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CHANGES IN BAPTISM AND CONFIRMATION PROPOSED MOVE TOWARDS MODERN IDIOM

ANGLICAN NEWS SERVICE

London, March 20

Important changes in the Church of England services of baptism and confirmation, prepared as alternatives to the 300-year-old wording of the Prayer Book by the Liturgical Commission to the Archbishops of Canterbury and York, have now been published.

The new services will be presented to a general informal conference of the House of Laity next month and later to the convocations.

If they are approved it will be lawful to authorise them for use in selected parishes for two years or, provided consent of the local parochial council is obtained, for up to seven years.

If the new forms are approved the legal alternative to the existing service will offer something of a shock to the parents and sponsors of the 500,000 children who annually are baptised in the founts of Britain's churches.

Back into the services come the handing out of candles to parents and sponsors; an optional ceremony which some churches already use (without authority) "to show that you have passed from darkness into light"; and the new form says:

This was originated with St. Ambrose in the first century and in the early churches was regarded as an important part of the baptism service.

"OLD ADAM"
For centuries, however, it has been in disuse as far as the Church of England is concerned, and as an important part of the service by the Liturgical Commission in 1958 met with no success.

Among the exhortations or round prayers that are casualties of the new service are references to "the old Adam in this

child" and "that all carnal affections may die in him".

The baptised child will be enrolled to fight "against sin, the world, and the devil", although some militant members of the commission of 21 clerics and laymen would have preferred another form.

The commission, however, thought aware of those who desired a more modern idiom, recalled that when the devil was removed from the catechism there was such an outcry that the convocations put (for him) back.

ONE INITIATION

In all there are four services in the booklet published for the Commission—adult baptism and confirmation; adult baptism; infant baptism, and infant confirmation.

The principal service is the baptism and confirmation, which includes baptism and provides a model for the other three.

According to the Commission the baptism and confirmation in the service from the 1662 Prayer Book are the more varied readings from the scriptures, including lessons from the Old and New Testaments, the introduction of a section headed "The Decision", and the position of the profession of faith in the baptism service.

The Decision, which appears in all four services, is notable for its inclusion of a positive promise of discipleship.

Other new features in the services are the inscription of the congregation in a welcome to newly baptised and in the confirmation prayer, "Defend, O Lord, these Thy servants," which used to be said by the bishop alone.

A NEW SCIENCE BLOCK OPENED AT REDLANDS

More than 500 parents, Old Girls, and friends of Redlands S.C.E.G.G.S., Cromerons, attended the opening of the new Science Block by the Director-General of Education, Dr. H. S. Wyndham, last Saturday afternoon, March 18.

The new block, which cost \$136,650 is built on the site of the old school building, and consists of four classrooms, two preparation rooms, a lecture room and a glasshouse, or solarium, for the school.

This is situated on the flat roof which is accessible for such experiments as star observations.

The laboratories and preparation rooms have been equipped to satisfy the high standards required by the Commonwealth Advisory Commission.

The specially designed lecture room is equipped with blackout louvers, arranged to slide vertically and can be used with the windows either open or closed.

Seating is tiered making use of a slope in the grounds outside.

This also gives good sight lines to the blackboard and permanent film screens.

Dr Wyndham in his address stressed the importance of science and learning in general.

Nowhere was this more important than in the school community and in to-day's world, which is ahead of both the sciences and the humanities.

"Science enables us to determine facts and opens up exciting horizons," he said. "But we mustn't forget the humanities either."

A service had been conducted

in the school's Assembly Hall, when the school chaplain, the Reverend R. E. McNight said: "We are gathered here to-day for the purpose of dedicating this new science building to the glory of God and for the furtherance of true education. And for as much as we can do no good thing without His gracious favour and continual help, let us remember how it was written: 'Except the Lord build the house, their labour is but to build that'."

"THE ANGLICAN" LENTEN APPEAL
The Church of England Information Trust gratefully acknowledges the following gifts to our series of Lenten Appeals received up to noon last Monday, March 19.

Because the incidence of Easter has meant this edition going to press a day early, in order to ensure that all copies catch the posts, gifts received after Monday will be acknowledged next week, when we shall also publish the usual analysis of the several funds to which they have been credited in accordance with donors' wishes.

A coupon appears on page 12 for these Appeals, for which our targets are:

Air Freight costs for the four missionary dioceses \$1,550
The Free Fund 5,000
Building Fund 8,000
Tasmanian Fire Relief 8,000
Previously acknowledged \$1,614.00
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Mr. and Mrs. P. R. Jackson 1.00
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\$13,119.00

CHURCHES IN CHINA
All Christian church buildings in China save one of all denominations, have now been closed by the Government.

Those of the Chung Hua Kung Hui have been compulsorily closed to the Government, and are being used as hostels and secular meeting places.



The new Science Block at S.C.E.G.G.S. Redlands, Cromerons, which was opened by the Director-General of Education, Dr. H. S. Wyndham, and dedicated by the Chairman of the School Council, the Venerable H. G. S. Begbie, on March 18.

FUNERAL OF BISHOP BURGMANN

The funeral service for the Right Reverend E. H. Burgmann, one-time Lord Bishop of Canberra and Goulburn, was held in St. Saviour's Cathedral, Goulburn, on March 17.

The Bishop of Canberra and Goulburn, the Right Reverend K. J. Clements, preached the panegyric.

Among those present, in addition to Mrs Burgmann and her family, were the Primate, the Most Reverend P. N. W. Strong, the Archbishop of Melbourne, the Most Reverend Frank Woods, the Archbishop of Sydney, the Most Reverend M. I. Loane, the Roman Catholic Archbishop of Canberra-Goulburn, Dr. Ernie O'Brien, the Bishop of Tasmania, the Right Reverend R. E. Davies, the Bishop of Grafton, the Right Reverend R. Arthur, Bishop J. S. Moyes, Bishop C. A. Warren and L. Subbitt, the clergy of the diocese and clergy from many other dioceses.

An architect of the building were R. A. C. Rogers and Coward who last year designed the Assembly Hall which adjoins the Science Block.



—See Africa Notes Co. item.
Waiting for soup at the Nakuru Mission Soup Kitchen — is the social service work which the Diocese of Nakuru, Kenya, is attempting to do as described in an article on page 9 of this issue.

LEADING ARTICLE

LIFE THROUGH DEATH

We all know the trumpet sounds of Easter. Organs and choirs and congregations put forth their force to make real to us the great reversal by which the Lord, having suffered death, yet overcame death, to rise, never more to die.

But He did die!
For us, and for our salvation. And we take it too lightly.

Unless we catch the meaning of His death, unless we die to the selfishness that brought Him to the Cross, we shall never know the wonder of the victory He won over sin and death — a victory we are meant to share in this life, as well as in the life to come.

How do we intend to spend the rest of Holy Friday? Will it be just another week, with Good Friday not a holy day but a holiday? Or will we have courage to think about the greatest of all dramas: the Establishment of that time, supported by the Mob which shouted for Barabab, and how they put the solitary figure of Love and Truth to death as they thought. As the Establishments and the Mob do to this day. They were wrong. They always are wrong. Have we courage to see that?

No Good Friday, no Easter. No Cross and Passion; no Resurrection. No death; no life.

No paradox, this but ordinary experience. Through the Cross to the Crown.

Let us think on these things, live them, and come to newness of life in which the trumpets and flowers of Easter take on the reality of the love He bears us.

NEXT WEEK!

Next week's edition will contain a special article on Viet Nam by Pastor Martin Niemoller, Head of the Evangelical Church in Hesse and a President of the World Council of Churches.

Pastor Niemoller, a submarine commander in World War I, was imprisoned by the Nazis during the Second World War for his outspoken criticisms of the Hitler regime.

He visited North Viet Nam in January this year, in the company of Bishop Ambrose Reeves and other Christian leaders, including a Vatican envoy.

THE SACRAMENTS OF THE CHURCH . . . I

WHAT IS A SACRAMENT?

BY FRANCIS JOHN BREKLEY

FROM the earliest times the Church has taught that there are seven Sacraments through which God conveys His sacramental grace to man: the two Great Sacraments of the Gospel, and the five Lesser Sacraments of the Church.

They are called the Lesser Sacraments because they are not applicable to everyone as are the two Great Sacraments of the Gospel.

In the 1662 Book of Common Prayer, the Catechism gives instruction upon the two Great Sacraments of the Gospel alone, though provision is made in the Prayer Book for the administration of the five Lesser Sacraments of the Church.

