

THE ANGLICAN

Incorporating The Church Standard

No. 516

Registered at the G.P.O., Sydney, for transmission by post as a newspaper

THURSDAY JUNE 28 1962

No. 3 Queen Street, Sydney, N.S.W.
Telephone MX 5488-9, G.P.O. Box 7002.

Price: NINE PENCE

YOUTH GROUPS COMBINE FOR CONSULTATION COMMENTS ABOUT EACH OTHER CAUSE SURPRISE

FROM OUR OWN CORRESPONDENT

Adelaide, June 25

One of the most significant and important meetings ever held in the Diocese of Adelaide took place at the Retreat House, Belair, on June 22 and 23.

It was a Youth Groups' Consultation conducted by the Director of Religious Education, the Reverend Alan Baxter, assisted by Miss Miriam Oliver. Representatives came from the Y.A.F., C.E.B.S., G.F.S., League of Youth, Comrades of S. George, and the University Anglican Society.

The consultation had a three-fold purpose: to gain greater understanding of the part that each group plays in the life of the parish and the diocese, to discuss ways of helping each group to be more effective, and to recognise the problems which each group faces, which may be best handled in common.

Group representatives were asked, prior to the consultation, to bring answers to the following: precise purpose of your youth group, numbers involved in this activity, parishes involved, estimate of effectiveness of its programme, and a list of the difficult aspects of the group's work.

The consultation got down to business after dinner on Friday, June 22. Representatives, dressed in warm casual clothes, gathered around the large fireplace in the former chapel, where the Reverend Alan Baxter outlined the plans for the evening.

Five discussion units were organised, each comprising a person from each youth group who explained why he or she had come to the week-end. The answers ranged from "for publicity" and "just out of curiosity" to those of a more detailed kind.

Later in the evening, each group's representatives settled in various parts of the room to work out the aims and activities of their groups, and to say what they thought each of the other youth groups in the diocese was doing.

These were written on large sheets of paper, which were then stuck to the walls of the room.

BLUNT ANSWERS

This was the first part of the consultation to bring gasps of surprise from the representatives.

The comments were often blunt, and showed clearly that most of the persons had no accurate ideas about the workings of the other youth groups apart from their own.

Some of the remarks were gently humorous, such as the League of Youth's comment that the Comrades of S. George appeared to be somewhat exclusive and that "Eskimos would find it hard to fit". The Comrades appeared to be concerned about problems of churchmanship.

The G.F.S. was accused by the Y.A.F. representatives of having leaders that are "out of touch"; the Y.A.F. also suggested that the C.E.B.S. has a "clubby executive".

The evening session closed with Communion.

On the Saturday, Morning Prayer was followed by Holy Communion, held in the new chapel.

The large written reports from the previous night were put on the wall behind the altar, so that the congregation could be reminded of the problems that had to be faced that day.

During the Communion, special emphasis was given to the power and work of the Holy Spirit.

After breakfast, the groups formed once more, this time to plan questions about the previous night's reports.

Before lunch, each group read out its lists of questions which it wanted to ask the other groups.

Time was then given for each group to prepare its answers and write them on large sheets of paper.

In the afternoon, a reporter from each group stuck his group's answers on the wall of the room, and then explained each answer.

SUGGESTIONS

The questions posed during the morning had been frank, such as the question asked of Y.A.F. by G.F.S.: "What do you do with your money?" If the answers in the afternoon were not satisfactory, the audience fired on-the-spot questions at the group reporters.

The afternoon tea-break saw some of the liveliest and earnest conversation ever heard at Retreat House.

A Bible study based on 1 Corinthians 12:4-13 was conducted in the late afternoon; it was followed by a silent time before Evensong, which was led by the Reverend Donald Wallace, clerical vice-chairman of Y.A.F. in the Diocese of Adelaide.

The final session of the consultation began after Saturday night dinner. Mixed groups discussed ways of solving the problems that had been raised.

When a reporter from each group presented the recommendations it was clear that much detailed thought had been given to the task.

One group suggested that three youth organisers should be appointed, representing Y.A.F., C.E.B.S. and G.F.S. to plan the

closer co-ordination of the youth groups in the diocese.

Another suggestion was that C.E.B.S. and G.F.S. should work separately until their members reach the age of twelve, but then there should be a period of three or four years during which members of the two groups could attend joint functions.

(Continued on Page 11)



The Right Reverend G. A. Chambers, former Bishop of Central Tanganyika, and Mrs Chambers, with the silver salver presented to him after he had dedicated the Chapel Gates and Way at Trinity Grammar School, Summer Hill, N.S.W., on June 19. Bishop Chambers founded the school when he was Rector of Dulwich Hill fifty years ago.

C.M.S. BIRTHDAY RALLY HELD IN MELBOURNE

FROM OUR OWN CORRESPONDENT

Melbourne, June 25

The Chapter House, S. Paul's Cathedral, was too small to hold comfortably the many people who attended to share the seventieth Birthday Rally of the Victorian Church Missionary Society on June 20.

The speakers were the Archbishop of Melbourne, the Most Reverend Frank Woods, and the C.M.S. Secretary for Aborigines, Canon George Pearson.

Behind the speakers on the platform were the flags of the various countries where C.M.S. fields are located; and flowers took away the bareness of the Chapter House.

With the speakers on the platform were several missionaries who were proceeding to the field for the first time, or returning after furlough.

These included the Reverend P. and Mrs Broadbent (for Malaya), Miss Ruth Judd (for Nepal), Miss Charlotte Furphy (returning to India), and Mr and Mrs Campbell Cooke (returning to North Australia).

Mr Alan Kerr, C.M.S. Chairman of Committees, gave a brief charge to these missionaries, and introduced them to all present, and reminded the audience of the valedictory Communion for them the next morning.

Archbishop Woods spoke of the recent Assembly of the

World Council of Churches, at New Delhi, from the point of view of mission.

He saw the Assembly as a missionary body, as the nearest thing at present to the universal Church, with no distinction between missionary areas and missionary obligation. Even Australia is a receiving Church.

SELF-CRITICAL

An event of great significance was the merging of the older International Missionary Council as an integral part of the W.C.C., to give every department of the latter a missionary tinge.

The Assembly was acutely self-critical, especially when it is realised that despite the affluence of the West, the proportion given to missionary work is actually less than pre-war.

The new approach is the realisation of the need for

dialogue with other faiths, which means the abandonment of the implied superiority which others have found so offensive.

After the League of Youth choir had given an anthem, Canon George Pearson spoke of the thrill to realise that the whole Church is taking to heart its missionary task, and becoming involved.

Against the background of world mission, he highlighted the particular area represented by C.M.S. work in Northern Australia, where five stations, opened between 1908 (Roper River) and Umbakumba (1958), together with a headquarters in Darwin, are manned by a staff of 83, with vacancies for another 17 workers.

But with opportunities now opening up, the staff could rise to 120 in the near future — if people became available.

Although the Aborigines on the stations are largely settled, regular "walkabout" is still necessary, but a training programme has imparted many skills, and two children are now ready for secondary education.

The appointment of Mr Langford as Deputy Field Superintendent, with headquarters in Darwin, has fulfilled a long-felt need, enabling on the spot supervision and decisions.

He is assisted by a Field Council on which the Aborigines themselves are represented.

A big building programme faces C.M.S. in North Australia; and there is urgent need for more teachers and nurses.

Early in the evening, Mr Eric Stockton, honorary treasurer, had outlined the financial position, with £14,300 required before the end of the month to meet the £72,000 budget.

Before the meeting closed, the chairman was able to announce that the birthday offering amounted to £1,398.

"PARISH AND PEOPLE" LOCATION CHANGED

MANY ENROLMENTS FOR CONFERENCE

The Victorian Committee of the "Parish and People" movement met at Trinity College, Melbourne, on June 18.

The main business was to discuss the forthcoming conference to be held on July 30 and 31.

For the last four years this conference has been held at the Retreat House, Cheltenham, and it was hoped to have it there again this year.

However, there are 50 enrolments for the conference so far and it is expected that there will be more than 100 wanting to come.

FOR BELGRAVE

The location for this year's conference has, therefore, been changed from the Retreat House to the C.M.S. Conference Centre at Belgrave Heights.

The theme for this year's conference will be "Christian Initiation." Dr B. R. Marshall discussed with the committee his plans for presenting three papers on this subject to the July conference.

The Editor of "Liturgy and Laity" outlined certain problems in connection with the movement's periodical and it was decided to place the whole future of "Liturgy and Laity" before the annual meeting.

The chairman was asked to draw up a few simple rules with a view to regularising the relationship between the annual conference and the Victorian Committee and the publication of "Liturgy and Laity."

BISHOP BAYNE FOR WORLD'S FAIR

THE "LIVING CHURCH" SERVICE
New York, June 25

Bishop Stephen Bayne will be one of the speakers on "Space Age Christianity" at the World's Fair in Seattle, Washington, later this year.

Other bishops, priests and laymen of the Protestant Episcopal Church in the U.S.A. will also speak.

FIRST-CLASS HOSTEL BOUGHT FOR BRISBANE C.E.M.S.

FROM A CORRESPONDENT

Brisbane, June 25

A layman, very well-known in Church and business circles in Brisbane, has secured a fine new building for S. Oswald's Student Hostel at North Quay, overlooking the Brisbane River.

He is Mr R. J. Morris who will be 90 next year. He is chairman of S. Oswald's Committee.

He first thought of a hostel for country students in Brisbane in 1929.

With £90, he and four other members of the Church of England Men's Society established S. Oswald's Hostel at North Quay.

Through the depression the hostel gave food and shelter to as many as 350 unemployed men a day.

In 1945, after the Army had occupied it during the war years,

Mr Morris renovated the hostel and opened it to accommodate fifty students.

Since then the demand has been for more accommodation so Mr Morris began looking for a new building.

This month the hostel bought a three-storey private hotel, "Netherway," which will accommodate seventy students.

Mr Morris supervised the selling of the original hostel and the buying of the new building.

With the profit made in the transaction, the hostel will be able to build a chapel and do

any necessary repairs and alterations.

The new hostel will have a capacity for between seventy to eighty beds.

It will also have a dining-room to seat ninety-one; lounges; a warden's flat; separate staff quarters; four garages and other space for ten to twelve cars.

There is also some quite good furniture which goes with the property.

The old S. Hilda's has been bought by McDonnell and East Ltd to be converted into a mail order and delivery centre for the store.

ELDON KATOOMBA

Centrally situated one minute from station with level entrance to main shopping centre. Modern conveniences. Separate TV Lounge. House entertainer. TARIFF from £10/10/- weekly. From 39/6 daily.

Mrs. A. E. Webb, prop. Kat. 208

For Removal and Storage

A. R. C. THOMAS

Removals Office

31a Sorrell Street, Parramatta
VY 1241 (3 lines)
AFTER HOURS: VY 6688

"Move and Store with Thomas"

THE ORPHAN HOME

ADELAIDE, Incorporated

160 years in the service of the Church. Help us to care for the girls of school going age.

Hon. Secretary, MISS L. F. JEFFREYS
C.M.S. House, 350 King William Street
Adelaide South Australia.

"BERKELEY HALL"

WEDDINGS, PARTIES, RECEPTIONS,
BUSINESS CONFERENCES
SPECIALLY CATERED FOR

11 & 11a PRINCES STREET,

ST. KILDA :: XJ 0241

BEAUTIFUL MEMORIAL WINDOWS

We specialise in repair work

STANDARD GLASS STUDIOS

183 Parramatta Road
Concord. UM 6485

XB 6121, XB 6122,

XB 6123

(At Any Hour)

Bruce Maurer

Funeral Director

281-3 Pacific Highway

(Near West Street)

**ARS SACRA Pty. Ltd.**

Phone: 642-1477

Australia's leading

makers of stained glass.

Individual designs of

liturgical pieces of

art.

STEPHEN MOOR
227 LIVERPOOL ROAD,
STH. STRATHFIELD, N.S.W.

TAMWORTH

Church of England Girls' School

BOARDING AND DAY SCHOOL

On the Sunny North Western Slopes. Splendid Position, Overlooking the Town.

Kindergarten to Leaving Certificate, with special opportunities for Physical Training and Sport. Excellent health and scholastic record. Splendid new dormitories, classrooms, music-block, etc.

For Prospectus apply to the Principal:

Miss W. A. WETHERELL, B.A.
Tamworth B 965

COMMUNITY OF THE

SISTERS OF THE CHURCH

MELBOURNE

S. Michael's C.E.G.S.,

Marion Cres., St Kilda S.2, Vic.

SYDNEY

S. Gabriel's School,

Birrell St., Waverley, N.S.W.

HOBART

S. Michael's Collegiate School,

Macquarie St., Hobart, Tasmania.

ADELAIDE

S. Peter's Girls' School,

Hallett Rd., Stonyfell, S.A.

PERTH

Perth College,

Mt. Lawley, W.A.

Day and boarding schools, for girls from Kindergarten to Leaving and University Matriculation.

NOVITIATE

S. Mary's Novitiate,

Perth College, Mt. Lawley, W.A.

Information can be obtained from THE SISTER SUPERIOR, C.S.C., in each of these Centres.

THE ALL-AGE SUNDAY SCHOOL . . . 29**THE GOSPEL IN THE TWENTIETH CENTURY: ARE YOU SAVED?**

BY WINIFRED M. MERRITT

THIS question, so frequently posed by members of some Christian groups, is one to which more thought than is usually accorded it should be given.

How would you answer it in regard to yourself? Would you say, "I hope so"—"I think so"—"I wouldn't know"—"I haven't a clue"—or "Yes, I am a Christian?"

If your reply should be the last of these, would there follow upon the words a slightly uncomfortable feeling within you, of hesitation maybe, of uncertainty, a realisation that you had not really come to grips with the matter?

Would you recall some troublesome little verses in the Gospels about the subject? "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the Kingdom of Heaven."

"For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it." "Many are called but few are chosen."

"Inasmuch as ye did it not unto one of these least, ye did it not unto Me . . . and these shall go away into eternal punishment."

Perhaps the answer is not so self-evident as on first thoughts it appears to be.

If we take the simple statement—"Believe on the Lord Jesus Christ and thou shalt be saved"—the prospect looks much brighter.

But what actually is meant by "saved," and what is meant by "believing—on the Lord Jesus Christ?"

S. Paul's presentation of the doctrine of salvation in his Epistles is very puzzling to many people, even in modern versions such as the "Letters to Young Churches."

Yet men like Dr Denney, one of the scholars at the turn of the present century, have declared S. Paul to be the first and probably the greatest of the interpreters of the Fact of Christ.

Better than any other, says Dr Denney, he divined what Christ was and is.

It gets us nowhere to join the now fortunately dwindling number of Christians who subscribe to the criticisms levelled at the great Apostle to the Gentiles, saying with Renan that "the writings of Paul have been a peril and a stumbling block, the cause of the principal defects of Christian theology;" or, with less famous critics, that Paul "turned the simple Gospel into an elaborate cosmic drama, completely obscuring its meaning."

INTERPRETATION

Much better for us if we can agree with S. Paul's champions, one of whom, Karl Barth, wrote: "Paul, as a child of his time, addressed his contemporaries. As prophet and apostle of the Kingdom of God, he veritably speaks to all men of every age."

"If we rightly understand ourselves, our problems are the problems of Paul, and if we be enlightened by the brightness of his answers, those answers must be our answers too."

"What Christ was, and is." It is here we begin to sense that the discussion may be a somewhat exacting one, as indeed it is and must be.

In 1954, Dr A. M. Hunter wrote a book, "Interpreting Paul's Gospel," in which he explains very simply and understandably, just what is involved in this troublesome question of Salvation.

He interprets for twentieth century Christians all the difficult phraseology, making it look so obvious we wonder we did not see it so in the first place.

He divides his exposition into three sections. Salvation, he says, is a Past Event, a Present Experience, and a Future Hope.

Dr Hunter, of course, was not the first to realise that Salvation is a matter of stages.

Another great Biblical scholar, Dr J. B. Lightfoot, much earlier, took three texts from S. Paul's Epistles and said the same thing. "We were saved" (Romans 8: 24); "We are being saved" (I Corinthians 15: 2); "We shall be saved" (Romans 5: 9).

Now, what of our question? Are we saved? Is it all "cut and dried" and decided in advance? Can we all sit quietly content? Or only some of us? Are any of us "saved?"

Several long Latin words are used by theologians to describe the three elements in Salvation—Redemption, Justification, Reconciliation, Sanctification. These words can frighten us. It is much too involved and complicated for me, many say. I wonder if that is how you feel?

S. Paul's picture of Redemption, setting free, buying back, is picture language for the releasing of a man from slavery on payment of a redemption price, a ransom.

The first century understood it perfectly.

But in a world where slavery has been largely abolished, this picture language does not have the tremendous impact which it had in New Testament times.

Christian doctrine, however, must continue to declare that Christ redeemed us by His Blood, released us from the power of the Evil One, bought us at a great price. This is Salvation in the Past Tense.

S. Paul's second picture word, translated into English as Justification, is concerned with law court procedures.

It speaks of a guilty man acquitted because someone bears for him the penalty of his misdeeds.

Its significance is clear to the legally-minded. Christ, by His Death, has borne the penalty for our sins, and we are set free.

The third picture word

Reconciliation, may best be translated by means of the parable of the Prodigal Son, the erring child taken back into his father's favour, upon his repentance and voluntary return.

The father's love had not lessened. He ran to meet his son, welcomed him, re-invested him with all the privileges of sonship, and made a feast in his honour.

So sinners return to their Heavenly Father, acknowledging before Him their unworthiness and their desire for forgiveness. God cannot compel them to do this. The responsibility is their own.

Reconciliation requires that personal fellowship with God be restored. In Dr Hunter's words, the sinner must get out of "disgrace" into "grace." This is Salvation in the Present Tense.

"BECOMING"

And this brings us to the fourth Latin word, Sanctification, a process of "becoming," which takes us all our life long.

In "Pilgrim's Progress," John Bunyan pictures Justification as the wicket gate through which Christian enters on the path to the Heavenly City. Sanctification is the path itself.

S. Paul calls it "Life," life in Christ, or life in the Spirit.

For us, life in the Spirit has to be lived in our tumultuous and bewildering twentieth century. It is not possible for a Christian to live in isolation or to insulate himself against the problems and anxieties of our time.

The attitude of mind is not Christian which says, as we sometimes hear nowadays, "Oh, well, there is nothing we can do about the world situation, so let's get on and live our own lives."

The mysterious "they" who are supposed to be responsible for putting right everything that is or goes wrong, let us never forget, includes ourselves.

We must each of us do something about the world situation;

and we could do worse than begin in our own midst, by tackling some of the evils close at hand.

Salvation as a Future Hope resides in the consummation of the Kingdom of God and in all that lies beyond the boundaries of this life.

Would we feel quite so certain of our answer to the question "Are you saved?" if we knew Christ would return to-morrow morning and we would be required to appear before Him in person?

Would there be a long list of things we should like to have had finished, or even started, for Him?

In what has become known among scholars and students as the Fifth Book of Matthew, that is, chapters 19-25 of our first Gospel, the Evangelist deals with the vast subject of Judgement.

