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FIRST BISHOP OF KUCHING ENTHRONED

MANY RACES AT CEREMONY

FROM OUR SPECIAL CORRESPONDENT

Kuching, Sarawak, January 18
To the sounding of trumpets and the pealing of bells, the Right Reverend Nicholas Allenby was enthroned as first Bishop of Kuching in S. Thomas' Cathedral here on January 13.

In the congregation were members of the various races of Sarawak. The Governor, Sir Alexander Waddell, and Lady Waddell were present. The Bishop Allenby was formerly Australian Provincial of the Society of the Sacred Mission at Crofers, South Australia.

The Diocese of Kuching has been formed by the division of the Diocese of Borneo into the Dioceses of Jesselton and Kuching.

The enthronement took place immediately before the Solemn Eucharist, which for that day was the only service to be held, the other usual celebrations being cancelled so that all members of the cathedral parish and out-station clergy and representatives might be united as one family.

Afterwards there was a general adjournment to the Sarawak Union Club premises for parish breakfast, at which all might have the opportunity of meeting their new Father-in-God.

In the congregation the Chinese were in the majority, but Kuching is largely a Chinese town. In the country came the clergy and representatives of the Land Dayak and Sarawak Dayak peoples; there was too, a sprinkling of Europeans and Malays.

In common with neighbouring territories with which Sarawak expects soon to be linked in the proposed Federation of Malaysia, there are many languages and dialects, but the service was conducted wholly in English, which is known at least to all who were present.

At 8 a.m. the bishop knelt on the West Door of the cathedral, which opened to the sound of trumpets; whereas the Acting Provost, the Reverend Michael Lim asked, "Who comes in the Name of the Lord?"

The bishop responded, "I, Nicholas, consecrated Lord Bishop of Kuching, come to this my Cathedral Church of Saint Thomas, and first I make request of all my people for their prayers that I may be to them a faithful pastor and the Father-in-God, to the honour and glory of Christ Our Lord, who has purchased us with his most precious blood."

INSTALLATION

After the provost's welcome, and the reading of the Archbishop's Mandate, the Bishop's procession moved up the nave to the cathedral to the singing of the hymn "Hail high the Cross, the love of Christ proclaim, till the world adore His Sacred Name."

At the entrance of the sanctuary the Archbishop of Sarawak, the Archbishop of Sarawak, with the Venérable Father Joseph, awaited him.

On the Bishop's having sworn to protect and maintain the rights, privileges and liberties of the cathedral and diocese, the archdeacon conducted him to his throne while the choir sang the invocation of the Holy Spirit, God being enthroned on high, Thou Comforter Divine; Blest Spirit of Truth, who dost make us as Thine.

Finally, the archdeacon, taking the Bishop's hand, installed and indicated him to the See of Kuching, and seated him on his throne.

Immediately the congregation indicated from the pews that their bishop was indeed enthroned, they greeted him in the

familiar words, "The peace of the Lord be always with you," and the Bishop's response was answered by a fanfare of trumpets, while the bells pealed out to make known to all around the completion of this solemn and significant ceremony.

The bishop knelt as the archdeacon blessed him, and the service of the Eucharist began.

In his sermon the bishop used the text "We preach not ourselves but Christ Jesus the Lord, and ourselves your servants for Jesus sake."

He stressed that the bishop who is called the Father-in-God to his people, is so solely in the name of God, the Father of Our Lord Jesus Christ, bishop, clergy and people alike being called to proclaim "The light of the knowledge of the glory of God in the face of Jesus Christ," do so effectively only by themselves becoming Christians.

"A MINISTRY"

Men and women growing into the likeness of Christ, at all times at the disposal of their Master, were called to build the Kingdom of God. Their gospel was not merely a message, but also a ministry and a service to the people.

The bishop in dedicating himself to the service of the people of his diocese, received, with thanksgiving the work of his predecessor, Bishop Nigel Cornwall.

He looked forward to the years of hope and opportunity that lay ahead, which the Christian could enter with confidence under the protection and guidance of God.

When the Solemn Liturgy was ended the bishop once more walked in procession to the West Door. There he gave his blessing to the town of Kuching and to the diocese.

AUSTRALIANS AT S.C.M. CONGRESS AT BRISTOL

FROM A CORRESPONDENT

London, January 18

There were a number of Australians among the many overseas students who attended the Student Christian Movement's third international congress at Bristol from January 1 to 6.

The enrolment of 1,500 members was cut by more than 100 by the blizzards that blocked roads and railways and delayed all forms of transport.

The people of Bristol accommodated their homes students from Nigeria, U.S.A., Germany, India, Tanganyika, Ireland, Scotland, Wales, England—and Australia.

Among the Australians were the Reverend Bruce Redford, Director of Marriage Guidance, Diocese of Melbourne.

He served on the staff in the commission on "The Family in Society" and the Reverend George Garney, Lucas Theological scholar in Oxford, Miss Marston.

Foley (a graduate of St. Christopher's College, Melbourne, and now at the Williams Temple College, Rugby), and Miss Betty Tisdale, who served in the Department of Christian Education, Diocese of Adelaide, and with the Australian Board of Missions.

Address on the theme "Jesus the Servant" were given by the Archbishop of Canterbury, Dr. Keithless Allen, the Bishop of Bristol, Bishop Leslie Newbigin, and Professor T. P. Torrance (see page 7).