We may understand the reason for this more readily if we consider part of Article XXV which says: "Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain signs and seals whereby we do show and declare unto ourselves the efficacy of grace, and God's good will towards us, by which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in Him."

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"There are two Sacraments ordained of Christ our Lord in the Gospel," that is to say, Baptism, and the Supper of the Lord."

These five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, such as Baptism, which the grown party of the corrupt folk of this world have received, but are states of life allowed in the Scriptures; but yet have not the nature of Sacraments with Baptism, which they have not any visible sign or ceremony ordained of God."

Witnesses means testimonies of fact; or that which furnishes proof. Effectual means successful in producing the desired effect. To quicken means to make quick or alive, to reinvigorate. To confirm means to fix or to confirm in power or security. To establish or to ratify.

Commonly means generally or usually. Counted means considered.

To be counted for is to be reckoned as. Nature means the qualities of anything which make it what it is.

Our Lord came to fulfil the Unfulfilled Church of the Jews and to send it forward as the Church of the Gentiles.

The Jewish people were the ecclesia or congregation of God.

That is to say, those who were chosen people with whom He had entered into Covenant and to whom He gave commands and ordinances which were to be obeyed in order that they might enter into His Covenant and to remain within it.

People. Certain ordinances were arbitrary and thus obligatory upon all, but must be obeyed by all who are members of the Church of the people in certain circumstances.

They were to be observed by those who were chosen people.

When our Lord came to fulfil His mission He did exactly the same thing, making obligatory upon all the two Sacraments which the Christian may enter into the New Covenant with God and by which he may remain within the Congregation of His people.

Other ordinances or sacraments He made for certain people in certain circumstances but not necessary for all people in all circumstances.

SPECIAL CASES

It is for this reason that the Catholic Church has said that Christ has ordained two sacraments only which are necessary to all people, that is to say, Baptism, and the Supper of the Lord, and five other sacraments which are necessary to certain people of His Religion, say, "Those five commonly called Sacraments, which are not to be counted for Sacraments of the Gospel."

Our Lord taught both publicly and privately. On the question of the baptism of infants, the Sacraments of the Gospel, the means whereby a man may enter into the New Covenant with God through Christ and the means whereby he may remain within that Covenant.) Our Lord taught publicly.

The means whereby grace might be bestowed upon him in all the circumstances of his life. He taught privately to those who were chosen people.

Since after our Lord's talk with Nicodemus, for example, in which He said plainly, "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God," and He was born again. . . . For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16)

The Tower was dedicated, 1904, and the church was completed, 1910.

Early English style

by Francis John Brekley, to whom this parish owes, behind the same baptistry, and all men come to see it."

"I am answered, . . . ye yourselves bear me witness, that I am the Son of Man, and that I have sat before Him. . . . He that cometh from heaven is the Son of Man, and hath sent speaketh the words of God. . . . The Father loveth the Son and hath given all things into His hand. . . . He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life."

Again, when He spoke to the people in Capernaum after the Feeding of the Five Thousand, Our Lord said, "I am the Living Bread which came down from heaven: . . . whosoever will give to me His Flesh which I will give for the life of the world. . . . Except ye eat the Flesh of the Son of Man, and drink My Blood, ye have no life in you. . . . He that eateth My Flesh and drinketh My Blood shall live in Me, and I will live in him."

Our Lord, then, taught publicly that we can enter into the New Covenant with God and be born again in Baptism through Christ, and that we can remain within that

FAMOUS ANGLICAN SEES . . . 60

Covenant only by eating His Flesh and drinking His Blood as we are in His Supper.

And regarding the means of grace for the Christian, our Lord taught life which do not necessarily effect our salvation, but which He took up His Apostles privately. Dr F. Gavin, one time professor of the Gospel at the University of the General Theological Seminary, New York, writes: "The Sacraments in the New Testament." "The word 'sacrament' does not appear in the pages of the New Testament."

TEACHING

But the Greek term *Mysterion*, subsequently attached by the Eastern Church to those rites called in the Synaxels (Matt. 13:11) and in the parallels, with growing frequency in the epistles of St. Paul, and four times in Revelation (1:20, 10:7, 17:17-17:57) most instances it means a secret which has been revealed. . . . St. Matthew 13 reads that Our Lord said to His Apostles, "It is given to you to know the mysteries of the Kingdom of God, which were hidden from the wise and prudent, but revealed unto babes and sucklings."

St. Luke begins His Acts of the

TRURO

BY THE REVEREND EDWARD HUTCH

throughout, save for the old book of the Truro parish (incorporated in the Cornish cathedral), which is Late Pre-Reformation (1509).

It is interesting to compare the history of the cathedral with that of the new cathedral was built for about £220,000.

The cathedral school, 1906, situated at 7000, Dean and Chapel Street, Truro, Cornwall, acting as dean until the death of the late Mr. W. H. B. Russell.

The diocese has two archdeacons, Cornwall and Bodmin, and six parishes in Devon.

The first Bishop of Truro, Dr. W. E. Benson, who was consecrated St. Mark's Day, 1871, at St. Paul's Cathedral, Oxford.

W. E. Russell says that the enduring memorial of his episcopate is Truro Cathedral, which, thanks to his boundless zeal and activity, was evolved out of the old parish church of Truro.

He was translated to Cardiff in 1883.

His successor, G. H. Wilkinson, founded the Community of the Holy Sepulchre in 1893 and became Primate of the Scottish Church.

J. Gott, B.M., dedicated the cathedral nave, 1903.

He also did much for the cause of church reform and was prominent in the 1928 revision of the Prayer Book.

Reigning in 1935, he was succeeded by J. W. Hunkin.

SAINTLY BISHOP

"Thus," says E. K. Talbot, "for the first time since the Reformation a monk occupied the English See." Revered for his saintliness, his liturgical knowledge, and his mastery of philosophy, he was a profound impression on the life of the church in his diocese.

He also did much for the cause of church reform and was prominent in the 1928 revision of the Prayer Book.

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CLERGY PLACEMENT WITHOUT

CLOUR OR RACE BAR

ANGLICAN NEWS SERVICE

Chicago, March 20

The Bishop of Chicago, the Right Reverend G. F. Burrill, has announced in a pastoral letter that Negro clergy will be nominated in any vestry or Bishop's committee of any parish or mission seeking a new rector or vicar.

Bishop Burrill also states that seminarians will be placed on committees for the purpose of their color or race.

He says that although the Bishop's committee of vestry rights yet has not practiced segregation in the placement of Negro deacons.

"A priest is ordained to minister to all the people of God, and it is the duty of the community to accept of him in its full exercise of this ministry," he says.

Thus in his diocesan paper, "Advance," he announces his intention "to move actively to

graduate this work out of the life of the Church.

He says earnestly that our people will respond with Christian courage and love to this opportunity to witness and incorporate life to the faith that we claim to profess."

"I am fully aware of the many problems this mandate may present to the clergy and laity in the matter of housing, community education, and in an increasing latent prejudice now quietly igniting itself in the parish which the Church must pay if it is truly to proclaim the gospel of her Lord and Master."

St. Matthew closes His Gospel with Our Lord's last words to His Apostles before His Ascension. "All power is given unto Me in heaven and earth. Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."

That "the things pertaining to the Kingdom of God" which the Apostles were to teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."

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HOT CROSS BUNS

FOR WIDOWS

ANGLICAN NEWS SERVICE

London, March 20

The traditional Presentation of Hot Cross Buns to poor widows in the parish of St. Bartholomew, Great Smithfield, will be made by the Rev. Dr. N. S. Wallbank, the Rector, after the morning service on Good Friday, March 22.

The ceremony takes place under the Buttrworth Charity, which was founded in 1817 by Mr. Joshua Buttrworth, the law publisher, who gave £22,110, in Consul, the interest from one hot cross bun and sixpence on every Good Friday, in perpetuity.

Today very few people qualify for the presentation because of the changed population of the parish.

For those who do qualify a special collection is also made, and the rector distributes buns to any children present.

JOINT AWARD

ANGLICAN NEWS SERVICE

New York, March 20

"A Man For All Seasons" has received the first joint Protestant-Roman Catholic motion picture award for the year 1946.

The award, presented by the N.C. Treatment and Film Commission and the National Catholic Motion Picture Office of Motion Pictures, cited the producer and the playwright for their story of the Roman Catholic martyr, St. Thomas More.

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St. Andrew's School, Perth.

St. Lawrence, W.A.

St. Elizabeth's School, Perth.

St. Andrew's School, Perth.