He includes a significant collection of material—the peril of riches, the call to self-sacrifice, and the privilege of service.

He recounts the parables of the labourers in the vineyard; the wicked husbandmen who rejected the prophets and slew the son; the son who said, "I go, Sir," and went not; and the other son who refused to do his father's bidding, and then repented; the marriage feast and the excuses of the invited guests; the ten virgins, the ready and the unready; and the talents, used or buried away.

He describes the cleansing of the temple, become a "den of thieves"; the cursing of the barren fig-tree; the denunciation of Pharisaism; and the lament over Jerusalem, which had left things too late.

The message of the doctrine of Salvation for the twentieth century is in no sense one for complacency. Rather is it a call to intensive heart-searching and tireless activity, and a reminder that there is no Salvation without Judgement.

How late is it?

FIVE RUSSIAN CHURCHES APPLY FOR W.C.C. MEMBERSHIP

ECUMENICAL PRESS SERVICE

Geneva, June 25

Five Churches in the U.S.S.R. have applied for membership in the World Council of Churches.

Their applications will be considered by the council's policy-making Central Committee at its annual meeting in Paris in August.

The Russian Orthodox Church became a member of the World Council at its Third Assembly held late last year in New Delhi, India.

The five Churches seeking membership, in the order of the date of their application, are: the Evangelical-Lutheran Church of Latvia, the Armenian Apostolic Church, the Evangelical-Lutheran Church of Estonia, the Georgian Orthodox Church, the Union of Evangelical Christian Baptists of the U.S.S.R.

The applications for membership gave the following information:

LATVIAN

Latvian Lutheran Church: The application signed by Archbishop D. Gustav Turs and Dean Peter Kleperis, a member of the Praesidium of the Supreme Church Council, states the Church has a membership of about 500,000 persons, including children.

It has 115 clergy, 15 deans, and 20 candidates for the ministry who are studying in Riga. The Church recently sponsored publication of a new edition of the New Testament in Latvian.

Armenian Apostolic Church: The application from the Supreme Patriarch and Catholics of the Armenians, Vazken I,

states that the Church traces its history from A.D. 301, and that it includes five dioceses in the U.S.S.R., the Armenian Patriarchates of Jerusalem and Constantinople and the Catholicosate of Cilicia (including three dioceses in Lebanon, Syria, and Cyprus), and dioceses in Iran,

India, Iraq, Egypt, Greece, Bulgaria, Rumania, Western Europe, North America, including a separate diocese in California, and in Mexico, and South America.

Total Church membership is given as 4,500,000, of whom 1,400,000 live outside the U.S.S.R.

Esthonian Lutheran Church: The application from Archbishop J. Kivitt says the Church has about 350,000 members, 148 parishes, 114 pastors and 27 deacons and preachers. It also operates a Theological Institute.

GEORGIAN

Georgian Orthodox Church: The application from Catholicos-Patriarch Ephraim II traces the history of the Church to the fourth century. It states the Church has seven bishops, 105 priests, 80 parishes and two monasteries and two convents. It also operates a publishing house.

Union of Evangelical Christian Baptists of the U.S.S.R.: The application signed by Union president J. Zhidkov and its general secretary A. Karev traces the origins of the Union to 1867.

The Union has 545,000 members, 5,545 churches with the same number of pastors, and 32,270 preachers.

The general secretary of the World Council of Churches, Dr W. A. Visser 't Hooft, visited Armenian, Latvian and Baptist Churches when he was in the U.S.S.R. in December, 1959.

He was replying to Mr I. M. Stewart (Mt Vincent), who said people in gaols and mental homes had a real spiritual need.

He asked if enough help was being given to such people.

ABBOTSLIGH**WAHROONGA**

Church of England School for Girls

Both Day Girls and Boarders are admitted.

Illustrated Prospectus on application to the Headmistress

MISS H. E. ARCHDALE

M.B.E., B.A., L.I.M.



The Country School for Boys ALL SAINTS' COLLEGE

BATHURST

(Est. 1874)

Conducted by the Church of England Diocese of Bathurst.

An ideal boarding school situated in 80 splendid acres with extensive sports playing fields and own farm, providing up to date accommodation in 6 houses and large airy classrooms.

Boys are accepted from 8 years and a competent teaching staff prepares them for professional, commercial, and agricultural/pastoral careers.

The school will welcome all enquiries from parents and be happy to forward a comprehensive prospectus.

E. C. F. EVANS, B.A., B.Ed., I.A.S.A. (Member Headmasters' Conference of the Independent Schools of Australia)

THE ARMIDALE SCHOOL ARMIDALE, N.S.W.

Boys are prepared for Professional, Commercial or Pastoral Life. A special Agricultural Science Course to L.C. Honours is offered.

The School is the only country representative of the Great Public Schools Association.

Three Entrance Scholarships are available each year. There is a well-equipped Junior School (Dangar House) separated from the rest of the school.

Illustrated Prospectus on application to THE HEADMASTER



MARSDEN

CHURCH OF ENGLAND

SCHOOL FOR GIRLS

BATHURST

An ideal Country School set in 90 acres on the outskirts of Bathurst, offering thorough education from Primary to Leaving Certificate Honours. Boarders and Day Girls accepted from age of 8. Illustrated prospectus on application to the Headmistress.

Miss MARGARET GLOVER, B.A.

Newcastle Church of England Grammar School for Girls

Patron: The Right Reverend the Bishop of Newcastle.

DAY AND BOARDING SCHOOL

Kindergarten to Leaving Certificate Honours.

Equipped with Library, Science Laboratories, Art and Needlecraft Rooms.

Religious instruction in accordance with the principles of the Church of England.

Splendid position, near sea and convenient to transport.

For prospectus and further information apply to the Headmistress.

MISS EVELYN HEATH, B.A. (Hons.), Dip.Ed.

THE NEW ENGLAND GIRLS' SCHOOL

ARMIDALE, N.S.W.

WONDERFUL TABLELAND CLIMATE

Stands in 100 acres of land. - Golf Links, 10 Tennis Courts, Hockey and Basket Ball Courts.

Girls prepared for University and all public Examinations.

For Prospectus apply to . . .

MISS H. L. HOWARD

M.A. (Contab.), Dip.Ed.

Tara Church of England Girls' School, Parramatta

BOARDING AND DAY PUPILS

SENIOR BOARDING: From 12 years

HEADMISTRESS: Miss H. W. G. CLARIDGE, B.A., Mason's Drive, North Parramatta, near The King's School Preparatory School.

JUNIOR SCHOOL: from 5 to 12 years

HEADMISTRESS: Mrs. N. W. BUCK, 153 George Street, Parramatta.

Particulars of fees for daughters of clergymen may be obtained from the Headmistress.

S. LAURENCE'S HOME EXTENDED

100 AGED PEOPLE NOW ACCOMMODATED

FROM A CORRESPONDENT

Adelaide, June 25

Six hundred people were present at S. Laurence's Home for the Aged, Grange, South Australia, on June 16 when an eighteen-bed addition to the Women's Wing and staff quarters were opened.

The Bishop of Adelaide, Dr T. T. Reed, blessed the additions which were declared opened by the Governor of South Australia, Sir Edric Bastyan.

His Excellency, accompanied by Lady Bastyan, was attended by the Private Secretary, Major-General G. W. Symes, who is also Chairman of the Committee of The Cottage Homes Incorporated.

With the exception of the provision of a chapel (which it is hoped to provide in the near future) and certain minor ancillary works, this completes a contribution to one of the most urgently needed social services in the community, which began with the purchase in 1950 of a house set in four and an half acres of land for £9,000.

An appeal made at that time raised over £10,000 included in which were two lump sum gifts of £1,000 each and another of nearly £2,000.

In 1954 a State Government subsidy on a £ for £ basis enabled extensions to be made.

Subsequently subsidies from the Commonwealth Government, firstly on a £ for £ basis and latterly £2 for each £1 raised by the committee has enabled further much needed extensions to be made and accommodation is now provided for some 100 persons, of whom a number occupy self-contained flats in the grounds.

It is estimated that the value of the buildings, furnishings, plant and equipment is now in the region of £40,000.

The latest addition to the Women's Wing erected at a cost of approximately £15,000 was made possible by a substantial contribution from The Cottage Homes Incorporated and is to be known as "The Cottage Homes Wing".

Under the arrangement with the committee of that body accommodation is available for residents of the Cottage Homes who have become unable to look after themselves.

The infirmary, providing for the care and treatment of residents in times of sickness, was erected in 1958 from a substantial bequest subsidised by the Commonwealth.



At the blessing and opening of the addition to S. Laurence's Home for the Aged, Grange, South Australia, on June 16. (Left to right): The Governor of South Australia; Lady Bastyan; the Dean of Adelaide, the Very Reverend A. E. Weston; and the Bishop of Adelaide, Dr T. T. Reed.

CHURCHES PROTEST AT FINAL SUNDAY GAMES

FROM OUR OWN CORRESPONDENT

Perth, June 25

An aquatic carnival and fireworks display will be conducted on Sunday, December 2, this year, as a grand finale to the Commonwealth Games in Perth.

A report to this effect has been the occasion for some concern expressed by spokesmen of member Churches of the World Council of Churches in Western Australia, who have met twice already to discuss what action might be taken in protest if such organised commercial enterprises were sanctioned officially.

Canon J. Paice, the Anglican spokesman, said that an act of worship plus recreation was the normal occupation of a Christian on Sunday.

But he was opposed to a fireworks display for which the public would be charged an admission fee and which would make it necessary for people to work.

He said further, that the Churches had received an assurance from the Lord Mayor of Perth that a Sunday during the Games period would be properly observed.

Commonwealth Games chaplains had been appointed by the various Churches and there would be special services in the churches for the visiting athletes. The clergy had hoped that a big outdoor service would be held at one of the Games venues, similar to the one that had been held in Melbourne during the Olympic Games.

Canon Paice said that the Church wanted visiting athletes to recognise that Australians observed a Christian, not a pagan, Sunday.

"West Indian athletes visiting England had been surprised at the free manner in which the people there observed Sunday," he said.

DELINQUENTS HELPED BY C.E.M.S.

FROM A CORRESPONDENT

Adelaide, June 18

The State executive of the Church of England Men's Society in South Australia is asking more of its members to assist probation officers in the care and supervision of delinquent boys.

Since the scheme was inaugurated, members have visited boys at Magill and Bedford Park, and later taken them on "trust outings," particularly boys whose parents show no interest in them and boys from other States.

They also try to find employment, especially in the country. Mr R. J. Kidney, of the Children's Welfare Department, is now doing musical work for the department, and asks that members willing to help should send their names and addresses to Mr Kelvin Kay, a probation officer attached to the Port Adelaide office of the department.

RARE BOOKS FOR CATHEDRAL

Construction is to start, early next year, on a rare books library for the National Cathedral, Washington, D.C.

The building, part of the west end of the cathedral, eventually will be connected with the present structure by construction of the nave.

"BEND THY BOUGHS" PRESENTED

FROM OUR OWN CORRESPONDENT

Melbourne, June 25

A most successful presentation of the play, "Bend Thy Boughs," was the climax of many weeks' hard work at the Palais Theatre, St Kilda, on June 22 and 23.

It was specially written for a festival play for the Restoration Appeal for St. Paul's Cathedral, Melbourne, by the Reverend James Murray, a member of the Diocesan Task Force.

Based on the ancient hymn—"Bend thy boughs, O Tree of glory,"

Thy relaxing sinews bend; For awhile the ancient rigour That thy birth bestowed, suspend.

And the King of heavenly beauty

On thy bosom gently tend"—the Tree was the focal point of the drama.

There was no scene-shifting, all four acts of the play were dominated by the Tree as centre-piece, and the audience saw the tree transformed into the Cross, and then the Tree again.

Magnificent lighting effects lent grandeur to this.

Most of the dialogue came from four commentators, who were on the stage throughout, and by their words and questions made clear man's need for redemption and that redemption found in the transformed Tree.

In the first half of the drama, Act 1 dealt with the Creation, Fall, and Incarnation, and Act

2, bringing in the Passion and Crucifixion of Our Lord, showed man saved when focused in Christ.

In the second half, Acts 3 and 4, based on the Resurrection and Exaltation of Christ, and the coming of the Holy Spirit, revealed man given the promise of life after his freedom from defeat, and the power to love like God.

The Reverend J. S. Murray was assisted in the production by Mr Reginald Livermore, of the Elizabethan Theatre Trust.

In the spirit of worship, the cast remained anonymous.

The musical accompaniment was prepared and recorded by the Choir of the Canterbury Fellowship.

The costumes were not given historical exactness, but were symbolic of the meaning behind.

A local touch was added by the witnesses called by the commentators to testify to the reality of their experiences in the various events.

Names such as Stephen, Peter, Alban, Paul, and so on, have a close association with the cathedral itself, as they are found as the names of the canon's stalls in the chancel.

A large audience attended the play on both nights.

NEW SCIENCE BLOCK

BRISBANE C.E.G.S. AIDED

FROM OUR OWN CORRESPONDENT

Brisbane, June 25

On Friday afternoon, June 22, a new service block costing £45,000, was opened at the Church of England Grammar School, East Brisbane.

£20,000 was contributed by the Industrial Fund for the advancement of Scientific Education in Schools, which since 1960 has raised about £600,000 of its £1,200,000 target which it intends to spend in independent Australian schools to set new, higher standards for science education.

The chairman of the executive committee, Mr F. E. Trigg, performed the opening ceremony.

The two-storey block, which has just been completed, has two physics laboratories, two chemistry laboratories, with preparation rooms and storage space.

The laboratories are equipped with translucent panels for the projection of slides and films. The school science staff were given every facility they wanted incorporated.

Chemistry laboratories have special light sources built into bench tops to provide constant quality light for titration experiments; all the windows have anti-glare glass; and plenty of working space has been provided.

The headmaster, Mr H. Roberts, said the new block would allow the school to double the amount of time given to laboratory work.

SEMINAR ON AFRICA

The Friends Service Council of Australia (Quakers) will hold an inter-racial seminar on "The New Africa," in Melbourne, from July 27 to 29.

The council is the service branch of the Religious Society of Friends.

The purpose of this seminar is to bring together people from various cultural, religious and racial backgrounds to live together for the week-end and learn about the problems and potentials with which our African neighbours enter the changing world community.

Addresses will be given by Dr J. R. V. Prescott, Professor L. Yates, Mr F. G. Menzies, Dr W. Hanna and African students, Dr B. M. Nicolescu and Mr H. Feith.

The sessions will be held in the parish school hall behind Our Lady of Victories Roman Catholic Church in Burke Road, Camberwell.

Limited residential accommodation is available. Enquiries should be made before July 13 at the Friends' House, 133 Orong Road, Toorak, Victoria.

PORT AUGUSTA MISSION LED BY BISHOP MOYES

FROM A CORRESPONDENT

Port Augusta, S.A., June 25

A highly successful old-style evangelistic mission took place here this month, conducted by the Bishop of Armidale, the Right Reverend J. S. Moyes.

The Bishop of Willochra, the Right Reverend T. E. Jones, commissioned the missioner on the first day at a civic service in the Town Hall.

A large audience attended the "Poinsettia Week"—an annual local event—when some 500 people came along.

Since the following day, Monday, was a public holiday, and the next day a special school holiday declared by the Governor of South Australia, the mission did not really get under way after the initial burst until Wednesday.

Thereafter, attendances nightly built up steadily to some 200.

Several extra gatherings during the week were held for teachers, teen-agers, women and men. On Friday, Bishop Moyes spoke to an inter-denominational men's group.

The bishop gave a short devotional address at an early

morning service each day during the mission.

An interesting by-product of the mission was its effect on the local secular Press.

The "Transcontinental," published here, seized enthusiastically upon some of Bishop Moyes' statements about the role of women in the home, and printed these remarks in a Leading Article.

"About the soundest advice this paper has heard for many a month came last week from Bishop Moyes, who told a gathering of some 200 of the fairer sex that he considered an untidy woman was a sacrilege, and carelessness in these matters could be the means of breaking up a home."

"Bishop Moyes is dead right."

"If there is one thing which irritates a man more than anything it is to arrive home from work, and find his wife in a state of slovenly dress."

The Bishop of Armidale and the Rector of Port Augusta, the Reverend D. A. Richards-Pugh, at the Parish Mission this month.



Dr Frank Cash presenting a magnificent book of photographs which he compiled of the building of the Sydney Harbour Bridge to the Sydney Church of England Grammar School ("Shore"), North Sydney, last week. Accepting the book for the school is the headmaster, Mr B. H. Travers.

THE ANGLICAN

THURSDAY JUNE 28 1962

A TIME TO SPEAK OUT

The voice of Christendom is remarkably piano during the current deterioration in the international situation. New smoke arises each week from yet another part of the globe — dread sign of the inferno below — but Christendom is nearly mute.

A fresh plume of smoke starts up each week. Rarely does one wholly die down. Each shows the increasing heat of the fires below — that final threat to all forms of life upon earth if once allowed out of control. The chill water of moral principle alone can extinguish those fires. Does not the Church hold a unique position as teacher and guardian of morality? Might she not then be expected to raise her voice aloud — if just a little?

Consider the number and variety of potential outbreaks.

The tripartite international control commission in Vietnam, with Indian, Polish and a Canadian representative, has charged both North and South with serious breaches of the cease-fire agreement. The commission holds unanimously that the South continues to receive U.S. armaments. The Polish delegate dissents from the others in condemning continued military action by the North.

Is the Kuomintang rump about to attack China? Or has Peking, denied membership of the U.N. for so long, decided at last on direct military action?

Is the Congo tragedy to repeat itself, starting next week, in Ruanda Urundi, upon which "independence" has descended?

What of the Rhodesias, where the situation grows daily more acute? Is something like the Algerian savagery in prospect?

Leaving aside the course of events in half a dozen other danger spots in Africa, what is to happen in the Union, which now stands condemned in black-and-white terms as a neo-Nazi state, by the International Commission of Jurists? What black future lies ahead, with the certainty of widespread international repercussions?

Egypt continues, in defiance of international law, to prevent Israeli shipping from passing through an international seaway, and in other ways to try strangle her neighbour.

Iraq smoulders — not least over Kuwait — and the Trucial Omani states enjoy an increasingly precarious existence in the light of waxing Saudi Arabian designs.

Kashmir, an acid test of international morality if ever there was one, is again become an acute danger spot.

Cambodia and Thailand, each happy about any decision of the International Court at The Hague only when it suits its preconceived notion of right, are at the point of actual shooting. The nominal casus belli: ownership of an ancient temple!

"Neutral" Laos and India are restive about the continued presence of SEATO (effectively U.S.) forces in Siam.

The position in at least three South American states, especially Cuba, is sufficiently explosive to hold the makings of the catastrophe.

The bare recital of the remaining potential causes of war would take another column to tell. At no time in man's history have there been so many.

Two aspects are common to most of these troubles. First, their solution depends ultimately upon the application of moral principles. Second, few national states can claim a record of consistently moral international conduct. The U.S. in Cuba; the United Kingdom at Suez; the Indians over Goa and Kashmir; the Chinese in Burma and Bhutan; the Russians in Eastern Europe: none has clean hands.