Bible expositions from St. Matthew's Gospel were given by the Reverend Hans-Ruedi Weber, Woburn, and the Reverend David Head (Methodist, Birmingham). The aim was to make it relevant to modern times.

CONGRESS HYMN

So abundant traditional hymns and forms of prayer, newsworthy headlines were read out as a basis for intercessions and praise.

Modern hymn tunes of the "good music" school joined

some ancient great hymns. Members of the congress composed a hymn on the theme of the congress and this was sung to the tune of "Teletar" (one of the top ten).

The students met in small groups to discuss the Bible passages introduced by the Reverend Hans-Krudl Weber, and in the late afternoon met in commission on practical questions concerning the application of the theme in life.

The titles of the commission were Industry and Commerce; Ministries in the Church, Agriculture, and Rural Economy; Education, Healing, the Church and the Arts; the Family in Society, Politics and Administration; Social Services; Research and Scholarship.



The Bishop of Kuching, the Right Reverend Nicholas Allenby, leaving S. Thomas' Cathedral after his enthronement on January 13. His chaplain, the Reverend Ngilar Mai, was trained at St. Francis' College, Brisbane.

THE BISHOP OF WANGARATTA

The death occurred at Wangaratta, Victoria, on January 25, of the Bishop of Wangaratta, the Right Reverend Thomas Mackinnon Armon, at the age of 72 years.

Born and educated in England, Bishop Armon came to this country as a member of the Brotherhood of the Good Shepherd, Dublin, N.S.W., in 1928.

He was Principal of the Brotherhood from 1929 to 1936. Like so many bush brothers of his generation, Brother Tom, as he was known, being a bishop in the Australian Church after being Dean of Newcastle from 1936 to 1943.

He was consecrated in St. Paul's Cathedral, Melbourne, on June 11, 1943.

Essentially a pastoral bishop, he will be remembered by many for his care of individual souls, for his commonsense views on events of national and international importance, and for a dry and ready wit.

The bishop is survived by his wife, formerly Dr. Flora Calder, a former Commonwealth president of the Mothers' Union. A memoir will appear in our next issue.



The Archbishop of Sarawak, the Venérable P. H. H. Hoves, places the Bishop of Kuching in his throne in S. Thomas' Cathedral, Kuching.

"GUINEAS FOR NEW GUINEA"

W.A.'S SPLENDID EFFORT

FROM A CORRESPONDENT
Ballarat, January 21
HEALTHY interest in the women's guilds in the Diocese of Ballarat in response to an appeal "One Thousand Guineas for New Guinea."

The guilds are affiliated with the Women's Auxiliary of the Anglican Board of Missions.

There are 90 such guilds in Ballarat diocese. Every one contributed, although some are very small, no more than six members.

Last April the W.A. held a conference at Ballarat when it was decided to raise 1,000 guineas by Christmas for New Guinea. The money was raised in ballads to replace the flimsy paper structures.

But taran has been exceeded by £58. The money was raised in various ways, with efforts both big and small, and by straight-out giving.

The late the Right Reverend T. M. Armon

MISSIONARIES FORCED TO LEAVE SUDAN PERMITS WITHDRAWN FROM TWO C.M.S. WOMEN

ANGLICAN NEWS SERVICE

London, January 21

The Government of the Sudan is continuing to expel missionaries, regardless of denomination and service to the country.

News of the policy has reached here from several sources. The Islam-dominated government appears to be concentrating on the pro-Christian, anti-pagan southern section of the country which it hopes to "Islamise". As well, few Roman Catholic missionaries in the Sudan have been asked for allowing some of their pupils to attend the mission chapel services. They are now awaiting trial.

Following on the expulsion of several Roman Catholic priests and nuns and two American Presbyterian women missionaries earlier this month, the Church Missionary Society has heard that the permits of two of its women missionaries have been withdrawn.

The women are Miss Philippa Gullebudh, well-known as a Bible translator and Miss Louise Ryder, a secretary in the C.M.S. office in Juba.

Miss Gullebudh first went to the Sudan as a teacher and became headmistress of a school at Yei, in southern Sudan.

Three years ago she left this post to give her full attention to translating the Old Testament into the local language.

She had the approval of the Sudanese Minister of Education in doing "useful work". Now the permit has been withdrawn on the ground that the purposes for which it was given are no longer valid.

This objection to the translation of the Scriptures into the vernacular is new, until recently the government had shown no opposition.

The same procedure was

O.G.S. MEETING

FROM A CORRESPONDENT

Melbourne, January 21

The Oratory of the Good Shepherd in Australia met at the Retreat House, Cheltenham, Victoria, for a conference and retreat on January 14 and 15.

The retreat was conducted by the Reverend Stan Goldy of Yarraville, a member of a Companion of the Oratory.

Professions were made by two brethren, and two others were admitted to probation, while the remainder renewed professions for a year, and also probation for a similar period.

adopted with the expulsion of the Roman Catholic and Presbyterian missionaries.

The nuns guided are two Italian members of the Verona Missionary Sisters and three Sudanese Sisters.

All were serving on the staff of a girls' school at Mugoi, a former Roman Catholic mission school which had been nationalised by the government.