St. Margaret's School, Perth.

St. Peter's School, Perth.

St. Andrew's School, Perth.

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CAREFUL PLANNING BRINGS SUCCESS TO PRIMATE'S MISSION

FROM OUR OWN CORRESPONDENT

The combined Parish of S. Cathbert, Prospect, and S. Ninian, Prospect North, found that eighteen months of careful preparation of their Parish Mission conducted by the Primate, the Most Reverend Philip N. W. Strong.

Over the last six months the intensive preparation included weekly sermons of interest at which attendances showed the growing enthusiasm and dedication of the parish.

The Mission called for a tremendous effort from a large number of people in the parish. The Mission Committees represented all interests in the parish and thoroughly planned every detail from publicity to arrangements for off-street parking to cope with expected crowds.

Separate officers were appointed to deal with seating, catering, transport, lighting and amplification, visitation and a crèche. Over 6,000 pamphlets were delivered by parishioners every house in the district giving the details of the Mission.

A comprehensive visiting programme was smoothly, when about 100 parishioners visited every Anglican home and distributed the Mission programme personally invited everyone to attend the Mission.

The Mission started on March 5 at 11 a.m., Mothering Sunday, with the Sung Eucharist. The Bishop of the Diocese consecrated the Mission grounds which was welcomed on behalf of the congregation by the Rector, the Reverend A. G. Day.

The Primate's sermon was on the words of Matthew's Sunday and was a challenge to the people to give themselves in complete dedication to God. He referred to the Gospel of the day where he pointed out that a young boy gave his lunch to our Lord and, because he possessed a miracle, made it possible.

LOVE AND CARE

In developing this theme which illustrated the way the Church loves and cares for her children, the Primate showed that love can be used as we are prepared to give.

The first Mission Service on the same Sunday was attended by 100 people. The Primate began his series of addresses on the theme of "The Wayfarer on the Road of Life," based on the parable of the Good Samaritan.

The addresses dealt with the Christian way of life and they were most impressive and yet at the same time simple and direct, dealing with the great subjects of sin, forgiveness and redemption.

ROCKLANDS CHAPEL TO BE BLESSED

The Bishop of Ballarat, the Reverend E. W. Hardie, will bless the chapel-structure of the Rocklands War Memorial Conference Centre on Sunday, April 9, at 3 p.m.

It was given through the Bishop's appeal for this project; having been for that time \$1,500, the fund left over which will help to equip it.

The sanctuary of the chapel is part of the new conference hall and can be closed off so that the building is available for other activities.

Furniture from the chapel at the former Bishopscot was being used in the sanctuary. The building is about halfway between Hamilton and Horsham.

CATHEDRAL FUND

The building fund for the completion of S. John's Cathedral, Brisbane is one third of the way to target \$300,000.

With less than two years to go before the building is completed, 1947 will be a critical year for the fund. One hundred dollars makes a difference this year. Organisations are working hard in all parishes to raise funds for the completion of this lovely cathedral.

Adelaide, March 20

The combined Parish of S. Cathbert, Prospect, and S. Ninian, Prospect North, found that eighteen months of careful preparation of their Parish Mission conducted by the Primate, the Most Reverend Philip N. W. Strong.

All Mission Services throughout the week were well attended. Special occasions were arranged for particular groups. On the Sunday afternoon nearly 150 young people gathered in the Parish Hall for a Youth Tea. They were held spellbound as the Primate told them that Christianity was cradled in youth, starting with a young woman, the Blessed Virgin Mary, who was prepared to do God's will, and a young man, Our Lord, who was obedient even to the death of the cross.

At the Men's Tea over 100 men listened to the Missioner and were inspired by his talk on Christian victory. He left them with the message that Christianity is a man's religion and that every man was called to take part in the combat and win of the Church.

A Women's Luncheon followed the celebration of Holy Communion where over 200 made their own contribution.

The effect of the Mission has already been felt by many who have already learned a great deal about prayer and service.

A number have been restored to active Church life and many will feel a new enthusiasm and a deeper devotion to Our Lord as a result of a most inspiring week.

Many were moved to make definite resolutions showing that they were prepared to do the will of the Mission which will be seen in many ways, and perhaps the most significant will be in the building up of the family aspect of our parish.

The Missioner has shown himself to be a true friend of the people and will long be remembered for his warm and loving words which have learned from his deep devotion to Our Lord.

When the Primate of England, Most Reverend Donald Coggan, Archbishop of York, arrived in Melbourne, accompanied by his wife and domestic chaplain, on Friday, March 10, it was a brief visit.

They were guests of honour at a civic reception tendered by the Archbishop of Melbourne on Friday afternoon. The Archbishop of York spoke at a Rally at the Melbourne Town Hall.

In his address, His Grace spoke of the old patterns being insufficient in these times to achieve the same results as in the past, for we have moved into a new era.

In adapting to modern challenges, it was important to take note of the three great explosions of today: explosions in religion, in population, and in truth.

On Saturday morning, the Archbishop was celebrated at Holy Communion in S. Paul's Cathedral, and then attended a Communion Breakfast for the clergy at the Anglican Club.

Every diocese of the province was represented by about 150 clergy who attended.

Speaking to the clergy after the breakfast, the Archbishop outlined some of the interesting and significant developments in the province of the Gospel.

At the invitation of Sir Irving Brice, Archbishop Coggan, speaker at the Wesley Sunday School, Melbourne.

TWO G.F.S. PROJECTS

Two G.F.S. projects were discussed at the Commonwealth conference of the Girls' Friendly Society, held in Melbourne recently.

The first project is to raise money to train two Korean students in Australia for Christian service in their own country.

The second project is to establish a capital fund to encourage G.F.S. leadership in their own country.

The value of the Mission will be seen in many ways, and perhaps the most significant will be in the building up of the family aspect of our parish.

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DEACONESSE HOUSE EXTENDS ACTIVITIES RECORD PRIZINGIVING

A record number of students received Deaconess Diplomas which were presented by Bishop A. J. Bain at Moore College on Friday evening, March 10.

Nineteen students qualified for the Deaconess Diploma and seven former students received the Licentiate of Theology Diplomas.

They were also presented to students who topped each of the three years of the course. Sister Barbara Ferguson, rector, presented the diplomas. She obtained honours in the Licentiate of Theology and Deaconess Diploma Course, honors which are to present serving in the parish of St. George, Hurstville, babies who is to go to Viet Nam later in the year.

The second year Deaconess Diploma Course prize was won by Sister Aileen Macdonald who is now serving in the Parish of St. Andrew, Maitland.

Sister Aileen is particularly interested in work among the Aborigines. A missionary candidate, Sister Robin Ferguson, won the first prize.

The acting superintendent of Pallister Girls' Home, Sister Dorothy Hudson obtained her D.L. At the home she is assisted by Sister Frances Balmer who has received her Deaconess Diploma.

Sister June Harrison, a former "Society Morning Herald" journalist, is preparing for service with the South American Missionary Society.

Two graduates are continuing studies: Sister Margaret Simon is doing a Social Studies course in the University of Queensland and Sister Lorraine Mack is doing another course in Nursing at Luke's Hospital. Miss Barbara Bolin is continuing with her work as a pharmacist.

Canon E. S. Hawkey and Miss K. James (Aghnashan, New Guinea) spoke to the reports and congratulated members on the many varied activities and on the financial result obtained.

\$1,900,000 was an outstanding success. A total amount of \$2,480,000 appears on the financial statement.

The following were our principal large donations: Diocese of the Epiphany, \$10,000; Diocese of Singapore and Malaya, \$20,000; Diocese of New Guinea, \$20,000; Diocese of Carpentaria, \$10,000; Medical Supplies New Guinea, \$10,000; St. James \$800; Christmas Gifts to Missionaries, \$110,000; Conrades Project, \$50,000; Textbooks New Town College, \$40,000; freight.

Officers elected for 1947 are Mrs. M. Merrill (president), Mrs. L. Hardman and Miss A. Wynn (vice-presidents), Mrs. W. Buttery (treasurer).

Plans are already in hand for the general assembly to be held at Bishopscot on July 1.

PARISH CHURCH "IN THE ROUND"

The new parish church of All Saints, Greenborough, Melbourne, was opened on Sunday, March 16.

The Archbishop of Melbourne, the Most Reverend F. Woods, consecrated the church and dedicated the hall and vicarage. All Saints is one of the few cases in which all the parish plant has been designed and built as a whole. Architects for the project were Blyth and Josephine Johnson, Architects and Town Planners.