Apart from study and prayer, there may be little more of us can do about most of the world's danger spots. Knowing probably little about the facts of these several situations, it is best for our Australian bishops not to make statements about them. There is, however, one danger spot close to home: by no means the most dangerous, in a world which appears to have abandoned principle; but one on which our own Church leaders might have been expected to give some guidance to their people and to the world. Their silence is quite inexplicable. It would still be so even were anyone to accept the statement on West New Guinea put forth by the Australian Council of Churches last February, which started with the words: "The moral aspects of the West New Guinea dispute are not clear-cut!"

They are clear-cut enough now, and while no one bishop, including the Primate, would be rash enough to claim that he spoke for the whole Church, we suggest that the time is come for such individual bishops as do not wish to be identified with the Federal Government's moral cowardice to say so boldly, and at least to support the Bishop of New Guinea.



"Everything which touches the life of the nation is the concern of the Christian."
—Dr Geoffrey Fisher

Pleasure Before Protocol

The name of the 16th century Florentine statesman, Niccolò Machiavelli, has long been synonymous with political cunning. He held that rulers were justified in resorting to any artifice to uphold their arbitrary power.

Well, we have the word of the Prime Minister, Mr Menzies, for it this week that there is nothing Machiavellian about the visit to Australia by the Queen next February and March, a year earlier than most people had expected her.

In particular, Mr Menzies said there was no thought of the visit in 1963 being intended as a balm for any wounds caused to the Commonwealth by Britain's expected decision to enter the Common Market.

One wonders why Mr Menzies was concerned to make the disclaimer. Whatever the main-spring of the visit, Australians, in their reaction to the news, have plainly shown their pleasure. If the visit can be so timed as to be of the greatest sentimental value in drawing closer Commonwealth ties, so much the better. There should be an art in timing Royal visits as in arranging other affairs of State.

There was no dissembling the reason for the Queen's courageous visit to Ghana last year. It was to seek to strengthen the Commonwealth connection of that nation at a critical juncture.

The Queen's second visit to Australia next year, it must be hoped, will be so arranged as to impose on her the minimum of strain. Mr Menzies will probably have to lay down a firm line when planning the itinerary with the Premiers to ensure that there is more pleasure than protocol (and downright boredom) for the Queen next time she is in Australia.

Distractions In Church

I often wonder whether clergy find noisy young children unduly distracting in church. I have never seen a clergyman show any impatience. Many of them

with young families of their own are doubtless sympathetically aware of the difficulties of keeping a young child quiet for an hour, and are appreciative of the resolution of parents without baby-minders in attending church.

I have heard that some up-to-date churches in the United States provide crying-rooms, enclosed with glass where parents can sit with their babies and follow the service without disturbing the main body of the congregation.

This problem is brought to my mind this week through reading in an English paper that a motor mechanic travelled 27 miles from his home after work on a recent evening to call on the Bishop of Lichfield, Dr Arthur Reeve.

The man went to complain to the bishop, who, it was reported, had asked the man's wife and two-year-old daughter to leave a confirmation service because the child was chattering.

All's well that ends well. The father said later: "I am quite satisfied now. The bishop apologised. He seems quite a decent sort. He explained that he did not speak from notes and that he was afraid he might forget if the baby kept making a noise. He said he was very sorry for causing my wife any distress."

The bishop said: "The father and I had a very amiable chat. I think we reached an understanding. It was good of him to come to see me."

I think that this incident might well be pondered on here to prevent undue distraction of the clergy and congregation. In most churches there is usually to be found someone who will help parents in an emergency — perhaps by taking a crying child out while a mother makes her communion.

The noises in church which irritate me most are not made by children but by chattering adults. And only last Sunday morning I noticed several adult latecomers walk unconcernedly into church while the Creed was being said and push in front of others into a pew. Such practices as these are, I feel, more reprehensible than failure to soothe a crying baby.

RELIGIOUS BROADCASTS

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

SUNDAY, JULY 1:
RADIO SERVICE: 9.30 p.m. A.E.T. Queen's College, Melbourne. Preacher: Professor Colin Williams.
DIVINE SERVICE: 11 a.m. A.E.T. Eastwood Methodist Church. Preacher, the Reverend R. A. Bell.
RELIGION SPEAKS: 4.15 p.m. A.E.T. "Frontier" — a Christian Mission Review.
PRELUDE: 7.15 p.m. A.E.T. Choir of the Canterbury Fellowship, Melbourne.
PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. The Most Reverend A. C. Melnes, Archbishop in Jerusalem.
THE EPILOGUE: 10.48 p.m. A.E.T. From the Temple Church, London.

MONDAY, JULY 2:
FACING THE WEEK: 6.15 a.m. A.E.T. The Reverend Roger Bush.
WEDNESDAY, JULY 4:
RELIGION IN LIFE: 10 p.m. A.E.T. "A Modern Reformation" — within the Roman Catholic Church in Australia. The Reverend B. C. Rogers.

FRIDAY, JULY 6:
EVENINGSONG: 4.30 p.m. A.E.T. S. Andrew's Cathedral, Sydney.

MONDAY, JULY 2 SATURDAY, JULY 7:
READINGS FROM THE BIBLE (not Saturday): 7 a.m. A.E.T. Dr Leonard Tregrove.

PAUSE A MOMENT (not Saturday): 9.55 a.m. A.E.T. The Reverend R. H. Kim.
DAILY DEVOTIONAL: 10.03 a.m. A.E.T.

Monday: The Reverend Lillian Livestone.
Tuesday: Dr Barry Marshall.

Wednesday: "School Service" — "God with His People" — "Jesus Teaches about the Kingdom."
Thursday: The Very Reverend W. Baddeley.

Friday: The Reverend D. M. Hodges.
Saturday: The Most Reverend James Freeman.
EVENING MEDITATION: 11.15 p.m. A.E.T. The Reverend Norman Bradshaw.

TELEVISION: **SUNDAY, JULY 1:**
ARV 2, SYDNEY:
* 11 a.m. "Divine Service" from S.

John's Church of England, Dee Why, Chynoweth.
4.45 p.m. "Sunday Special" — "Davy and Goliath — The Waterfall."
6.30 p.m. "The Comfortable Kellys" — "A Man's True Self."

* 10.30 p.m. "Epilogue" — Christians are United". Canon Bryan Green.

ABV 2, MELBOURNE:
4.45 p.m. "Sunday Special" — "Davy and Goliath: The Wild Goat."
6.30 p.m. "Twentieth Century Man" — "What are we here for?"

10.30 p.m. "Spoil the Child". The Reverend John McMahon.

ABQ 2, BRISBANE:
* 11 a.m. "Divine Service" from S. Paul's Cathedral, Melbourne.
4.45 p.m. "Sunday Special" — "A Royal Audience". The Reverend Vivian Roberts.

6.30 p.m. "Missionary Phonetics", introduced by Dr Kenneth L. Pike of U.S.A. (Professor of Linguistics).
10.30 p.m. "Bridging the Gulf". Dr Eric Osborn.

AKS 2, ADELAIDE:
11 a.m. "Divine Service" from Kil-lara Congregational Church, N.S.W. Preacher, the Reverend Mervyn Kelly.

4.45 p.m. "Sunday Special" — "Davy and Goliath — The Shoemaker".
6.30 p.m. "The Origin of Man". Dr Leonard Tregrove.

10.30 p.m. "The Voices of the Stones". The Reverend W. D. O'Reilly.

ABV 2, PERTH:
5.15 p.m. "Sunday Special" — "Davy and Goliath — The Runaway".
6.30 p.m. "Is it History?" A discussion on the historical foundation of the Christian faith.

10.30 p.m. "New English Bible Readings". C. H. Dodd (No. 1).
ABT 2, HOBART:
5.15 p.m. "Sunday Special" — "Good Government". The Reverend Eric Derbyshire.

6.30 p.m. "A Boy named Joe" — chooses his career.
10.30 p.m. "Woman at the Well". The Reverend Joseph Christie, discusses the story with two nuns.

Double Loss To Anglicanism

Both the Church and the nation have lost a man of distinction and ability through the death of Professor Leicester Webb, of Canberra, who, with his wife, was killed in a motor-accident in Tasmania last Saturday.

Although he had been in Australia only since 1950 Professor Webb had become a leading Anglican layman, while his voice was familiar to many thousands through his frequent contributions to the A.B.C. "Notes on the News."

As a journalist and an economist in New Zealand he early became practised in clear speaking and clear writing on current affairs.

Although most of his life was spent in New Zealand he was an Englishman, and Leicester, in his name derived from his native county. New Zealand journalists of his era knew him better as "Torchy."

Anglicanism suffers a sad loss, too, in the death of Mrs Webb. She was the daughter of Archbishop Campbell West-Watson, Bishop of Christchurch from 1926 to 1951 and Primate of New Zealand for the last 11 years of that period.

Sentiment And Cathedrals

Those who saw the televised story of the building of Coventry Cathedral under the title of "An Act Of Faith" this week must have been impressed by the wealth of detailed planning that went into its design and construction to make it so different from the cathedrals of other centuries.

There are many who prefer the familiar type of cathedral, and who are apt to criticise the new Coventry Cathedral because they feel that it lacks the deep religious sincerity of the old cathedrals.

I thought such critics were well, if sharply, answered by a correspondent in the London "Spectator" of June 15, who wrote: "Sentimentalism is the blight on religion in our country. It makes the Englishmen drool over old cathedrals, although they are not interested in the Church's difficulties amid a selfish, materialistic society... the impact of Coventry Cathedral on the Christian and the 'fringe' is sharp. At every turn the visitor meets a challenge and receives a message."

Do Presbyterians Have Bishops?

Dear, oh dear! Here we have been for years trying gently to correct some of the commoner ways in which the secular Press misuses Church terms, particularly in describing the clergy.

And now an altogether new mix-up occurred last week on the front page of the Sydney newspaper which, in spite of frequent lapses, offends less steadily than others in this way (certainly I have never seen it use the deplorable "Rev Brown" form to describe a clergyman).

Surely this newspaper must have heard that one of the difficulties in the way of Church union is the reluctance of Presbyterians to accept bishops.

Yet it referred to a Presbyterian clergyman in the Sydney suburb of Turramurra as "one of the most active ministers in the diocese."

—THE MAN IN THE STREET

CHURCH CALENDAR

July 1: Trinity 2.
July 2: Visitation of the Blessed Virgin Mary.
July 4: Translation of S. Martin, Bishop.

ONE MINUTE SERMON

MORE ON MEN THAN GOD

S. JOHN 5: 41-47 AND 7: 15-24

Two passages here are brought together, the Son and the Father and the Son and Man.

Jesus' glory is "as of an only begotten from a Father." (See 1: 14). This is because the love which knits Father and Son is the background of that unity of purpose we have seen in Chapter 5.

The Jews had no place for this love of God. They refused the One who came as His representative. So tied are they to earth and its interests that the living God means but little to them and His Messiah nothing.

Someday they will follow some false Messiah and come to destruction. Pride is the root of this spiritual failure. They are loyal to ancient traditions — not to a living God. They are only in part loyal — loyal Pharisees, loyal Sadducees, loyal Catholics, loyal Evangelicals.

Their eyes are more on men than on God — hence they are partisans with perverted faith, leading to fanaticism, which is idolatry.

Our Lord will not accuse them but Moses will because he wrote of Jesus. All that men trust in will accuse them if it has not taught them to come to Jesus and believe on Him.

Where had Jesus learned all this? How was it He could meet the Jews in such language and with such teaching. And yet again He refers them beyond Himself to God the Father. He is "the source of Jesus' teaching." But one can only hear the Father if there is union of will with the Father. And Jesus came to do that will. "If any man will do His will He shall know the truth."

It requires the whole of one's life to find God. "We see what we are" and "we become what we see." So with the whole of life, mind, will and affections we must seek God, intending to do God's will.

But we must be cleansed from sin, confessing our sin for He is faithful and just to forgive us our sin, and "the pure in heart see God."

Jesus does not set out to be original nor to seek His own honour and glory. All the trouble had arisen over the law of the Sabbath.

But even Moses realised there could be a greater law than that of the Sabbath, so that when it was necessary for a child to be circumcised on the Sabbath that he might enter the Jewish covenant — the law of the Sabbath gave way.

So to heal a man on the Sabbath is not breaking the law of the Sabbath.

Jesus had shown their method and temper are wrong. He has defeated them in argument, but He has roused their enmity and they will never be satisfied but by His death.

CLERGY NEWS

CORBETT, The Reverend D. G., of Pusan, Korea, has been appointed Archdeacon of the Southern Provinces, Diocese of Korea.

HULL, The Reverend R. M. (Brother Matthew, B.G.S.), has been inducted to the Parish of Tennant Creek, Diocese of Carpentaria.

JEFFREY, The Reverend L. H., Assistant Curate of St. Augustine's, Shepparton, Diocese of Wangaratta, to be Rector of St. Dunstan's, Violet-Town with Dookie, in the same diocese.

MULLIN, The Reverend G. O., Rector of Wyong, Diocese of Newcastle, to be Rector of Manion, in the same diocese.

PAUMER, Canon H. E., formerly of the Diocese of New Guinea, to be Rector of St. Paul's, Canberra, Diocese of Canberra and Goulburn.

PRICE, The Reverend J. R. J., Rector of All Saints', Bright, Diocese of Wangaratta, to be Rector of St. Matthew's, Broadford, in the same diocese.

WIEDEMANN, Canon W. G. G., Diocesan Commissioner of Promotion in Wangaratta, to be Rector of Murchison with Rustworthy, in the same diocese.

STUDENTS FOR AFRICA

THE "LIVING CHURCH" SERVICE New York, June 25
Seven students of S. Alban's School, Washington, D.C., left for Africa yesterday to work at a hospital under the direction of the Bishop of Masasi, the Right Reverend Trevor Huddleston.

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.

NEW COVENTRY CATHEDRAL

"BUMBLE-BEE" CHRIST

TO THE EDITOR OF THE ANGLICAN

Sir,—I am glad I will not have to worship regularly in Coventry Cathedral. To have one's mind permanently dominated by a bumble-bee Christ would be irritating beyond words.

The grotesque pseudo-Byzantine figure at the east end would block my access to God whether "eternal, immortal, invisible, the only wise . . . dwelling in the light that no man can approach unto, whom no man hath seen," or "in Christ reconciling the world unto himself."

In my opinion, it does not challenge, it only warps. It does not help to uplift and to save.

I could worship in a genuine Byzantine church with splendid mosaic in the arches of the apse, because such figures really represented the exaltation of Christ in the thought-forms of the people who erected them.

The thought-forms of our age are doubtless distorted and out of gear, but not so the Christ revealed in the Scriptures, even though they tell us that He identified Himself with those He came to save.

A few pseudo-medieval representations of hell around the place would be as helpful and complete the unreality of it all.

Yours, etc.,
(Canon)
LAURENCE NASH.
Melbourne.

THE TIME OF EVENSONG

TO THE EDITOR OF THE ANGLICAN

Sir,—In "Church and Nation" of May 24 and subsequent correspondence on the subject, one gets the impression that earlier Evensong is a fairly recent innovation and is a revolutionary idea. It may appear so to most church-goers throughout the nation, but here at S. Alban's, Leura, in the Diocese of Sydney, earlier Evensong during the winter months is the accepted custom.

We were fortunate in having among a long line of realistic rectors, one, the Reverend Colin Burgess, who saw fit in the winter of 1955 to begin Evensong at 5 p.m. He did this without any fuss, but not without qualms, and the move was welcomed as being sensible and practicable.

We have continued to enjoy the advantages of the earlier Evensong each winter and regard it as perfectly normal except perhaps when some absent-minded churchwarden rings the bell at 7.30 p.m. on the first Sunday in winter or 5 p.m. on the first Sunday in spring.

Yours faithfully,
J. A. W. PIKE.
Churchwarden.
S. Alban's, Leura.

NEW CHURCH NEEDS HELP

TO THE EDITOR OF THE ANGLICAN

Sir,—May we through your correspondence column explain to readers our appeal for funds to build the War Memorial Church of S. Andrew, Esperance, W.A.

There may be outside the Diocese of Kalgoorlie Anglicans who have friends or relations recently settled on the Esperance Downs and who would like to contribute towards the cost of a permanent church to which the newly-arrived farmer cannot subscribe as his capital is required to develop his property.

Also, friends of the diocese living in the Eastern States may like to help. As you know the Diocese of Kalgoorlie is not wholly self-supporting, and there is no large reserve of funds through which the diocese can help parishes with building loans, etc.

The Esperance Vestry hopes to raise a greater part of the £9,000 required locally, but as the parish covers 12,000 square miles with centres of worship now established 67 miles north and 70 miles west of the town, running expenses are high. There are about 300 Anglican families in the parish, and many of the town people are retired mine workers or pensioners with limited means.

Donations to this building fund are allowable deductions for income tax, and should be sent to the Reverend D. W. Bryant, The Rectory, Esperance, Western Australia.

Yours faithfully,
L. T. DAW.
Rector's Warden.
A. K. DAW.
People's Warden.

Esperance,
W.A.

TWICE BLESSED?

TO THE EDITOR OF THE ANGLICAN

Sir,—I noted with interest the account in THE ANGLICAN of June 14 of the dedication by the Most Reverend the Primate of the new B.C.A. Cessna aircraft "Tom Jones" at Banks-town aerodrome. To my surprise, the Melbourne "Age" of June 18 tells of the blessing by Bishop Sambell of Melbourne of the same aircraft at the Moorabbin airport a week later. Why?

Is there some subtle difference between these two acts not readily discernible? My copy of the Shorter O.E.D. gives the primary meaning of dedication thus: "to devote to the Deity or to sacred uses, with solemn rites, to surrender, set apart and consecrate." To bless says the same volume is: "to consecrate—to sanctify (and protect) by making the sign of the cross."

The only reason for duplicating such a solemn service would be if there were any doubts regarding the validity of the first service. Surely such doubts could hardly arise in this case.

A welcome and "throwing-open" for inspection by Victorian subscribers would have been quite appropriate and a Form of Commissioning by the bishop of the diocese in which the aircraft will be based, would surely have been a more orderly procedure, and acceptable to all concerned.

I write not merely to criticise, but as the vicar of a parish which has contributed generously to the work of B.C.A. over the past few years.

Yours, etc.,
(The Reverend)
CECIL SMITH.
Willaura, Victoria.

S.P. BETTING

TO THE EDITOR OF THE ANGLICAN

Sir,—As one who knows little of the intricacies of Starting Price betting and other mysteries of the turf which seem to preoccupy the proprietors of Sydney's daily newspapers, I was interested to note that the N.S.W. Council of Churches was being represented at the N.S.W. Royal Commission.

I understand that the Diocese of Sydney is still represented on the N.S.W. Council of Churches, which body continues, if not perhaps intentionally, to have itself confused with the N.S.W. Committee of the Australian Council of Churches. Has the Diocese of Sydney a policy towards S.P. betting, Sir? If so, I should like to know what it is.