Four of the Roman Catholic priests who were expelled reported on reaching Nairobi, Kenya, that a total of 53 clergymen had been forced to leave the Sudan.

They said African clergymen were imprisoned.

Observers think this is because the Sudanese Government wants to institute Arabic as the national language and Islam as the country's main religion.

ASSISTANT BISHOPS

The Church Missionary Society has fourteen missionaries in the south of the country and twelve in the north.

Most of the Anglican population in the Sudan lives in the south, where the two archdioceses are staffed entirely by Sudanese priests.

The only ordained missionaries, apart from the bishop, the Right Reverend Oliver Allan, are working at the Bishop Gwynne College at Mandafra.

The Church in southern Sudan has shown remarkable growth since the war, and places year by year.

The Sudanese assistant bishops have all been appointed by the C.M.S. Africa secretary, the Reverend John Taylor, says things are made as difficult as possible for the Church.

In education, where it has made an outstanding contribution to the country, it is severely handicapped because the national

rest day is Friday and Sunday is an ordinary working day.

Since the Sudan was independent in 1956 the government has allowed few missionaries to enter the Sudan and in 1957 nationalised all mission schools.

Early last year it decreed the Missionary Society Act, a law which prohibits all proselytising and provides the legal basis for the expulsion of missionaries.

It has also been decreed that no one under 23 years of age can be baptised.

OBITUARY

A. G. MOYES

We regret with regret the death on January 18, of Mr. A. G. Moyses, Sydney, of M.B.E., M.C., well-known cricketer and former captain of the Church of England Men's Club, New South Wales. He was 70.

Mr. Moyses was born in Gladstone, South Australia, on January 2, 1893. His father was a member of the school where his mother was a daughter of Harry Hooper, Queensland, in 1914.

A. G. for Johnny, as he came to be known, following the schoolboy practice of naming on the name of the eldest brother, was educated at the school of St. Peter's College, Adelaide, and then at the University of Adelaide as a cricketer, his great height (6' 3") giving him great strength in batting and bowling, and as a slip fielder. He played for his school and the following year for South Australia. In 1917 he was selected for the Australian team to go to South Africa, but the war intervened.

He had entered the University of Adelaide as a medical student, but was obliged to be enlisted and went with reinforcements to the Gallipoli front. He rose to be a major before the war ended and was recommended for the M.C. He returned to Australia a very sick man but soon recovered and began to plan his life by her nursing, and helped her also when she was ill. She died in 1961. She had also served through the war.

Johnny worked in the Rehabilitation Department in Victoria for some time after he returned to health, never going back to the university. He married Freda Christensen, and moved to Sydney, where he took up journalism mainly on the sports and cricket writing, and of late years to broadcasting.

He played cricket for Victoria with success in the early twenties and in Sydney later on, making his Grand Central Northern Suburbs, at Chatswood Oval, 220 in 83 minutes, in a

name having Macartney and Kellaway as partners. He had a fine library of books on cricket and became one of the best-read commentators on the game. As the Prime Minister put it: "He's knowledgeable and so fair".

Living in Chatswood he and his wife associated themselves with S. Stephen's, Willoughby. At one time he organised a team of men to visit every home in the parish and gather the information into fellowship with the Church—and had good success. He was a member of the C.M.S. for years and of late has been president in New South Wales.

He was one of the selectors for the N.S.W. team in the Sheffield Shield matches and, as such, recognised the early ability of Donald Bradman. He is survived by his wife, wherever cricket is played many men wish to witness and come to his sense.

He is survived by his wife and two sons, Allan and George. His

brothers are the Bishop of Armidale and Captain M. H. Moyses, R.A.N., his sister is Mrs. J. Graham.

The funeral on January 21, at St. Stephen's, Willoughby, was conducted by the Bishop of Armidale, Bishop R. C. Kerle and the rector, Canon A. E. S. Begbie.

CANON M. A. C. WARREN

brothers are the Bishop of Armidale and Captain M. H. Moyses, R.A.N., his sister is Mrs. J. Graham.

We record with regret the death on January 19 of Mr Roy Algonwyn Payne at St. Vincent's Hospital, Sydney, at the age of 69 years.

Mr Payne was knocked down by a motorist on January 1 and did not regain consciousness. He suffered considerable brain damage and fractures.

He was a retired telecommunications officer of the N.S.W. Police. He was a member of the First A.I.F., 7th Battery, 6th P.A.C. He is survived by his wife, who is a patient in the Chesnut Home at Chatswood, and by his only child, the Dean of Perth, the Very Reverend J. R. Payne.

CANON WARREN RESIGNS C.M.S. GENERAL SECRETARY

The General Secretary of the Church Missionary Society, Canon M. A. C. Warren, has resigned his office as from September 3, 1963.

Canon Warren has been general secretary since 1942. Before that, after a brilliant academic career at Cambridge, he was a missionary in Northern Rhodesia and later the Vicar of Holy Trinity Church, Cambridge.

At Cambridge he has become widely known and respected throughout the Anglican communion and beyond as a missionary statesman.

It is known that throughout these years he has refused nomination to many episcopalrics.

Dr. Warren has travelled widely in Africa, Asia and Australia, his number many times in the past few years. He has held a host of offices.

