed,

RELIGIOUS BROADCASTS

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

SUNDAY, MARCH 20:
RADIO SERVICE: 9.30 a.m.: A.E.T., 9 a.m.: W.A.T.
W.A.T. in the Anglican Tradition
Introduced by the Reverend H. Hollis.
RELIGION SPEAKS: 3.45 p.m.: A.E.T., W.A.T.
*Some "Asian Voices" — Valerian Cardinal Gracis.
PRELUDE: 7.15 p.m.: A.E.T., W.A.T.
The Ceciliaan, Sydney.
PLAIN CHRISTIANITY: 7.30 p.m.: A.E.T., W.A.T.
The Reverend G. Johnson.
THE EPILOGUE: 10.45 p.m.: A.E.T., S.A.T., 10.50 p.m.: W.A.T.
For the Third Sunday in Lent—broadcast from the B.B.C.
MONDAY, MARCH 21:
FACING THE WEEK: 6.15 a.m.: A.E.T., 6.10 a.m.: S.A.T., 6.35 a.m.: W.A.T.
The Reverend T. F. Keyte.
MONDAY, MARCH 21 — FRIDAY, MARCH 25:
READINGS FROM THE BIBLE: 7 a.m.: A.E.T., 9.10 a.m.: A.E.T., W.A.T., 8.25 a.m.: S.A.T., 7.40 a.m.: S.A.T., 8.45 a.m.: W.A.T.
The Reverend A. Watson.
MONDAY, MARCH 21—SATURDAY, MARCH 26:
DAILY DEVOTIONAL: 10.03 a.m.: A.E.T.
*March 21: Mrs A. V. Maddick.
March 22: The Reverend J. Connell.
March 23: "Stories from the New Testament." "Jesus brings new hope."
March 24: The Reverend A. P. Campbell.
*March 25: The Reverend G. H. Codrington.
March 26: The Reverend W. Young.
WEDNESDAY, MARCH 23:
RELIGION IN LIFE: 9.40 p.m.: A.E.T., 9.10 p.m.: S.A.T., 10.30 p.m.: W.A.T.
"Growing in Grace"—Through Christ.
The Reverend J. Burnheim.
FRIDAY, MARCH 25:
EVENINGSONG: 4.30 p.m.: A.E.T., W.A.T.
St. Peter's Cathedral, Adelaide.
MONDAY, MARCH 21—SATURDAY, MARCH 26:
EVENING MEDITATION: 11.15 p.m.: A.E.T. (11.45 p.m. Saturday), 11.23 p.m.: S.A.T., 10.53 p.m.: W.A.T.
The Reverend S. Price.
TELEVISION:
SUNDAY, MARCH 20:
ARN 2, SYDNEY.
11.00 a.m.: Divine Service from St. Cuthbert's Presbyterian Church, Brisbane, Melbourne.
Preacher: The Reverend B. Gentle.
5.15 p.m.: "Sunday Special"—"The Radio and You." The Reverend B. Gentle.
9.45 p.m.: "Jesus of Nazareth"—"Jesus the Teacher."
ABV 2, MELBOURNE:
9.15 p.m.: "Sunday Special"—The Reverend L. Firman talks about new homes.
9.30 p.m.: "Jesus of Nazareth"—"Jesus the Teacher."
ABO 2, BRISBANE:
11.00 a.m.: Divine Service from St. Paul's Lutheran Church, Toowoomba.
Preacher: The Reverend L. B. Grope.
5.45 p.m.: "Sunday Special"—Clive Smith talks with a man who brings our faith.
10.00 p.m.: "The Church on the Beach"—A feature on the work of the Church in holiday places.
ARS 2, ADELAIDE:
9.45 p.m.: "Sunday Special"—The Reverend L. Firman talks about new homes.
8.30 p.m.: "Point of View"—Bishop Leslie Newblin.

has written to me to complain about a cut of five per cent. made in a government loan which he was obliged to cash before due date.

He says he was told at the time of investment that he could get his money back with a few days' notice but not that he would not get it back in full. He argues that the Government had the loan of his money for nine years and that the interest rate was small to make it a safe investment. The actual loss to him of £100 in his savings is a particular hardship at a time when an old cottage he bought for use in his retirement needs money spent on it to make it comfortable.

There may well be a sound business basis for so discouraging such requests. But one would think that there could be a hardship clause to enable each request to be considered on its merits and for the penalty to be waived in a case such as the one cited. After all, most clergymen do not graduate to riches through their stipends. As a class, they have to live very carefully to ensure that provision is made for their old age and that they are not left wholly dependent on a pension.

Church Concern For "Decent Drinking"

A Sydney clergyman, anxious to make the point that there is official concern in the Church about the problem of drinking (discussed in this column recently under the heading of "Anglicans and Alcohol"), has sent me a copy of a statement on "Drinking Decently," issued by the Social Questions Committee of the Church of England in Australia "for discussion and action."

The statement is too long for reproduction here, but it is founded on these three "basic principles": (1) The use of alcoholic drinks is a time-honoured and deeply-rooted social custom and as such must be viewed with understanding and respect; (2) at all times alcoholic drinks have been subject to misuse and in certain respects their misuse has become an important social problem in Australia at the present time (incidentally the statement carries no date); (3) neither prohibition nor a plea that all should become total abstainers is the best way to tackle the problem.

I have only space here to refer those interested to the secretary of the Social Questions Committee, whose address is given as The King's School, Parramatta, N.S.W., from whom further copies of this thoughtful statement can be obtained.

—THE MAN IN THE STREET.

CLERGY NEWS

CLARKE, The Reverend G. S., Curate at St. Swinton's, Pymble, Diocese of Sydney, to be Curate-in-charge of the new Provisional District of St. John, Keiraville, in the same diocese. He will be instituted on April 1.
DONNELLY, The Reverend R. J., previously chaplain in the Wodonga, Bellingen, and Bandiana army camps, has been appointed Rector of Yackandandah-Kiewa, Diocese of Wangaratta.
FOORD, The Reverend D. T., Curate at Christ Church, Gladstoneville, Diocese of Sydney, to be Rector of St. Thomas, Kingsgrove, in the same diocese. He will be instituted on March 29.
FRANCIS, The Reverend J. H., has been appointed Rector of Heyfield, Diocese of Gippsland.
JEFFREY, The Reverend L. H., has been appointed Assistant Dean, at St. Augustine's, Shepparton, Diocese of Wangaratta.
KIRKPATRICK, The Reverend C. S., Rector of Cockley Cley, Diocese of Norwich, has been appointed to be Rector of Smithton, Diocese of Tasmania.
ORANGE, The Reverend D. C., formerly Assistant Priest at Cooma, Diocese of Canberra and Goulburn, has

ONE MINUTE SERMON

BABEL REVEALS MODERN TRUTHS

GENESIS XI: 1-9

Almost as soon as men began to think, the diversities of language must have moved them to seek for an explanation. Not only were they remarkable in themselves but they were a bar to free intercourse and they caused antagonisms and suspicions.

These things have happened in Australia in the last fifty years as we, a people of one language and unused to diversity, have heard people speaking in other tongues at street corners.

The story of the Tower of Babel provided for primitive questioning an answer suited to the minds of primitive peoples. Just as the Greeks had a fable of giants who tried to scale the heights of Olympus to the dwellings of their gods so the Hebrews had a legend which told of rebellious sons of men seeking to raise themselves to the dwelling place of God and to raise a monument to human unity. Jehovah (Israel's God) interposed and brought about the very dispersal they had sought to avoid.

Babel (Babylon), whose building here is supposed to be interrupted, is represented in X:10 as already built.

Also there are inscriptions back before the date of the Flood written in three distinct languages, Sumerian (Semitic), Babylonian and Egyptian.

Also our narrative while explaining diversity of languages does not offer an explanation of diversity of races. And yet diversity of language (really radical differences) depends on diversity of race. The antiquity of man and the wide distribution of man with marked racial differences are two great facts which the Bible does not account for—nor ever make room for them.

The differences in languages are the result, not the cause, of the diffusion of man over the globe. What the primitive language was is unknown.

What then may we learn from this legend? The early men were wanderers (nomads) from place to place, and settled in Babylonia (Shinar).

In Palestine stone was abundant; in Babylonia it was unknown and bricks and bitumen were used for building.

Pride is rampant. To them the sky was a vault, beyond which the heavens lay, and the nations of that day prided themselves on the heights of their buildings—to make themselves famous. The tower and city would be a rallying point to hold mankind together.

The idea of God is very primitive—we have an echo of the temptation in Gen. 3: "Ye shall be as gods." There will be no end to human presumption once they build Babel (which really means the "Gate of God").

So their unity is broken up, their language confounded (Hebrew Babel, not Babel), and men scattered over the face of the earth. When men lose touch with God, they become antagonistic to each other.

been appointed Rector of Lakes Entrance, Diocese of Gippsland.
MONIE, The Reverend P. R., Rector of Morbin, Diocese of St. Arnaud, has been collated Archdeacon of St. Arnaud.
POPE, The Reverend D. J., has been appointed Deacon Assistant at Christ Church, Maryborough, Diocese of St. Arnaud.
TUTTY, The Reverend T. J. R., formerly Deacon Assistant at Dunolly, Diocese of St. Arnaud, has been made Vicar of the parish.
VAN ENMERIK, The Reverend J. A., has been appointed Assistant Curate at St. James' Church, New Town, in the Diocese of Tasmania.
WEIS, The Reverend C. R., Vicar of Narrabri, Diocese of Armidale, to be Rector of Cumnock, Diocese of Bathurst.
WELLOCK, The Reverend P. N., has been appointed Deacon Assistant at St. Margaret's, Mildura, Diocese of St. Arnaud.
WILSON, The Reverend P. H. T., Assistant Priest at St. Augustine's, Shepparton, Diocese of Wangaratta, has been appointed Rector of Cobram, in the same diocese.

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.

OPPORTUNITY MISSED

CHURCH SCHOOLS

TO THE EDITOR OF THE ANGLICAN

Sir,—It was with dismay that I read recently in Australian Church papers of the formation of two new Church schools in Victoria.

My dismay stems not from the foundation of schools where religion can and will be taught, for if well done that is a good thing, but that again the Anglican Church has missed the opportunity of doing something properly from the beginning.

In both cases the councils of the schools concerned have seen fit to use the words "Church of England" in the title. But why? In each case members of other denominations are to serve on the council which presumably means that in the future, if not right from the beginning, the school's religious life will be cut off from its source, that is, at the level of corporate worship.

I am convinced that the vague quasi-religious meandering that passes for corporate worship in so many schools, both Church and State controlled, in this country, and that so many people would like to see introduced in Australian schools, does more harm than good to the cause of Christianity. Surely better to have no school worship at all than this type, performed often in a perfunctory manner, inviting no active interest on the part of the non-church-goer in the school and making any true Anglican shudder. Such a service is designed to avoid any denominational controversy and succeeds in avoiding religion altogether. (At least where religion is excluded from schools the Church knows where it stands in the matter of religious education and can attack the problem accordingly.)

When will Anglicans learn that the only way to increase their Christian influence in the community is to know what they believe, why they believe it, and then with God's help to show forth the fruits of that belief in their lives? It is to our Church schools that we should look for definite teaching of Anglican truth, reflected in true Catholic worship according to the Anglican pattern, and resulting, with God's grace, in Christian living within the school and without it. Instead we find that they not only tolerate non-Anglican council members — elected possibly under pressure when a school is well established — but they actually prevent the effectual working of a school from the beginning by inviting such people to formulate the policy of a so-called Church of England foundation.

It will be interesting to see whether our two new Victorian establishments produce any more candidates for the priesthood than have some other well-known Australian Church schools where the religious teaching is watered down to please the headmaster, the staff or the school council.

Yours sincerely,
MERVYN CALLAGHAN.
Wells Cathedral School,
Somerset, England.

NOT UNPAID CURATES

TO THE EDITOR OF THE ANGLICAN

Sir,—There is no greater admirer of clergy wives than I, in fact I am married to one. But they are not in Holy

Orders, and I hope that all Clergy Wives' Fellowships will rise up to repudiate the description of the priest's wife as "the unpaid Assistant Curate who is compulsorily at everyone's beck and call twenty-four hours a day, seven days a week."