I agree with your "Man in the Street" (THE ANGLICAN, June 14) that it is proper that the Churches should express their views at the Royal Commission, and "challenge any proposals that seem to them unduly anti-social or otherwise vicious." But many people would feel far happier if the responsible World Council of Churches were doing this job, instead of a body which has taken unto itself an unenviable reputation of holier-than-thou wowsism.

Yours, etc.,
SIMON HILL.
Darling Point, N.S.W.

"MOVEMENT MORPETH"

PASTORAL TRAINING

FROM A CORRESPONDENT

Melbourne, June 25

The final year students at S. John's College, Morpeth, have just concluded the second part of their now regular and quite unique pastoral training programme.

The students visited Melbourne in February for a week with residence and tutorials in Trinity College and supervised pastoral visiting in general hospitals, mental hospitals, penal institutions, geriatric hospitals, and social service agency under the chaplains of the Melbourne Diocesan Centre.

During these visits the students wrote up verbatim accounts of their pastoral visits and attempted a personality study of one of the patients visited.

This experienced aroused many questions and the visit to Morpeth of the Reverend W. H. Graham and the Reverend Martin Rogers attempted to follow these up in the college setting.

PRACTICE

All lectures of the final year men were suspended and sessions conducted on seminar, group and tutorial lines provided thirty-five hours of concentrated consideration of pastoral situations in theory and practice.

Chapel addresses and personal interviews were also related to the "shepherding" focus of the ministry in relation to visiting, counselling, prayer, sacraments, preaching and administration.

The movement from the challenge of the living human dialogue (the people actually met in their previous practical clinical week) to the study in a theological college itself was an attempt to encourage "theological" thinking in relationship to the pastoral ministry as a necessary complement to the study of the mere academic content of theology.

OBITUARY

PROFESSOR L. C. AND MRS WEBB

Leicester Chisholm Webb, who was killed in a motor car accident in Tasmania last Saturday, was one of those quiet, intellectually sound laymen to whom the Church in Australia has owed so much in this century.

Born at Leicester, England, in 1905, he returned with his family to New Zealand in his teens. He received his higher education first at the Canterbury University College and, later, at Gaius College, Cambridge, and at the Haute Ecole des Etudes Internationales at Geneva.

Webb's early training was in journalism. In the best sense, he remained a true journalist throughout his life: an objective, unobtrusive observer and commentator on the world about him; concerned foremost with facts.

He took a Diploma in Journalism at the Canterbury University College in 1928, and an Honours degree in History in the following year. He then went up to Cambridge as a University of New Zealand post-graduate scholar. His special interest at Cambridge was Economics; not History.

From 1932, when he returned to New Zealand, until the outbreak of war, Webb's career covered both journalism and teaching. After some general reporting experience on the Southland Times, he joined the Christchurch Press, where he was in turn a reporter, sub-editor and leader writer. At the same time, he lectured in Political Science at the Canterbury University College—a task he kept until 1941.

From 1942 until 1944 he was staff officer in charge of Current Affairs, produced by the N.Z. Army Directorate of Education and Welfare Services. In the latter year he was appointed N.Z. Director of Economic Stabilisation, to which post he added the Directorship of Marketing in 1948.

He resigned both N.Z. posts in 1950, upon being appointed Reader in Political Science at the Australian National University, Canberra. He was appointed to the Chair of Political Science in 1956.

Webb was a member of the Synod of the Diocese of Canberra and Goulburn, and of the General Synod. He was an active member of the Australian Institute of International Affairs, on whose Commonwealth Council he had served, and of the Commission of the Churches on International Affairs, of the Australian section of which he recently became chairman.

Caroline Webb, whom he married in 1933, and who was killed in the same road accident, was a daughter of the late Primate of New Zealand, the Most Reverend C. W. West-Watson.

An active member of the S.C.M. since her student days, and a New Zealand representative at the second Pan-Pacific Conference, she devoted herself to a number of philanthropic causes in Canberra, in addition to the life of the Church, over the past twelve years.

They are survived by two sons and two daughters.

I'D LIKE TO KNOW . . .

A WEEKLY QUESTION BOX ON FAITH AND MORALS, CONDUCTED BY THE REVEREND A. V. MADDICK, CHAPLAIN OF MENTONE GRAMMAR SCHOOL, VICTORIA.

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

Why are the clergy so tardy in passing over to the laity more responsibility, especially in the conduct of Church services?

My correspondent would agree readily that this is a generalisation, and, like all generalisation, untrue.

There are many parishes where there is an active team of layreaders, who conduct services and preach regularly both within and beyond the parish; where there is a well-trained and effective group of sidemen who take their responsibility of welcoming newcomers seriously; where there is a vestry regularly replenished with new representatives and fresh ideas.

Regrettably, however, as in my correspondent's parish, the parish priest tries to do nearly everything. Perhaps he tried to devolve responsibility and found that after a few weeks' fitful interest, it was all back to him.

He may have heard of Emil Brunner's saying that "the minister church is finished," but in the realm of practicalities, what other alternative is there?

Frequently, members of the laity want to do something in public worship for which they have received no training. They may even think that no training for them is required.

At least, that may be so until they tackle the construction of a sermon, and find that after hours of preparation, somehow, it didn't seem to have quite the effect such a masterpiece deserved.

While I have always been, and hope I shall always be, a believer in competent laymen both reading the service and preaching the sermon, it has been interesting for me to discover how many of the most effective churches have their services taken entirely by the minister.

With his finger on the pulse of the church, and knowing

exactly where he hopes to lead the congregation in worship, he can weave all the parts of the service into a unity.

But while this may be true for some churches, and many of them outstanding ones, how wise is the parish clergyman if he trains men to lead in worship. Dean Inge's comment is as valid as ever. "The Christian Church was founded by laymen for laymen. All the 12 Apostles were laymen."

I wonder, however, if one great area of territory, in which laymen can play a leading part, has been left almost unrecognized—the personal witnessing to the saving power of Christ.

Dr James Reid was told by a Christian friend that he had been invited out time and time again to lunch by the same man. One day he introduced the subject of religion.

To his amazement, his host replied, "Why do you think I have invited you to lunch so often? Did it never occur to you that I might want your help to find the way to Christ?"

It is here that maximum co-operation with the clergy in Christian service can be reached. But just as the Apostles needed training, and as the clergy have received training, so with our laymen. We need training in visitation evangelism.

In many parishes regular sessions are held when a basic knowledge of Scripture, an awareness of Christian doctrine and an appreciation of great Christian literature, as well as the techniques of evangelism, are imparted.

To have seen the crowds attending a guest service at All

Souls, Langham Place, London, and the work undertaken by trained young counsellors, is to recognise both the possibilities and the potentialities of such witness.

If the best way to learn is to teach, the best way to know more of Christ is to talk to others about Him. The staggering success, for example, of the Mormons is that in conversation with others their own faith is not only confirmed, but enlarged.

To my correspondent I would say, "Don't be discouraged if you are not invited to become a lay-reader. You may not have the ability or the time to develop the capacity for the office. But I would be most surprised if you do not have the talent for speaking to a few people with whom you are acquainted about Our Lord. This is a job in which your co-operation would be an encouragement to any rector and a stimulus to any parish."

To my clerical brothers, I would address some words spoken by Dr von Bismarck, a sociologist and director of the West German Radio, to the clergy at New Delhi: "You need to listen to your lay-helpers, who gain their livelihood in a secular vocation. For our Christian ministry in these our secular job is a vital complement to your ministries."

So many people, adults as well as children, think that the Christian Church is a building where we worship. Shouldn't we change the name of the building so that people will realise that God can be worshipped at home, etc.?

To a certain extent I agree with you. We cannot be too careful in our use of words. I wonder if you know that section in "Alice in Wonderland" which says:

"But 'glory' doesn't mean a nice knock-down argument," Alice objected.

"When I use a word," Humpty-Dumpty said, "it means just what I choose it to mean—neither more nor less."

"The question is," said Alice, "whether you can make words mean so many different things."

"The question is," said Humpty-Dumpty, "which is the Master—that's all."

Religion has its technical terms, and although we might bemoan the different interpretations given to its terms by different people, we must accept them, yet endeavour to change them.

In the New Testament, the word for "church" is never used of a church-building. There were no such places. The Church was a fellowship of people.

In the last resort, fellowship between God and men is not dependent on the size or beauty of the building in which we worship, but on the sincerity of heart of the worshipper. This fellowship is the main thing. As the saying has it, "where Christ is, there is the Church."

This does not diminish the importance of the sanctuary in which we worship. The beauty of a great church induces in us feelings of solemn awe and reverence as in the presence of Almighty God.

ASSIST YOUR CHURCH'S MISSIONS

BUY WHERE YOUR

MONEY HELPS THE CHURCH

CANTERBURY BOOK DEPOT

22 LEIGH STREET, ADELAIDE, SOUTH AUSTRALIA

THEOLOGICAL • BIOGRAPHIES

BIBLES • GEN. LITERATURE

PRAYER BOOKS • NOVELS

ANGLICAN OF THE WEEK



Our Anglican of the Week is seen here after he had celebrated the Holy Communion in S. George's Cathedral, Perth, on his ninetieth birthday this month.

He is the Very Reverend R. H. Moore, retired Dean of Perth, who finds that retirement provides him with time to exercise, through the mail box, a ministry of consolation to those in bereavement and other adversity.

The famous screen comedian, Red Skelton, whose sunny nature has brought merriment to millions, was described in a Perth newspaper as the loneliest and most tormented man in America since his son Richard died recently of leukemia.

On his ninetieth birthday, Dean Moore wrote a letter to Red Skelton to sympathise with him in his loss and to tell him of the steadfast plan of nature which is always upheld by one Power of perfect wisdom and perfect love.

Dean Moore, who had been Dean of Perth for close on twenty years, celebrated Holy Communion in S. George's Cathedral on his ninetieth birthday, the Archbishop of Perth, the Archdeacon of Perth and many of the clergy being present together with numerous other people who had known him in his early days in the Kalgoorlie goldfields.

Reminiscing to a group of reporters, and before Press and television cameras, Dean Moore recalled how he had reached Kanowna, near Kalgoorlie, from Belfast in 1898 on his birthday, for the goldfields needed another priest during the years of the goldrush.

He lived in a tent, and his first child was born on a summer's day on which the mercury had reached 110 degrees.

To-day this jovial Irishman.

DEVOTIONAL

THE SAINTS' EVERLASTING REST. Richard Baxter. Edited with an introduction by John T. Wilkinson. Epworth Press. Pp. 187. English price, 18s. 6d.

Among books of Christian devotion, Baxter's will ever take an honoured place.

Originally a work of 800,000 words and going through 12 editions in his lifetime, it has frequently been abridged and revised.

Baxter was a 17th century Puritan and a Calvinist, who spoke and wrote with earnestness and urgency; his work will ever be treasured by those thoughtful about the spiritual life.

—A.V.M.

BOOK REVIEWS

OF GREAT INTEREST TO CHORISTERS

THE CHORAL TRADITION. Percy M. Young. Hutchinson. Pp. 371. 60s. 6d.

THIS is a comprehensive volume of 371 pages which describes nearly all the important choral works that were composed from the year 1500 to modern times.

Not only is each work analysed, but accounts are given of the lives of their composers and of the influences which caused them to develop their various characteristics.

In the section dealing with the sixteenth century, eight pages are devoted to Palestrina and six to Lassus. We then come to the English Madrigal school. While the music of Byrd is treated fully, the other composers are only mentioned briefly.

Dr Young lets himself go when he comes to the Bach-Handel period. This chapter has 67 pages, and a very interesting one it is.

The evolution of the Cantata and Passion, which culminated in Bach, is fully traced, so is the oratorio form which came to a climax with Handel.

HE places neither of these two composers before the other, but evaluates each for his different gifts.

"Bach made religious philosophy infinitely more effective than it would have been without him (indeed we may, in the broadest sense, claim Bach as one of the greatest of all religious thinkers), but Handel made it possible for the irreligious, the negligent, the sceptical to be directed towards large issues through the vitality and originality of his treatment of a form of entertainment."

Dr Young describes the conditions under which each composer worked, and, in several pages, discusses the differences between Bach's S. John and S. Matthew Passions.

A full account is given of the discovery of the latter work by

Mendelssohn after it had been forgotten for nearly a hundred years, and its subsequent first performance in more modern times by him.

The B Minor Mass and Christmas Oratorio receive detailed treatment. Passing through the works of Haydn and Mozart we come to an interesting chapter on the growth of choral societies in the nineteenth century.

The average reader is probably unaware that until then very few choirs existed apart from church choirs. The custom grew in England for many people to devote one night a week to their local choral society.

LARGE choirs grew up all over England. This called for more oratorios, and such composers as Elgar, Parry, Holst and Vaughan Williams were greatly encouraged and owe their emergence in no small measure to the support they received from choral societies.

In the section on the twentieth century only three works by Vaughan Williams are described and five by Britten.

The book concludes with a very useful index in which all the composers mentioned are given in chronological order, together with the names of their works, the voices and instruments required for their performance and the page reference number. A glance at this imposing list of 27 pages shows the reader what fascinating reading is in the book.

Though the book would be invaluable to a choirmaster, it abounds in information that is teeming with interest for the chorister. After all, how many choristers know the historical perspective of what they are singing? This book would provide it.

—L.F.

JOURNAL FROM SAMOA

PACIFIC JOURNAL OF THEOLOGY. Malua Press, Western Samoa. Pp. 28. 5s. Samoa.

THE first issue of the "Pacific Journal of Theology" was published in December, 1961, printed by the Malua Printing Press at Malua Theological College, Western Samoa.

This quarterly is one fruit of the Consultation on Theological Training convened by the International Missionary Council, and held in Suva in May, 1961.

The Reverend Vavae Toma, first full-time ecumenical secretary for the Pacific, in a foreword, says: "I understand it will aim to publish articles by both local and overseas contributors on different levels and subjects, and that the underlying theme will be the theological foundation of the life, witness and current problems of the Church in the Pacific."

The editorial committee consists of scholars in the Solomon Islands, Fiji, Samoa, the Caroline Islands, Tonga, Dutch New Guinea, New Caledonia and Papua.

THE editor is the Reverend John Bradshaw, who earned his doctorate of philosophy at Oxford, on Christian existentialism. He also holds the degrees of M.A. (Oxon.) and M.Sc. (London).

The journal has 28 pages. The subscription is 5s. per year (Samoa currency) which "should be regarded as a minimum and voluntary additions will be welcomed." The journal may be ordered through the Australian Council of Churches.

The editor invites readers to send articles for publication. He says this journal "must not too

fully deserve the alternative title "Journal of Pacific Theology."

"It must of necessity be a small and modest island child, but it must also serve to remind us that we are part of the great world-wide Church and heirs to an ancient tradition in terms of which our island ways must be judged."

The first number contains an article by the Reverend J. P. Kabel, Principal of the Theological School, Hollandia, West New Guinea, entitled "New Light from Qumran," which shares with Pacific readers some of the exciting discoveries made by students of the Dead Sea Scrolls.

Pastor Vavae Toma writes on "Christian Stewardship."

The editor reviews two reports of Pacific conferences; the Reverend Hugh Neems, Samoa, reviews three books on New Testament studies and two on worship.

The doctrine of the Samoan Church (L.M.S.) on Holy Communion, is reproduced with a commentary.

The editor apologises for the fact that in this issue too much material emanates from within

FAMILY PRAYERS

HOW TO FOLLOW THE CHURCH'S YEAR AT HOME. Irene Caudwell. Faith Press. Pp. 74. 18s.

A highly practicable guide for family prayers based on the Church Calendar, this booklet also explains the customs associated with special days.

—J.S.

one country. "It was planned otherwise, but communications prevented the arrival of certain items."

Naturally he hopes this will be rectified in future numbers.

—D.M.T.

TWO ANTHEMS

THE REPROACHES. Charles F. Waters. Curwen Edition No. 80857. English price, 1s.

THIS is a devotional yet unsentimental setting of the Reproaches for Good Friday. It is for bass solo and four-voice choir.

The solo part has a plainsong flavour. The choir's part is extremely simple and straightforward, without being commonplace. The words are interpreted very effectively.

It is not possible to sing the traditional plainsong in all churches. But this setting should solve the problem that many choirmasters have of finding a suitable anthem for Matins on Good Friday.

There have been many settings of Psalm 84, "O how amiable are Thy dwellings?" but this one by Donald Cashmore (Curwen Edition No. 80854) seems to be more successful than the average.

These words have attracted many sentimental composers. This setting is picturesque without being tawdry.

The various voice parts of a four-part choir flow freely in imitation of each other.

All voice parts are equally interesting. It would be a good anthem for a well-balanced choir.

—L.F.

SHELLEY'S Famous Drinks

ORANGE DELITE — LEMON DELITE — LEMONADE
KOLA — OLDE STYLE STONEY GINGER BEER — FRUITIPYNE
For All Occasions — Phone: LA 5461 (six lines)

Carved Church Furniture

Designs and Estimates Available on Request.



Altars, Reredos, Pulpits, Lecterns, Pews, etc.



ERNEST MILLS & SONS PTY. LTD.

108 HARRINGTON STREET, SYDNEY — BU 1849

Leading Wool Brokers and Fat Stock Salesmen

The Farmers & Graziers' Co-operative
Grain, Insurance and Agency Company Limited

At Homebush our experienced Auctioneers and Staff supervise with great care and attention the feeding and watering of all stock prior to the actual sale.

It is not surprising, therefore, that Stockowners show their appreciation of co-operative marketing by so consistently consigning their fat stock and cattle to our care.

THE FARMERS & GRAZIER'S CO-OPERATIVE
GRAIN, INSURANCE & AGENCY
COMPANY LIMITED

LICENSED AUCTIONEERS, STOCK AND STATION AGENTS

CASH BONUSES TO ALL CONSIGNORS WHETHER SHAREHOLDERS OR NOT.



ENGLISH GABARDINE RAINCOAT

Black S.B. Raglan "Aquagab" topcoat tailored from English all-wool gabardine. Full-fitting style with through pockets and vent back. Guaranteed color fast. Sizes 34 to 44 chest, including longs.

£18/18/-



BOURKE ST., CITY • CHAPEL ST., WARRAN • DANDENONG
OPPOSITE THE G.P.O. • NEAR THE TOWN HALL • OPPOSITE THE TOWN HALL

W.C.C. MEETING IN PARIS

CENTRAL COMMITTEE'S PROGRAMME

ECUMENICAL PRESS SERVICE

Geneva, June 18

The annual meeting of the Central Committee of the World Council of Churches will be held in Paris from August 7 to 17.

The 100 member body represents 197 Protestant, Anglican, Old Catholic, and Orthodox Churches in more than 890 countries.

It will be the first meeting of the policy-making committee since its appointment by the W.C.C.'s Third Assembly late last year in New Delhi, India. Sessions will be held at the International House, Cité Universitaire.

During the ten day session the committee will review plans made in line with the Third Assembly's mandates and will take action on a number of issues designed to strengthen the Churches' co-operative work and advance the cause of Christian unity. Major topics under discussion will include:

- The role of the Churches in international affairs, particularly with regard to the problems of nuclear weapons testing and disarmament.
- The relationship of the World Council to the Second Vatican Council.
- Christian responsibility for education, both "ecumenical education" through the Churches and generally.
- Consideration of plans for a new study dealing with the responsibility of all the W.C.C.'s member Churches in social, political, and economic questions.