His monthly "C.M.S. Newsletter" has been a familiar sight throughout the world for its prosaic view, missionary knowledge and its expert reading guide.

NO PLANS

In preparation for the Lambeth Conference of 1958, he wrote the document on "The Missionary Commitments of the Anglican Communion" and a member of the commission on the Commemoration of Saints; and a member of the group which produced the report entitled "The Family in Contemporary Society".

From 1943 until 1958 Canon Warren was a member of the ad interim committee of the International Mission Council and the World Council of Churches.

Canon Warren is 58 and "feels fine" after some time. His job has had sufficient contribution to it, an official of the society said last week.

He is going to Scandinavia in the summer, to attend the annual policy and to lecture in the summer of 1963 at the Anglican Congress at Toronto in August.

Dr. Warren is said to retire but has no plans for a new post yet.

CHURCH PACKED TO HEAR DAVID SHEPPARD

FROM OUR OWN CORRESPONDENT

Hobart, January 21

"It is necessary for a person to come to Christ before he can go out into the world and serve Him," the Reverend David Sheppard said in S. John's Church, Launceston, on January 6.

Mr Sheppard was in Launceston for the N.S.W. cricket matches. Between 1,000 and 2,000 persons attended and additional seating had to be booked into all available space.

Probably never before has the church housed so many people. Many of the other services conducted with S. John's could not remember a larger gathering.

Mr Sheppard, who has now preached at nearly all the main centres in Australia, is an excellent speaker.

Using as a theme the belief that no matter what position in life we hold we can bear witness for Christ, Mr Sheppard held his story with an incident when an East London dockster approached him.

ALL SERVE

"I envy you my job because you can serve Christ all the time, but I can serve Him only a few hours each week," the man told him.

But Mr Sheppard told the man that we can all serve Christ in every part of life. It is not only the ordained man who can serve.

After the service Mr Sheppard told members of the Launceston team: "The service was a triumph. Mr Brian Booth, Australian Test player, was in the same game at Launceston as Mr Sheppard, preached at the Westbury Methodist Church the same day.

Mr Booth is a lay preacher in the Church of the Holy Spirit, before the service he addressed a men's meeting which included many members of the Westbury Cricket Club.

MARTYRS' SCHOOL TEACHER
FROM A CORRESPONDENT
Melbourne, January 21
Colin McQueen, 17, of North Bialley, leaves on January 26 to teach for a year at the Martyrs' School, Popondou, Papua New Guinea.

Colin was born in Melbourne but attended kindergarten in Port Moresby before returning to North Bialley State school in 1957. He would be left, after passing matric, last term.

He and his family are Presbyterians and attend S. Andrew's Presbyterian Church, East of Melbourne. He will be the third successor of North Bialley's young man to hold this 12-month appointment, the others being Keith Stevenson (son of the Vicar of S. Silla's), 1961 and Daryl Dwyer (son of S. Maria's, Popondou), 1962.

Colin will pay at Martyrs' well at the 1962 rate for all Anglican missionaries — doctors, teachers, nurses — mostly 77 per annum.

The Reverend John Cotter (right) being farewelled in Sydney by the Reverend William Nicolson (left) and the Victorian committee of the Australian Board of Missions before he left to serve in New Guinea. Both are sons of St. Andrew's, Aberfeldi, Diocese of Melbourne.

HEAD DEACONESSES

ANGLICAN NEWS SERVICE

London, January 21

Deaconesses Dorothy Warwick is to be installed by the Bishop of Guildford in the Central North Devon Diocese, and George Reindorp, as Head Deaconess in the Diocese for the Order of Deaconesses, Hindhead, Surrey, this afternoon.

Deaconess Warwick is successor to the late Ethel Chapman in this office.

THE LATE A. G. MOYES

seen addressing the Sydney Home Mission Society men's congress last November.

THE ANGLICAN ARCH AND NAUIG

THURSDAY JANUARY 24 1963

ONE MINUTE

THE HOLY SPIRIT

S. JOHN 14: 15-18

THINGS TO COME?

The probable course of events to Australia's near north has clearly been indicated by statements from the Indonesian Absolutist Establishment during the last three weeks. The Indonesian Foreign Minister, DR SUKARNOP, and the Indonesian dictator himself, DR SOEKARNO, have made it clear that they will stop short of nothing which includes the present Territory of Brunei from being incorporated in the Malaysian Federation. What is really startling about it all is, surely, not that they should adopt a political course designed to strengthen the process of Indonesian in the South-East Asian area, which would be understandable; but that they should actually train soldiers and supply arms and ammunition to a neighbouring—and friendly—territory, in clear contravention of the spirit and the law of that charter of the United Nations which they may lead by their own nose. The Indonesian leaders have stated with brutal frankness that they supported the Brunei rising by supplying military equipment and by training revolutionaries. They have now begun to query the desirability of Eastern New Guinea, at present administered by Australia, being treated as a separate political and economic entity from Western New Guinea, which they seized under threat of force from the Dutch.

The next step will follow the well-established pattern. Indonesia will do in Eastern New Guinea what she did in Brunei and Western New Guinea. While doing this, she will of course deny that she is taking any action at all.