The buildings were constructed at a cost of \$133,000, made possible by the sale of part of the parish property in the main street.

The walls of the church are rockface masonry blocks, surmounted by a natural timber ceiling with a copper spire on a single tile roof. The windows are of a multicoloured antique glass leadlights.

A large Rafter forms a common point of entry to church and hall.

Particularly interesting aspect of the church is its demonstration of contemporary liturgical trends in its planning. It is the first Anglican parish church with seating right around the sanctuary.

The Rector of All Saints is the Reverend C. M. Daling. Contractors for the buildings were S. J. Weir Pty. Ltd.

YOUTH LEADER TRAINING

FROM OUR OWN CORRESPONDENT

Plans have been drawn up for the first of three youth leadership week-end training courses to be held this year in the Diocese of Ballarat.

The first one will be held on March 31, and April 1 and 2, at the Ballarat Conference Centre. The course to save travelling. They met at the Ballarat camp near Tumut, on the Gundagai road, and in the parish of Birds, northwest of Goulburn.

The training programme, principally aimed at the 17-year-old and over group, covers leadership, programme planning, education, the Reverend N. B. Fellows, Rector of St. Mark's, Tarcutta; and Mr. R. Arthur.

The Binda camp will be conducted by the Reverend R. M. Egan, Field Officer of the Diocese, in transport or a bank-enclosed, and Mrs. M. Williams, Rector of St. John's, Gungahlin, and Mrs. M. Williams, of the Diocese Department of Christian Education.

It has been suggested to parish councils within the diocese that items of occupation or recreation to encourage young people to attend these courses, and thus meet the needs of the work to be done in their areas.

Sister Patricia Mullen, who is now parish sister in the parish of St. Edmund's, Pageview, was awarded the Pastoral prize and Sister June Horne, who is assisting to the Principal of Deaconess House, won the general proficiency prize. Miss Horne is now studying for F.Scho.

Two of the graduates, Miss Deanne Compton and Miss Carol Vigners are now in England, where they hope to engage in Christian service.

Three graduates are at St. Andrew's Hall in Melbourne doing missionary training—Mrs L. Maitland, Miss T. Goulet, and Miss Tiu Koon.

The Parish of Gulgahra has become the sphere of service for Sister Janice Tull, and the Parish of St. Mary's, St. Mary's, Sister Judith Hawkey.

The acting superintendent of Pallister Girls' Home, Sister Dorothy Hudson obtained her D.L. At the home she is assisted by Sister Frances Balmer who has received her Deaconess Diploma.

Sister June Harrison, a former "Society Morning Herald" journalist, is preparing for service with the South American Missionary Society.

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THE ANGLICAN

Incorporating the Church Standard

THURSDAY MARCH 23 1947

EASTER STORY

THE EGG

We passed it round amongst friends from hand to hand. Some hands trembled. Years since most of us had seen an egg, longer since we'd held one. This came from the Chief Censor: a civil acknowledgement of the man of English stock in the six quarters of the chape came in all the wards to have a look and to touch it. So did the Russians, of course. They did mental jobs as orderlies, though one was a colonel, the other two majors. Antipio, sixteen, stone of solid muscle, came from Krasnoyarsk. Tough, he looked like a gorilla. Could spring from his haunches five feet up straight through the window. Deceptive, Antipio. Refused to speak anything but Russian; but he coached one of the chaps in advanced calculus, and if you were so ill you couldn't turn over in bed yourself, old Antipio would turn you more gently than anyone else could. Vladimir was a paraclete. Ash blond hair, cornflower blue eyes. He had two very high decorations for courage, and he was a whizz of infantry tactics. Fred looked like Happy in the Seven Dwarfs. We called him Happy. He was a staff officer. Completely tri-lingual. Really bright. He coached one chap in French grammar, another in English history.

They were all communists. Party members. As well as Regular Red Army officers. They had all the right backgrounds. Young Communists, Legion of the Godless and all.

It was not done for a PoW to escape from the sick quarters — the Germans would have made things too tough for them to follow — so you filed in the time talking, not tunnelling. You got around to most things. Politics, women, music, religion. You name it. We discussed it. There used to be a lot of hot air — sometimes a bit hot for comfort — about capitalism and communism, Joe and Winston, and religion as the opium of the workers. Most of us were ready to follow — so you filed in when he came to the point. The Russians knew plenty about their lack of it, and they ran rings round us in English history.

Antipio knew most, though he said it only in Russian. He knew all about Russian religious history. He could make your hairs curl with stories about Pobedonostsev, the Procurator of the Czarist Synod. He was a Catholic, but he was a Communist, who would powder and shot. Protestants he regarded with pity. It intrigued us that he regarded Anglicans as people who would be O.K. provided you didn't come to the point. The Russians knew plenty about their lack of it, and they ran rings round us in English history.

Vladimir used skillfully to taunt us. "Have you given away all your goods to the poor?" "Do you love all your enemies?" and that sort of thing. Once he pointed out cuttingly that while the Prime Minister appointed the Archbishop of Canterbury and the Czar had appointed the Patriarch, Piate had neglected to do that for Jesus, who was regarded then as communists now were regarded by decadent Western capitalists.

Anyway, this egg, I gave it to Vladimir to be cooked. Lightly boiled, for breakfast next morning. That was Thursday in Holy Week. Vladimir seemed bored, mildly incredulous at the detailed instructions. When they brought us in the usual watery acorn porridge next morning, and no egg, we naturally assumed the worst, and we threatened to do them over with the Germans if that egg did not appear next day.

Breakfast came on Easter Eve, and still no egg. The men in my ward grew really hostile; they were cooking for a small taste each. We told the Russian illegitimates in some detail what the Germans would do to them if they failed to produce that egg again. Antipio, whose swearing was mainly over the Germans, did not retaliate. He came all over dignified — very much the Red Army colonel. They were communists, he said, not thieves; soldiers, not criminals; they were educated men, not hardened dogs with conditioned minds; and they would do things properly and in due order. As for us, he said, we behaved like impatient, spoiled children, who should be contented or ashamed of our own luck and not mystified that our fury only revived after he had stalked out.

Next day we understood. They filed in at breakfast. Antipio, Vladimir, Feodor. They had the egg. It was painted. Red and gold and purple. Antipio held it on high, his expression beatific.

Christos voskresnyen! they cried in unison, with smile.

Christ is Risen! The Orthodox Easter greeting. My stomach throbbed, we cold and hard with shock. There were communists, atheists. Then I looked into Antipio's smiling brown eyes, and protest died in my throat, and I choked out the antiphon: He is Risen indeed!

HURCAN AND NATION

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

Easter Thoughts on Road Safety

There is so much long weekend driving for the thousands of young Australians that among the thoughts that arise at this season is apprehension lest carelessness on crowded roads should kill or cripple many people of all ages who are at this moment in the best of health.

Of course, the road toll is a problem that is away with us but accentuated in the holiday seasons associated with the two great Christian festivals of celebrating the birth and the resurrection of our Lord Jesus Christ.

Are we within sight of reducing this slaughter of our people in their motor vehicles? I say, Yes, I think we could.

In the past ten days a New Zealand visitor accompanied me and my wife on a few drives in the Sydney area. Sydney's northern suburbs and a foray or two into the bush country are well served at the cavalier way in which Sydney motorists treated pedestrians. In Sydney's northern suburbs and a foray or two into the bush country are well served at the cavalier way in which Sydney motorists treated pedestrians. In Sydney's northern suburbs and a foray or two into the bush country are well served at the cavalier way in which Sydney motorists treated pedestrians.

It is, of course, a pity that many more traffic men (distinct from traffic lights) are needed to handle the motor traffic. In London, camera evidence is often produced to show that a driver has been negligent. In New Zealand, police have used mini cars to chase offenders on the country stretches of main highways. But one would like to see stricter attention given to the enforcement of safety rules in the dense centres of population, and the more rigorous New Zealand system strikes me as being well worthy of adoption here. Indeed, I feel that such realistic action is vital

to the effectiveness of any road safety campaign.

Helping Migrants To Find Homes

Without canvassing the merits of points in dispute in the struggle over the rates at Commonwealth hotels for migrants, it is disturbing that people attracted to Australia by the promise of better opportunities should have their enthusiasms damped by frustrating delays in getting settled into new homes.

A period in hostels is probably inevitable for many migrants, especially those with no relatives or friends to help them to find permanent accommodation quickly. And it must be conceded that some migrants are too much inclined to expect everything to be "laid on the line" for them.