- The future of the Theological Education Fund. This 4,000,000 dollar fund which has made major grants to seminaries in Asia, Africa, and Latin America, was set up in 1958 by the International Missionary Council, now the W.C.C.'s Division of World Mission and Evangelism.

THE MINISTRY

• A report on a study now under way of the pattern of the ministry. The study deals with such questions as "How far do the present patterns of the ministry meet the real needs of the Churches?" and "Is the present ordained ministry with a salaried professional class 'theologically correct'?"

The meeting will open Tuesday evening, August 7, at 8 p.m., with a worship service and annual reports by the chairman of the Executive Committee, Dr Franklin Clark Fry, New York, president of the United Lutheran Church in America; and by Dr W. A. Visser 't Hooft, Geneva, general secretary.

The meeting's two scheduled speeches are both on the same topic — "The Finality of Jesus Christ in an Age of Universal History." This is the subject of a

CHAPEL OF UNITY DEDICATED

ANGELICAN NEWS SERVICE

London, June 18

The Chapel of Unity in Coventry Cathedral was dedicated on June 12 by the general secretary of the World Council of Churches, Dr W. A. Visser 't Hooft.

International gifts to the chapel include the narrow stained-glass windows paid for by people in the German Federal Republic and the mosaic floor given by Sweden and designed by a Swedish artist.

The inscription of the floor reads "That they may all be one."

In the centre of the floor stands a glass-topped circular table on which is a golden cushion bearing a Bible.

Above it hangs a black cross in mourning for the divisions in the Church.

Dr Visser 't Hooft said in his address: "The chapel we dedicate to-day is built in order to serve as a constant reminder that we called to maintain the unity of the spirit."

major study now under way by the W.C.C.'s Division of Studies.

The speakers will be Principal John Marsh, of Mansfield College, Oxford, England (Congregationalist), the chairman of the Division; and the Reverend Paul Verheuse, Geneva, a priest of the Syrian Orthodox Church who is director of the Division of Ecumenical Action.

A large portion of the committee's time will be spent in committees which will meet simultaneously.

These will deal with finance, policy, and the work of the council's four divisions — Study; Ecumenical Action; Inter-Church Aid, Refugee and World Service; and World Mission and Evangelism.

FOUR DIVISIONS

These committees will later report back to the plenary sessions for action by the full Committee on their recommendations.

A review and analysis of the work of the divisions will be given by the directors of each in plenary session before the committees begin their work in order to acquaint new Committee members with W.C.C. programmes.

Of the 100 members of the committee less than a third are "carry-overs" from the previous committee which was appointed by the W.C.C.'s Second Assembly in 1954.

Approximately mid-way through the meeting on Saturday morning, August 11, the committee will hear reports on various Church merger schemes and a round-up of ecumenical developments in major geographical regions.

On Sunday, August 12, the committee members will attend a service in a local church, which is being arranged by the French Protestant Federation, the host group for the meeting.

The meeting will be preceded by a series of smaller meetings of the committees of W.C.C. divisions and departments to be held on August 1 to 6. On August 6 and 7, the executive committee will meet.

Following the close of the central committee a one-day consultation of secretaries of national councils of Churches will be held on August 18.

RECRUITMENT CAMPAIGN

MORE CLERGY FOR ENGLAND

ANGELICAN NEWS SERVICE

London, June 25

The Church in England is to appoint a priest to be a full-time recruiting officer to enlist more men for the Ministry.

It is hoped to increase the present intake of men from 600 to 700 a year.

The Bishop of Guildford, the Right Reverend George Reindorp, is chairman of the recruitment committee.

He said last week that the recruiting officer would keep in touch with all boys' schools.

Already every incumbent and every secondary school had received a copy of an illustrated booklet, "You?" outlining the duties of a clergyman.

They had also received posters, in black and yellow, saying: "Pray more for your clergy—pray for more clergy."

Bishop Reindorp said the number of clergy had declined from 24,000 to 18,000 in the present century.

The average age of to-day's clergy—fifty-five—is higher than it has been for years.

He said that clergy were now coming from a wide variety of social backgrounds and that they were no longer under-paid as in the past.

PRAYER BOOK REVISION

FURTHER STEP NEXT MONTH

ANGELICAN NEWS SERVICE

London, June 25

The move to revise the Prayer Book and to permit changes in the forms of public worship by experimental stages will advance a step further at the Church Assembly session to be held from July 2 to 6.

Even so, the earliest that this permissive measure can be brought before Parliament will be November or December next year.

Many members, however, think it unduly optimistic since it assumes that the House of Clergy and the House of Laity will spend only one session at the revision stage.

There is also the possibility that before the measure could be brought before Parliament a general election would be approaching. The Church would not want this to be an election issue.

On July 2, the three Houses of Bishops, Clergy and Laity, will consider the measure for general approval.

At the November session the clergy and laity will consider the measure at the revision stage and from them it will go to the House of Bishops to reconcile suggestions that have been tabled.

The House of Bishops will bring it before the Convocations in May, 1963, and the measure should be ready for final approval by the Church Assembly in July, 1963.

PRELATE "A RARE BIRD"

ANGELICAN NEWS SERVICE

London, June 25

Lord Tedder, as Chancellor of Cambridge University conferred the honorary degree of Doctor of Divinity on the Archbishop of York, Dr F. D. Coggan, on June 14.

The archbishop is a former undergraduate of St. John's College, Cambridge.

In presenting him for the doctorate, the Orator remarked that for the first time for 65 years both archbishops were Cantabrigians.

Dr Coggan, he said, deserved academic honour also as a distinguished Hebrew scholar, a former professor, and chairman of the Promotion Committee of York University.

He had travelled widely for the Church, and also had taken a great interest in its liturgy and music, himself a singer who could excellently bear his part in elaborate musical services — a rare bird among prelates.

While professing the faith of his Church with all his might, he was not above investigating and weighing the somewhat divergent opinions of the common man, which might pardonably be called "Adam faith" (vulgi sententias, quas pace vestra Adam fidem dixerim).

CHURCHES' COUNCIL IN PHILIPPINES

ECUMENICAL PRESS SERVICE

Geneva, June 25

A draft constitution for the proposed National Council of Churches in the Philippines has been approved by a committee of seven persons representing the Churches that have indicated interest in such a council.

If the constitution is approved by a convention made up of representatives of these Churches, the new council will replace the present Philippine Federation of Christian Churches.

A basic objective of the proposed council is the promotion of ecumenical interest among Churches and their members.

TWO CONSECRATIONS FOR YORK

ANGELICAN NEWS SERVICE

London, June 18

The consecration of the Bishop-elect of Sheffield, the Reverend F. J. Taylor, and the Bishop-elect of Selby, the Reverend D. N. Sargent, will take place in York Minster on July 25.

"A GAMBLING MANIA"

ATTACK ON LEGISLATION

ANGELICAN NEWS SERVICE

London, June 18

The nation is in the grip of a gambling mania which, in its present excessive form, is bad for the individual and for the nation, the Bishop of Chester, the Right Reverend G. A. Ellison, told his diocesan conference this month.

Last year, he said, the total turnover for all forms of gambling in Britain was £763,431,675, an increase of eighty million pounds on the 1960 figure.

"Recent legislation has opened the floodgates and made legal the opening of casinos, gambling clubs and bingo sessions," he said.

"It remains to be seen how long some of these new crazes will survive."

"Without being a kill-joy, the Church must make its protest against practices which are the very negation of Christian stewardship."

"The only way in which the Church can make its witness honestly is by having nothing to do with gambling in any form collectively and individually."

Discussing capital punishment, Dr Ellison said that there was the degrading effect which the death penalty had on society in general to be considered.

"It has been said that there is a spoonful of sadism in each of us," he continued. "The death penalty panders to that strain."

It appeared to him that an overwhelming case had been made out for the abolition of capital punishment.

"LOVE LIFE ON FRONT PAGE"

DR COGGAN ON NEWS VALUES

ANGELICAN NEWS SERVICE

London, June 25

Too often the love life of some silly girl made front-page news in Britain's newspapers, the Archbishop of York, Dr F. D. Coggan, said at York Minister on June 17.

Speaking at the annual conference service of the Institute of Journalists, he said that what made journalism a difficult profession was that the writer had to handle three things—truth, words and men.

"It has been said that a country gets the government that it deserves," Dr Coggan said.

"Perhaps it is true also that it gets the journalism it deserves, and that a corrupt society which glorifies in the salacious and the dirty will get the dirty Press it deserves."

"But the Press is an enormous power in the land in creating an appetite for what is good and clean and pure."

"It is, no doubt, necessary to report the divorces and the violence and the sordidness that are part of modern society."

"But the Press can do a very great deal in so reporting what is lovely and true that men and women see that to be far more interesting than the reverse."

"Only too often the love life of some silly girl makes front page news: or the delinquency of some unbalanced youth hits the headlines, while David Sheppard's club-work in East London, which is far more exciting and creative, barely gets three lines on the back page."

"It takes a big man to handle truth in such a way as to let men see its dimensions and its glory."

CHILDREN'S MILK CAMPAIGN

ECUMENICAL PRESS SERVICE

Geneva, June 25

Approximately 20,000 dollars was collected in Geneva in one day as the result of a joint campaign by Geneva Protestants and Roman Catholics to buy some 160,000 quarts of milk for North African children.

Slogan for the campaign read: "One franc (25 cents)—two litres (two quarts) milk—three days of life for a starving child in North Africa."

SORE FEET?

Consult . . . Robt. A. STEVENS & CO. PTY. LTD.
79 SWANSTON STREET, C.I., MELBOURNE.
PHONE: 63-7107

For Advice on . . .
SUPPORTS, SURGICAL FOOTWEAR AND APPLIANCES
Robt. A. STEVENS, M.Ch.A.V., A.I.B.S.T.

MAJESTIC PRIVATE HOTEL

EXCLUSIVE ACCOMMODATION

Only seven minutes from city — Country and Interstate visitors specially catered for. Garage for Visitors.

151 FITZROY ST., ST. KILDA—Telephone: XJ 0561

A. HARTSHORN and CO.

Established 1880

Manufacturers of . . .

"HARTEX" SURGICAL APPLIANCES, FULL-FASHIONED, SEAMLESS AND TWO-WAY STRETCH SURGICAL STOCKINGS, TRUSSES, ATHLETIC SUPPORTS, ETC.

513 Chapel Street, South Yarra

'Phone: BJ 4498



NEW ASCOT HOUSE

50 FENTON STREET, ASCOT VALE, MELBOURNE

The home with

EXCLUSIVE FOOD

- WEDDING BREAKFASTS
- SPECIAL DINNER DANCE NIGHTS
- 21st BIRTHDAYS

10 to 150 Guests

★
MONDAY AND FRIDAY NIGHTS FOR PERSONAL INTERVIEWS
For Appointments, ring Mrs WATSON, FU 8800
If no answer, ring FJ 3809.

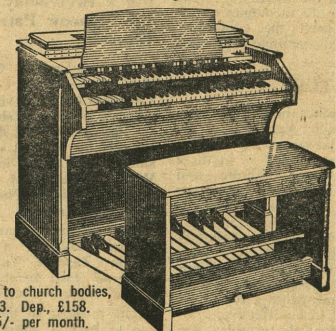
FOR BETTER VISION

Consult . . .

the Qualified Sight Testing Staff of
GEORGE A. REES PTY. LTD.
YORK HOUSE, 294 LITTLE COLLINS STREET.

For Appointments — ring MF 3801

Music's most glorious voice!



Price to church bodies,
£1,573. Dep. £158.
£31/5/- per month.

The All New HAMMOND Model C3 Electronic Organ

Offers the greatest range of traditional church organ tones, plus features not found in any other organ. Its reverberation simulates the "living" tone of a pipe organ—plus selective tremulant/vibrato, touch response percussion, wide dynamic range, etc. Installed by Palings engineers at no extra cost. Although the Hammond requires practically no maintenance, Palings give unequalled after-sales service.

Demonstrations in your own church without obligation. Free instruction available if desired.

PALINGS for Everything Musical

338 George Street thru to Ash Street, Sydney
(just opposite Wynyard)

Branches: Bankstown, Wollongong, Newcastle, Goulburn, Orange, Tamworth, Lismore.

"HUMANLY IMPOSSIBLE AND DIVINELY IRRESISTIBLE"

I FEEL inclined to steal a leaf from a very illustrious book, and to say what Dr Geoffrey Fisher, then Archbishop of Canterbury, said on the occasion of his famous visit to Pope John XXIII: "We are making history to-day!"

History, if you like, on a very modest scale, but not without a certain amount of local significance.

This is the first time, I believe, that a Catholic priest owning full allegiance to the Roman see, has spoken in this cathedral. Believe me, I am very sensitive to the friendliness and goodwill so evident in the terms of the invitation.

I wish to thank the dean of the cathedral for the combination of cordiality and delicacy which he showed when the negotiations were being conducted.

I am happy now to respond to his generous overtures up to the very limits imposed by our respective disciplines.

You are all aware, I take it, that a new spirit is making itself felt throughout the Christian world to-day. What we call the Oecumenical Movement is a profound tendency at work in different ways within the great Christian communions, Catholic, Anglican, Protestant, Orthodox.

Some of the more spectacular manifestations have become "news": the meeting of the World Council of Churches at New Delhi; the preparations for Vatican Council II, to be held next October; the creation of a Secretariat for Christian Unity; the visits of the Archbishop of Canterbury and the Moderator-General of the Church of Scotland to Pope John; the conference of the Orthodox Churches in the Island of Rhodes; the visit of the Cardinal Archbishop of Vienna to the Orthodox Patriarch of Constantinople, and so on.

There is a danger, however, that many people, seeing these signs of the times, will conclude too readily that Christian unity is just around the corner, and that it will be achieved by a series of friendly arrangements.

But in fact, the only kind of unity that could be achieved by bargaining and compromise, or by soft-peddling unresolved differences, would be a spurious one.

As far as the main divisions go, as between Catholic, Protestant, and Orthodox, it would be like plastering brown paper over great cracks in the wall.

I doubt whether even a general threat to the Christian way of life from the increasing pressures of hostile ideologies could create of itself the conditions necessary for genuine Christian re-union.

PREMATURE UNIONS

We Catholics had experience in the Middle Ages and in the early Renaissance of unions prematurely reached — in these cases, between Catholic and Orthodox, under a threat, to the Orthodox, of Turkish domination.

These acts of union, although theologically sound in themselves, lacked an antecedent spiritual and psychological preparation, and within a few years they ceased to be effective.

No theological formulas are within sight that would really bridge the gap between the main Christian bodies to-day, but even if there were such formulas (as there were at the Councils of Lyons and Florence), they still would not produce any unity in depth, if our main motive were simply solidarity, in the face, say, of international Communism.

In fact, those who are most concerned for Christian unity to-day — and, believe me, there are many whose oecumenical aspirations have become a spiritual hunger that hurts — do not think in terms of expediency or ad hoc arrangements at all.

What they want is that all Christians who have been baptised into the one Christ should be one with one another within the undivided organism of His Church.

As St. Augustine pointed out long ago, just as many grains of wheat go to make up the one Eucharistic Bread, so Christians are meant to co-inhere in the one body of Christ which is His Church.

But at present there are great masses of good men and women who accept the Lordship of the one Christ, but have different ideas about His Church.

This is an unnatural state of affairs, and its continued existence is, for an increasing number of people, not merely a scandal, but, at certain moments, almost an agony.

We are celebrating in this period before Pentecost, the Week of Prayer for Unity popularised by Father Couturier of Lyons, a man in whom the oecumenical hunger amounted to precisely these proportions.

I think, too, of your own Bishop Stephen Neill, of the Calvinist group at Taizé in France, and of many others, who experience this problem of Christian unity, and are willing to face the real difficulties which it involves.

Let us be courageous ourselves and look steadily at the apparent impasse into which all desire for effective Christian union seems eventually to run. To put it brutally, it is this:

No genuine unity can arise out of forsaking conscientious Christian convictions, sincerely held.

But these convictions, as they are at present held by different bodies of Christians, cannot be successfully harmonised with one another. There seems, indeed, in some cases, to be head-on collision.

If one tries to break the deadlock by watering down important principles, by playing fast and loose with matters of belief, what kind of Christianity can one hope for? And if one accepts the contradictions as final and ineradicable, where does unity come from?

If this were a sufficient state-

This is the text of the address given by the Dean of Newman College, the Reverend E. J. Storman, S.J., in St. Paul's Cathedral, Melbourne, on June 6. He was the first speaker in a series of weekly addresses given by members of other Christian denominations on the theme "Whither Re-Union?"

ment of the problem, we would have, of course, to regard it as insoluble — there would be simply nothing we could do about it.

At the most we should just have to go our separate ways, and hope that other people would one day wake up to their errors.

But of course this is not how the oecumenical problem presents itself to those who have thought most seriously about it.

First of all, let us admit that no acceptable blueprint for union can be drawn up at the present time.

What would be acceptable for Catholics would do violence to certain points to Protestants, and perhaps to Orthodox. In fact, it is not blueprints that we are looking for, at this stage, at all.

GROPING

We are not concerned so much with a problem to be worked out in our brains, but with an exploration which must take us forward into a partly unknown future. There must be a development which can take place only through an experience of the oecumenical problem.

For some people there will be short-cuts, but for whole Christian communities — to some extent for all — there will be a period of groping, under God's providential hand.

I have spoken of this process of groping our way into the future. But the groping is not altogether blind, and there is a valid hope in it. I want to turn now to the grounds of such hope.

Subtle but unmistakable shifts have occurred in our history since the time of the great divisions of Christendom — since the split between Catholic West and Orthodox East in the Middle Ages, since the explosion of the

Protestant Reformation in the sixteenth century.

Let me say that I do not know any intelligent religious thinker who would want to fight the battles of the Reformation and the Counter-Reformation over again to-day in the same form.

Most Anglicans and Protestants who have thought seriously over these matters deeply regret the sundering effect of the Reformation, even while they hold the Reformation to have been necessary.

Most Catholics who have thought about the matter are bitterly ashamed of the abuses and corruption which made the Reformation all but inevitable — though not inevitable perhaps in that particular form.

Anglicans are aware of the part played by political considerations in the religious settlement of the sixteenth century. And so on.

So much, then, in the existing Christian division derives from a state of things which has long disappeared.

The Catholic Church to-day is full of spiritual vigour and dynamism; genuine Protestantism is not living so much on a protest against Catholicism as on a positive profession of certain Christian truths, and a living out of certain valid insights.

Anglicanism in the time of Elizabeth II is not wrestling with the same problems as those to which the parliaments sought a solution in the time of Elizabeth I, and it now has a long and mellow tradition of very beautiful spirituality behind it.

Our position vis-a-vis one another has in fact sensibly altered. That is why the main Christian bodies are becoming less and less Christians *against* one another, and more and more Christians *together* with one another, conscious, beyond their differences, of a common calling.

I do not want to deny, of course, that our common dangers and needs also help to increase the sense of fellowship, but I do not think they would have this effect very notably unless there were a growing sense of spiritual kinship.