A glance at the map will show pretty clearly the extent of Indonesia's territorial ambition under the present Absolutist Government. It is to seize and control the entire island of New Guinea, to push her frontiers to the eastern-most tip of New Guinea, together with the multitude of small island groups scattered around the main chain. He would be an open question whether the Indonesian Government would go so far as to attempt to reach the ultimate limit of DR SOEKARNO's expansionist designs. He would be blind indeed who did not bear in mind that control of previously British territory by just twenty years ago as the essential preliminary to the isolation and subsequent conquest of the Australian mainland.

The fact that the Indonesian Republic possesses only the manpower, but not the basic heavy industrial resources upon which to base the military effort needed to implement the program, should not deceive us. The Cubans were in much the same position. Whatever criticism may be levelled at DR SOEKARNO's double standard of international morality, it is not his fault. He has successfully got away with it. More, he has done this, consistently, with the aid of the aid of the Russians and the United States. The former supply the goods. The latter is not prepared to intervene.

The outstanding lesson of all this is that Australia stands alone. Nothing that has happened justifies us for a moment in even hoping—let alone believing—that our "great and powerful friends" will lift a finger should language missiles be established anywhere on Indonesian territory. As far as the United States is concerned, the plain fact is that, controlled by an old-fashioned 19th century view of anything the United Kingdom does outside Europe, both the State Department and its Philippines satellite would have been quite happy had the Indonesian-inspired Brunei revolt been crushed. They have not given active aid and support was given to the revolutionaries by the United States and by the Philippines. The paradoxical position of Australia is that it appears that Australia depends on Russian goodwill. It is a matter of whether or not the Soviet Union supplies SOEKARNO with military hardware.

On Women as Rectors

Not a few masculine eyebrows will have been elevated in Australia at the news that BISHOP HONG KONG, THE ARCHBISHOP OF HONG KONG, has appointed a deaconess to be the vicar of a parish in his diocese. Leaving aside for the moment any question of the desirability of women as priests, and we should make it clear, that we see any warrant in Holy Scripture, or the two millennia ago the dominating social structure of the Western world, against the Bishop HALL's appointments was by no means as unusual as it might at first appear. There have in the United Kingdom for centuries past been by rectors and vicars of parishes who have, when they have been ordained, simply hired priests to attend to the spiritual needs of the parish concerned while themselves, in not a few cases, enjoying a comfortable life.

This is not the first time that BISHOP HALL, whose personal satirism is no less obvious to those who know him than his superb logicity, has set the Anglican community by the ears. He has, in fact, received negligible support from the bishops and clergy by no means proves that he is—or was—wrong in what he did.

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

—Dr Geoffrey Fisher

Will Peace Begin This Year?

Internationally 1963 has begun with high promise of success in the achievement of a modicum of nuclear tests and bringing peace to the Congo. The changing climate in relations between the East and West is greatly to be welcomed. Trust, the suspended war between Communist China and India may be a high question-mark over the prospects that 1963 will be a peaceful year. And the world is only just beginning to breathe after the Cuban crisis last year, and the world is only just beginning to breathe after the Cuban crisis last year, and the world is only just beginning to breathe after the Cuban crisis last year.

Nevertheless, the greater accommodation now being shown by Russia to a view of the prospects for the inspection of nuclear tests, with a view to their eventual abolition, is extremely encouraging.

In the Congo there is also high hope that the bloodshed of the last two years has been ended and that the country will begin to settle down to work out its own destiny. One of the most important emergent nations there have been many disappointments in the past, both to the Congo and to the world.

Housing Our Best Immigrants

The plight of many young married couples with no hope and no money to buy a house has recently been discussed in the House of Commons.

The striking block is usually the considerable deposit required to purchase a house. This is in the form of a down-payment of £1,000. This is a considerable sum needed by a block of land.

The problem is probably not as acute now as in the immediate post-war years. Then the yawning housing shortage forced many young people not only to begin their lives in sub-standard dwellings but also to continue to do so.