Nobody is compulsorily in this situation, though one can feel that way if one is compelled to satisfy a false sense of duty, or a need to feel indispensable. It is time we corrected the assumption that the vicar's wife has parish responsibilities. Her chief responsibility is to make a Christian home. When a priest's calling takes so much of the time that other men can and should give to their families, his wife has the added responsibility of ensuring two things:

- (i) that the children have a loving and secure environment, and
- (ii) that her husband's limited home life is not marred by an exhausted wife who has been "attending to the needs of the parish."

I state publicly that my wife is a parishioner, and that parish activities are no more her duty than that of any other parishioner. If she works in the Sunday School and the Mothers' Union, it is not because demands are made on her.

Do vicar's wives honestly seek to know what God is calling them to do? I am sure excessive activity is not their calling.

To be the child of a priest should be a privilege, living near to the things of God. But where mother, as well as father, runs the parish, vicarage children are neglected children. I am sure this is not their calling.

There are wives who never pursue their special interest or talent, never join a "secular" group for fun or community service. Many know a mere handful of non-Anglicans in the parish, usually the other ministers' wives. They are so busy in the Church that, far from being of the world, they are not even in the world.

I see four possible causes for the accepted role of the vicar's wife:

- (a) Some vicars' wives and their husbands are afraid of failing to conform.
- (b) Parish people make impossible demands on her because they imagine she is their employee.
- (c) Some wives are distressed to see parish jobs left undone, and assume responsibility for them.
- (d) Some wives want to run the parish with their husbands.

Yours faithfully,
ZACHARIAS.
Melbourne.

PREPARATION FOR PARISH MISSION

TO THE EDITOR OF THE ANGLICAN

Sir,—From August 26 to September 5, I am to conduct a mission in the Parish of Warialda in the Diocese of Armidale.

I would be grateful if your readers would remember this venture in their prayers, praying especially for the parish, the two Sisters of the Society of the Sacred Advent, the twelve students from S. John's College, Morpeth, who are to help in the mission, the parish priest, the Reverend K. A. Brassington, and myself.

Yours faithfully,
JOHN,
Bishop Coadjutor of Adelaide.
11 Brougham Place,
North Adelaide.

RECOGNITION FOR LECTURER

TO THE EDITOR OF THE ANGLICAN

Sir,—At the end of last year, Canon A. L. Sharwood, M.A., Th.D., apparently ended his long career as a lecturer at S. Francis' College, after nearly twenty-five years of most distinguished service. I say apparently because I have nowhere seen any reference to this unhappy event.

I do not think that the Aus-

tralian Church is so well supplied with scholars that the loss of Canon Sharwood to theological teaching is a matter that calls for no comment.

Canon Sharwood's eminence has of course been recognised in the past by his appointment as Canon Residentiary of S. John's Cathedral, Brisbane, and by his election to a doctorate in theology of the Australian College of Theology.

If authority has nothing to say in this matter perhaps there are old students who may like to tell the Church in Australia what they owe to him as a scholar and teacher. I can only say that the clergy who frequent the Summer School in Toowoomba each year regard him very highly indeed, dwell on his comments in discussion, and rejoice when he takes a turn in lecturing them as he did this year.

Yours faithfully,
(Canon)
BRYAN WARD.
S. Luke's,
Toowoomba.

CANON GEORGE POTTER

TO THE EDITOR OF THE ANGLICAN

Sir,—It was with great regret that I read of the death of Canon George Potter in THE ANGLICAN of March 4.

I had the joy of meeting him and spending a most interesting afternoon at the Friary at Nunhead while on a visit to England in 1954.

He was a wonderful character and a true "Religious." I particularly noticed his great sense of humour as he conducted me over the Friary. In their very small, but beautiful chapel was a large painting of the "Risen Christ" which had been painted by a prisoner while in gaol, a young man whom Father Potter had helped.

His very frayed and worn habit portrayed the poverty of their Franciscan Order.

Yours sincerely,
WINIFRED ROGERS.
Glen Iris,
Vic.

SOUTH COAST HOME FOR THE INFIRM

FROM A CORRESPONDENT

Wollongong, March 14
The Church of England Home Mission Society in the Diocese of Sydney last month bought a six acre property at Woonona for a home for aged and infirm people.

The property, "Woodlands," cost £12,500, and alterations estimated at £13,000 will convert the building into a home for twenty-five residents and a nursing staff.

The Rector of S. Michael's, Wollongong, the Reverend B. Williams, said that the home will become the headquarters of the Home Mission Society on the south coast.

Qualified nursing sisters will operate from the home, visiting old and sick people, regardless of denomination and ability to pay for the service.

Mr Williams said that the aim of the Home Mission Society was to provide spiritual and medical care for those in need.

The work in this area was pioneered last year by Sister Englert.

A fund was opened on March 11 to pay for the property and support the home.

PEAL IN MEMORY OF BISHOP HILLIARD

FROM A CORRESPONDENT

On March 8, at S. James' Church, Turramurra, remembrance was made of the late Bishop Hilliard by the ringing of a peal of bells.

On the authority of the Rector of S. James', the Reverend G. T. Earp, a half-muffled peal to the extent of 480 grandsire doubles was rung in memory of Bishop Hilliard and Mr Alexander Shain, who had been the superintendent of the Sunday school.

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.

Isn't the Anglican Church rather vague and indefinite?

I suppose we all feel that at times. We are more or less so constitutionally made that we desire clear-cut and authoritative statements on this and that: we have neither the ability, nor the time, and sometimes not even the willingness, to think our way through an argument until we come to our own conclusion. We want something definite presented to us.

This craving for authoritative pronouncements is very strong to-day. The Faith has been tried by the fires of Modernism, as the faith of many has been tried by the embers of materialism.

Consequently, for many there is a religious vacuum. It is understandable that in their desire for integration, they want finality. This surely accounts for much of the attractiveness of the Roman Church on the one hand, and Dr Billy Graham on the other.

Bishop Rawlinson in his charming booklet "The Genius of the Church of England," gives a limerick which refers to a controversy in the twenties which epitomises this spirit.

"There once was a Zanzibarian Who dreamed that the Church had grown Arian;

He would find (I suspect) Even Peter's own sect Insufficiently authoritarian."

Those who come in such a spirit will not find a happy home in the Anglican Church.

The retiring Primate of New Zealand said in his last synod address: "One of the reasons for the greatness of the Anglican Church is that it has always

Readers are invited to submit questions for answer in this weekly question box on faith and morals. Letters should be addressed care of the Editor. Questions marked "not for publication" will be answered by post if a stamped and addressed envelope is enclosed.

treated its members as adults, capable of forming a Christian opinion for themselves.

"This is as difficult to understand for those who are temperamentally undisciplined, as it is for those who are accustomed to have the minutiae of behaviour settled for them."

"As I read the Gospels over and over again, the more firmly I become convinced that it is our Lord's method, and He expects us to employ it. His disciples were often foolish, and they often failed Him, but that did not cause Him to modify in the slightest His completely adult challenge to them."

Substantially God's dealings with men are personal. They are not mechanically mediated. They are, rather, personally apprehended. Faith must be won by our own insight.

Nevertheless, the Church does speak with authority on that which is central.

It has enshrined in the three Creeds and the Articles, its beliefs.

Some of the expressions may be archaic. Some of the words of the Articles may speak more in the spirit of sixteenth century controversies. But by this, the Church stands; and we have consistently refused to define further what is not in the Creeds, nor further elucidated in the Scriptures.

In the seventeenth century, Bishop Hooker drew a distinc-

SECOND NEWCASTLE HOSTEL FOR YOUNG MEN OPENED

FROM A CORRESPONDENT

Newcastle, March 14
The second Church Army War Memorial hostel for apprentices and students was opened in Newcastle on March 9.

The Primate, the Most Reverend H. R. Gough, performed the official opening, and the Bishop of Newcastle, the Right Reverend J. A. G. Housden, dedicated a commemorative plaque.

The hostel has been named "Burgmann House," in recognition of the generous support and help of Mr C. A. Burgmann, who is chairman of the Hostel Fund Council.

Representatives from many of the Newcastle industries which have contributed to the fund were present at the ceremony.

Twenty apprentices and students are now in residence, and there is accommodation for another eight.

Each bedroom has facilities for two young men, and study

space is provided in bedrooms and in rooms specially fitted for the purpose.

The furnishings and colour schemes of the building are modern, and on the ground floor a large room will be used for recreational activities.

Captain C. L. Steep, a senior officer of the Church Army, has been appointed manager of the hostels.

NEW DEACON HAS FINE RECORD

FROM A CORRESPONDENT

Melbourne, March 14
Among the candidates for ordination to the diaconate in Melbourne on March 13 was Mr Randal Deasey.

Mr Deasey, who has held various senior appointments in the Commonwealth Public Service, is a son of the late Reverend Denis and Mrs Deasey.

He was educated at Geelong Grammar School and Trinity College, University of Melbourne, where he graduated Bachelor of Arts with honours.

He served overseas with the A.I.F. during the war. Subsequently he was Secretary to the Australian High Commissioner in London, and later Secretary to the Chief of Staffs Committee in the Defence Department.

He was awarded the Queen's Coronation Medal. Mr Deasey graduated at Harvard University, U.S.A., where he studied for some 12 months, having been awarded a Commonwealth Fund scholarship.

He has been at Wells' Theological College, Somerset, for the last year, and returned with his wife and three children on "Orion."

After ordination he will become Curate of S. Andrew's, Brighton.

tion between things fundamental and things accessory. The fundamentals are few and revealed. The accessories are more or less dependent on human inventiveness.

What is fundamental is clearly defined. The Church is unmistakably clear, and, to the regret of some, quite uncompromising. What is secondary is often left indefinite, for it is a matter for the conscience of the individual Christian.

Take an example of this. The Church speaks definitely about the importance of receiving Holy Communion, and the spirit in which one should come.

It may be a laudable custom to come fasting, or to go to confession beforehand, or to make certain signs—but the Church does not dogmatise. These are left to the communicant's free choice; and if we are wise, we leave the matter here.

Anglicans believe in their freedom to ask for, and accept, God's guidance. If we are patient and determined, we believe that He will guide us into all truth.

To many this seems wretchedly slow and painfully tedious. But we were told we would be guided into all truth: not that it would be immediate. Discipline of thought and understanding are essential.

The older I grow in the Anglican Church, the more grateful I am that while she speaks with undisguised authority and definiteness about some things, the vast majority she leaves to my own judgement.

We may sometimes envy the dogmatic preciseness of other Churches; but there is a tyranny about infallibility. Those who negate the value of human freedom, or who try to by-pass it, inevitably pay a terrible price.

No, I don't think the Anglican Church can be loosely called "indefinite."

RE-INCARNATION Does the Church accept the belief in re-incarnation?

Following upon a reply on the Liberal Catholic Church (February 5), a New South Wales correspondent asks whether our Church believes in re-incarnation.

Is there anything Scriptural either to support or condemn the belief that our soul migrates from one body to another?

In Shakespeare's "Twelfth Night" there is an interesting conversation.

Crown: What is the opinion of Pythagoras concerning wild fowl?

Malvolio: That the soul of our grandam might haply inhabit a bird.

Crown: Fear to kill a woodcock, lest thou dispossess the soul of thy grandam.

The idea of re-incarnation for us means substantially that a man has another chance. He has another opportunity to rectify the mistakes of the previous life.

Apart from the fact that this is not the Eastern conception, man would increase rather than decrease the burden of his sins. The weight would become insupportable.

Of course, Christianity does not accept this. Rather does it proclaim a Saviour who came to release man from the burden and the power of his sin. Wherever Christ is exalted as Saviour and Lord, the faulty ideas of transmigration fail to arise.

More than this, Christianity believes in the uniqueness of the human personality, and the resurrection of the body. "You" will always be "you."

Some passages of Scripture may seem to support the idea of re-incarnation: but the unalterable conception of the Bible is that of the sacredness of a man's personality.

ANGLICAN OF THE WEEK



Our Anglican of the Week is a parishioner with wide-ranging interests from the Church of the Annunciation, Camp Hill, in the Diocese of Brisbane.

Among the numerous church activities he is involved in, Mr James Harvey serves as a parochial church councillor and a synodman for his parish. Since 1952, he has been a lay honorary assistant chaplain to Her Majesty's Prisons, a position that entails conducting services in two prisons as well as interviewing Anglican prisoners, visiting or writing to relatives, and finding jobs for men being released.

This is spare-time work, for Mr Harvey is employed by the Commonwealth Public Service. Born in London in 1907, he migrated to Australia with his parents at the age of three, and has spent most of his life in Queensland.