All who have considered the problem of unity at any depth are convinced, I think, that the goal can only be achieved by a more thorough living out of those important Christian truths and principles which, with different emphases, the great Christian communities all fortunately possess.

NO ISOLATION

It is not so much a question of giving up anything, as of pushing the various insights right through to their conclusion.

Anglicanism, Presbyterianism, Methodism, Lutheranism, all have an important fund of spiritual experience which we of the central historic communion of Rome do not want to forgo.

What we would hope is that they would see this experience within an expanding context (and presumably this is what they would hope us to do). It is not a question of giving up essentials, but of passing beyond certain limitations.

We have rejoiced to see some of the great separate Christian communities recover more and more of the sense of the Church, as St. Paul described it.

We have been glad to see them claim a valid place for tradition, and proclaim the fact that the Scriptures cannot be isolated from the living Church (even though we understand somewhat different things by the term).

These communions have in turn rejoiced to see the Scriptures pass more and more directly into the devotional life of the Catholic people.

With the shifts in historic situation, with growing awareness of what is implied by the positive intuitions possessed by the different Christian communions, a further change is taking place.

The emotional charges which were generated by the historic disputes and misunderstandings are, in many cases at least, being drawn off.

These emotional charges were often notably in excess of the true dimensions of the dispute from which they were thought to proceed.

It is difficult now to realise that people could once get worked up on the question of whether you should say "Alleluia" in Lent, or use bread with or without yeast for the Eucharist.

And, as far as the Catholic is concerned, there is something rather unreal about the controversial heat that used to be given off by such famous headings as Indulgences, Veneration of Relics, Invocation of Saints, and so on.

It has been said: "We must love one another until we see the same truth." That is what I meant by the process of groping our way into the future. We cannot force one another to see the same truth, but we can love one another humbly, sincerely, without patronage.

PHANTOMS

We can banish the darker elements of distrust, fear, suspicion; we can learn not to project on to other Christians the phantoms from the depths of our own minds.

We can come to know one another, as Christians, much better than we did in the past; and as we do that the phantoms which we visit on the unknown retire or dissolve.

We can come to appreciate one another's spirituality more and more. It is so refreshing these days to find Protestants writing well of Catholic saints, and to find a French Catholic translating for his countrymen the fine prayers of the seventeenth-century Anglican divine, Lancelot Andrews.

But it is more important that ordinary humble Christians should learn to value, and be drawn to praise, the spiritual qualities of Christians who belong to a tradition different from their own.

I myself have learnt to love the noble and dignified elements in Eastern Orthodoxy very deeply.

ly: I have come to see very admirable and lovely things in the Reformed Churches with whose formal theology I do not agree.

I would hope that more and more Christians external to the great Roman communion will come to see the enormous forces of devotion and love energising within it, and be less preoccupied with it as a kind of semi-political bogey.

I have spoken about the goodness and the valid Christian insights that belong to Christian bodies not in communion with Rome.

May I, in conclusion, remind or inform you of something about us which is very inadequately understood by those who have no direct experience of Catholicism.

It is this. Within Catholicism — Roman Catholicism, if you like — there is a far richer diversity than the world suspects.

People talk about the Catholic Church as monolithic, and I suppose, given its striking unity of faith and discipline, this is how it must strike the outside observer at first.

But the fact is that there are many different traditions of spirituality, of liturgy, of theology, and many different sorts of devotional temperament.

One of the great hopes for the future is that, as the gaps close, as we all hope they will, and our sense of brotherhood with one another increases, the different communions will see their own respective points of contact with us more clearly, and that we in turn will be led in charity to develop in ourselves that which others find most valuable and congenial. In this way we shall, I hope, go out more and more to meet one another.

We must have no illusions. We cannot construct unity. We can only do our best to create conditions favourable for its emergence.

We must move forward into the future, submissive to the guiding hand of God, praying that He will bring about what we cannot achieve.

For Christian unity is both at one and the same time "humanly impossible and divinely irresistible."

Joseph Medcalf Funeral Directors

Head Office:
172 REDFERN STREET, REDFERN
Telephone:
69 2315, 55 1328 (Sydney)

ALEX GOW PTY. LTD.

FUNERAL DIRECTORS

550 Queen Street, Petrie Bight, Brisbane
EFFICIENCY COMBINED WITH
DIGNITY AND REVERENCE

S. T. NOAD & SON

ORGAN BUILDERS

Tuners and Repairers, Sydney Town Hall Organ (50 yrs. exp.)

- ★ Organs of Distinction, with Fine Tone and Superb Craftsmanship.
- ★ Straight or Extension to any specifications
- ★ Reconstructions.
- ★ Repairs.
- ★ Maintenance.
- ★ Any Class Organ.

17 CREWOOD STREET, CONCORD
PHONES: PRIVATE, JM 6559; WORKS, YX 2284

MEMORIAL PLAQUES

Wall of Remembrance Plates in Bronze, Chrome and Brass, General Engraving
ERIC H. STEWART PTY. LIMITED
39 Liverpool Street (Cnr. Sussex Street) Sydney

Est. 1910

61-3142
61-9582



Arnott's FAMOUS Biscuits

There is no Substitute for Quality.

THE MUSIC OF THE CHURCH . . . 18

THE HISTORY OF THE ANTHEM

By THE REVEREND EDWARD HUNT

THE English word "anthem" derives from "antiphona", and is applied to an independent piece of choral music not an essential part of the Service.

Although antiphons play a large part in the Roman Catholic Service, the anthem, as we know it, is an Anglican creation.

It may be considered as the English-speaking Protestant Churches equivalent of the Latin motet, from which it has sprung.

In the Anglican liturgy a place is provided for it ("Here followeth the anthem") and other Churches have given it an equivalent place somewhere towards the end of the service.

In ordinary churches it constitutes the one great occasion when the choir alone undertakes the duty of song, and when an elaboration impossible and unsuitable in other parts of the service, becomes proper and effective.

It is usually accompanied by the organ. So differing from the motet, which, strictly speaking, is for voices unaccompanied.

Anthems frequently have passages for solo voices, individually or in combination.

The English anthem repertoire is large and varied and includes many noble works, composers of each period since the Reformation having supplied the Church with anthems.

The styles have varied considerably at different periods, and the principal styles of anthem-composition may be roughly summarised as follows:

Period of unaccompanied anthems, the motet with English words, which lasted from the Reformation until the death of the last of the great English choral school, from 1550 to 1650.

Byrd especially enriched this period, some of his anthems approaching sublimity.

PURCELL

From the Restoration to the death of George I came the earlier period of the accompanied anthem. Solo voices and organ were used, and sometimes stringed and other orchestral instruments.

The recitative was a feature of these anthems, and though they were pleasing in effect they lacked the gravity of the Tudor period.

Purcell's famous "Bell Anthem" ("Rejoice in the Lord alway") is one of the best of this period, and derives its popular name from the pealing scale passages of the instrumental introduction.

Next comes the era of the Handelian anthem, 1730-1800. As the name implies Handel was the inspiration of this period; "a magnificent opportunist," he composed for large audiences

music of an immediately attractive though inherently solid character.

Other anthem writers of this period, especially Greene, an original genius, displayed a typical eighteenth century solidity and dignity.

From 1800 to 1875 was a period with a more modern tinge, a time of transition from the earlier dignified anthems to the more tuneful ones of recent times.

Goss is perhaps the ablest composer of this period, his 27 anthems showing a feeling for the words unusual at the time.

The later Victorian anthems achieved an added grace and tunefulness, but sometimes were prone to prettiness and sentimentality.

Stanford's anthems, however, brought the influence of S. S. Wesley and Brahms to bear on English Church music with good results, by dispensing with operatic conventions and giving a "backbone" of more rigorous style, to which was added the qualities of his own talents.

A most important figure in the history of our Church music, Stanford has greatly influenced the Anglican composers of today.

Parry's anthems and motets

are of a very English character and much admired, while Elgar's works reveal a distinctively mystical turn of mind.

He is essentially British in style, although a member of the Roman Catholic Church.

Phillips, in his book "The Singing Church", indeed says that the standard of modern anthems is higher than in any age since the days of Purcell.

Vaughan Williams, for instance, is a famous student of Tudor Church music, and his notable settings for "Benedicite" and "Magnificat" reflect the idiom of the Tudor anthems. He was also musical editor of the "English Hymnal".

CANTICLES

The word "anthem" is often loosely used, as in the term "National anthem" or "Easter anthems" and there are several other such examples in the Book of Common Prayer, which are not only of musical interest but also of theological value, as showing the ancient history of our liturgy.

"Benedicite", for example, is the only portion of the "Apocrypha" to be found in the Prayer Book, while the great "Te Deum" is said to have been originally sung, verse and verse about, by Ambrose, Bishop of

Milan, and Augustine of Hippo; when the latter was baptised at Milan, c. 354.

The "Sanctus" is even older, having been used in the Holy Communion service since A.D. 200.

"Gloria in Excelsis" is possibly older again, but its actual author and date are not known.

"Quicunque Vult" is also really an anthem, now thought by some to have been written by S. Augustine of Hippo rather than by S. Athanasius.

Even the Litany, Cranmer's masterpiece, is so sometimes referred to as a "Rogation-tide anthem" when sung in procession, while the "Venite" may be claimed as a "morning anthem", and is a fitting prelude to Anglican worship, as it is said that Christ Himself learnt and repeated it in the synagogue at Nazareth.

So we will say that these "compositions in prose, set to sacred music" are songs of praise which have enriched the music of the Church down the ages, uniting us in the holy fellowship and worship of the Universal Church, in which we cry "Holy, Holy, Holy, Lord God of Hosts; Heaven and Earth are full of Thy Glory; Glory be to Thee, O Lord most high!"

CHRISTIAN FAMILY YEAR
IN THREE ARCHDEACONRIES

FROM A CORRESPONDENT

Christian Family Year was inaugurated in the Diocese of Gippsland this month with three separate functions, one in each archdeaconry.

For the Archdeaconry of the Latrobe Valley, which, in contrast to the other parts of the diocese, is largely industrial, the inauguration took the form of a rally of Anglicans at Yallourn, when some 700 people attended.

The function began with a procession of clergy, readers, choirs, and members of organisations, led by the bishop, the Right Reverend D. A. Garnsey, from S. John's parish hall, round the town square to Kernot Hall.

Here there was a short service led by the Archdeacon of the Latrobe Valley, at which the bishop gave the address.

Then followed a "Pageant of Church and Family Life", specially written for the occasion by the Reverend Donald Gibson, Vicar of Bunyip, and produced by him with the assistance of a number of local producers.

Over 100 people, from nine parishes in the archdeaconry, took part in the pageant; speaking parts were taken by parishioners of the larger parishes, who could rehearse together more conveniently, and tableaux and other scenes were

presented by people from other areas.

It was a most impressive and thought-provoking presentation. In the foyer of the hall there were several "courts", displaying matter of interest in various phases of family life, such as "The Family at Worship", "The Family at Prayer", "The Family and the Bible", "The Family and the Sunday School", "Family Education", and "The Mothers' Union".

DISPLAYS

Much assistance was given in these displays by the British and Foreign Bible Society, the Diocesan Board of Religious Education, the Marriage Guidance and Education Council (Melbourne), the Diocesan Readers, and the Yallourn and Traralgon branches of M.U. and Y.M.D.

In addition to these inaugural functions, a series of discussion leaflets on "The Seven Marks of a Christian Family" (detailed in the Report of the 1958 Lambeth Conference) has been prepared for wide use throughout the diocese, and a series of Bible studies on "The Fruit of

the Spirit in the Christian Family" are in course of preparation.

The bishop has written a pamphlet "Christian Marriage", which has been printed for distribution throughout the diocese for the benefit of parents and of those about to marry.

Posters, based on the design in use in England, have been produced for use in all parishes during Christian Family Year.

Throughout the diocese there is a keen interest in the Year, and it is expected that it will be of great benefit in every parish.

At Bairnsdale, on June 6, a conference of churchwomen of the Archdeaconry of North Gippsland was held, commencing with a service in S. John's, at which the bishop preached.

In the afternoon, the speaker was Miss E. Warner, of the Marriage Guidance Council and Executive Officer of the Church of England Social Service Advisory Council (Melbourne).

Representatives of 12 parishes discussed in small groups various aspects and problems of parentcraft and family life raised by Miss Warner in her very stimulating and informative address; and the bookstall was well patronised.

A similar conference was held next day at Korumburra for the Southern Archdeaconry, when the preacher at the service was again the bishop, and the speaker in the afternoon Mrs. K. H. Bright-Parker, of the Melbourne Church of England Marriage Guidance Council, formerly organiser of the Girls' Friendly Society.

About 250 people attended these two conferences.

NEW THEOLOGY
COURSE

ANGLICAN NEWS SERVICE
London, June 25

A course for the B.A. degree with Honours in Theology is to be introduced at King's College, Newcastle-upon-Tyne, on October 1.

The main subjects will be Old Testament, New Testament, and Christian theology and ethics.

The syllabus provides particularly for those who wish to teach Divinity in schools. The course is for three years.

BISHOP CONFIRMS IN THE
HEART OF AUSTRALIA

FROM A CORRESPONDENT

Tennant Creek, June 25

On June 12 the Senior Brother of the Brotherhood of the Good Shepherd in Carpentaria, Brother Aidan, drove the Bishop of Carpentaria from Alice Springs, where he had been conducting services, to a point about half way to Tennant Creek where they were met by Brother Matthew, who took the bishop on to Tennant Creek.

Here there is a small but well-furnished and attractive church, at the back of which is a room which is the residence of the bush brother.

After an early service the next morning, visits were made to the local mines and at night Brother Matthew was inducted as rector of the parish in a church which was filled to capacity. After the induction eight candidates were confirmed.

On June 14 after the first

G.F.S. WORLD
COUNCIL

ANGLICAN NEWS SERVICE
London, January 25

Representatives of the Girls' Friendly Society from many parts of the Anglican communion will be gathering in Dublin from June 25 to 27 for the G.F.S. World Council, which will be followed by an Overseas Conference from June 27 to July 1.

As many of the delegates will be coming to England afterwards a "get-together" has been planned for Saturday, July 7, when delegates from overseas will be able to meet members of the G.F.S. and the Townsend Members' Fellowship in this country.

Nearly 2,000 members will be attending a Festival Evensong in Westminster Abbey on that day, when the preacher will be the Dean of Westminster, the Very Reverend E. S. Abbott.

National banners will be carried in procession and presented before the service, the offering will be for the building of a small church in S. John's, South Africa.

English and Welsh members of the G.F.S. have been working on this project throughout the year.

After the service there will be a garden party at Lambeth Palace by kind permission of the Archbishop of Canterbury and Mrs. Ramsey.

A presentation of altar linen made by G.F.S. members for the church at S. John's will be made at this event.

Among those who will be attending are Bishop Stephen Bayne, the Mayor and Mayoress of Westminster and the Deputy Mayor of Lambeth.

AUSTRALIAN GOATS FOR
SINDHI COWS

Fourteen Saanen goats sent by the Australian Commission for Inter-Church Aid arrived in Madras this month.

These goats which give a much larger quantity of milk than native breeds have been requested for cross-breeding purposes.

The arrangements for their shipment was made by Heifer Project Inc., an international private organisation which has shipped more than 25,000 farm animals to 63 countries since World War II.

Six of these high-grade goats received from Australia will go to the Y.M.C.A. Rural Demonstration Centre, at Martandam, Madras.

Eight of the goats are on their way to the Veterinary College, Mathura, U.P., in exchange for four Sindhi heifers (young cows) which are being sent to Martandam.

The whole idea started when the Reverend Frank Byatt, Secretary of the Australian Commission of Inter-Church Aid Refugee and World Service, visited Martandam while in India last winter to attend the Assembly of the World Council of Churches at Delhi.

Mr. M. A. Samuel, Secretary of the Martandam Y.M.C.A., requested six Saanen goats at the time and six Sindhi cows.

Mr. Byatt promised to look after the goats but the request

Communion of the newly-confirmed, the bush brother and the bishop set out for Beetaloo Station.

This is a property which is owned and run by the descendants of a white cattle-man and an Aboriginal wife.

There is a white school teacher who conducts lessons for about fifteen of the children.

At night the bishop slept in the school-room and the brother unrolled his swag and slept under the stars after having held a service of preparation for the following morning's services.

In the morning the school-room was used as a church and three part-Aboriginal boys and three girls were presented for Confirmation. This was followed by a service of Holy Communion.

After breakfast the journey was resumed to Dunmarra Roadhouse where Brother Michael of Katherine was waiting to take the bishop on for the next stage of his journey.

REVIEW OF A
DIOCESE

ANGLICAN NEWS SERVICE
London, June 25

The Bishop of Winchester, Dr S. F. Allison, announced on June 19 plans to appoint a commission to review the central administration of the diocese and recommend any changes that would promote greater efficiency.

He told the diocesan conference at Winchester in his presidential address that he would feel it right to consult them before acting on any recommendations calling for a major policy change.

The dean, the Very Reverend O. H. Gibbs-Smith, would be chairman of the commission.

The bishop also announced that he intended to appoint a commission on evangelism, whose advice, he felt, would be of great value to the diocese in the years ahead.

A recent survey had shown that at least eight new churches and 12 new halls would be needed in the diocese in the next few years, the bishop said.

The Bishop of Gippsland, the Right Reverend D. A. Garnsey, and his chaplain, the Ven. J. A. Knife, are looking at one of the displays at the rally to inaugurate Christian Family Year at Yallourn on June 6.



—Morwell "Advertiser" block.

THE THIRTY-NINE ARTICLES . . . 36 (PART 4)

THE PERPETUATION OF THE MINISTRY

BY FRANCIS JOHN BRERLY

THE first part of the Thirty-Sixth Article of Religion refutes the Romanist objection to the Ordinal by declaring, "The Book of Consecration of Archbishops and Bishops and Ordering of Priests and Deacons . . . doth contain all things necessary to such consecration and ordering."

The second part repudiates the Puritan objections by adding, "NEITHER HATH IT ANYTHING, THAT OF ITSELF IS SUPERSTITIOUS OR UN-GODLY."

Of itself means in itself. The Puritans objected first to the words of Ordination, "Receive the Holy Ghost . . . whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained," declaring that the authority given through the bishop to the priest at the laying-on-of-hands was "a ridiculous and blasphemous saying," and arguing that the bishop might as well bid the winds and the waves be still.

This argument can be refuted by the simple fact that as the Maker of all things, God can bid His creature do whatever He will.

Our Lord is God. On one occasion, He commanded the winds and the waves to be still, but He did not bid His Apostles do the same.

On another occasion, He bade His Apostles receive the Holy Ghost and through His power forgive or retain sin. The Church is God's.

What He bids His priests do in His Church, they must do, just as the winds and the waves must obey Him in their sphere. All things are God's. All things must, therefore, obey Him.

The Church, too, is the Mystical Body of Christ. What His priests do by His authority and in His Name is what He Himself is doing through them.

The second objection of the Puritans was to the threefold ministry of bishops, priests and deacons, which, the Preface to the Ordinal tells us, "it is evident unto all men diligently reading Holy Scripture . . . that from the Apostles' time there have been . . ."