RELIGIOUS BROADCASTS

- (Quotations which are condensed by Anglicans are marked with an asterisk)
- SUNDAY, JANUARY 27: 10.00 a.m.—"The Church of the Holy Spirit," Rev. Canon H. H. Stanger, Rector, St. Paul's, London.
 - 10.30 a.m.—"The Church of the Holy Spirit," Rev. Canon H. H. Stanger, Rector, St. Paul's, London.
 - 11.00 a.m.—"The Church of the Holy Spirit," Rev. Canon H. H. Stanger, Rector, St. Paul's, London.
 - 11.30 a.m.—"The Church of the Holy Spirit," Rev. Canon H. H. Stanger, Rector, St. Paul's, London.
 - 12.00 p.m.—"The Church of the Holy Spirit," Rev. Canon H. H. Stanger, Rector, St. Paul's, London.
 - 12.30 p.m.—"The Church of the Holy Spirit," Rev. Canon H. H. Stanger, Rector, St. Paul's, London.
 - 1.00 p.m.—"The Church of the Holy Spirit," Rev. Canon H. H. Stanger, Rector, St. Paul's, London.
 - 1.30 p.m.—"The Church of the Holy Spirit," Rev. Canon H. H. Stanger, Rector, St. Paul's, London.
 - 2.00 p.m.—"The Church of the Holy Spirit," Rev. Canon H. H. Stanger, Rector, St. Paul's, London.
 - 2.30 p.m.—"The Church of the Holy Spirit," Rev. Canon H. H. Stanger, Rector, St. Paul's, London.
 - 3.00 p.m.—"The Church of the Holy Spirit," Rev. Canon H. H. Stanger, Rector, St. Paul's, London.
 - 3.30 p.m.—"The Church of the Holy Spirit," Rev. Canon H. H. Stanger, Rector, St. Paul's, London.
 - 4.00 p.m.—"The Church of the Holy Spirit," Rev. Canon H. H. Stanger, Rector, St. Paul's, London.
 - 4.30 p.m.—"The Church of the Holy Spirit," Rev. Canon H. H. Stanger, Rector, St. Paul's, London.
 - 5.00 p.m.—"The Church of the Holy Spirit," Rev. Canon H. H. Stanger, Rector, St. Paul's, London.
 - 5.30 p.m.—"The Church of the Holy Spirit," Rev. Canon H. H. Stanger, Rector, St. Paul's, London.
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 - 6.30 p.m.—"The Church of the Holy Spirit," Rev. Canon H. H. Stanger, Rector, St. Paul's, London.
 - 7.00 p.m.—"The Church of the Holy Spirit," Rev. Canon H. H. Stanger, Rector, St. Paul's, London.
 - 7.30 p.m.—"The Church of the Holy Spirit," Rev. Canon H. H. Stanger, Rector, St. Paul's, London.
 - 8.00 p.m.—"The Church of the Holy Spirit," Rev. Canon H. H. Stanger, Rector, St. Paul's, London.
 - 8.30 p.m.—"The Church of the Holy Spirit," Rev. Canon H. H. Stanger, Rector, St. Paul's, London.
 - 9.00 p.m.—"The Church of the Holy Spirit," Rev. Canon H. H. Stanger, Rector, St. Paul's, London.
 - 9.30 p.m.—"The Church of the Holy Spirit," Rev. Canon H. H. Stanger, Rector, St. Paul's, London.
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 - 2.00 p.m.—"The Church of the Holy Spirit," Rev. Canon H. H. Stanger, Rector, St. Paul's,

ANGLICAN OF THE WEEK

Moonee Ponds, he became lay reader of the Parish of St Thomas's Church, Essendon, also serving the parish as vestryman. He is married to the sister of the Young People's Fellowship, and is also a member of the "Order of Visitors" group, resigning these activities in 1956 owing to illness.

In 1957 he joined the staff of Diocesan Book Society, and was appointed manager of the society in January, 1959.

In 1956 his activities became centred around the cathedral, where he served as lay reader of the cathedral, assisting by reading the Offices of Matins two days each week, and assisting Dr Kenneth Hodder in reading "Going Home Prayers" three nights each week.

On Sundays he has assisted as a cathedral sideman. He is also a council member of Friends of St. Paul's Cathedral.

In 1953 Mr Green also became a Licentiate of the Art of Music, Australia, and has taught Voice Production at Trinity College and Ormond College in the University of Melbourne, Melbourne, and has also been examiner in Normal Voice and Speech at the Australian College of Speech Therapists.

Mr Green is 39 and unmarried.

Our Anglican of the Week is a layman who has been very active in the Diocese of Melbourne for many years.

He is Mr Desmond K. Green, who is resigning as manager of the Diocesan Book Society to travel to England to extend his knowledge and experience in book-selling. He will be on his tour on the "Iberia" on February 4.

A chorister of St. Paul's Cathedral from 1935 to 1959, Mr Green later served in the A.I.F. in New Guinea during his war. In 1945, taking up residence in

BOOK REVIEWS FINE PAPERBACK

FIVE MARKERS OF THE NEW TESTAMENT, Donald Cumm, Archbishop of York, Holder and Stoughton, Pk. 96, 5s. 3d.

I tried to be said that a high proportion of the New Testament is the work of Christ and an Evangelical view of the New Testament. It is a rich synthesis of both viewpoints in his new book of five great writers of the New Testament.

He writes he says, for those who preach and teach, they may have material to stimulate their own minds to feed their own souls.

So of S. Paul, whom an unprejudiced writer as Lord Benezet considered caused the work of Alexander the Great and Napoleon to fade into insignificance, the Archbishop writes that wherever there has been a renewed grasp of the truth, the heart of Paul's Gospel, there has been a revival of true religion.

In a page or two, he briefly illustrates the lives of Augustine, Cole, Luther, Wesley and Shaftesbury. A second evangelist sermon appears in the pungent comments on the implications of being a Christian. Writing about S. John, he quotes appreciatively the thirteenth discourse of the thirteenth of the Gospel of S. John, "an interpretive sermon for a minister" and the poem of a graduate of his own university college, that

*I cannot say what portion is truth
The naked recollection of
That first and last of days*

*And what may rather have
been called to life,
By the resurrection of Christ.*

It's your reviewer, as valuable as his long treatise on the Apocalypse. He says that the study is that of Hebrews. He considers the Person of Christ as the science of spiritual direction" are more effective than "rousing" sermons of the Deacons, and the High Priest, James and Sheldah. Each is a sermon in itself. He makes one point: that Christianity is Christ.

Again and again a comment is made as this is the Person of Christ in all His glory and fulfils the highest of Christianity become flabby, and will be low before the

EARLY CHURCH FURNISHING

ALAN FRONTALI, John Pitterson, Church Information Office, Pt. 14 + 4 plates. English price 3s.