He was educated at Mackay High School and Technical College, and obtained a diploma of agriculture from the Queensland Agricultural High School and College.

Mr Harvey worked in the Solomon Islands for two years, and part of his five and a half years' war service with the R.A.A.F. was spent in Indonesia.

He is a member of the Queensland committee of the Australian Council for the World Council of Churches, and a member of the Synod Migra-

tion Committee, and has in addition been honorary secretary of the Lay Readers' Association of the Province of Queensland since 1951.

In the realm of civic service, he is a justice of the peace, a member of the Brisbane Municipal Libraries' Advisory Committee, and of the executive committee of the Queensland Social Service League.

TOPICAL ARTICLES IN CURRENT ISSUE OF "S. MARK'S REVIEW"

S. MARK'S REVIEW, February, 1960.

I WAITED rather impatiently for the current number of "S. Mark's Review" to appear because we were promised something on Christian Marriage by Canon Carpenter of Westminster Abbey. The article turns out to be a talk given over the B.B.C. in 1958, and is reproduced here by permission of the author and the B.B.C.

Dr Carpenter's view is that marriage cannot be thought of as an "estate" into which two people have entered unless the partners exercise the purposes for which marriage exists.

Where the true aim of marriage cannot be fulfilled, a divorce, with the possibility of a second attempt, may be the better course. At the same time he does not wish to see the facilities for divorce extended.

Dr Carpenter believes it is impossible to know for sure what Our Lord said on the subject. While the Gospels are generally reliable we cannot be certain of any given act or saying. Instead, therefore, of trying to ascertain the meaning of Our

Lord's utterances on divorce we should seek "the guidance of the spirit of the living Jesus."

I think I prefer Fr Carpenter the historian!

The Reverend Peter Rudge of Wagga Wagga contributes an interesting article on an unusual topic, "The Careers of Durer and Holbein."

He maintains that the difference between the art of these men is due to the impact of humanism on Holbein and

DEPRESSING NONSENSE

ONE AND ONE. Poems by P. J. Kavanagh. Heinemann. Pp. 56. 15s. 6d.

THE Oxford Dictionary defines poetry in the following words:—"The poet's art or work, elevated expression of elevated thought or feeling especially in metrical form."

What, then, can a reviewer write of a volume of alleged poems each one of which is the debased expression of debased thought and feeling? Only that whatever this farago of depressed and depressing nonsense is, it is not poetry. It is the work, not of an angry young man, but of a young man who is determined to find life in all its manifestations bitter and sordid. Some of it scarcely reads like the work of a sane mind.

In America Mr Kavanagh would doubtless be called a "beatnik"; in Australia anyone compassionate enough to take any notice of him would advise him urgently to consult a psychiatrist.

A publisher's note on the dust cover of this beautifully printed volume calls it "the recommendation of the Poetry Book Society Ltd." One's only comment on that statement must be that the society in question is very properly styled "Lim-

the impact of the Reformation on Durer.

How to avoid nuclear warfare is the subject of a discourse by Mr A. L. Burns of the Australian National University, but I must say I found it somewhat confusing.

The Reverend Gordon Griffith, who has forsaken the genteel air of Canberra for the tougher climate of Morpeth, writes on Professor Pittenger, the American theologian who visited Australia last year, and the contribution he makes in his recent work, "The Word Incarnate."

The concluding section of the "Review" is given to book reviews—real reviews and not just snippets. Dr Burgmann and Archdeacon Harris are amongst the reviewers.

Next quarter we are promised an article on Dean Inge and I for one already look forward to it.

—C.M.G.

THROUGH TO FAITH

THE INTELLIGENT AGNOSTIC'S INTRODUCTION TO CHRISTIANITY. Eugene Rolfe. Skelington. Pp. 248. English price 21s.

A civil servant with a first in Greats at Oxford, Rolfe wrestles with the problem which many intellectuals meet—the difference between the Church's thought forms and her real beliefs.

Outworn metaphysical conceptions shroud her beliefs sometimes so effectively that "the intellectual" can find no haven within the Church.

This is, however, neither an easy book to read nor to understand. Sentences are unwieldy in length, with often two parentheses. The vocabulary necessitates frequent reference to a dictionary.

It is only when he comes to consider prayer and the Eucharist that he reveals that he has won through his intellectual difficulties to a living faith.

—A.V.M.

BOOK REVIEWS

FAITH GLOWS AMIDST SUFFERING CRISIS

THE DYING AND LIVING LORD. Helmut Gollwitzer. S.C.M. Press. Pp. 123. English price 5s.

IN 1940 the pastor of the Confessing Church at Dahlem, Dr Martin Niemöller, had been put into a concentration camp by the Nazis, and his successor, Dr Helmut Gollwitzer, together with several members of the congregation, were under warnings of similar treatment.

In this context Pastor Gollwitzer preached fifteen sermons from S. Luke's Gospel on the Passion of Our Lord, which have now been beautifully translated into English by Olive Wyon and published by the S.C.M. Press.

Made profoundly and painfully relevant by the crisis in which the pastor and congregation found themselves, the sermons show how Jesus, with His eyes upon God, stood firm against the power of the State, the subtle and deceitful lies that were employed against Him, and after the agony of Gethsemane saw clearly that the only way was the way of the Cross, and a bodily humiliation which, as He knew only by faith, would lead to ultimate triumph.

This is how the pastor comments on Jesus' reprimand to the disciple who hastily cut off the ear of the slave of the high priest:

"That is why, even at the last moment, He heals, and thus shows us that the only weapon of His Church is to care for all, even for our enemies, and to suffer martyrdom. . . . Those who want to be on the side of Jesus . . . must be wholly ready for suffering, and thus expose themselves to the conflict into which they are sent . . ."

"The battle waged by the disciple of Christ is not concerned

with evading suffering, but with outspoken witness even in the midst of suffering.

"Secondly, a Christian, like his Lord, may under no circumstances treat his opponents as his enemies. The war which is waged by a disciple of Christ is always a war against himself, and for the enemies of the Gospel."

But these sermons are far more than anti-Nazi propaganda under the thin veil of Gospel teaching. The stress is on the universal truths that may for all time be derived from the events of Holy Week, and the local application falls only incidentally and naturally into place.

For this is sound exegesis, refined in the glow of a faith that was brought to its highest power by the crisis through which Gollwitzer was passing.

In such situations the pure gold of Christianity shines forth and the dross falls away. The teaching that truth matters more than death, that in God is victory over man, and humiliation, and the grave, becomes sublimely inescapable, and the recognition of this brings with it a power that is the secret of the Christian's joy.

These pages are impregnated with suffering, both felt and anticipated, and for that reason will bring understanding and strength to anyone who is passing through suffering. And to every reader they will bring the reminder of what Christianity really is, what it has been in history and what it must remain: the victory that hath overcome the world.

—B.T.

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REVIEWS IN BRIEF

AUTOBIOGRAPHY OF A SAINT: Therese of Lisieux. Translated by Ronald Knox. Collins. Pp. 253. 3s. 9d.

This book is now available in the paper-back Fontana series. This version is translated from the photostats of the original manuscripts and interpreted by Ronald Knox in his usual sensitive fashion.

A FLAT IRON FOR A FARTHING. Introduction by Gillian Avery. Faith Press. Pp. 206. English price 10s. 6d.

Written for Victorian children, this classic by Mrs Ewing is a refreshing change from many modern children's stories. True, it is dated, but its theme of everyday life as lived by a young boy in the nineteenth century is just as likely to catch the imagination of the young as tales of space-ships and journeys to the moon.

STREETWALKER. Bodley Head. Pp. 191. 15s. 6d.

This is a realistic but strangely moving account of a prostitute's life in London. The author is anonymous but the account given is too factual to be read as fiction. It should prove a real help to social workers.

—J.S.

HELPFUL PRAYERS
DAILY PRAYER. Eric Milner White and G. W. Briggs. Pelican Books—Pp. 200. 4s. 9d.

This is a book to sell your congregation by the dozen keeping one for the prayer desk and another for the bedside. The treasures of the ages have been culled and arranged for daily use.

The Prayer Book collects form another section. Still another is given to the prayers of famous men and women.

So rich a store is here that one selects daily what he will use and thus there is constant variety.

An appendix deals with the form and structure of prayers. A little foreword on its use by the laity would have been welcome.

—N.C.

—A.F.

KNOW YOUR BIBLE

How well do you know the people of the Bible?
Test your memory with this simple quiz.

1. Here are six jumbled sentences. Unscramble them and connect the correct sections:

- | | | |
|---------------------|----------------|----------|
| 1. David | rebuked | Gomer. |
| 2. John the Baptist | defeated | Paul. |
| 3. Paul | slow | Jesus. |
| 4. Barak | wed | Peter. |
| 5. Hosea | travelled with | Goliath. |
| 6. Silas | baptised | Sisera. |

II. Who said this? Identify the speaker in each of the following Bible quotes:

- "Woe is me! for I am undone; because I am a man of unclean lips."
- "There cometh One mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose."
- "Sirs, what must I do to be saved?"
- "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved."
- "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."
- "... ye shall be witnesses... both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

III. Women play an important part in the Bible. How many can you identify in the matching questions below?

- | | |
|---------------|---|
| 1. Deborah | a. a prophetess, sister of Moses and Aaron. |
| 2. Lydia | b. mother of John the Baptist. |
| 3. Ruth | c. assisted Joshua's spies. |
| 4. Miriam | d. mother of Solomon. |
| 5. Herodias | e. wife of Boaz and great-grandmother of David |
| 6. Bath-sheba | f. a prophetess, and judge over Israel. |
| 7. Elizabeth | g. a businesswoman and early Christian convert. |
| 8. Rahab | h. sought the death of John the Baptist. |

(Answers next week.)

(Reprinted by permission from TEACH, the Gospel Light Sunday School Idea Magazine, published in U.S.A.)

MAKE YOURSELF GOOD

The best tribute ever paid to Peter is found in Acts 5:15.

There are men told how people believed that there was healing in his very shadow, though he was all unconscious of this influence, as most men are.

Our unconscious influence is usually our greatest influence. Life spreads as light spreads, as flame passes from candle to candle.

It was said of Disraeli that he was not only brilliant in himself, but that he made others brilliant.

Our lives cannot be quarantined.

Our unconscious influence for good or ill may well fill us with awe. This lies behind Stevenson's remark: "There is one person whom it is my duty to make good, and that is myself."

That is a thought which we might well make our own.

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GIFTS TO GOD

An Eastern legend tells of God's talking with Moses one day.

He said: "Come, and I will show you in My treasure house the gifts My people have offered to Me."

In the first house Moses was shown a heap of discarded rags, in the next, a collection of the smallest and cheapest coins; and in the third, nothing but crusts of bread.

God said: "These are the gifts My people have given Me."

Moses went away ashamed.

David wanted to erect an altar for a burnt offering to the Lord. For this purpose Araunah wanted to give his threshing floor to David as a gift. David would not accept it without paying for it, for he wanted his worship of God to cost him something.

Someone has said that Christianity without sacrifices is the laughing stock of the devil.

When we offer on the altar of faith and devotion all that we are and all that we have—our personality and our possessions—God blesses our lives.

—R. G. Crawford, in "The Upper Room."

WHAT IS LENT?

Lent is a time when we should undergo a spiritual experience rather than a time when we must forgo material things.

Lent consists in doing something, not merely in doing without something.

Lent is not so much a matter of giving up something as it is of taking on something; taking on the work of God's Kingdom; taking on life's battles with a deeper sense of, and a greater trust in, God's help; taking on the sort of living that is marked by kind acts, loving words and sacrificial service; taking on the spirit and mind, the disposition and nature of our Risen Lord—as Paul expressed it, learning to "put on the character of the Lord Jesus Christ."

There never was a time in history when we individual Christians and our battered world needed more to put on and to live by the spirit and teachings of that Character than now.

—R.C.Y.

ANSWERS TO LAST WEEK'S PUZZLES

Letters Four—Saul.
Another Cookery Lesson—Apples, grapes, figs, olives, melons, pomegranates, sweetness, FRUIT SALAD.

The Youth Page

TALKS WITH TEENAGERS

DELIVERANCE FROM EVIL

The Christian life has often been described as a warfare, and only those who take it seriously know how terribly true this description is.

But in our Blessed Lord we have our Champion in the battle against evil, and those who range themselves under His banner are assured of ultimate victory.

As is so often the case, the Epistle for the Third Sunday in Lent (Ephesians 5:1-14) provides the background against which the message of the Gospel stands out clearly.