As we have frequently remarked, it is not enough to finance young couples to finance their way into home purchase early in their married lives. It is one of the problems of this nation that the rate of interest is so efficient blood and energy.

It is unusual, therefore, to expect migrants to give priority over our own young people for their quest for better family homes. Yet it must be constantly remembered that our immigration programme soon after the war was not because the national development and that we are still looking for more people from abroad to settle in New Zealand. Our policy to be maintained.

It is, accordingly, a plain obligation on our part to assist assimilation of newcomers. Inevitably, some of these newcomers will be of the "change your life" and so will stay long. The most sympathetic help in finding new homes must be given to these newcomers. Encouraging migrants to make the best of their new life, and indeed to "come through their own happy experience, migration recruiting agents for Australia among kindfolk and friends in their own homelands.

Just as certainly controversies like those raging just now in Commonwealth hotels, in Victoria and New South Wales, will have the opposite effect. The best long-term remedy must be to streamline procedures whereby hostels stay will be reason-

ably brief because more vigorous action has been taken in finding homes.

An Anzac Badge At Long Last

The 52nd anniversary of the Anzac landing is only a month away so that the youngest of the men enlisted to wear the Gallipoli badge now being prepared will be at least 70 and most survivors of that campaign will be considerably older. In many cases it will be an emblem for next-of-kin.

Yet, tardy though the issue of some distinctive Gallipoli decoration has been, there is general satisfaction that at long last action has been taken. Although it seems doubtful whether all those entitled will receive their badges in time to wear next Anzac Day.

A curious aspect of the long delay is that New Zealand and Britain, as well as Australia, have had an interest in devising a commemorative badge. One would have been made such time for the first anniversary in 1916 or by the very latest by the first year of peace after World War I.

Clerical Style Card For News Editors

From "Layman" in Leeton, N.S.W., I received the following letter: "As a regular reader of THE ANGLICAN, I have been interested in your column of the dubbing of wrong titles on bishops and priests of our Church. This procedure, obviously done by lay people, is a disgrace to our Church.

However, a Sydney suburb paper, which is supplied but not for publication) has revealed this procedure. It is a disgrace to our Church. This procedure, obviously done by lay people, is a disgrace to our Church. This procedure, obviously done by lay people, is a disgrace to our Church.

It is a grateful to correspondents who direct attention to such mistakes in the hope that the greater care will be encouraged within our own Church. But I feel that newspapers and radio and television stations need a direct communication from the Church before we can expect such improvement in the slap-happy way in which they often describe our clergy.

Only in the past week I heard senior A.B.C. announcer on a national network refer to the Archbishop of Canterbury as the Reverend Marcus Loane.

How about the Prime's office? ENGLISH BROADCASTS, 11.59 p.m. — The Reverend A.B.C. announcer. KANTER SUNDAY, MARCH 23, 1947. 5.30 p.m. DIVINE SERVICE — Wesley Church, Sydney. 5.30 p.m. SUNDAY SPECIAL — The South Coast. 5.30 p.m. SUNDAY SPECIAL — The South Coast. 5.30 p.m. SUNDAY SPECIAL — The South Coast. 5.30 p.m. SUNDAY SPECIAL — The South Coast.

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ONE MINUTE SERMON

VISIONS

2 Cor. iii, 1-5.

How striking are St. Paul's spiritual experiences. If he must defend himself—"well he will turn to vision," says the Apostle. Fourteen years before, prior to help to be taken from the Gentiles, he was caught up in Christ (for all Christian experience is taken from the third heaven in which is Paradise). The word Paradise is an old Persian word for 'garden.' It is applied to the Garden of Eden in Genesis and Isaiah, in Ezekiel 28: 13, and 31: 8; it seems to refer to a heavenly region and our Lord uses it of the abode of the blessed dead (Luke 23: 43).

How are we to regard such experiences as those to which St. Paul here refers. He probably thought of his visions and ecstasies as being caused by God. Fourteen years before, prior to help to be taken from the Gentiles, he was caught up in Christ (for all Christian experience is taken from the third heaven in which is Paradise). The word Paradise is an old Persian word for 'garden.' It is applied to the Garden of Eden in Genesis and Isaiah, in Ezekiel 28: 13, and 31: 8; it seems to refer to a heavenly region and our Lord uses it of the abode of the blessed dead (Luke 23: 43).

We will not dismiss his experience as delusions; modern psychiatry has made such an attitude out of date. Such experiences have been made known. Some of those who have been cured of mental illness have been cured by the use of the "Layman" in Leeton, N.S.W., I received the following letter: "As a regular reader of THE ANGLICAN, I have been interested in your column of the dubbing of wrong titles on bishops and priests of our Church. This procedure, obviously done by lay people, is a disgrace to our Church.

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It is a grateful to correspondents who direct attention to such mistakes in the hope that the greater care will be encouraged within our own Church. But I feel that newspapers and radio and television stations need a direct communication from the Church before we can expect such improvement in the slap-happy way in which they often describe our clergy.

Only in the past week I heard senior A.B.C. announcer on a national network refer to the Archbishop of Canterbury as the Reverend Marcus Loane.

How about the Prime's office? ENGLISH BROADCASTS, 11.59 p.m. — The Reverend A.B.C. announcer. KANTER SUNDAY, MARCH 23, 1947. 5.30 p.m. DIVINE SERVICE — Wesley Church, Sydney. 5.30 p.m. SUNDAY SPECIAL — The South Coast. 5.30 p.m. SUNDAY SPECIAL — The South Coast. 5.30 p.m. SUNDAY SPECIAL — The South Coast. 5.30 p.m. SUNDAY SPECIAL — The South Coast.

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LETTERS TO THE EDITOR

The Editor writes to the Editor do not necessarily reflect my own views...

A MODERN LITURGY

DOCTRINE BASED ON ZWINGLI

Sir, — I was glad to see in your issue of March 9 that the first use of "A Modern Liturgy," the new form of Sunday service compiled by the Prayer Book Commission, is to be broadcast on Sunday, April 2, as will give the greatest number of people possible the chance of hearing exactly what is contained in this form of service.

Your report goes on to say that the service is based on a fresh examination of Biblical teaching and early forms of worship.

This claim has been made on many occasions... I am sure that the doctrine of the service is the doctrine of one of the sixteenth century reformers, namely Zwingli...

There are other things in the "Modern Liturgy" which imply the doctrine different from that in the form of blessing which I am sure, unintentionally appears to modify the congregation with the Holy Trinity (p. 80), but I am sure that you will agree and I hope that when bishops and people can hear for themselves...

A regards fresh examination of Biblical teaching... I am sure that the doctrine of the service is the doctrine of one of the sixteenth century reformers, namely Zwingli...

your Son, the true and living God, who in His infinite mercy and love has sent His only-begotten Son, Jesus Christ, to die for us...

In the 1662 service the Prayer of Humble Access includes the words "that we may be brought to eat the flesh of thy dear Son Jesus Christ, and to drink His blood which is shed for us..."

There are other things in the "Modern Liturgy" which imply the doctrine different from that in the form of blessing which I am sure, unintentionally appears to modify the congregation with the Holy Trinity (p. 80), but I am sure that you will agree and I hope that when bishops and people can hear for themselves...

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EDMUND RANDALL, S. Barnabas Church, N. Bait, S.A.

N. B. ABORIGINES

To the Editor of THE ANGLICAN: I was interested in the article in your issue of March 9, "Lamban Holiday for Aborigines," as well as the article written by the Reverend P. D. Chapman, S. Mary's Mission, Alice Springs. Having been active in the work for the equality and advancement of the Aborigine people, I should like to make a few comments.

I simply cannot understand why it should cause "deep offence" to refer to a person as a "mixed Aborigine and European" or "half-breed" or "half-blood" or "Aboriginal." I concede that in Northern Territory it does cause offence to understand that they "caste" attitude is at all necessary. It is only a repetition of the idea of "caste," of which I am sure you are fully conversant.

In N.S.W., the people of full Aborigine descent, a proud people, have almost died out. Discriminated and finally simply presented their mothers from giving birth to boys and girls in great numbers...

Discriminated and finally simply presented their mothers from giving birth to boys and girls in great numbers...

In this State, as in other States, the full-blood people are held in respect by the people of mixed descent. The question of separate citizenship so touchy in Alice Springs does not arise because, no matter how many times successive state governments tried to throw mixed descent people out of the Territory...

I have often felt that the Territorial conditions are much better. I have often felt that the Territorial conditions are much better. I have often felt that the Territorial conditions are much better.