AMONG the oldest and most beautiful of church furnishings and are legally required by both the old and the proposed new canon of the Church of England, are discussed in this booklet published for the Council for the History of Churches in the Church Information Office.

The booklet, which is the latest in the series of short guides to the Care of Churches and the various forms of frontals and gives practical advice about how to make them.

Miss Petersen shows that from the earliest times about which we have any evidence the Christian altar has been veiled. (The altar is in fact, an older ornament than either altar cross or candles.)

She shows how the primitive and early traditions were preserved at the Reformation and in the sixteenth century, and later half of the nineteenth century.

Since then, a fashion has grown up in some quarters for the "black" neither reflects the custom of the early Church nor regards the early traditions with a "long-time collage" and co-ordinator of Dr Devanaran.

Mr Thomas is a member of the Mar Thoma Church of Malabar and has been active for many years in ecumenical study.

He is chairman of the Working Committee of the World Council of Churches on Church and Society and secretary of the Committee on Church and Society of the East Asia Christian Conference.

They may be of any suitable

of high Christian discipline. The Archbishop emphasised the Person of Christ and an Evangelical view of the New Testament. It is a rich synthesis of both viewpoints in his new book of five great writers of the New Testament.

MORAL CONDITIONS IN BRITAIN

THE FAMILY IS NOT BROKEN, G. C. C. P. Press, Pk. 96, 5s. 3d.

This is the most factual and reasonable discussion of moral conditions in Britain that we have read for many a day.

Besides being a Minor Canon of Westminster, Abbey the author is a member of the Council of the Church of England Council for Social Work. As such he has full knowledge of conditions as they are and he deals with them dispassionately.

Admitting the obligations of the fifth and seventh commandments he says that these "ought not to be taken up into branches of the family" and that the thirteenth of denunciations which is a mixture of facts and what merely create hostility and a hindrance rather than a help to reformation.

Without minimising the hurt of broken marriages, he says that statistically "There is no ground for the allegation that the divorce rate is rising" and that "the proportion of broken marriages under the age of sixty is, in total, smaller today than fifty years ago." Having faced the facts, the author deals with remedial measures for the clergy. He suggests that a personal approach of the parson-pastor, the science of spiritual direction" are more effective than "rousing" sermons of the Deacons, and the High Priest, James and Sheldah. Each is a sermon in itself. He makes one point: that Christianity is Christ.

Again and again a comment is made as this is the Person of Christ in all His glory and fulfils the highest of Christianity become flabby, and will be low before the

Embroidery, and to rely on its effect upon simplicity of line, good materials and workmanship and a wise choice of colour.

Many materials used for house frontals are equally effective. Such a frontal may be made by a reasonably skilled and accurate needlewoman, and the booklet contains valuable practical advice as to how to do so.

ENGLISH YEAR BOOK

THE CHURCH OF ENGLAND YEAR BOOK 1963, Church Information Office and S.P.C.K., English price 3s.

FULL information about the Church of England, together with sections describing the Church of the Province of the Anglican Communion, is contained in "The Church of England Year Book 1963," the continuation of an independent reference book for clergy, parsonages, and lay members of church members, the Press and all who are in any way concerned or interested in the administration of the Church in England.

The Year Book contains comprehensive lists of principal dioceses, parishes, and parsonages dealing with the Convocations, the General Assembly and its boards and councils, a 40-page list of Church societies, institutions, associations, and biographies of members of the Church. (Associations of parochial churches, clergy, and parsonages, and parsonages and parochial church societies' income and expenditure, a detailed list of religious communities and an invaluable

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by
FARNHAM E. MAYNARD

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THE CHURCH OF ENGLAND YEAR BOOK

by
The Reverend L. Daniels

This is a richly written account of his adventures in a Gipsy Mot with 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.

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UGANDA: A NEW NATION BUILT ON CHRISTIAN FOUNDATIONS

By NORMAN DAY, EDITOR OF THE UGANDA CHURCH NEWSPAPER, "NEW DAY,"

UGANDA became a sovereign nation in October, 1962, peacefully and almost unopposed. With racial strife in Southern Rhodesia and the United States taking up the headlines, many people will not have noticed the fact that an African country of 6,500,000 people took its independence in an atmosphere of sober joy, courtesy to its visitors, and great goodwill.

That this was possible is largely due to the leaders of Uganda's people, particularly to Prime Minister Apollo Milton Obote who have made unity their difference in the last few months to create a climate of stability and unity for the new nation.

Yet Uganda's responsible attitude to freedom, her absence of racial strife and her sense of nationhood after only 90 years of contact with European ingenuity equally be said to be the fruits of the Gospel of Jesus Christ. There is probably no other modern State whose creation owes so much to the Christian Church.

TWO KINGDOMS

The first European explorers reached what is now Uganda a century ago and found two powerful kingdoms — Buganda and Bunyoro — established between two lakes Victoria and Lake Albert, just north of the Equator. Buganda, in particular improved them as having a well-ordered system of government and a king of obvious ability in Kabuka Miriba.

It was the explorer Stanley who discovered the sources of the Nile, and the first missionaries who first preached the Gospel to Miriba, and then to Kabuka through the correspondence columns of the "Daily Telegraph" to send Christian missions to Uganda.