The Epistle sets out our position as God's beloved children and calls us to imitate our Heavenly Father, and to "walk in love" after the example of our Blessed Lord—so emphasizing the fact that as Christians, made members of the Church by baptism, we have a duty to keep ourselves separate from the world.

As saints (i.e., Christians) we must live a life that is consistent with our profession, overcoming the sins which incur the wrath of God—immorality, covetousness, and unbefitting speech.

Following on this, the Gospel (Luke 11:14-28), challenges us to share in the war against Evil, and to ally ourselves with the One Who is able to overthrow Satan and cast him out.

NO ALLIANCE

In the very first sentence of the Gospel we find the battle joined.

Before a wondering group of people Jesus performed one of His acts of mercy, casting out a devil, and enabling a dumb man to speak, only to be accused by His enemies of being in league with Satan himself.

It was a foolish accusation, yet, as someone had pointed out, "in its distorted way [it] conveyed unconsciously a certain tribute to Jesus: . . . if they could not think of Him as from Above, perhaps He wielded the secrets of the Abyss: if they could not see God in Him, perhaps there was behind Him Beelzebub."

But Jesus speedily shows its inconsistency.

Satan could not be allied with Him without being "divided against himself."

"No alliance will come from that side," says Dr Melville Scott. "Neither can the Church ally itself with anything that is evil without being separated from Christ its Head."

That is perfectly true, yet the temptation is ever present "to do a little evil that good may come," or to make friends with evil men or worldly interests in order to further our cause.

But we cannot—or, more ac-

BROTHERHOOD

One day I travelled along the border which divides my homeland, Germany, into two parts, the West and the East. This border not only divides our country, but also separates those who are brothers in Christ.

The separation from our brothers in the faith has not been done by the will of God, but rather by the will of mortal man.

In the midst of this tragic scene, I suddenly became impressed when I stood before a cross erected right on the border.

It represents our dying Saviour Jesus Christ looking over to our friends in the East. On the base of this monument I read the words: "Behold, this Jesus will return again!"

What a glorious comfort speaks from these words! The Good Shepherd calls His sheep. Thorns of the world may separate us, yet we belong to the same flock.

The peace of brotherhood is born in us when we accept redemption through Christ. We are one in Him through His love. —Robert Mohr (Germany)

WHY HAVE YOU KEPT IT?

"How long is it," asked an old Mohammedan woman in Bengal, "since Jesus died for sinful people? Look at me. I am old. I have prayed, given alms, gone to the holy shrines, become as dust from fasting—and all this is useless. Where have you been all this time?"

The cry was echoed from the icy shore of the farthest Northwest territory.

"You have been many moons in this land," said an old Eskimo to the Bishop of Selkirk. "Did you know this good news then? Since you were a boy? And your father knew? Then why did you not come sooner?"

It was heard in the snowy heights of the Andes.

"How is it," asked a Peruvian, "that during all the years of my life I have never before heard that Jesus Christ spoke those precious words?"

It was repeated in the white streets of Casablanca, North Africa.

"Why," cried a Moor to a Bible-seller, "have you not run everywhere with this Book? Why do so many of my people not know of the Jesus whom it proclaims? Why have you hoarded it to yourselves? Shame on you!"

It is the cry from the four winds. How shall we answer it? —"Truth."

TO KEEP TRUE LENT

Is this a Lent—to keep
The larger 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 (1591-1634).

SPIRITUAL REST

I am more and more sure by experience that the reason for the observance of the Sabbath lies deep in the everlasting necessities of human nature, and that as long as man is man the blessedness of keeping it not as a day of rest only, but as a day of spiritual rest, will never be annulled.

—F. W. Robertson.

ARE WE CHRISTIANS?

If we call ourselves Christians, it should rather be to condemn ourselves than to approve of ourselves.

—George Tyrrell.

FOR THE TEMPTED

ALMIGHTY GOD, Who gavest Thine only-begotten Son, Jesus Christ, to die for the sins of the whole world: Have mercy upon all who are in temptation and upon all who through weakness or wilfulness fall into sin; Make known to them Thy gracious love, and so teach them the evil of hatred and malice, of envy and contempt, of lust and greed, that turning to Thee for help, they may be led into fellowship with Thee and obedience to Thy will; Through Jesus Christ our Lord. Amen.

(Archbishop William Temple)

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WITHIN THE VICARAGE WALLS

THE RELEVANCE OF THE CHURCH TO THE MODERN AGE

with the VIXEN

OUR family is enjoying free air at the moment and making the most of every opportunity to kick up its heels. The reason? HOLIDAYS. Wonderful, wonderful word!! The children and I rejoice to be entirely together with father as a family should be, even for so short a time.

It's the only time we really feel we have rather to ourselves so a holiday is so much the more precious to us.

Other clergy wives will know what I mean. We have now become settled in our temporary home, and much enjoying the seaside air and rest. That other everyday world seems as far away as another planet.

We set off packed to the roof with the usual paraphernalia necessary to a family of six, plus a few extras such as various materials to make into garments (taking advantage of the availability of an electric sewing machine).

The Fowler Outfit, plus a goodly supply of jars had to accompany us, also, with an urgent communication to a fruit grower to redirect the long expected fruit to my holiday address. All this, of course, ensures that my holiday leisure will not be entirely wasted.

For a long time now, I have had an ambition to learn to crochet garments. You know—the small variety. Well, that wherewithal came, too.

Such a pretty pattern, but no amount of concentration can solve the mysteries of "long tr's" into d.c., etc. I reluctantly had to admit defeat—though temporarily, of course.

Sally Ann's introduction to the water was a most enthusiastic one on her part. She loves every minute of it, and whenever "logs" are mentioned she dances about in eager expectation for us to put her on, too.

I REALLY MUST do something definite about taking photos of the children. I've been thinking about it for months past, which is a pity, for I haven't many of Sally at all; and none taken during the past 12 months.

She is fast leaving her babyhood behind, and is now emerging as a little girl. Our camera is a most ancient one which I suspect Adam and Eve may have used in the Garden of Eden; however, it can still turn out a fair picture, and no doubt if we keep it in the family long enough, it will one day become an antique of priceless value.

A part of holidays I particularly enjoy is going to church as a family. Father is with us beforehand to assist in getting the children collected together and dressed in good time.

Such a relief for ME not having to sing the usual refrain of "Hurry, hurry, hurry" to dilatory children. Then we all set off together in a leisurely way and still arrive in good time to take our places in a pew with father at one end, mother at the other, and children ranged in between.

I then prepare to concentrate solely on the service whilst father deals with squirming children. I feel it is highly educational for me and certainly MOST educational for father. Helps him to understand family worship in its fullest sense!

One thing I do know, if father were able to take his family to church and sit with them as a family—going to church would be the highlight of our week.

Father usually wears sports clothes during holidays, and a soft shirt with collar and tie to services, where he is just another Mr among many. Once upon a time he invariably gave the show away by leading the congregation throughout the service from the back, whilst the officiating clergyman led from the front!

I have always been able to detect a clergyman in mufti by that means, so my book on "Taming the Parson" will include a chapter on training the parson to be a layman throughout another man's service.

It is NOT achieved in six easy lessons. Some may wonder what this fuss is about, but if YOUR young toddler with progressive ideas was to turn around on the seat to face the folk behind, pull her dress up and proclaim to all interested parties — "Look, there's my navel!" in a loud and audible voice between prayers, wouldn't YOU prefer to be just a Mr or Mrs?

On one memorable holiday we packed the car full to overflowing with children and belongings, besides a trailer which father managed to borrow from a friend, and set off. Oh the joy of freedom. We had travelled a considerable distance when we realised that all was not well with the trailer.

A tyre had burst. Father changed it and we set off once more only to find another tyre gone, not long afterwards. We called in to a garage where repairs were made and set off on the longest stretch between

civilisation, late in the afternoon.

Before long we had another trailer blowout. This was too devastating, for we were miles from anywhere, and besides all garages were shut by then.

We considered our fate and thanked God for the kind friend who had lent us a tarpaulin—at least THAT could not go wrong!

Fortunately father's scout's training stood us in good stead. He made a nice little fire in true bushman's style, then went hunting for some water in what I considered a most unlikely spot, whilst I set about cooking some tea. Oh, how fortunate we had provisions with us.

Afterwards father rigged the tarpaulin up beside the car where we curled up for the night. The children had beds made up in the car, so we were all reasonably comfortable.

NEXT morning, after a little breakfast, father decided to unhook the car and drive back to the nearest town, six miles away. The loaded trailer could not be left unattended so the children and I stayed along the roadside with it.

After a while, the novelty of the situation began to pall. There was nothing for the nips to do, and the day was becoming increasingly hot. Something had to be done to remedy the situation until father returned.

Suddenly I remembered I had my violin in the luggage. What a blessing! We then played gypsies. I fiddled nursery rhymes whilst the children sang lustily at the tops of their voices. When we had gone through the repertoire of children's songs, we started on hymns.

Being on an inter-State highway, the reaction of passing motorists afforded us much amusement. I'll bet there were a lot of crick-necked that day—they were still looking backwards as they drove out of sight!

In due course, father returned and we again set off without further mishap until we approached our destination. Here we became bogged in sand 14 times in the last mile. . . .

P.S. Since arriving home, I have again tackled the said crochets with 100 per cent. success and have two complete garments to my credit.

DIRECTING THOUGHTS FOR MOTHERING SUNDAY

BY THE REVEREND W. A. TERRY

OUR "Mothers' Day" is not only concerned with our earthly mothers, but with all good mothers.

Beginning with mother at home, we pay her due honour, remembering all the sacrifices she has made for us. If our mother has passed on we again commend her soul to God's good care. Of course, we make our way to church on this morning to offer our sacrifice of praise and thanksgiving for our mothers.

There we hear of "Jerusalem the mother of us all" and the acted parable of how she feeds her children. Christ provides the nourishment, and his ministers wait upon us with his heavenly food. We have come unto Mount Zion, the city of the living God; and "we love the place, O God, wherein thine honour dwells."

Perhaps our church has been a mother to one or more daughter churches, and has helped them to set up for themselves.

Then, too, there is the mother church of the diocese, the cathedral. Mothering Sunday has constantly commended her to the rest of the diocese.

In addition, some of us like to include thanksgivings for this fair land of Australia, together with glorious old England, the mother of the free.

But above all, there is the Church of God; and we have glorious things to say of her.

SECRETARY OF S.P.C.K.

ANGLICAN NEWS SERVICE
London, March 14

The Reverend J. A. Cotton, at present Rector of Jevington, Sussex, and a Chichester diocesan officer for adult religious education, has been appointed chief home organising secretary of the Society for Promoting Christian Knowledge.

Mr Cotton will succeed the Reverend E. T. Thornton.

At St. James' Church, King Street, Sydney, on March 6, the first of a Lenten series of addresses was given at Evensong on "The Relevance of the Church to the Modern Age."

The speaker was Mr Kenneth Cable, vice-warden of St. Paul's College within the University of Sydney, and lecturer in History at the university.

"The relevance of the Church to the world is a problem not confined to this generation, but is one that every Christian has had to face since the Church began," said Mr Cable.

"What concerns men always is the conflict — or the co-operation — between spiritual and secular; the eternal effort to draw the Church and the world into some kind of unity."

"The problem has often been put in unfair and wrong terms. We, and our ancestors, have tended to ask: has the Church really tried to understand our problems or tried to come to grips with the trials of everyday life; to descend from its theological throne to consider the needs of its humbler subjects?"

"It is true, of course, that some ages have seen the Church play a more prominent part than others; and equally true that the Gospel has been accorded a more prominent place in some centuries than others. But it is not true to say that there have been times of supreme Christian relevance."

"The connection between the Church and the secular world has always been imperfect—and always will be. To condemn this age as hopelessly out of touch with the Church by comparison with the past is wrong and useless."

"Indeed, we might well approach this matter of relevance from entirely the other direction. We might ask why should the Church try to conform to this world; why should it seek to be relevant to transient human society? For the Church is the Body of Christ, the upholder of the values and the message of its divine Founder, the guardian of God's Word and Sacraments."

IMMORTAL

"The nature of the Church does not change, it will persist to the end of time; it exists already in Heaven. The Church is immortal and invisible. Perhaps then, to speak of the Church as being relevant or irrelevant to the present age is to mistake the nature of the Church."

"The Church may seem to change, to adapt itself to circumstances, to acknowledge now one doctrine and now another. But basically and essentially the Church does not do so. The Church remains always itself."