There are other things in the "Modern Liturgy" which imply the doctrine different from that in the form of blessing which I am sure, unintentionally appears to modify the congregation with the Holy Trinity (p. 80), but I am sure that you will agree and I hope that when bishops and people can hear for themselves...

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I'D LIKE TO KNOW

A Weekly Question Box on Faith and Morals, conducted by the Reverend A. V. Maddick.

Could you set out for me the points which happened between the time that He was arrested in the Garden of Gethsemane and His crucifixion?

This period from late on Thursday evening until about nine o'clock the following morning covers the period of the so-called Jewish trials, and the trial before the governor, Pilate. He was really night-time questionings to see whether a case could be made against Jesus, with a meeting of the Jewish ruling body, the Sanhedrin, to formally accuse Him. Jesus might be led to Pilate for judgment. The only trial in a strict sense that was before Pilate.

Our Lord was led first to the house of Annas, who was the high priest, but now replaced by his son-in-law, Caiaphas (John 18: 12-13). Annas was a man of spiritualness in this questioning. Annas was a man of spiritualness in this questioning. Annas was a man of spiritualness in this questioning.

Questioned as to His teaching, our Lord replied that as He did not have a kingdom of this world, He was not to be questioned. It was then that the High Priest struck Him on the face. Taken to the palace of Caiaphas, our Lord was asked to finalize the case against Jesus. His methods were such that two witnesses, examined independently, had to agree in their evidence.

WOOL is a useful product for clothing but a tragic resort when used for military purposes. It is a useful product for clothing but a tragic resort when used for military purposes.

THE VENERABLE J. H. LEE: We record with regret the death on March 16 of the Vicar-General of the Diocese of the Venerable Jack Henry Lee. He was a man of many talents and a man of many talents.

OUR BENEDICTION correspondent writes: The archdeacon who had been in indifferent health for some time, passed away after suffering a heart attack.

EARLIER last week, Archdeacon Lee had been invited to Warburton as guest preacher. Warburton was one of his first charges.

The archdeacon was ordained in Melbourne in 1930 after studying at Ridley College, and was priest in 1932. He was appointed Curate at St. Paul's, Bendigo, in 1931, and was later at Newtown. Warburton was one of his first charges.

IN 1942 he became Rector at Kerang; in 1950 he went to Kyabram and in 1956 returned to Bendigo as Canon and Rector-in-charge of All Saints' Catholic Church.

He was a man of many talents and a man of many talents. He was a man of many talents and a man of many talents.

ANGLICAN AND PORTUGUESE: ANGLICAN NEWS SERVICE: New York, March 20. A priest of the Lusitanian Church of Portugal, Dr. Pina de Sousa, has been appointed as the first Bishop of the Anglican Diocese of Lebombo, Mozambique. It is intended that Dr. Cabral will be the first Bishop of the ocean Bishop and the existing Anglican diocese became part of the Lusitanian Church of Portugal.

Readers are invited to submit questions for answer in this weekly column. Questions should be sent to the Editor, 100 Victoria Street, Melbourne. If a change of address is required, it should be stated.

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himself up as a King. This was treated as a capital offence. It ought to be remembered that these questionings were all conducted in the presence of their own codes of law. No trial might be held at night, or on the eve of a feast.

Disagreement between the witnesses brought the trial to a conclusion. No prisoner was to be condemned out of his own mouth. In every case His trials before the Jewish leaders was a travesty of justice.

Quite early — 3 a.m. — Jesus was led to Pontius Pilate. He was not to be crucified, as he was high treason and so condemned to death by crucifixion. As it was the Passover season, the priests, in order that they might not be ceremonially defiled, refused to enter Pilate's palace.

An experienced governor would the Roman have appointed an experienced administrator to take his post. — Pilate soon decided that Jesus was completely innocent. He was a Galilean, and knowing that the tetrach of Galilee, Herod, was at that time in Jerusalem, he sent Jesus to him. But Herod was not interested in a trial. He was a Galilean, and knowing that the tetrach of Galilee, Herod, was at that time in Jerusalem, he sent Jesus to him.

Plate then suggested that as it had been his custom to release a prisoner at this festival, he would, as an act of grace, release Jesus. But the Jews refused to do so. He was a Galilean, and knowing that the tetrach of Galilee, Herod, was at that time in Jerusalem, he sent Jesus to him.

Having Him savagely whipped, a punishment under which many men died. — Pilate brought Him out to the waiting multitude, thinking that the sight of the three-crucified and blood bespattered King would arouse their humanity and compassion. It served only to intensify their demand for His crucifixion.

That all men might know the truth, the King of Nazareth, the King of the Jews, the King of the Scribes, and the King of the Pharisees, were crucified in three languages.

Except sympathy is extended to his wife Jean, a much loved friend in Bendigo, and sons Max, Greene, and Peter, and daughter Judith (Mrs Power) who is in Bendigo, Canada for her father's funeral.

ASSIST YOUR CHURCH MISSIONS BUY WHERE YOU CAN MONEY HELPS THE CHURCH CANTERBURY BOOK DEPOT 22 LEIGH STREET, ADELAIDE, SOUTH AUSTRALIA THEOLOGICAL * BIOGRAPHIES BIBLES * GEN. LITERATURE PRAYER BOOKS * NOVELS

BOOK REVIEWS

IT'S PACKED WITH DYNAMITE

"REMARKING THE LITURGY. G. D. Kilpatrick. Collins, Foston Books, Pp. 206. 4s.

DR. KILPATRICK, Professor of Exegesis of Holy Scripture at Oxford since 1949, has come up with a book on the Liturgy which has to be reckoned with. On every page you will find something to applaud and something to expatiate, the beauty of the Pacific "every inch is packed with dynamite."

The professor doesn't like our Communion service which (in common with other Western liturgies) "is poles apart from the New Testament teaching" in important respects. He wants a Biblical liturgy.

If the professor is right then Anglican have for centuries been nourished on a wrong liturgical diet. Rather than expanding this proposition more fully, he devotes much time in going through the 1662 Liturgy step by step, criticising it to the bone.

He gives the impression that he does not like anything in it at all, whether it be kneeling for blessing in the Sacrament, or having a Blessing at the end ("We are simply blessed in English ritualism").

Dr. Kilpatrick claims that the Anglican Liturgy concentrates too exclusively on the Death of Christ. When Our Lord said, "Do this in remembrance of Me," holds the writer. He reiterates, "Do this to recall (or commemorate) my saving acts."

These acts of course include the Death and Passion, but that word was referring to His life as a whole. For our remembrance the professor, in the Prayer of Consecration, with its recital of the Words of Institution, gives a wrong emphasis.

To place the Fraction there is a mistake because it is the bread that the broken bread is symbol of Christ's Body.

For Dr. Kilpatrick the Eucharist seems to be primarily a spiritual meal, the broken bread symbolising our unity with the Lord and with each other. Many readers of the book may feel that the writer has overdone St. Paul's comment on the Lord's Supper, "As often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes." It is not clear that the Anglican Eucharist is designed.

MUCH of the book is devoted to an assessment of modern revisions. He goes through the Canadian and American revisions with a fine tooth-comb. Some changes meet with his approval, but generally the results are too conservative. What Dr. Kilpatrick wants is not the Liturgy revised, but the Liturgy remade. Comment is made on the Alternative Services put out by the English Convocations, and Bishop John Robinson's experiments, which, while he finds disappointing, there is, however, one glimmer of hope.

WIDE FIELD WELL COVERED

CHRISTIANITY AND THE ARTS. Donald W. Hudson. Macmillan, Pp. 541s. 5s.

THIS is a useful little book. It whets the appetite — and it does it well.

The author aims to study the relationship between Christianity and the Arts, and to do so in general comments adds special chapters dealing with painting, architecture, music, fiction, poetry, drama and cinema.

Naturally enough when a wide field tries to cover so wide a writer is in easy to detect the source of some of his material, but not everyone will have such a widely or thought as deeply.

What matters most is that it is sound material, well presented and well-written. His chapters on art and fiction are particularly outstanding.

Anyone interested in the arts would profit from a reading of it. And fifth-form or Biblical Studies students in Victoria would gain a wealth of good material in it. The only possible criticism might be that dealing with

INFANT BAPTISM

RIGHT TO BAPTISE. Geoffrey Hart. Hodder and Stoughton, Pp. 43. 2s. 6d.

FEW subjects cause churchmen today more concern, both pastorally and ecologically, than that of infant baptism.