British responded, and in 1877 the first missionaries of the Christian Missionary Society (Anglican) arrived in Uganda. Roman Catholic missionaries of the White Fathers followed two years later.

The missionaries came to preach the Gospel, but it was inevitable that they should introduce at the same time many of the inventions of Europe.

Alexander Mackay and the Reverend P. O'Flaherty, two of the first missionaries, described themselves as "builders, carpenters, smiths, whysalwrights, military engineers, farmers, gardeners, printers, surgeons, and physicians."

The primary task of translating the Bible into Luganda was Buganda's written language. At the same time the kingdom had its first printed books, and many children learned to read from the simple sheets of the Luganda New Testament which were sent from Mackay's press.

MODERN CLASSIC

The word "classics" in Luganda will mean both to read and to go to divine service. George Pilkington completed the Bible translation and gave Buganda a Bible which is rated one of the classic translations of modern times.

Mackay also began classes in carpentry, weaving and printing — pioneering the technical education which is only today being fully developed in Uganda.

Organized education began in 1885, when the first seven missionaries arrived and opened schools. Education remained the responsibility of the missions well into the present century.

Not until the 1920s, when the number of pupils had grown to over 100,000 did the Government begin to take an active in-

terest in education, and for long its financial assistance was negligible.

Today, when education takes over a quarter of the national budget, the Government will work side by side with the Government of the schools and training colleges.

The Belgians had the same story. When the Duches of Kongo were not only established Uganda's first hospital at Kampere (which today is still a church of Uganda hospital), but began medical work in many other parts of the country, after later and often dangerous work in the Congo. The Belgians had a school in East Africa. Uganda was open.

Dr Cook and his wife Katharine not only established Uganda's first hospital at Kampere (which today is still a church of Uganda hospital), but began medical work in many other parts of the country, after later and often dangerous work in the Congo. The Belgians had a school in East Africa. Uganda was open.

Indeed, the Cooks are credited with saving the nation of Buganda which they discovered earlier this century that the population of the kingdom was declining year by year through lack of medicine. It was their introduction of midwifery training that ended the decline.

Uganda's present economy is largely founded on two exports — cotton and coffee — which today is still a church of Uganda hospital), but began medical work in many other parts of the country, after later and often dangerous work in the Congo. The Belgians had a school in East Africa. Uganda was open.

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HOLY COMMUNION

In the moment that we mine,

For the ransom of the birds,

Is the usual hand,

And took my daily bread.

For the ransom of the birds,

Is the usual hand,

And took my daily bread.

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STRIKE OVER

It ever any country could be said to have built on a foundation of Christian responsibility it is Uganda. True, it has not escaped their quarrels between denominations, but the 1930s and 1940s throughout all faiths are trying now to end the strife which has occasionally brought shame to the name of Christianity.

One will do to remembering that it was young converts of both Churches who were martyred together, singing praises to God in the presence of the Gospel had first been preached in Uganda, whose sad days broke the power of paganism in Buganda in the last decades of the 19th century, the self returned an Asian and a very heart of Africa.

ALL AFRICA CHURCH CONFERENCE

By DR. C. M. MARSH

These events, and the programmes they have given birth to, have been dictated by the needs and problems of the African Church set in a fermenting atmosphere everywhere.

Take the city — an unevolved problem everywhere. The inadequate housing, inadequate employment, and the absence of meaningful inter-personal relationships that characterize urban conditions throughout the world.

But the African city has its own peculiar complications of this contemporary malaise. Thousands of Africans have moved not only from village to town and from country to country but also from an unstructured communal life to the detached impersonality of urban society, from a communal production economy to a money economy.

DIFFICULTIES

Many men who come to work for the Government, or in the families in distant villages and in what are, theoretically, the same markets, face the problems that spring from such conditions. The traditional rural and village character of the African Church is tragically untried to grapple with the difficulties thus created and this has been the A.A.C.C. into action.

It was the impetus of the Church's mission in urban Africa which took place in 1961 was the beginning of the A.A.C.C. effort to pool resources and knowledge from the urban.

Following work is now under way to present to the Kampala assembly the possibilities of and the opportunities for the Church to make its own approach to a question too complex to solve in isolation.

The A.A.C.C. is the rural and communal society is shaking pieces the pattern of African life. The problem attendant upon urbanization, the importation of Western culture upon young people, and a whole new style of living and living down old customs without

offering sound new ones to take to focus on the issues involved at a recent conference.

Ministerial training, literacy and Christian literature, television, the use of audio-visual aids, youth work, Africa's needs and world resources, spiritual guidance in times of the crisis of the individual, all these things are stimulating the A.A.C.C. to find its way in the future, by responding to the changing issues of the day.

How does the Church hope to concentrate its spiritual powers on the crucial needs of Africa? It believes that a beginning can be made simply by drawing together in faith in that unity which is the will of Christ. The strategy of action will be discovered in the experience of trying.

"NEW AFRICA"

The assembly in April will be guided by the theme: "Freedom and Unity in Christ — Towards a Renewed Church in New Africa." A proposed constitution will be presented for the A.A.C.C. as a tentative instrument of organization. This constitution will be continually reshaped as needs dictate the kind and forms of contacts of organization called for.

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