"The Church attempts to show the world that the flesh and the devil are not the only elements in the composition of mankind: that the Incarnation means that man has his element of divinity which, by God's grace through the Atonement, he can realise to the full."

"The Church is the repository of the great truths of the Christian religion; these it can never alter or detract from. It is, of course, faced with the problem of teaching them to various times and in various circumstances. And, since its ministers are men of their age, they will naturally emphasise some elements more than others."

"The days are far gone when churchmen anathematised each other and set the social order by the ears over the doctrine of the Holy Trinity. The Church has had to uphold the Truth and yet make this Truth understandable — a task perhaps beyond the ability of mere mortals. And the task has been made

harder because men have quarrelled about the nature of the Church itself.

"There is so much evidence about the way in which they have quarrelled over the Church. Was the Church simply a band of those whom God, in His inscrutable wisdom, had destined for salvation?"

"If this was the only Church, as many reformers argued, then it could be said it should withdraw from the world altogether, abandon the world to its wickedness and corruption, and concentrate on the pure souls of the faithful elect."

"If, on the other hand, the Church is that of all admitted Christians, then it must accept within its fold all those who have any nominal or unwilling connection with it."

"It is not a question of compromising between these two extremes. It is much more a question of harnessing these two elements in order to allow God's work to be carried forward and God's message proclaimed. For

the Church contains, ideally, both elements — the otherworldliness of the saint and the practicality of the preacher."

"And yet, from age to age, the solution has worked. The Church rarely veers hopelessly in one direction or the other. It has continued to grapple with the world's problems. And at the same time men have continued to criticise it for grappling inadequately."

DOCTRINES

"But their criticism so often rests on the assumption that the Church can throw away its most cherished beliefs to meet new circumstances."

"The Church is always relevant to the world, because it enshrines the great Christian doctrines of Man and Love and Redemption. These are unchanging, however their actual form of expression may alter. A society which does not conform to them will perish. But it is still our duty to ensure that the world — our world — is relevant to the Church."

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GREAT ANGLICAN THEOLOGIANS . . . 10

ROBERT GROSSETESTE: THIRTEENTH CENTURY SCHOLAR

BY THE REVEREND EDWARD HUNT

NO matter what century of Church history is studied, one always finds Anglican theologians well to the fore.

An impressive fact is their versatility. Besides the wisdom and worth of their theology, they also had a firm grasp of practical values and the current sciences.

Linacre, we recall, was a famous man of medicine, while Grosseteste is credited with one of the earliest ideas of the microscope. In fact, this honoured Bishop of Lincoln was described by the equally versatile Roger Bacon as "perfect in divine and human wisdom."

A study of the life of this many-sided scholar reveals that even in the thirteenth century the mind of the English Church was active and independent.

Robert Grosseteste was born at Stradbroke, Suffolk, in 1175, of humble parents, and was a distinguished Master at Oxford by 1199. He graduated also at Paris, studying Hebrew and Greek, and returning to Oxford he became "rector scholarum."

Whilst holding this high office, he received successively the archdeaconries of Wiltshire, Northampton, and Leicester, and a prebend at Lincoln, all of which, except the last, he resigned in 1232 as a protest against pluralism.

He was the first Lector of the Oxford community of the newly arrived Franciscans, encouraging their learning and praising their poverty. One of his eloquent sermons to this effect is still preserved to us. Eventually he bequeathed to them his extensive library.

In 1235 he was elected Bishop of Lincoln and ably administered the most populous diocese of England.

CONFLICT

Unfortunately his active scholar's mind led him into strenuous conflict with monastic bodies, the Pope, and even the king, for his independent outlook made him no respecter of persons.

He was always ready to proclaim truth as he saw it, and was described by Matthew Paris as an Ishmael of the times.

His conflict with the monastic houses concerned his right of episcopal visitation, and lasted from 1239 to 1245, when the Pope decided in his favour.

His controversy with the Pope was over tithes, and in this he was unsuccessful, for which rebuff he bluntly rebuked the venality of Rome. In his opposition to the Pope, however, Grosseteste was not an Englishman with a grievance, but a bishop with an ideal, as

Powicke rightly remarks.

Even Matthew Paris, who accused Grosseteste of severity against the monks, admitted that it arose entirely from a sense of responsibility for the souls entrusted to his care.

His main disputes with King Henry III were over Church appointments, which Grosseteste maintained should go to men of merit, not men of favour. Indeed, in the year of his death he refused to institute a nephew of the Pope to a canonry at Lincoln, contending that papal power should be for edification and not destruction.

In short, his zeal for liberty was such that a biographer pronounces him one of the most resolute champions of the independence of the English clergy.

Although these years of strife took toll of his health, he was active in scholarship to the end, and in his last illness at Buckden, in 1253, characteristically called to his bedside a friar, his confessor and physician.

In his dying speech he deplored heresy, decried the corruption and nepotism of the

papal court, bewailed the arbitrary government of Henry III, and prophetically declared the signs of coming strife, which should however free the Church from her bondage to the world.

No wonder is it that miracles were soon recorded at his tomb in Lincoln Cathedral, and that, despite papal disapproval, he was canonised informally by the people.

Matthew Paris describes him as pleasant, jovial, spiritual, devout, diligent and honourable.

MISSIONS

At Oxford he frequently befriended poor students, and is remarkable as being one of the first to realise the importance of Foreign Missions. Indeed he offered himself to preach the Gospel to the Sacraeas because "the light of the theological knowledge ought to dissipate the darkness of infidelity."

As a man of learning, he seemed to his own age a universal genius and magician. The one man who really knew the sciences, was Roger Bacon's opinion of him.

An enormous number of treatises, sermons, translations, and

commentaries bear his name. Lawyer, philosopher, poet, physicist, agriculturalist, mathematician, as well as theologian, one wonders how he found time to embrace such learning.

Yet, says Laffan, this is only one side of a career conspicuous in the active revival of religion and national life. As guide and counsellor of the Franciscans, moral reformer of his diocese, leader of learning at the young University of Oxford, national statesman and legal champion of truth and justice, Grosseteste is an embodiment of the best influences in the public life of the thirteenth century.

All his work and teaching were based on sound theology. His constant appeal was to the text of Holy Scripture, and his sermons were often in the English tongue — a novel departure from the practice of the times. Essentially a progressive reformer, he was a loyal son of Rome at heart, and merely wished to save the papacy from itself.

Throughout his strenuous career he championed popular rights against any form of tyranny and fully deserves Patterson's tribute of being the greatest bishop, best theologian, most versatile scholar, staunchest churchman, and one of the grandest figures of his century.

S. PATRICK: A BRITISH SAINT

BY CLAUDE SOBEY

IF there is a day in the Church's year which might well be recorded in the Australian Church's calendar (assuming she, some day, will possess her own Book of Common Prayer), it is surely that which relates to S. Patrick (March 17).

Contrary to a seeming general acceptance outside the Church of Rome, which must be pleasing to her, that Patrick was one of her outstandingly successful sons, the truth cannot be over-emphasised that history does not support that popular view.

While it cannot be gainsaid the Roman Church may have a good reason to be justly proud to be associated with the outstanding success of the patron saint and apostle of Ireland whose people in this day and generation are predominantly loyal and obedient sons and daughters of the Papal See. Nevertheless there are many Anglicans in England, Scotland and Australia who humbly share with their own brethren in Ireland a deep sense of gratitude for the life and achievements of that noble soul.

The saint's life and work are fittingly commemorated in Ireland by the Roman and Anglican communions who both erected cathedrals in honour of him.

It is believed that in one of our Australian dioceses there is a parish church dedicated to S. Patrick. Should that be true, it is to be hoped, as time goes on, more will be built.

MANY STORIES

Of that wonderful man, few authentic facts are known. It is said some miraculous stories were associated with him. One in particular, which many regard as merely legendary, related to his extermination of serpents throughout the island. Many Roman Catholics, however, implicitly believe that story to be true.

British churchmen did not forget or neglect to evangelise the heathen. With a view to carrying on evangelistic work in the British Isles, young students crossed over the Channel to Gaul to attend famous schools of the type of Lerins which had long offered goodly inducements.

The influence of the Gallican bishops, who were sound churchmen and outstanding scholars, produced great results. Churchmen should never be allowed to forget such names as Germanus, Lupus Severus and S. Martin of Tours.

These and other saintly and able men of God provided opportunities of which the British

bishops were glad to avail themselves.

It seems a pity our debt to the Gallican bishops and their work for the British Church is not particularly remembered. Officially, this might be done on festivals such as All Saints, when their names could well be mentioned for the edification of the Church's children.

Any study of the background of the life story of S. Patrick cannot but be helped by a reference to the labour of a former scholar from one of the Gallican schools. His name was Ninian.

Ninian, who later became known as a saint, was the son of a British chief. And having desired to preach the Catholic Faith to the Scots, was sent to school in Gaul. In due time, he was admitted to the diaconate, ordained priest, and consecrated a bishop. Thereafter, he returned to Britain, and in the year A.D. 400, settled in the lowlands, where he established a Christian community.

The Scots to whom he was sent proved to be a very violent people. To use the words of a chronicler: "they had more hair on their faces than clothes on their bodies."

In those days, what is now known as Ireland was then called Scotia. And when a fairly large number of inhabitants crossed the Irish Sea, they settled in Valentia, a name indicating the lands between the Solway and Clyde. As time went on, they dominated the countryside on their north, naming it after the place from whence they migrated.

So exceedingly barbarous were the people, that after eight years of heart-breaking work, S. Ninian felt compelled to quit. He left behind a solidly built church of white stone, which gave the name of Whithorn to the locality.

Crossing the sea, Ninian sought refuge amongst the same race who still remained in Ireland. There he seemingly did useful work amongst the Scottish tribes. Reports of his labours evidently went abroad, and in A.D. 431 we find that Palladius, also a native of Britain, was consecrated by Celestine, Bishop of Rome, to be bishop of the Scots who believed in Christ.

Unhappily, his mission was unsuccessful, and Palladius was expelled from Ireland, as Ninian had been from Whithorn, by the chief of the tribe, probably because he denounced their piracy and slave-trading.

About A.D. 403, a youth of 16 was kidnapped by slave dealers after one of their adventures

in the Clyde valley. He was named Succoth, whose noble birth was said to have "gained for him the surname of Patricius, or Patrick." (Lane.) Of great importance is the record that Patrick's father and grandfather were both priests of God, which strengthens the belief he received an intellectual training from an early age.

After six years of captivity in northern Ireland, where he was forced to tend cattle, Patrick escaped. For a second time he was made prisoner by pirates, who took him to Gaul, where Christian merchants took steps to restore him to his friends.

In the freedom and quietude of his father's parish he had time to ponder over his adventures. We can be sure Eucharistic devotion had taught Patrick the truth that God knocks at the door of human hearts; that He does not just "barge in." That that noble soul responded to the gentle knocking and unlocked the door for the Holy Spirit to enter to inspire him to undertake a life mission of service is now history.

Let us conclude by quoting from the Reverend C. Arthur Lane in his "Illustrated Notes on English Church History":

CONVERTS

"The heathenism of the Irish people among whom he (Patrick) had been enslaved troubled him greatly, and he longed to be the means of converting them to the Christian faith. For that purpose his father sent him to Gaul to be taught in the schools of Tours, Auxerre, and Lerins. In due time he was consecrated 'Bishop of the Irish.' Thus commissioned, and accompanied by twelve friends, he landed A.D. 432 at the place where the town of Wicklow now stands.

"Proceeding northwards, he had the good fortune to convert Sinel, King of Leinster the very chief who had expelled Palladius, and after a few years met with such success as to be able to establish the See of Armagh, which has ever since been the chief bishopric of Ireland.

Before S. Patrick died, he had organised a thoroughly efficient ecclesiastical system in the isle of Erin, with monasteries governed by native clergy, which became centres of education, refinement, and missionary enterprise.

"After his death the Church in Ireland appears to have lost ground, and to have been indebted for revival to the bishops of the British (i.e., Welsh) Church."

CHURCHES RECOMMEND AN IMMIGRATION POLICY

FROM A CORRESPONDENT

Bi-lateral agreements negotiated between Australian and Asian governments for permanent entry of a specified number of citizens of each country each year were recommended to the Australian government in January by the Australian Council for the World Council of Churches.

The National Conference of Australian Churches endorsed the Council's recommendation when it met in Melbourne at the beginning of February.