The Puritans argued that it was the inward call of God, not the outward act of Ordination which consecrated the minister.

Luther taught "He who is called is consecrated and may preach Him Who gave the call. That is Our Lord's consecration and that is the proper chrism."

NOT PROVED

Calvin, quoting from S. Paul's Epistle to the Ephesians, said, "Those who preside over the government of the Church according to the institution of Christ are named by Paul: First, Apostles; secondly, Prophets; thirdly, Evangelists; fourthly, Pastors and teachers," and adds, "Bishops, Presbyters and Pastors . . . Scripture . . . uses . . . as . . . synonymous."

Neither of these arguments can be proved from Scripture, nor do the writings of the Early Church Fathers bear them out.

S. Ignatius, for instance, who was martyred in Rome about A.D. 110, wrote several letters while on his way to martyrdom, to the Christian Churches, in which he spoke of the bishops, priests and deacons of the Church.

In one letter, he said, "Deacons . . . Bishops . . . Presbyters . . . without these there is no Church worthy of the name."

And in another letter, "Let that Eucharist be considered valid which is under the Bishop or him to whom he commits it."

S. Irenaeus who was martyred about A.D. 202, asked certain Gnostic heretics if they could prove their teaching by showing an unbroken succession of bishops from the Apostles and gave as proof of the Catholic doc-

trine the succession of bishops in Ephesus, Rome and Antioch from Apostolic times.

It is evident, therefore, that from Apostolic times and the very early days of the Church there have been three Orders (bishops, priests and deacons) in the ministry of the Church and that S. Ignatius says, "Without these there is no Church worthy of the name."

Luther confused the call of God with the commissioning of God through His Church, while Calvin confused the office with the work to be done.

For instance, God may call two men to the office of priest, but one to the work of a teacher and the other to the work of a parish priest.

Where the Ordinal says, "To the office and work of a priest," it means in whichever capacity God may command.

Or again, God may call a priest to the office of a bishop and the work of an archbishop. God gives the call, but He commissions the man through the Church He ordained, fulfilled and sanctifies.

Having thus vindicated the Orders in the Church of England in the face of both Romanist and Puritan objections, the Article answers the final objections regarding the statutory legality of the Orders and says, "AND THEREFORE WHOSOEVER ARE CONSECRATE OR ORDERED ACCORDING TO THE RITES OF THAT BOOK, SINCE THE SECOND YEAR OF THE FOREMENTIONED KING EDWARD UNTIL THIS TIME, OR HEREAFTER SHALL BE CONSECRATED OR ORDERED ACCORDING TO THE SAME RITE; WE

DECREE ALL SUCH TO BE RIGHTLY, ORDERLY, AND LAWFULLY CONSECRATED AND ORDERED."

Rightly means with the right form. Orderly means according to the law and order of the Church. Lawfully means according to the law of the realm.

When King Edward the Sixth died and Queen Mary ascended the throne determined to bring England under the domination of Rome, the English Prayer Book was repealed and the Ordinal mentioned by name in the Act of Repeal.

When Mary died and Elizabeth came to the throne, the Prayer Book was restored by Act of Parliament in 1559, but the Ordinal was not specifically mentioned in the Act.

LEGAL STATUS

Some of the bishops refused to take the Oath of Supremacy arguing that the bishop who was to administer it had been consecrated according to the Prayer Book of Edward the Sixth and that the Ordinal was not yet authorised by Parliament.

They did not question the spiritual validity of his consecration, but his legal status as bishop of the realm.

Since the Church of England is a State Church, the Prayer Book must be passed by Act of Parliament before it can become legal.

As the Prayer Book included the Ordinal and the Prayer Book had been restored, this argument was used only as an excuse, but to satisfy the consciences of those who were genuinely troubled by it, a new Act was passed which mentioned the Ordinal by name and in 1562, it was declared

"The Making and Consecration of Archbishops and Bishops of this realm to be good, lawful and perfect." (That means it satisfied every requirement in the Church of God and in the State.)

The Thirty-Sixth Article of Religion, therefore, states that the Orders in the Church of England are valid in every way and the Prayer Book fully Catholic in the face of any objections which can be raised against it.

In 1943, William Temple, Archbishop of Canterbury, addressing the Convocation of Canterbury, said, "When we go back to the first records of the Church, we find . . . a complete Church with the Apostolate accepted as its focus of administration and authority . . ."

"The Apostles were in no sense the ministers of the laity; they were ministers of Christ to the laity . . . they took steps for the perpetuation of the ministry and it has descended to ourselves."

He went on, "So when I consecrate a godly and well-learned man to the office and work of a bishop in the Church of God I do not act as a representative of the Church . . . but . . . as the ministerial instrument of Christ in His Body the Church."

"The authority by which I act is His, transmitted to me through His Apostles and those to whom they committed it."

"I hold it neither from the Church nor apart from the Church . . . the authority to consecrate and ordain is itself witness to the continuity of the life of the Church in its unceasing dependence on its Head, Jesus Christ."

Those are wise words which we would do well to remember.

THE TRANSITION IN AFRICA

The problems of the common man in East Africa to-day, with the too rapid transition from traditional community life to the impact of industrialisation, are discussed by the general secretary of the Church Missionary Society, Canon M. A. C. Warren, in his current "News-Letter."

The uncommon man in Africa, he says, is the one who has had some higher education. His problems are easier for us to understand.

"It is far other with the common man in Africa, whether he be the permanent resident in a city, a transient worker or a peasant, for all of these are increasingly under the pressure of forces they cannot even begin to understand."

This results in a "vast turmoil of the spirit . . . a primary source of the seething unrest that is Africa to-day."

Canon Warren says that there is no clear cut division between the interests of the evolved, the Western-educated African, and the common man.

The Western commentator would do well not to analyse but to realise we are living in one of the great moments of "mutation" in the history of human civilisation, and that the moment in Africa is more dramatic than anywhere else.

NEW TEMPTATIONS

He quotes Canon F. Boulard in "Introduction to Religious Sociology" to show that a man who knew how to be a Christian in the old situation may not know how to be one in the new.

"This man is faced with an entirely new way of life, with a wholly new range of temptations . . ."

"Is it surprising if an uprooted peasantry, Christian or pagan, disintegrates religiously?"

Not only devout Christians are needed as missionaries in this situation but Christians who are capable of seeing what is happening and taking the lead.

He explains that the majority of Africans who live outside South Africa are still transient labourers and not permanent residents of towns.

Towns are simply places where they earn their livings: the majority still look to the land for their old age.

However, with nationalisation this must change. There are too few Christians capable of meeting the challenge of the towns.

Canon Warren believes that the Church must encourage more educated Africans to devote themselves to sociological studies and research.

M.U. COMBINED MEETING

FROM OUR OWN CORRESPONDENT

Melbourne, June 18

As part of the programme for the Christian Family Year, a combined meeting was organised by the Young Members' Department at S. Paul's, Canterbury, on Thursday evening, June 14.

Visitors came from the Mothers' Union in the parish; S. Theodore's, Wattle Park; and S. Mary's, Jordansville.

The opening service was conducted by the Vicar of S. Paul's, the Reverend A. C. Donnelly, and the speaker for the evening was Mrs Chesire, taking the Mothers' Union special subject for this year, "Homes of Peace and Love."

In the course of her remarks, she emphasised the need for housewives to so arrange their daily chores that some period of the day, however short, could be set aside for the things of God.

This habit of private devotion requires to be supplemented by family worship.

A presentation of home-made biscuits and flowers was made to Mrs Chesire afterwards.

The Church must understand the situation in which it finds itself.

"It is one of the tragedies of so much well-intentioned evangelism that the evangelist imagines that the only indispensable preparation is within himself, with regard to the words he is going to speak, and that provided the formulae are correct they will prove to be effective."

He points out that people will not hear unless what is said is related to what is going on in their minds at the moment; and this is closely related to their environment.

WHY SECTS?

The canon says that people in new environments will create new voluntary associations.

Here the Church possesses a starting point to influence the whole area from which the congregation is drawn.

Already, though, there is evidence that "the breaking away from established Churches to separatist Churches and sects is a feature of newly-industrialised populations."

He asks: "What is the theological interpretation of the sociological fact of the African break-away sect?"

There is often near moral anarchy in the urban situation because marriage is no longer inevitable for the African woman.

The Church can help in education because that of girls is still a long way behind that of boys in most of Africa.

This will mean more devoted educationists prepared to spend a long time in Africa: "a year or two" is in no way adequate.

"Unless you can fall in love with Africa you will not be much use in Africa. And if you fall in love with Africa you will want to serve her as long as God and Africa permit."

MARRIAGE GUIDANCE SEMINAR FOR THE CLERGY

FROM A CORRESPONDENT

A seminar for clergy of all denominations was conducted by the Marriage Guidance Council of N.S.W. in Sydney on June 15 and 16.

The subject was "Marriage Counselling in the Pastoral Context." The director, the Reverend W. G. Coughlan, was assisted by a team of counsellors, psychiatrists and clergy.

Every clergyman in these days is confronted with marriage guidance problems and so often is frustrated in his desire to help, because of lack of training in the skills of creative listening and a lack of knowledge of marriage guidance agencies available, to which needy people can be referred.

The Marriage Guidance Council of N.S.W. is to be congratulated on this very constructive and helpful workshop to assist the clergy in their pastoral problems and to acquaint them of facilities available to troubled people in their marital and pre-marital problems.

A very heartening fact revealed at the "workshop" was a little known clause (that is, to the clergy), in the Matrimonial Causes Act to do with the obligation of solicitors, when approached by a client re separation, divorce, etc., to acquaint them with agencies available to them

for expert counselling in the hope that reconciliation may be effected.

In the Matrimonial Causes Rules, Rule 15, Sub-section 2, the solicitor must declare in matrimonial cases:

(a) That he has brought to the attention of that party the provision of the Act relating to reconciliation of the parties to a marriage and the approved marriage guidance organisations reasonably available to assist in effecting a reconciliation between that party and his spouse.

(b) And that he has discussed with that party the possibility of a reconciliation between that party and his spouse, being effected either with or without the assistance of such an organisation.

The whole structure of our society is built on the home unit and a sound home life resulting from a secure and happy marriage relationship is of paramount importance to the future of our society.

The Church, then, must play its part in this work and use every available means to the healing of marital problems, or, perhaps, what is more important, to the establishing of good homes by the adequate training of the young.

NEW SCHOOL

ANGLICAN NEWS SERVICE

London, June 25

A new Church of England three-class, mixed primary school is to be dedicated and formally opened by the Bishop of Grimsby, the Right Reverend Kenneth Healey, chairman of the Schools Committee of the Lincoln Diocesan Board of Education, at Tydd St Mary, in south-east Lincolnshire, on June 27.

The school replaces two small Church of England schools which have served the village for many years; the new building has cost £22,725, which ranked for a 75 per cent. grant from the Ministry of Education.

Modern furniture and equipment have been provided by the Local Education Authority, together with a kitchen for the provision of school meals.

Work on the building took just a year, and the children moved into the new school in January last.

TRIBUTE PAID TO ARCHDEACON

FROM OUR OWN CORRESPONDENT

The Newcastle synod last week paid tribute to the retiring Archdeacon of Newcastle, the Venerable A. N. Williamson.

A motion recording appreciation of the archdeacon's long outstanding service given to the Church, particularly in the Newcastle diocese, was carried with standing acclamation.

The bishop, the Right Reverend J. A. G. Housden, said Archdeacon Williamson was retiring after 52 years in priest's orders, 46 of them in the Newcastle diocese.

He had been a loyal and faithful priest under five successive bishops of Newcastle.

He would continue to serve the diocese in an honorary capacity.

A book you must read!

FAR WEST

by

The Reverend L. Daniels

This is a racy written account of his adventures in a Gipsy Moth by the Reverend L. Daniels, a former R.F.C. pilot who took to the air in the far west of New South Wales in the early 'twenties. There is not a dull moment in the book; but there is more to it than that: it is an account of the work of Australia's FIRST flying parson, and of how our Church led the field in the developments which have since given rise to the work of the Presbyterians and our own, and much larger, Bush Church Aid Society. The foreword was one of the last things written by the late Primate, the Most Reverend H. W. K. Mowll, a few weeks before his death.

Obtainable from

THE CHURCH OF ENGLAND INFORMATION TRUST

G.P.O. BOX 7002, SYDNEY, N.S.W.

Price: 8/- (Postage 9d.)

/ (Less 15% discount to members of the Trust)

U.S. CHURCHES ON ROMAN CATHOLIC RELATIONS

ECUMENICAL PRESS SERVICE

Geneva, June 25

By unanimous action, the National Council of Churches in the U.S.A. has expressed its pleasure at increasing evidences of warmer relations with the Roman Catholic Church.

In a resolution addressed to the council's Church constituencies, its policy-making general board cited examples of recent co-operation between Vatican officials and representatives of Protestant and Orthodox Churches.

It also registered belief and hope that these warmer relations will be "increasingly reflected" in U.S. Church life.

The complete text of the resolution follows: "Resolved that the National Council of Churches of Christ in the U.S.A. notes with gratification, increasing evidences of warmer relations with the Roman Catholic Church in many parts of the world and, in particular, the sending of observers from the Vatican Secretariat for the Promotion of Christian Unity to the New Delhi Assembly of the World Council of Churches, and the extending of invitations to the World Council of Churches and to Orthodox and Protestant bodies to send delegate-observers to the forthcoming II Vatican Council.

"The National Council of Churches welcomes the prospect that these warmer relations will be increasingly reflected in the life of the Churches in the United States."

In another session the 270-member board, which represents 33 Episcopal, Protestant and Orthodox Churches, authorised plans for a conference of 500 churchmen to discuss issues affecting the Churches in their relationships to government.

An announcement said the expanding role of government in American life and the need to examine the place of religion in a pluralistic society are the causes behind the decision to convene the conference.

It is scheduled to be held in

the spring of 1964.

The general board also approved plans for a deputation of three representatives of Church World Service, the N.C.C.'s relief and rehabilitation wing, to visit Taiwan in August to "plan and initiate new programmes" of food and clothing distribution.

The agency also announced it will continue its present programme of food distribution on the island through June 30, 1963.

It had been announced last month that it would discontinue its mass feeding programme.

TEACHERS TO MEET IN DEANERY

FROM OUR OWN CORRESPONDENT

Perth, June 25

To enable the Sunday school teachers in the parishes of the Swan Deanery to get to know one another, the Sunday school teachers of St. Matthew's, Guildford, have invited all Sunday school teachers and those who give religious instruction in day schools to tea in the parish hall on Sunday, July 15.

The Rector of St. Matthew's, Guildford, the Reverend E. W. Robotham, who is also Rural Dean of Swan, has discussed the matter with rectors of parishes in the deanery who will give the proposal their full support.

The meeting commences at 4 p.m. with a Bible and Church Knowledge quiz, after which a panel comprising the Reverend Eric Currie, Director of Religious Instruction in Secondary Schools, Mrs E. Currie and Mrs N. Tanner will answer questions.

After tea all will remain for Evensong, the preacher being the Reverend Eric Currie.

The rector, the Reverend E. W. Robotham, hopes this may lead to a closer friendship of Sunday school teacher in the deanery.

As they were all concerned with the teaching of the Christian Faith to the children of the Church it was right that they should meet together to discuss methods and difficulties and to get to know one another.

Too often we seemed to be working as isolated units, forgetting that we were all part of the great Family of God united in one purpose—to witness and to proclaim the Christian Faith.

YOUTH GROUPS

(Continued from Page 1)

After this "co-operation" period, the members of both groups would leave their groups and become members of Y.A.F., with only a small number of C.E.B.S. and G.F.S. members staying in their groups to be leaders.

It was felt by many that this plan would solve the present problem of overlapping age limits among the youth groups in the diocese.

The Reverend Alan Baxter thanked the groups for their recommendations, which included suggestions about the resources that would be needed to carry the various recommendations to a practical solution.

He drew attention to "View" magazine, which he said is one of the immediate resources that is available to the various groups.

He described it as a well-presented and attractive magazine, and said that, although it is a Y.A.F. publication, it is tending to lose its Y.A.F. identity, and could be of value to other groups.

When a Y.A.F. representative interjected with: "It's still the Y.A.F. magazine," Mr Baxter was quick to point out that the "don't touch my baby" attitude on the part of the groups was still a problem to be solved.

The consultation ended at 9 p.m. on Saturday, June 23. Plans are being made for another consultation on similar lines, but with a much smaller main aim, to be held in August.

DIOCESAN NEWS

ADELAIDE

FINDON

S. Columba's Church, Findon, is to hold a Patronal Ball at the Church on Friday, June 29, at 8 p.m. Admission cost is 5/-. There is also to be a table at the Findon Post Office on Tuesday, July 3, in aid of general Church funds.

SEATON PARK

The ladies of St. Oswald's, Seaton Park, have begun a furnishing fund in readiness for the new church which is wanted in the parish. At the moment the fund stands at about £50, which will be used to provide a font, but many other pieces of furniture will be required. It is hoped that many parishioners will want to donate a pew to the new church; meanwhile, ladies are requested to give as much support as possible to trading tables and other money-raising ventures.

BRISBANE

"GATES OF HELL"

On July 13 and 14 at 8 p.m. in All Saints' Hall, Wickham Terrace, Brisbane, the Young Anglican Fellowship and the Comrades of St. George will present the play "Gates of Hell" by Joyce Biddell.

This play is being offered by the Youth of the Church as an act of worship to God, and they feel that this is one way in which they can contribute towards the evangelistic work of the Church. The play itself is a real challenge and should not be missed. It does not shrink from coming to grips with the churchmanship issues, and both "High" and "Low" as well as the "Broad and hazy" get it good and proper.

Proceeds are to go to Home Missions and the Australian Board of Missions as these two fields cover the precincts of Y.A.F. and C.S.G. respectively.

PARISH LIFE MISSION

A Parish Life Mission was conducted in the Parish of St. Alban's, Auchincloss, last week. Seventy people attended every session for five consecutive nights, under the leadership of the Reverend D. Shand, the Reverend D. Williams and Miss H. Beaumont. This is the sixth Parish Life Mission to be held in the Diocese of Brisbane.

MELBOURNE

ARCHBISHOP IN MILDURA

The archbishop, the Most Reverend Frank Woods, spent June 26 in Mildura, visiting churches of various denominations in that area. At night he addressed a meeting, organised by the Australian Council of Churches, in the Town Hall.

THEATRICAL PROFESSION

Bishop Donald Redding preached at the annual service for members of the theatrical profession held at Christ Church, South Yarra, last Sunday evening.

ALBURY PARISH CENTRE

The Archdeacon of Albury, the Reverend Ross Border, preached at Evensong at St. Mary's, Camberwell, last Sunday. After the service he showed slides of the new Albury Parish Centre in the Diocese of Canberra and Goulburn.

PHARMACEUTICAL SOCIETY

Members of the Pharmaceutical Society of Victoria attended St. Paul's Cathedral last Sunday morning. The lessons were read by the president, Mr F. W. Johnson, and a member of the Pharmacy Board, Mr W. Wishart. Canon F. L. Cuttriss the Director of the Diocesan Task Force, preached.