The career of a Lancashire parish in this fifteenth in the series of Christian Foundations published by the Evangelical Fellowship, investigates the problem.

He divides his consideration into the need for the provision of a coherent theology, a liturgy which expresses that theology with clarity and simplicity and a pastoral policy which is enlivened by a warm and sensitive humanity.

Historically the Church of England has perpetuated the medieval concept that every citizen is a churchman and therefore baptism has been administered indiscriminately to the children of such citizens.

This has robbed the service of both true dignity and real significance goes almost without saying.

Yet it is the Church herself who is responsible for this, for she had not been content, as is the case of spiritual understanding among those who have brought their children to the font.

Consideration is given to the practice of baptism in Scriptural times. It is at least clear that the child of a believing parent is regarded in the New Testa-

ment, as in the Old, as being within the covenant of God.

But again, and ecologically, that children can have faith, the author says that baptism is a sacrament of God's grace and not of man's faith. While for adults faith and repentance are demanded, salvation is by grace.

Lines for future revision of the service are suggested. The most acceptable ones are for a deep baptism, the use of the included, alternative selections of Scripture to be read and the role of the parents and godparents to be stressed.

MOA ISLAND DESCRIBED

THE ISLANDS BETWEEN, Mitchell & Co., Sydney, Pp. 128. 7s. 6d.

Natural history was the mission that set at St Paul's village on the island of the Torres Strait, and here describes the adventures during that time.

The islands between Cape York and New Guinea, Thursday, May, Bada, Mabo, Bougainville, Van, Danaiy and Murray. We learn something about all of them but especially of Moa where the people of St. Paul's are the grandchildren and great-grandchildren of the Kanakas.

Their emergence is a lovable, musical and hospitable people who are devout and cheerful Christians.

Most of the episodes in this book describe vitally the day-to-day life of these people, and should be required reading for any group taking an interest in the missionary work of our Church in the Torres Strait.

The publishers are to be congratulated on making it available to the public in such an adequate and inexpensive form.

—J.L.R.

TRADITIONAL CHRISTIAN DOCTRINE OF GOD

DR. WHO IN. E. L. Mearns. Denton, Longmans and Todd, Pp. 126. 5s. 6d.

WITH its violent attack on theism, the book published in 1943, has been reassessed as a masterpiece.

An introductory essay reviewing further contributions to the subject of theism is added by the author, and an appendix on Faith and Reason follows on the conclusion.

The author devoted mainly to a discussion about the similarities between the positions of Anselm and Aquinas, and of St. Thomas. Dr. MacCall lists as carefully and unflatteringly as the maze of philosophical argument about them from Anselm to Whitehead and F. R. Tennant.

It is not easy reading, but it is often difficult to recover obscure. There is a rare clarity throughout.

Dr. MacCall is firmly convinced of the possibility of a rational theology and of the superiority of an ontological theology.

He sees the best hope for this in the Thomistic doctrine of the "analogia entis".

In a nutshell this is the belief that the only hope of explaining the existence of finite beings is to postulate the existence of a Being who self-existent.

Appearing for the first time at a point when Barthian theology is dominant.

—A.F.L.

FIVE SERVICES FOR SCHOOLS

GIVE US THIS DAY, Victor J. Patten. Pp. 48. 1s. 6d.

The Deputy Principal of the Diocesan College of Education in Derby, England, sets out five simple orders of service for use in schools with a series of additional prayers.

Biblical and non-biblical reading is selected and themes have been prepared for use in a preparatory classwork suggested. The book is a most helpful approach in an otherwise traditional treatment.

—A.V.M.

B.C.P. HANDBOOK

COMPARISON TO THE BOOK OF COMMON PRAYER. Herbert Watkinson. Macmillan, Pp. 117s. 6d.

This sturdy and compact book is slight both in size and content.

Its aim is "to restate the Prayer Book of old in a Bible reading, to reinstate that which whatever changes are made in the Prayer Book will retain its shape and content, and since Canon Waddams "is a tireless worker behind the scenes for liturgical reform" this reassurance is most welcome.

It is also good to read that the author suggests the Prayer Book should be a link between the Christian Church and the Ecumenical Movement at its best.

However, the book is a highly concentrated handbook of Christian belief, prayer and practice is the author's contention and his explanation of "Common" as "bringing all our work together by day lives into living contact with God" is most commendable.

His obvious regard for the liturgical genius of Cranmer is also worthy of mention.

The comparative lists of contents of the English, Canadian and American Prayer Books are published in cheaper paperback form. The book is most suitable communicants' manual.

—E.H.

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NAKURU . . . SOCIAL SERVICES

By CHRISTABEL M. BAKEWELL

STANDING on the hill above Nakuru in Central Kenya, the visitor cannot but be impressed with the attractive little town with its pleasant setting of trees and well-kept streets.

The expanse of Lake Nakuru beyond it, lying at the foot of a range of hills, its waters shining in the sunshine or like polished copper in a dark and cloudy day, makes the whole scene lovely to look upon.

It is only when one descends into the town and passes through it to the lower side approaching the lake, that one is suddenly aware of the starkness and unloveliness of human poverty and need, even in this setting.

For here one enters the locations: four areas where, in rows upon rows of small, semi-detached houses, hundreds of Africans have found cheap accommodation, supplied and built by the municipal authorities to try to help the thousands who have made their way into the new towns of Kenya.

RELIEF WORK

Some of these location-dwellers have a hand work in the open and are making an effort to live a self-respecting life, but many hundreds live precariously from one day to the next, picking up some small temporary job for a few days, weeks, or even months, thankful for the Mayor's soup kitchen set up by the Municipal Council of Nakuru, where at least the children can get one good nourishing meal of soup each day.

There are hundreds of women living in one or two rooms with perhaps four or five children and maybe an old mother, but with no sign of a husband anywhere, and very little opportunity of earning the family economy supplied in any legitimate way. The moral standards of the locations are undeniably low.

Into this situation moved workers from the local churches, and the Diocese of Nakuru set up its Church Welfare Centre in 1962.

Ms. Alisa Pank, an English C.M.S. missionary who recently visited Australia, is in charge of this work, and has been assisted by an African woman worker. One consistent trained in social welfare work in England through a scholarship made available by the Christian Council of Kenya, was able to get a relief centre for the destitute in full swing, aided by relief funds from Oxford.

She soon had 30 destitute families on her list whom she was visiting regularly. Miss Pank and her helper work partly through the soup kitchen, where they are able to find really needy children, visiting their homes and trying to help the families from which they come.

Miss Pank writes: "Of course, we aim at genuine rehabilitation, giving them pastoral care as well as material help, neither of which is easy in many cases."

Many admit that they were brought up as Christians but have fallen away and lost touch with the Christian way of life.

Needless to say, we are not able to provide a large sum of money towards destitute relief, which is the responsibility of the Christian Sub-Committee of the Municipal Council of Nakuru. However, we do work in close touch.

We are able to help with gifts of clothing and sometimes with food and milk, or by advice as to where to go to get further help.

We try to introduce needy people to a God who cares about their home lives and difficulties, and to a Saviour whose redemptive purpose is for sinners who have made a mess of their lives, as well as for those who are better-off and hold high positions.

We are not much use 'ramming the Gospel down people's throats when they are hungry, nor telling them the Lord will help them when seeing them how and being ready to help in a practical way ourselves.

Friendship and encouragement go a long way towards helping people to adapt to life in the town, which is often a difficult process for them and a daily battle for survival.

Those who come for help are frequently unmarried mothers with large families. All herd together in tiny rooms, and there is the constant threat of eviction for arrears of rent.

They are usually out-of-work, as even if they get little jobs of work here and there they do not keep them for long. Children are left playing about in the dust and dirt, and the children quickly become delinquent, stealing and behaving in antisocial ways because of the poverty of their home lives and because of frustration when they cannot go to school through lack of fees.

For Lower Primary (Standards 1 to 4) are 45/- per annum, and for Upper Primary 60/- per annum, but even these are far beyond the bounds of their possibility for many parents. Miss Pank goes on: "We have watched miracles happen when a child such as this is given the opportunity to go to school, when the hospital physiotherapist

and has quickly been able to come to help check on poliomyelitis follow-up, and gives her instead of an actual or potential delinquent."

To help to give some of these Christian training, three churches in Nakuru have play groups or nursery schools, in each of which some 50 children attend daily, under two required teachers who are paid from the fees contributed by the parents. The fee is 1/- per week. Efforts are made to bring the parents into contact with us to get their own



Off to the soup kitchen, Nakuru town.