In the letter to the Prime Minister, the council has urged upon the government the importance of a fresh initiative by Australia in this aspect of its immigration policy.

Noting that Australia's present policy is regarded by many Asian countries as evidence of feelings of white superiority, the council asks for action to promote world understanding and to convince Asian countries of Australia's goodwill by a conspicuous public measure.

In distinguishing its proposition from a fixed statutory quota system, the Reverend H. L. Perkins, General Secretary of the Australian Council, said on March 8:

"The quota system involves action toward all countries simultaneously without leaving room for experiment. It makes

no provision for reciprocity. It allows no room for the very real considerations which may suggest varying operation between one Asian country and another. The bi-lateral agreement enables all these aspects of the problem to be handled."

Canada has operated successfully a bi-lateral agreement with India since 1951.

The statement recognises the responsibility of every nation to decide its own racial composition and to see that it does not develop within itself acute tensions based on irreconcilable racial antagonisms.

The council also urges its member Churches to persuade their congregations and the public generally that Australia "can safely and happily admit more Asians than at present."

ARCHBISHOP OF YORK'S SIGHT

ANGLICAN NEWS SERVICE
London, March 14
The Archbishop of York, the Most Reverend A. M. Ramsey, is making a good recovery from the operations on his eyes. The operations were performed in time to prevent the glaucoma damaging his sight. He will resume his duties at the end of March.

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ANGLICAN NEWS SERVICE

London, March 14

The traditional "oranges and lemons" service at S. Clement Danes in the Strand, the church of the Royal Air Force, will be held on March 31.

After the service, three hundred children from S. Clement Danes primary school and the R.A.F. Benevolent Fund School at Blackheath, will receive oranges and lemons.

The fruit has been given by growers in Cyprus.

A quartet of ringers will ring changes in the church on hand bells.

BISHOP OF GLASGOW IN CENTRAL AFRICA

ANGLICAN NEWS SERVICE

London, March 14

The Bishop of Glasgow, the Right Reverend F. H. Moncreiff, will spend six weeks in Northern Rhodesia during March and April, in connection with the jubilee celebrations of the diocese, and the centenary of the Universities' Mission to Central Africa.

His missions and teaching will prepare for the visit of the Archbishop of York in Easter Week.

THE THEOLOGY OF THE WORD

At his ordination each priest is admonished to be a "faithful dispenser of the Word of God, and of His Holy sacraments" and is given authority to preach the Word of God, said the Dean. The work of a priest was a unitary thing, it cannot be divided so that one concentrates on dispensing the sacraments and another on dispensing the Word. Each is an essential part of the priesthood.

"In the course of centuries a fairly extensive theology of the Sacraments has been worked out, but one looks in vain for any theology directly applied to the dispensing of the Word, and therefore must always be handicapped.

"It should be clearly understood that the expression, 'Word of God,' is a highly metaphorical one, denoting any means whereby man receives communication from God. In a general sense there are many different ways we might use this expression. In relation to the religion of the Bible however we can distinguish five different aspects of God's communication with man to which correspond five different ways of thinking of the 'Word of God.'

"These may be designated as the Acted Word as given in history; the Spoken Word as in prophecy; the Incarnate Word in Jesus Christ; the recorded Word in Holy Scripture; and the Dispensed Word in Christian Ministration.

THE ACTED WORD

"Throughout the Old Testament we find however else the Word is conceived, it is very generally thought of as an active and energising principle, and not merely as a means of communication. The term is used regularly to designate that aspect of the divine Being which is chiefly operative in creation and providence.

In Genesis 'God says' and as a result 'it was so.' The Wisdom literature speaks of the Word as God's agent in creation, and in the prologue to St. John's Gospel we have the idea of the Word 'without whom was not anything made that was made.'

"Here, then, we have the conception of the Word as no mere intellectual transmission of knowledge about God, but as a principle or power active in creation and in the history of God's people. God is known by what He does; His nature and purpose are revealed by His activity. The acts are His word, His 'communication.'

THE SPOKEN WORD

"In order that the Acts of God may be the 'Word' of God, in any intelligible sense, there is necessary that human understanding to which they can communicate knowledge. And in order that these Acts may be so understood and seen as revealing God, they have to be interpreted as so revealing Him, and only so when they are interpreted and explained to human understanding in its own terms.

"The Acts of God in creation and providence do not themselves provide their own interpretation. Someone has to stand off and say 'this means so and so,' and this is called Prophecy. The prophets, from Moses onwards, were those who pointed to what had happened, or likely to happen, and said 'God did this and these things show us what He is like and what He wants us to do.'

"It was the Prophets who proclaimed abroad that in the course of time God had created, chosen, led, chastised, redeemed, and used Israel. How did they know? They claimed God had spoken to them. Always their interpretation of history as the Act of God is introduced by 'thus saith the Lord' or the 'Word of the Lord came to me

This is the main substance of the address given to the Sydney Diocesan Junior Clerical Society last month by the Dean of Newcastle, the Very Reverend W. A. Hardie.

saying . . . The mechanics of the hearing does not concern us—God communicated truth to them.

"It is important to note that the Acted Word and the Spoken Word go together. God did things which revealed His nature and purpose, but these things only reveal God as they are so explained. Act plus interpretation, both given by God Himself, mean fact, for Biblical religion.

THE INCARNATE WORD

"The 'Word of God' then in action and in communication belong together. They are two aspects of what the pre-Nicene theology called 'The Logos.' There was first the 'Logos Endiathetos' or the Word-as-it-is-within-the-Being-of-God, and the 'Logos Propherikos' or the Word - going - forth - actively - to-create-and-to-illuminate.

"St. John's assertion that 'the Word was God' emphasises the divine nature of the Word; and 'the Word was with God' emphasises the distinction within God's Being. As later theology expressed it, a 'person' within the 'substance' of God.

"The distinctively Christian affirmation concerning the Word of God is also given by St. John: 'the Word became flesh and dwelt among us.' The Word who acts in creation and providence and speaks through the prophets is the Word who changed the water into wine and spoke the Sermon on the Mount.

"It is the shadow of this Person which the prophets saw in the acts of history, and it is His voice that they hear. But we see and hear the Person of the Word Himself, as He becomes physically visible and audible to us in the human nature which He has united to Himself.

"The Incarnate Word is His own interpretation. He is now Acted Word and Spoken Word in one Person, as He always was, indeed, in history and prophecy.

"If we now ask what is meant by the 'Word of God' we find the final and complete answer in

the Incarnate Word. That is what we have been referring to when we have spoken of the Spoken Word or the Acted Word—any other explanations are secondary and derivative. This is the primary meaning, this is the concrete reality which we denote by the 'Word of God.'

"We have come to this conclusion—that by the Word of God we mean the Second Person in the Trinity, the Person Jesus Christ. We do not say this is the primary meaning, but it is the only meaning. It supersedes every other meaning.

"Yet we find constantly that the Holy Scriptures are commonly referred to as the 'Word of God.' To what extent, if any, is it possible to give meaning to this?

"The Scriptures never speak of themselves as the Word of God—this designation is post-Biblical. The written Law is indeed spoken of as given by God, but the text of the Law is never equated with the Word of God.

THE RECORDED WORD

"The Word is always spoken and thought of as God's living speech with the human soul. It is the self-revelation of God into the human consciousness. The Bible itself is not that Word; once again the Word is something Spoken to the heart, Acted in history, and Incarnate in Jesus Christ.

"At most the Holy Scriptures are the record of the Word of God, Acted, Spoken, and Incarnate. God 'spoke' to the prophet, and he recounted what God had said to him and later perhaps it was written down. But it is a recounting, a record of what the Word said to the prophet; it is not the Word itself.

And this record, however divinely guided and preserved, is subject to the incapacities, first of all of the prophets who first heard and then by those to whom the record was made and transmitted.

"To call the Bible the 'Word of God' implies that in some very direct sense God Himself

is the author of the Bible. He is not the author directly, but of the life and truth of which the authors of the Bible partake and of which they tell in human words demonstrably imperfect and fallible.

"To dispense is to distribute, deal out, administer. It is generally used in common speech in relation to things, and it requires some boldness of speech and thought to apply it to the 'Word,' to refer to Jesus Christ.

THE DISPENSED WORD

A 'dispenser of the Word of God' in this (the legitimate) sense, then, will mean one who exercises such a ministry among God's people that they are brought to the same direct and personal knowledge and acquaintance of God as was, for example, once given to the prophets. Some of them pointed forward to the time when the direct apprehension of God's Word should be the privilege of all God's people (I will pour out my spirit upon all flesh).

"On general principles there is no doubt it is God's will that 'all God's people should be prophets.' This was certainly the idea held by the Apostolic teachers. For the Christian faithful to 'receive the Word of God' was to receive Jesus Christ.

"To dispense the Word then means so to act that the faithful are made to receive the Word just as directly the prophets did, but in a different and more personal mode. It means what St. Paul says 'I live but not I, Christ liveth in me.'

"Note that the 'dispensing' of the Holy Sacraments is spoken of in the Ordinal as an aspect of the sacred ministry co-ordinate with 'dispensing of the Word.' In this sense, then, the Sacrament is a dispensing of the Word. The two forms of dispensing signalise a distinction between the sacramental means and the non-sacramental means.

"The most common meaning ascribed to dispensing the Word is, of course, preaching the Word. It cannot, however, be too much emphasised that preaching the Word is to be understood constantly against the background of the conception of the Word as outlined above. So that the expression 'preaching of the Word' must be taken as exactly equivalent to 'preaching Jesus Christ.'

INDUCTION AT BURWOOD

FROM OUR OWN CORRESPONDENT

Melbourne, March 7

The first institution and induction of a vicar for S. Faith's, Burwood, since the new church was built, took place on February 29.

The Reverend H. H. Girvan, who is well known in Sydney, and in Melbourne as a former precentor of the cathedral, was instituted by the Archbishop of Melbourne.

The induction was performed by the Venerable R. H. B. Williams, at the request of the archbishop.

In his address, the archbishop emphasised the contribution of every parishioner to the fulfilment of S. Peter's injunction to be an elect race, a royal priesthood.

He spoke of their new vicar's qualifications for leadership in this, and welcomed him on his return from England where he had studied at S. Augustine's College, Canterbury.

"NEW FRONTIERS" TO BE SCREENED

FROM A CORRESPONDENT

The film, "New Frontiers," will be shown at the Sydney Northern Districts branch of the Australian Council for the World Council of Churches on Tuesday, March 29, at 7.45 p.m.

The film will show how the Church is meeting the challenge of changing conditions in Northern Australia and in the inland.

The meeting will be held in the Methodist Church Hall, Oxford Street, Epping. The Reverend N. W. Lickiss will conduct a service in the Church before the meeting.

The annual reports will be presented and officers for the ensuing year elected.

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CO-OPERATIVE PROJECT IN U.S. FOR RELIGIOUS CONVERSATIONS

ECUMENICAL PRESS SERVICE

Geneva, March 14

A Roman Catholic and an undenominational weekly in the United States of America last week published simultaneously an article laying down basic rules for dialogue between Protestants and Roman Catholics.

Entitled "Rules for the Dialogue," the article appeared in "The Christian Century" and in the Roman Catholic weekly published by laymen, "The Commonweal."

The author of the article is the Reverend R. M. Brown, Auburn Professor of Systematic Theology at the Union Theological Seminary, New York.

Dr Brown begins by observing that "everybody agrees that there should be dialogue."

He then outlines a set of ground rules.

First, he says, "Each partner must believe that the other is speaking in good faith."

"As long as the Roman Catholic feels that the Protestant is simply trying to get the inside story on hierarchical politics so that he can exploit it afar, he is going to be under-

standably reticent about speaking openly.

"As long as the Protestant feels that Roman Catholic talk about 'democracy' or 'tolerance' is expedience, designed to cover up the 'real' position, he will preclude the possibility of any good emerging from the discussion."

Both groups must do their homework so they will not waste each other's time, he says, because "there are plenty of misunderstandings which can be dissipated by a little honest reading."

DIALOGUE

"However," he adds, "reading will never give a really clear understanding of the faith of the other."

"This can only come as a result of dialogue."

"For it will only be in some kind of give-and-take encounters that the most deep-seated misunderstandings will be cleared up."

"Many Roman Catholics to-

day are saying that the perpetuation of the divisions of Christendom is not simply due to Protestant wrongheadedness, but also due to the wrong kind of Roman Catholic intrasigence," he writes.