S. JOHN AMBULANCE BRIGADE

Some 800 members of St. John Ambulance Brigade paraded for their annual service at St. Paul's Cathedral last Sunday afternoon. The service was attended by members of the Venerable Order of the Hospital of St. John of Jerusalem, the lesson being read by the Deputy Prior, Sir Edmund Herring. Included in the service was the Capital Procession of Brothers, Commanders and Knights of the Order of St. John of Jerusalem. The Archbishop of Melbourne, Chaplain of the Order, preached.

NEWCASTLE

B.C.P. ANNIVERSARY

The Church in the Diocese of Newcastle, last Sunday, celebrated the three hundredth anniversary of the Book of Common Prayer.

The book was first used in public worship on the Feast of St. John the Baptist, June 24, 1662. Most churches marked the occasion with prayers of thanks, giving for the influence of the Prayer Book on the worship, culture and lives of English-speaking peoples.

ORTHODOX TRADITION

The Newcastle branch of the Australian Council of Churches has arranged a talk on the Greek Orthodox tradition of Eucharistic worship in Newcastle this week.

The talk will be given at the Greek Orthodox Church of the Holy Apostles at Islington by the parish priest, Fr N. Moutafis on Thursday night.

The talk is the fourth in a series arranged by the Council of Churches to cover the major Christian traditions of the Eucharist.

The other three talks were on the Roman Catholic, Anglican and Free Church traditions.

CIVIC SERVICE

Aldermen and officers of the Newcastle City Council attended the annual Civic Service at St. John's Church of England, Parry Street, Newcastle, on Sunday night.

The Lord Mayor, Alderman Purdie, and the Deputy Lord Mayor, Alderman Dalton, read the lessons at the service.

The service is held at St. John's Church because Newcastle City Hall is within the parish boundaries.

50TH ANNIVERSARY

S. Saviour's Church at Willamtown celebrated its 50th anniversary on Sunday.

The Assistant Bishop of Newcastle, the Right Reverend Robert Davies, preached at the anniversary service on Sunday morning.

The service was also attended by the retiring Archdeacon of Newcastle, the Venerable A. N. Williamson, the former rector, the Reverend C. Dondy, and former parishioners.

BOORAL ANNIVERSARY

S. Barnabas' Church at Booral, in the Parish of Stroud, will celebrate the 80th anniversary of the consecration of the church next Sunday.

The bishop, the Right Reverend J. A. G. Housden, will celebrate Holy Communion at the church at 11 a.m.; this service will be followed by a picnic lunch.

An anniversary social will be held in the Memorial Hall next Saturday at 7.30 p.m.

MEMORIAL TO RECTOR

A cross in memory of the former Priest-in-charge of Beresfield, the Reverend John Titus Rees, was dedicated last Sunday afternoon by the Assistant Bishop of Newcastle, the Right Reverend Robert Davies. The dedication service was held in S. Paul's Church, Beresfield.

ISLINGTON SERVICE

The preacher at Evensong at St. Mark's Church, Islington, last Sunday was the Reverend Neville Chynoweth, Rector of Dee Why, Sydney, who is a well-known missioner and teacher. Before his ordination he was a professional jazz pianist and he has a great knowledge of people in all walks of life.

The service was part of a series arranged to celebrate Christian Family Year in the parish.

On Wednesday there was a women's rally at Islington at 2 p.m., and evening prayers at 7.30 p.m. The preacher was the director of the Father and Son Welfare Movement in Australia, Mr John Robson, who is a recognised guidance officer in the problems of youth.

CLARENCE TOWN

The Northern Regional Officer of the Australian Board of Missions, Mr Ray Kenny, preached at all services in the Parish of Clarence Town last Sunday.

He brought with him a film dealing with the medical work of the Church in India, which he showed at Evensong at St. Thomas' Church, Glen William, and St. John's, Clarence Town.

BISHOP'S VISITS

The bishop presided and preached at the patronal festival of St. Alban's Church, Charlestown, at 8 a.m., last Sunday, and celebrated and preached at St. Paul's Church, Gateshead, at 10 a.m.

On Monday he went to Taree, where he visited St. Christopher's Home for Little Children.

C.E.M.S. MEETING

The quarterly meeting of the Church of England Men's Society was held at Nabiac last Saturday afternoon.

One of the speakers at the quarterly dinner was the clerical vice-president of the society, the Reverend Gordon Coad, Rector of Wallend. The Nabiac branch was formed only a short while ago.

PERTH

A PARISH LIBRARY

A book case has been donated by Mr Justice Neville to St. Margaret's Church, Nedlands, with which a parish library has been started. Already there is a varied collection of books on the Faith of the Church, the Bible, Worship, Christian Conduct, Prayer, the Holy Land, the work of the Episcopal Church of America and Christian Education. Miss Dona Raymond is the librarian. Anyone wishing to donate a book should consult the rector, the Reverend S. H. J. Best, who would suggest titles of suitable books.

APRON PARADE

The Ladies' Guild of St. Hilda's, North Perth, will hold its annual Apron Parade in the parish hall next week. Anyone may compete for the prizes, says the rector, the Reverend T. Wright, by donating an apron to the fund. There is, however, an admission fee of one penny per inch of the waistline! Poor prospects indeed, for those who are "wasting away!"

MORE FRIENDLINESS, PLEASE!

The Rector of St. Andrew's, Subiaco, the Reverend J. H. Pickerrill, is unhappy over the occasional lapses in the duties of friendliness to strangers, which was not true in every case, but it never should be true at all. The rector has found many cases of newcomers getting not a single greeting or word of welcome from any member of the congregation. It was not Christian.

Parishioners were asked not to leave the matter to someone else. If they saw somebody who was new to them standing alone, they were to ask them if they had met the clergy, and, if they had not, would they grab the nearest one of their three clergy and introduce the newcomers.

SYDNEY

BADGERY CREEK

The archbishop preached at the 50th anniversary service of St. John's, Badger Creek, in the Parish of Mulgoa, last Sunday afternoon.

A.C.C. STATE SECRETARY

The Reverend C. Harcourt-Norton is to be commissioned to-night, June 28, at 7 p.m. in St. Andrew's Cathedral as N.S.W. State Secretary of the Australian Council of Churches. The archbishop will give the address. Mr Harcourt-Norton was ordained in 1958 and served in the Diocese of Chelmsford until his arrival in Sydney this month.

WORLD VETERANS' DAY

The Governor attended the service in St. Andrew's Cathedral last Sunday morning in connection with World Veterans' Day. This was the first service to be held in connection with the World Veterans' Organisation which has pledged itself to further the "Freedom from Hunger" campaign. Representatives of the Federal and State Governments, of the Armed Forces, and of the Consular Corps, attended.

West Ryde, Wollongong, Canberra

Anthony Horderns
DRIVE-IN
CITY SHOPPING CENTRE

WE QUOTE

FREE OF CHARGE

on all types of

ecclesiastical furniture

We make and supply furniture and furnishings for Presby-

teries, Monasteries and Convents, Schools, Universities and Colleges, including science and laboratory fixtures.

The supplying of special furniture to your own specifications for your home, library and office. Blinds (holland, venetian, canvas), flyscreens and bedding are also available. We also specialise in quality carpets, linos, lino tiles and all types of floor covering.

Our reputation of 138 yrs.' experience is your guarantee of fine furniture

TOO MUCH SPORT, NOT ENOUGH MUSIC: DR KNIGHT

FROM OUR OWN CORRESPONDENT

Perth, June 18

The Director of the Royal School of Church Music, Dr Gerald Knight, concluding his Australian tour, said in Perth earlier this month that there had been in Australia a great imbalance in favour of sport to the detriment of church attendances, musical participation and other activities.

There had been a big improvement in attention to music since he was here six years ago, but much remained to be done. Parents could help to improve the balance.

Dr Knight said that some choirs in Western Australia compared more than favourably with those overseas, but he felt that, because of counter-attractions, there was apathy in the general public in musical and church matters — for example in congregational singing.

In some churches there were no choirboys, and in some others boys did not have a proper training.

In many schools, also, music was not given its proper place in the syllabus.

Taking congregational singing as an example, people had to choose between God and the seaside.

He said, however, he felt that there was an awakening to the needs of Church and secular music.

While here Dr Knight visited the principal Anglican schools and the Wollaston Theological College. He also met the clergy of the diocese, this occasion being one of the most stimulating experiences that he has enjoyed. Eleven parish choirs attended "evaluation sessions" at S.

PREPARATION FOR MARRIAGE

A special series of lectures under the title "Approach to Marriage" is to be presented by S. Andrew's Cathedral Marriage Guidance Centre each Tuesday evening in July, commencing on July 3 at 6.30 p.m., in the Chapter House, S. Andrew's Cathedral, George Street.

The lectures will cover the following subjects: "The Engagement Period," "Marriage Today," "Early Adjustments in Marriage," "Pregnancy and Childbirth," "Emotional Health in Marriage and the Family."

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

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

This series is specially designed for engaged couples and newly marrieds, but all who are interested will be welcome.

Mary's, West Perth, for two successive nights. Each choir was given the opportunity to receive critical advice and encouragement from Dr Knight.

A one-day school consisted of five excellent talks given by the director on the following subjects: The Art of Organ Accompaniment; Choir Training of Boys' Voices; Advanced Choir Training; Some Rights and Wrongs in Church Services; Hymn Singing and Elementary Enunciation; and Voice Production.

The parishes of Applecross and Cottesloe supplied "guinea-pigs" for the talks on training boys' voices. The first rehearsal for the Choir Festival followed the talks.

ANNUAL FESTIVAL

On the Sunday after Ascension Day, Dr Knight preached in S. Margaret's, Nedlands, in the morning, and in S. George's Cathedral, in the evening.

The culmination to this wonderful week-end was the annual Royal School of Church Music Choir Festival in S. George's Cathedral on the Monday evening.

Dr Knight conducted the choir of over a hundred voices; Mr Bruce Naylor, organist of S. George's Cathedral, was at the organ; and the Reverend W. S. Bastian was the precentor.

This great act of praise took the form of Festal Evensong.

The musical details were Psalms 47 and 127, and the canticles from Music for Courses; the anthem "O Thou the Central Orb," by Charles Wood; the middle voluntaries, "The Pas-

THE NAKURU APPEAL

£4,259/13/- has been received for the Appeal for the Diocese of Nakuru, Kenya, East Africa.

The following donations, not already acknowledged, have been received:

P. and A. Farrington, £2; S. Thomas, Cardiff, £5; S. Davies, £5; Anon., Penong, £10; R. T. Johnson, £1; S. Swithun, Pymble, £1; D. K. Clarke, £3; S. Andrew's, Esperance, W.A., £3/3/-.

Further donations should be addressed to "The Nakuru Appeal," c/- "The Anglican," G.P.O. Box 7002, Sydney.

sion Chorale," by Bach; "Von Himmel Hoch," by Pachelbel; "Litanies," by Alain.

The lessons were read by a choirboy and a choirman.

A colourful procession, led by the cathedral choir with the canons of the cathedral and clergy vested in copes, concluded this act of worship and praise.

The singing was so rapturous that one can still hear the voices raised in the cathedral...

O then with hymns of praise These hallowed courts shall ring;

Our voices we will raise the Three in One to sing

And thus proclaim in joyful song, both loud and long That Glorious Name!

FAMILY YEAR IN THE PARISHES

FROM OUR OWN CORRESPONDENT

Perth, June 25

Christian Family Year was launched in S. George's Cathedral, Perth, on June 5 when, at a special service in the morning, it was difficult to find even standing room.

The preacher was the Mothers' Union chaplain, the Reverend E. L. Beynon. Baby-sitters were provided in the adjoining Burt Hall which was transformed into a vast crèche and rumpus room.

Since then, observances have gone ahead in parishes. S. Stephen's, Toodyay, held a Quiet Day for women, which began at 11 a.m. with Holy Communion and concluded with afternoon tea.

The rector, the Reverend M. B. Kirby, was the conductor.

S. Martin's, Kensington, has an ambitious programme. A special service of re-dedication for married couples was held by the rector, the Reverend R. H. Langshaw, whose address on that occasion was similar to that given to a young couple prior to their marriage in which he stressed the oneness of the union.

"Marriage," he said, "is truly an eternal triangle, the three persons involved being the husband, the wife, and God; each in union with the other two."

The couples at the service then joined hands and repeated

the marriage vows in re-dedication.

The "wedding breakfast" took the form of tea and cakes at the rectory, and one "bride" was overheard asking her husband, "where shall we go for our honeymoon, dear?"

The next event in this programme is a group discussion at the rectory on general family difficulties, to which all members of the Mothers' Union with their husbands will be invited.

A Marriage Guidance council will be present to assist and will answer questions not agreed upon by the group.

The following month a panel consisting of a psychologist, a teacher and one other will sit in

the parish hall to discuss a few set questions on family life and then deal with questions put by the audience.

All people are invited to this meeting, whether or not they be members of the Anglican Church.

VICAR'S FAMILY MEETS KING

FROM OUR OWN CORRESPONDENT
Melbourne, June 25

Mrs J. P. Stevenson, wife of the Vicar of S. Silas' Church, North Balwyn, and their daughter, Janet, are at present visiting the Middle East, as part of a project for refugee re-settlement.

In Jordan, they were received by King Hussein, at the palace, and had a long conversation with him about Jordan, Jordanians, refugees, and the water supply.

They found the King a most charming man, with a real interest in Australia. He is concerned with adverse propaganda reaching this country, and is grateful for any presentation of the true picture of the situation.

From Jordan, Mrs Stevenson and Janet went to Cairo on June 19, and from there will be proceeding along the coast road to Algeria, passing Tobruk on the way.

MAYOR'S INTEREST IN CHURCH

FROM A CORRESPONDENT

Melbourne, June 25
The Mayor of Preston, Councillor G. E. Gayther, this month gave a reception for all the clergy of the city in thanks for their spiritual leadership.

Some thirty men, including Roman Catholic priests and Salvation Army officers, attended.

All the denominations responded to the mayor's address of welcome.

The Vicar of All Saints', the Reverend E. J. Cooper, responded for the Anglicans.

On July 15 at 8.15 p.m., the mayor is to give a civic reception for all church people of the city.

It will take the form of a service of witness in the City Hall.

All the churches will have their own evening worship without a sermon and will then go to the hall for a short service of two hymns and a litany for unity.

The Dean of Melbourne, the Very Reverend T. W. Thomas, will give the address.

MEMORIAL SERVICE IN PARIS

THE "LIVING CHURCH" SERVICE

New York, June 25
Chaplains of various denominations took part in a memorial service in the Pro-Cathedral of the Holy Trinity, Paris, this month for victims of the aeroplane crash at Orly Field on June 2.

Among those killed in the crash were a hundred civic leaders from Atlanta.

The dean of the cathedral conducted the service assisted by chaplains of the French Protestant, Roman Catholic and Jewish Churches.

NEW HALL FOR DAPTO

FROM A CORRESPONDENT

Dapto, June 25

The Archbishop of Sydney, the Most Reverend H. R. Gough, will open and dedicate a new parish hall at Dapto, on Sunday, July 1, at 11 a.m.

The hall, which was built at a cost of £30,000 was designed by N. W. McPherson and D. A. Harrison, of Sydney; the builder was Mr R. Brooks, of Dapto.

The hall was built from part of the proceeds of the lease of the Rectory Glebe land which was given by the late Henry and Sarah Osborne, of Marshall Mount, in whose memory the Osborne Memorial Church of S. Luke was erected in 1882.

The parish hall marks the completion of the second stage of a master plan for the development of the church site.

A rectory was erected in 1959; it is anticipated that a Religious Education Centre, and a new parish church will be erected within the next fifteen years.

All parishioners and friends are invited to be present at the dedication service.



Mrs J. P. Stevenson, of North Balwyn, Victoria, and her daughter Janet, in conversation with the King of Jordan at the palace in Amman this month. (See story this page.)

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 WANTED

BRICKLAYING, FENCING specialists. Clean work. For inspection 77-6405 (Sydney Exchange).

50-6320 (SYDNEY EXCHANGE). Experienced ornamental metal artist at short notice on week days, 9 a.m. to 4 p.m.

POSITIONS VACANT

A BETTER JOB. Be a Pitman shorthand-typist in 10 weeks through our individual tuition. Day and evening classes. Personalised employment service, also specially planned postal courses. New Era Business College, 104 Bathurst Street (corner Pitt Street), Sydney. 26-2362 (Sydney Exchange).

DOCTOR-NURSES needed urgently for Christian hospital work. Information from Organising Missioner, Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, Sydney (telephone BM 3164 Sydney Exchange), or 276 Collins Street, Melbourne (telephone MF 8962 Melbourne Exchange).

ORGANIST AND CHOIRMASTER. Modern three-manual pipe organ, electric action, detached console, R.S.C.M. Choir. Present stipend £250 per annum and fees. Apply: Rector, S. George's Church, P.O. Box 44, Burnie, Tasmania.

ORGANIST-CHOIRMASTER wanted for S. Clement's Church, Marrickville. Present organist going to England. Reply with references and qualifications to the Rector.

APPLICATIONS ARE invited for the position of organist and master of the choristers at S. John's Church, Balmain, New South Wales. Please apply in writing in the first instance to the Rector, S. John's Rectory, Birchgrove Road, Balmain.

FOR SALE

CHURCH NEEDLEWORK. Robes for Clergy and Choir. Vestments, Altar Frontals, Linens. Mrs R. Burt, The Rectory, Wingham, New South Wales.

ECCELESIASTICAL & ACADEMIC OUTFITTERS announce that limited stocks of nylon surplices at 7 gns. are again available. All wool cassocks made to measure, guaranteed workmanship, from 18 gns. Lightweight cassocks from 6 gns. Vestments, frontals, banners, etc. Price lists from Mrs. E. J. Cooper, All Saints' Vicarage, Murray Road, Preston, Victoria.

ENGAGEMENT

WAKELEY-MONGAN. The engagement was announced on June 9 of Alisa Marie Mongan, Parish Assistant, Cooma, to Peter John Wakeley, Cooma. Set up and printed by the Anglican Press Limited, 3-13 Queen Street, Sydney, for Publishers, Church Publishing Company Limited, 3 Queen Street, Sydney, N.S.W.

ORDER FORM

THE ANGLICAN, G.P.O. Box 7002, Sydney, N.S.W.

The Rev./Mr./Mrs./Miss

BLOCK LETTERS, PLEASE

PARISH:.....DIOCESE:.....

FULL POSTAL ADDRESS:.....

DATE:....., 19.....

1. SUBSCRIPTION.*

Please supply THE ANGLICAN for 6 months (21/- posted), 12 months (40/- posted).

Renewal Subscription [] (Put an X in appropriate box.)
This is a—
New Subscription []

Please add 6d. exchange to country and interstate cheques.

2. BULK ORDER.*

Please supply me.....copies of THE ANGLICAN

of the issue due to appear on Friday,

19....., at 8d. per copy, for sale at 9d. per copy.

IS
This order IS NOT to stand until further notice.

Strike out whichever is not required.

Signature