"Protestants can acknowledge that for centuries the Protestant tendency was to divide Christendom ever and ever more disastrously, and that if the ecumenical movement is reversing this trend it is still building on the wreckage of three centuries."

"Such admissions are not simply a matter of being polite. They are a matter of recognising that we all contribute to the perpetuation of division in a Christendom which Christ clearly wills to be one."

"Each side, in other words, bears responsibility for the fact that Christendom is divided, and each side bears responsibility for the fact that Christendom remains divided."

DIOCESAN NEWS

ARMIDALE

CHURCH PUBLICITY

Two committees, both aimed at securing greater publicity for the work of the Church within the diocese, have been appointed by the Diocesan Council at the request of synod. One aims at using the radio to a greater extent than at present, and the other at furnishing a bright account of the Church's activities possibly through a quarterly news sheet, similar to the one published in the Grafton Diocese.

Members of the committees are: Broadcasting: Messrs R. D. Eastoe (Tamworth), F. T. Bowen-Thomas (Tamworth), T. Whitcombe (Tamworth), E. W. Lumbewe (Inverell), K. E. Norton (Armidale), the Ven. Canon V. C. Duncombe (Manilla), the Reverend J. N. Bagnall (Quirindi), and the Reverend J. Beer (Tamworth); News Sheet: the Reverend R. F. John Chapman (Armidale), and Messrs K. E. Norton (Armidale), and G. A. White (Armidale).

BATHURST

STUART TOWN

Tonight, March 18, the bishop will make his first official visit to the Parish of Stuart Town, and will confirm a record number of candidates for the parish. They will come from Stuart Town, Mumbil, and Farnham. A reception and welcome to the bishop and the newly-confirmed will be given in the local hall following the service, which will commence at 8 p.m.

The Diocesan Chaplain will give the first Holy Communion to the newly-confirmed on Sunday next, March 20, and then terminate his ministry as priest-in-charge of Stuart Town parish. He will commence a period in charge of the vacant Cumnock parish from Sunday, March 27. A number of improvements has taken place in the Stuart parish recently in respect to church properties, with also a commencement made on the painting of the rectory. The Woman's Guild has forwarded their annual £25 donation for S. Michael's Children's Home.

GILGANDRA

Brother Peter, of the Brotherhood of the Good Shepherd, has left Gilgandra to become priest-in-charge of Cobah. He has been replaced by Brother Graham, who will look after the northern portion of the parish. The decision to hold a second parish canvass under the auspices of the Sydney diocesan department of promotion has been deferred, but a canvass is considered necessary to maintain operating expenses and to prepare for the time when Gilgandra ceases to be a brotherhood district.

WOMEN'S MEETING

Representatives from the Parish of Portland-O'Connell attended the second regional conference of the Australian Churchwomen's Union at Carcarr last month. The Bishop of Bathurst, the Right Reverend E. K. Leslie, guided discussion on the subject of marriage.

PORTLAND-O'CONNELL

A parish convention, the first in the Diocese of Bathurst, will be held in the Parish of Portland-O'Connell in July. The Reverend D. Shearman will be the conductor.

STUART TOWN

The Bishop of Bathurst, the Right Reverend E. K. Leslie, will visit the Parish of Stuart Town on March 18 for a confirmation service. The candidates have been prepared by former priest-in-charge, but the parish is at present without a rector. The first communion service for the newly confirmed will take place on March 20. The parish clergy from Wellington will minister to Stuart Town Congregations until a rector is appointed.

GIPPSLAND

DEPUTATIONS

The Ven. Canon Lionel Bakewell of Tanganyika and Canon Harold Palmer of Papua are at present on missionary deputations in the Diocese of Gippsland.

FACULTY

The Bishop of Gippsland has granted a faculty for the placement of altar lights on the high altar of S. Paul's Cathedral, Sale.

PARISH MISSION

The Reverend R. Elliot of Yarram and the Reverend L. Luck of Neerim South will conduct a parish mission at Bunyip in June.

ENGLISH HYMNAL

The use of the English Hymnal has replaced the use of Hymns Ancient and Modern in the parishes of Moe and Yallourn.

DEDICATION

A new vicarage in the parish of Boolarra will be dedicated on March 19.

MELBOURNE

GIFTS DEDICATED

A festival set of white Eucharistic vestments and a red cope were presented last month to S. Andrew's Church, Middle Brighton. The Vicar of S. Andrew's, the Reverend G. H. Coddington, dedicated the gifts for use.

COMMENCEMENT SERVICE

The vice-chancellor of Monash University, Professor J. A. L. Matheson, and the warden of Trinity College, Mr R. W. T. Cowan, read the lessons at the annual university service at S. George's, Malvern, on March 13. The secretary of the Students' Representative Council, Mr A. Gregory, read the prayers, and the secretary of the Australian Student Christian Movement, the Reverend D. Hobson, preached for the occasion.

LAY PRESIDENT OF C.E.M.S.

Mr J. Bishop has been re-elected lay president of the Church of England Men's Society in the diocese, and will be re-installed by the Archbishop of Melbourne, who is president of the society, in S. Paul's Cathedral on March 24.

APPOINTMENTS

Following the ordination service in S. Paul's Cathedral on March 13, the newly ordained men will serve in the following parishes: the Reverend R. V. Bolt in S. Barnabas, Balwyn; the Reverend G. L. Bride in Holy Trinity, Hampton; the Reverend H. Broadley in S. James', Moonee Ponds; the Reverend H. Chapman in Christ Church, South Yarra; the Reverend R. H. D. Colyer in S. Paul's, Kingsville; the Reverend J. A. Grant to join the new areas team; the Reverend B. R. Kyne in S. Matthew's, Glenroy; the Reverend A. B. McGowan in Holy Trinity, Coburg; the Reverend J. B. Simpson in S. Mark's, Brighton East; the Reverend J. W. Williams in S. Mary's, Caulfield; the Reverend D. C. E. Bowak in Holy Trinity Cathedral, Wangaratta; the Reverend K. J. Brierty in the Church of the Epiphany, Northcote; the Reverend R. S. Cherry in S. Thomas', Essendon; the Reverend R. W. S. Collie in S. John's, Toorak; the Reverend J. B. C. Cottier in Holy Trinity, Coburg; the Reverend R. Dessey in S. Andrew's, Brighton; the Reverend O. D. Dowling in S. Mark's, Sunshine; the Reverend J. G. Fraser to join the new areas team; the Reverend J. A. Goodridge in Holy Trinity, Kew; the Reverend R. W. Gregory in All Saints', Sandringham; the Reverend P. J. Hollingsworth in the Melbourne Diocesan Centre; the Reverend J. C. Howells in S. John's, East Malvern; the Reverend B. N. Martin in All Saints', West Essendon; the Reverend E. J. M. Millar in S. James', Dandenong; the Reverend W. W. Moriarty in Christ Church, Brunswick; the Reverend K. E. Neve in S. George's, Bentleigh; the Reverend P. K. Newell in All Saints', East St. Kilda; the Reverend I. D. K. Siggins in S. Augustine's, Moreland; the Reverend J. C. Vanderstadt in S. Augustine's, Mentone; and the Reverend M. X. Vine in S. Peter's, Murrumbidgee.

WANGARATTA

PRESENTATIONS

Two presentations were made to the Reverend F. A. G. Woodger by the Parish of Lakemba, where he is assistant priest, on March 13, to mark his eightieth birthday.

CHRISTIAN DRAMA

The Australian Christian Theatre Guild will be presenting a continuous season during 1960 of religious plays on Thursday at 6.15 p.m. in the Chapter House of S. Andrew's Cathedral. Their present play is "Christ in the Concrete City," which will be followed on March 24 by "Cry Dawn in Dark Babylon."

WORSHIP WHERE YOU WORK

S. Andrew's Cathedral has organised daily services from Tuesday to Friday each week in connection with its "Worship Where You Work" campaign.

On Tuesdays at 1 p.m. a businessmen's luncheon club meets in the Chapter House; at 1.15 p.m. a Bible study is held in the side chapel of the cathedral; Evensong is said at 4.15 p.m., and the Holy Communion is celebrated at 5.30 p.m.

On Wednesdays from 1.15 to 1.45 a lunch-hour service at 4.15 Evensong, and at 6 p.m. devotions, are held.

On Thursdays at 1.15 an organ recital; at 5.30 p.m. Evensong, and at 6.15 p.m. a play in the Chapter House, will be organised.

Films in the Chapter House are shown at 1.15 on Fridays; Evensong is said at 4.15 p.m.; and going home prayers at 5.30.

Morning Prayer is said daily at 8.15 a.m.

TASMANIA

C.E.M.S. THINKS ABOUT ZONING

The newly appointed Archdeacon of Hobart, the Ven. I. J. B. Macdonald, addressed the southern area executive of the Church of England Men's Society in Hobart on February 25. He suggested that C.E.M.S. expansion in the diocese would be helped if the diocese were divided into zones of five parishes, each with a zone leader who would help new branches become established.

WANGARATTA

ORDINATION

The Reverend L. H. Jeffrey was made deacon at the ordination service held in S. Augustine's Church, Shepparton, on March 13. He will assist the Rector of Shepparton, the Ven. R. North.

S. COLUMB'S HALL

Five candidates for Holy Orders have begun their theological training this year at S. Columb's Hall, Wangaratta. Three others are also training, two by private study and one at Trinity College, Melbourne.

BISHOP'S HOUSE AT CUDDESDON

ANGLICAN NEWS SERVICE

London, March 14

The Bishop of Oxford, the Right Reverend H. J. Carpenter, is to have a new house built at Cuddesdon, the traditional home of the bishops of the diocese from the seventeenth century until 1937.

The Church Commissioners have decided this, writes the bishop in this month's issue of the "Oxford Diocesan Magazine."

He hopes to move into his new home some time in 1961. He has been living in Oxford for the last five years as the former bishop, Bishop Kirk, did for the last year of his life.

As a suitable permanent bishop's house or a site cannot be found in the city, it has been decided to build at Cuddesdon. The old palace there was twice in 1958 seriously damaged by fire. It has been decided to demolish it.

The bishop points out that Cuddesdon is equally accessible from all parts of the diocese.

TRINITY COLLEGE OF MUSIC EXAMINERS

The Board of Trinity College of Music, London, has appointed the following examiners to conduct practical examinations throughout Australia this year: Music and Speech—Mr Frank Metheringham Laming, B. Mus., A.R.C.M., and Mr John Simons, Mus.B.; and for Speech only: Mr J. Miles-Brown, L.R.A.M.

BISHOP BAYNE SPEAKS

(Continued from Page 1)

Christian Church to fail our new laymen here."

Words spoken to the Church in the Orient must be clear enough and big enough to let the creating word of God speak through them.

God was concerned with more than temples: His truth encompassed nuclear power, race relations and international trade as well as it did the traditionally religious acts and feelings.

If their words did not speak of that whole and single universe within which Christians lived, they would not speak helpfully at all.

"God is not well served by those who simply criticise the ancient religions of the East," he said.

"There is much that is noble and true about them, in the high ranges of their teaching."

"Where they fail is in the first duty of a religious faith that it shall bring all human experience into one frame, under one judgement, with a single and whole pattern of value running through."

So often, said Bishop Bayne, Christian missionaries have had nothing constructive to offer the Eastern convert in his community life.

A PRISONER

"We have gone into all the richness of the East, and instead of letting Christ capture the art and song of the people, we have seemed to say to them, 'You must leave the bazaar if you want Christ.'"

"You must not listen to the story-teller in the street, or watch the dancers . . . You must come into our dreary little prayer boxes, and say our words, and then only can you find Him who is kept prisoner in this place?"

In many parts of the Anglican world, a true sense of history could dwindle into mere antiquarianism.

It was utterly unimportant to the enquirer in Asia why Anglicans had this or that habit.

There would be time enough after he was converted to learn such things.

"But now he wants to know why he should believe the Christian faith."

"He wants to know what he should believe and what the relevance of this belief is to his present choices."

"It is a living Lord, not an interesting ecclesiastical museum which will save him, and if our words do not communicate the living word they are not worth printing," said Bishop Bayne.

RESOLUTION ON CEMETERIES

FROM OUR OWN CORRESPONDENT

Bendigo, March 14

At a meeting of the Central Rural Deanery of the Diocese of Bendigo, held at Kangaroo Flat, on March 7, a resolution concerning distinctions in cemeteries was made.

The chapter determined to ask the bishop to place before the bishops of the province the feeling of the members, that all distinctions between sections in cemeteries be abolished and that there be distinctions made between the various religious affiliations in burying places.

Failing such a change, the meeting wished to see the present Victorian system of dividing cemeteries into Roman Catholic and Protestant sections abolished, and the former practice of a separate section for each denomination adhered to.

Other matters discussed were the regulations concerning consecration of churches, appointment of vestries and boards of guardians; the need for a provincial year book for Victoria; and the possibility of holding a Parish Life Conference for the clergy and their wives in Bendigo in May.

APPOINTMENT TO NEW TOWN

FROM OUR OWN CORRESPONDENT

Hobart, March 7

The Parish of New Town, Hobart, last week welcomed their new assistant curate, the Reverend J. A. Van Emmerik.

He fills the position on the staff of S. James' Church, left vacant by the appointment of the Reverend E. A. Wood as Rector of Ross.

Mr Van Emmerik, who formerly lived in the Dutch East Indies, came to Tasmania eight years ago.

For several years he assisted at the Parish of S. Peters, Sandy Bay, and was also the organist.

He spent three years at Christ College, in Hobart, and for six months was a lay reader at Holy Trinity Church, North Hobart.

He was ordained a deacon at S. David's Cathedral, Hobart, on S. Thomas' Day last December.

NEW CHAPTER OF ALTAR SERVERS

FROM A CORRESPONDENT

Mackay, Q., March 14

Mackay, the southern-most archdeaconry in the vast Diocese of North Queensland has formed a chapter of the Servants of the Sanctuary.

This chapter, known as the Chapter of S. Michael and All Angels, embraces some six parishes with the chaplain, the Reverend R. D. Collins of S. Charles the Martyr, West Mackay.

Altar servers of this chapter have so far held two meetings. It is understood that this guild is being formed throughout the Commonwealth and our thoughts and prayers go out to you all, especially to those dioceses and parishes that are being served by former clergy of this archdeaconry. It is with this thought that the writer's mind immediately turns to the Diocese of Riverina where the bishop was a former Archdeacon.

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March 20th—NORMAN JENKYN, Esq., O.C., Advocate of the Diocese and Lay Canon St. Andrew's Cathedral.
March 27th—PROFESSOR J. P. BAXTER, O.B.E., B.Sc., Ph.D., Vice-Chancellor of the University of N.S.W., Chairman of the Australian Atomic Energy Commission.
April 3rd—BRUCE H. PETERSON, Esq., M.C., M.B., B.S., D.P.M.
April 10th—PROFESSOR L. C. WEBB, Professor of Political Science, National University, Canberra.

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MISSIONARY WORK A VALID CALLING

BISHOP NEWBIGIN AT SCHOOL OF ECUMENICAL MISSION

FROM A CORRESPONDENT

Are the Churches to evangelise their own people or are missionaries still to come from the west to do it?

Members of the Methodist, Presbyterian and Congregational Churches were asked this question fundamental to missionary work on February 26.

The occasion was the inaugural service of All Saints' College, the Australian School of Ecumenical Mission, a venture in which the mission boards of the Methodist and Presbyterian Churches, and the London Missionary Society, are co-operating.

Bishop Leslie Newbigin, general secretary of the International Missionary Council, was the preacher at the service, which was held in S. Stephen's Presbyterian Church, Macquarie Street, in the presence of 1,500 people.

The chairman of the College Council, Dr R. L. Walker, a Macquarie Street specialist, said at the inaugural service that Asia was denouncing the divisions in the Western Church.

"The churches must unite if they are to meet the challenges of non-Christian religions, nationalism, communism, and secularism," Dr Walker said.

"This will be a college for all Australia where clergy and laymen will train to serve the Church as pastors, teachers, nurses, farmers, boat-builders—any trade which they can use in the service of God."

In his sermon, Bishop Newbigin said that missionary work remained a valid calling, and all churches had a long way to go before every missionary received a training commensurate with that high calling.

RESTORATION OF BATH ABBEY

ANGLICAN NEWS SERVICE

London, March 14

A thanksgiving service for the completion of the restoration of Bath Abbey will be held on March 23.

The collection from the service will be used to provide a chapel in the new cathedral to be built at Mbafe for the Diocese of the Upper Nile.

Built in the first half of the sixteenth century, and restored for the first time in 1832, the present abbey stands on the site of the nave of its Norman predecessor.

In relation to the younger churches, every missionary should be a fraternal worker, he said.

"If the missionary does not honour the church in which he serves as the Body of Christ, he is tearing down with the other hand what is he building up."

"His primary gift to the younger church is his concern for the unevangelised—a reminder that the younger church is there for the sake of those outside its fellowship, not for its own sake," Bishop Newbigin said.

MEMORIAL SERVICE IN ABBEY FOR LADY MOUNTBATTEN

ANGLICAN NEWS SERVICE

London, March 14

Members of the Royal Family, including the Duke of Edinburgh and Queen Elizabeth, the Queen Mother, and of foreign Royal Families were present in Westminster Abbey on March 7 for the memorial service for Countess Mountbatten of Burma.

The Archbishop of Canterbury, the Most Reverend G. F. Fisher, gave the address. The Dean of Westminster, the Very Reverend E. S. Abbott, officiated.

The band of the Royal Marines School of Music played as the large congregation assembled.

In his address, the archbishop emphasised the part Lady Mountbatten had played in a battle of life for so many good causes.

He said: "Lady Mountbatten died on active service far away in North Borneo, obedient to the call of that service in which for so long she had been so ceaselessly, so courageously, and so unsparingly engaged."

"Leaving us in this manner, she has done to us the last great service of calling us to remember what kind of life and what kind of battle it is in which she and we alike are engaged."

"She had in abundance those gifts which add so much grace and gaiety to life—personal charm and good looks, vitality, the power to captivate; but there was no shallowness of soul in her," he said.



The Bishop of Bathurst, the Right Reverend E. K. Leslie, and the Rector of Peak Hill, the Reverend W. T. Armstead, after the bishop had dedicated the new west end of St. Stephen's Church, Peak Hill, last month.

ORDINATION IN MELBOURNE

FROM OUR OWN CORRESPONDENT

Melbourne, March 14

On March 13, the largest ordination service ever held in S. Paul's Cathedral, Melbourne, was conducted by the Archbishop, the Most Reverend F. Woods.

At the service, ten deacons were ordained priest, and twenty-one men were made deacons.

The priests are the Reverend R. V. Bolt, the Reverend G. L. Bride, the Reverend H. Broadley, the Reverend H. Chapman, the Reverend R. H. D. Colyer, the Reverend J. A. Grant, the Reverend B. R. Kyne, the Reverend A. B. McGowan, the Reverend J. B. Simpson, and the Reverend J. W. Williams.

The twenty-one men made deacons were D. C. E. Bowak, K. J. Brierty, R. S. Cherry, W. Collie, J. B. Cottier, R. Deasey, O. D. Dowling, J. G. Fraser, J. A. Goodridge, J. W. Gregory, P. J. Hollingworth, J. C. Howells, R. J. R. Laity, B. N. Martin, E. J. M. Millar, W. W. Moriarty, K. E. Neve, P. K. Newell, I. D. K. Siggins, J. C. Vanderstadt, and M. X. Vine.

CHURCH MUSIC DISCUSSION

FROM A CORRESPONDENT

The Royal School of Church Music will conduct an evening for clergy, churchwardens and councillors in the Chapter House of S. Andrew's Cathedral, Sydney, on March 28, beginning at 7.45 p.m.

The lecturers will be the Reverend D. W. B. Robinson, vice-principal of Moore College, and Mr M. J. Byers, organist and master of choristers at the cathedral.

Many aspects of music in church will be considered, with time for questions and discussion, and the principles of the R.S.C.M. will be outlined.

STAMP HISTORY WILL BE MADE

History will be made on April 7 when about seventy countries will at the same time issue postage stamps commemorating World Refugee Year.

This will be the first united stamp issue in world history, made especially memorable by the humanitarian theme.

Most of the stamps will show an uprooted tree.

Two years of preparation have been spent on this venture by United Nations' organisers, and tens of thousands of dollars will be raised.

Governments are allocating mint stamps to the United Nations for sale as souvenirs, and providing first-day covers with cancelled stamps for further funds.

ARCHBISHOP AT INGLEBURN

FROM A CORRESPONDENT

The Archbishop of Sydney, the Most Reverend H. R. Gough, paid an official visit to Liverpool area on March 2, and spent several hours speaking to men and inspecting the Army camp.

Three hundred were present at a service in S. Stephen's Garrison Chapel at Ingleburn Camp where the archbishop gave the address.

As a chaplain in the British Army before and during the Second World War, Archbishop Gough served in many theatres of war, and he expressed his interest in meeting Australian troops in their peace-time role.

Archbishop Gough met many of the officers in the Officers' Mess later in the morning and showed a desire to learn more of the work in which they were engaged.

He drove through the streets of Married Quarters at Ingleburn and then inspected 2 Base Ordnance Depot, Moorebank, and met officers in the mess at Moorebank.

COADJUTORS WORK IN TWO AREAS

In his March letter to the Diocese of Sydney, the Archbishop, the Most Reverend H. R. Gough, explained the new division of the diocese into two, each area under the guidance of a coadjutor bishop.

The archbishop has delegated authority to the Right Reverend R. C. Kerle and the Right Reverend M. L. Loane for the two areas.

Bishop Kerle will administer the archdeaconries of Camden with Wollongong and the City of Sydney, and Bishop Loane the archdeaconries of North Sydney with Parramatta and of Cumberland.

This division is necessary because of his duties as Primate of Australia, the archbishop explained.

He has planned visits for 1960 to the Diocese of Canberra and Goulburn, Armidale, Grafton, Bathurst, Newcastle, Melbourne, North Queensland, and Adelaide.

The archbishop noted that this division gives the coadjutor bishops a greater degree of independence and responsibility than they had formerly.

GOOD FRIDAY IN SYDNEY

A united service of witness will be held in the Town Hall, Sydney, on Good Friday evening at 7.45.

The Archbishop of Sydney, the Most Reverend H. R. Gough, will be assisted by leaders of other denominations in conducting the service.

The Dean of Sydney, the Very Reverend E. A. Pitt, and the Reverend K. J. Turnbull of the Scots Church, will speak.

All church people are invited.

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

CHURCH Publishing Company Ltd. and The Anglican Press Limited have vacancies for (i) telephonist-typist able to work a 5-line switchboard with twelve extensions; (ii) junior office girls with some typing experience, who have passed the Intermediate Certificate Examination; (iii) competent copy typists; and (iv) a junior accounts clerk (male). The remuneration offered in each case is liberal, and prospects of advancement are good. Applications should be made in writing to the Secretary, Anglican House, Queen Street, Sydney.

OFFICE GIRL wanted for Bush Church Aid Society office. Enquiries B.C.A. House, 135 Bathurst Street, Sydney. Telephone: BM 3164 (Sydney Exchange).

CHURCH OF ENGLAND Flying Medical Service. Vacancies for nursing staff and domestic workers in out-back hospitals. Information from Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, Sydney. Telephone BM 3164 (Sydney Exchange).

AN INTERESTING OPENING. Unmarried priest required for position of Assistant Missioner in the Auckland City Mission. The duties of this position include that of Chaplain to the Auckland Hospital. Subsidiary duties cover the supervision of the Mission's Hostel for Young Men, right in the city, where board and lodging is provided. The work is interesting, with plenty of scope. The stipend, which is a liberal one, varies according to length of time in Orders. Full particulars obtainable from The Missioner, P.O. Box 295, Auckland, New Zealand.

ORGANIST CHOIRMASTER required for S. Cuthbert's, Naremburn, 2 manual pipe organ. Details from the Rector, 1F 1828 (Sydney Exchange).

DIOCESE OF ADELAIDE

Diocesan Board of Education Applications are invited for the following positions:—(1) DIRECTOR OF EDUCATION (priest). Can provide and all travelling expenses. Full details of duties (which cover a wide scope), stipend, rental allowance etc. will be sent to applicants. (2) ASSISTANT ORGANIST OF RELIGIOUS EDUCATION (female) for State and Sunday Schools Department. Applications should be addressed in the first instance to the Secretary, D.D.F., The Rectory, Belair, South Australia by April 30.

SUB-MATRONS. Church of England Memorial Hostel for Girls, Armidale. Commence duties April 2, 40 boarders. Must be domesticated and capable at management. Church of England preferred. Apply stating age, experience, with references to the Very Reverend M. K. Jones, The Deanery, Armidale.

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