—Eun Afrika Venture picture.

operation in giving the children Christian teaching. At the beginning of the school year there are many requests for help to get children into school, or advice about remission of fees for the desire for education is universal. Other parents ask for advice over their older boys and girls who have failed the Kenya Preliminary Examination and have nowhere to go to next, or who develop bad habits and get into wrong company.

Others come for help in domestic disputes, when marriages have gone wrong, or there has been no marriage at all. Often the man or the woman comes alone to complain about the other's behaviour, and their stories seldom tally. Thanks to voluntary help we have a few side-lines such as a polio clinic in some afternoons, when the hospital physiotherapist

comes to help check on poliomyelitis follow-up, and gives her services free to help such children with physiotherapy. An African youth worker has done good service with a children's holiday club to keep school children and others out of mischief during school holidays, and he extended it to serve those who were not at school, but the Education Department suspended these activities because they did not fit in with the Department's rules and regulations.

PILGRIMS TO VISIT MASADA

ANGLICAN NEWS SERVICE

London, March 20

Possibly the first Christian pilgrimage group to visit the recently opened excavations at Masada, the Jewish fortress last used by the Jewish zealous and their mass suicide in A.D. 72 and the subject of a recent exhibition at the Royal Festival Hall is being led by the Bishop of Bath and Wells, the Right Reverend Edward Henderson from Tuesday, March 27, to Friday, March 24.

The pilgrims, who number about 50 from the diocese of Bath and Wells, spent a week in Jordan, visiting Bethlehem, Jericho, the Dead Sea and Samaria, and on Sunday morning they worshipped in S. George's Cathedral, Jerusalem.

In Israel they are staying at Tiberias, on the sea of Galilee, and will visit Capernaum, Nazareth, Mount Tabar, Carmel and Caesarea.

DISTRIBUTION ARRANGEMENTS

REVISED PRAYER BOOK SERVICES

A THIRD EDITION of the Report of the Prayer Book Commission, complete with the draft forms of revised Services and the new Services, is now to be reprinted in view of the heavy demand. It will be available during April.

Orders for this complete book should be placed NOW.

The separate forms of Service will be available for despatch direct from the printers after April 7.

Orders for these forms MUST be in the first instance be placed with Diocesan Registrars. This enables each diocesan bishop to give the required authority under the Constitution for parishes to use these forms of Service.

Diocesan Registrars will forward orders for the time being to the Primate's office, to make it possible to estimate the total quantities required, and their cost.

The Third Edition of the Report, containing all the Services, will be available direct from THE ANGLICAN, G.P.O. Box 7002, Sydney, N.S.W. at \$1.00 plus postage 5 cents.

The prices of the individual forms of Service have been provisionally fixed as follows. These prices will not be increased. THEY MAY BE SLIGHTLY LOWERED IF PARISH ORDER IN SUFFICIENT QUANTITIES BEFORE MARCH 31.

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—Eun Afrika Venture picture.

Victor of Nyandarua parish, the Reverend Laadan Ka ma, in a schoolroom used as a church on Sundays

"I SAW HISTORY MADE"

By HAROLD HENDERSON, PUBLIC RELATIONS OFFICER OF THE CENTRAL METHODIST MISSION

It could never have happened 25 years ago... or even 10 years ago... or five years ago... some people have their doubts. Others are sceptical. Others are still suspicious. But for most of the larger-

SOUTH AMERICAN PROBLEMS

ANGLIAN NUCLEUS

New York, March 20
The Roman Catholic Archbishop of Olinda and Recife, Brazil, Dom Helder Camara, addressed staff of the Executive Council of the Episcopal Church at a meeting on February 13.

The Archbishop talked of the revival of the Roman Catholic Church since the Second Vatican Council, and of the challenges facing Christian today.

"Let us learn once and for all that it is more important than ever to be prepared to face the problems that confront us more gravely—'that of the ever increasing divide between countries of have and those of have not,'" he told the audience.

He said that gap is necessary before this change can be breached, change in both the developing and developed nations for in the present situation it is impossible for the larger nations to fully develop. A maintenance of the status-quo, he said, is a stratification of injustice.

He also talked of increasing collaboration between Roman Catholics and other Christians in his diocese and of dangers in the increasing work by American churches in Latin America.

Such increased activity may, the Archbishop said, unwittingly foster colonialism and aid in the imposition of North American standards and Film markets.

FILMS RAISED

ANGLIAN NUCLEUS

New York, March 20
Seven movies were cited for their excellence by the National Council of Churches Broadcasting and Film markets.

At its annual meeting this month, the board of managers of the commission announced 1966 awards to "Who's Afraid of Virginia Woolf?", "The Sand Pebbles," "A Man For All Seasons," "And Now Miguel," "Born Free," "The Russians Are Coming," and "The Gospel According to S. Matthew."

Launched in 1964 to honour American films, these awards announced this month to provide for a special citation to an Italian film, "Gospel."

The first two films were recommended for "mature audiences"; while "And Now Miguel" and "Born Free" were cited as outstanding films for children.

TENTH CHURCH

JOINS COCU

ANGLIAN NUCLEUS

New York, March 20
A tenth church has been admitted to full membership in the Consultation on Church Union in the U.S.A.

The Christian Methodist Episcopal Church, formerly a full observer-consultant, will send a full delegation to the sixth convocation to be held at the Episcopal Theological School, Cambridge, Mass., from May 1 to 4.

The Christian Methodist Episcopal Church, formed in 1870 when colored members of the General Conference of the Methodist Episcopal Church, South, requested the formation of a separate conference as separate ecclesiastical body.

than-usual audience at the Tuesday lunch hour service in Wesley Chapel, Springfield, on March 7, 1967, the appearance of a Roman Catholic priest in a Methodist service drew a large crowd.

History was made when Father Roger Pryke, Parish Priest of St. George's, stepped into the Wesley Chapel pulpit. It was the first time a Roman Catholic priest had taken the pulpit of St. George's which had occupied the pulpit for Protestant years.

Father Pryke made it clear that his part in the service had the blessing of the Archbishop of Sydney, Cardinal Gilroy, who sent his greetings to the congregation.

The sermon took the form of a dialogue between Father Pryke and the Reverend W. D. Adams, Associate Minister of the Central Methodist Mission.

Mr. Adams, speaking from the lectern, introduced the sermon by saying that whereas Roman Catholics and Protestants had agreed to meet in a common pulpit for so long, the change in ecumenical climate had led to a concentration on basic areas. There are much larger areas of agreement between the two branches of the Christian Church than was ever thought possible.

DRAMATIC

Mr. Adams expressed the view that the paganism of large areas of Australian life had resulted in a concentration on basic essentials and in this process a lot of common agreement had been found.

Father Pryke congratulated Mr. Adams on the part of the Central Methodist Mission for having the courage to make the first move in this dramatic expression of ecumenism. He told Mrs. Peters later that he was surprised if in his address he did not lead to further steps of this kind.

In the service which had a lenten theme, Father Pryke described the "ecumenical atmosphere and mood" of Roman Catholic observances. In the past, attention had been focused on Good Friday and the Seven Hours of Christ's agony. Most of sombre contemplation had been centred in Roman Catholic devotion.

But since World War II, and the Second Vatican Council, a new note of victory and hope has been heard.

VATICAN BANS BEAT MUSIC

ANGLIAN NUCLEUS

London, March 20

The Vatican this month published an instruction on music in the liturgy, aimed at encouraging the congregation to join in the singing during church services. This instruction is regarded as an important step in the general liturgical reform laid down by the Ecumenical Council.

It consists of nine chapters and 69 articles which point out the need to attain a new style of instrumental music in liturgical practice, and to come into effect at Pentecost.

The guiding principle is insistence on participation of the congregation, and in ten places it refers to the need for actual singing by the congregation, as well as insisting that choirs should foster the singing of the assembly.

National episcopal conferences are called upon to supervise translations of Latin texts into modern languages and their setting.

DIGNITY
Great weight is placed on preserving the dignity and solemnity of liturgical music. The heritage of sacred music was to be preserved, and new compositions of vernacular texts would need to undergo an experimental period before being placed in public maturity.

Nothing, anything done in the churches, even if only for experimental purposes, which is not in accordance with the dignity of the place, the dignity of the

because of restriction had become increasingly apparent. This did not represent a change in doctrine but the recovery of an apostolic truth.

Whereas Roman Catholics had seen the death of Christ almost exclusively in substitutionary terms, they were now beginning to see that they must share in His death and in His sin.

CHANGES

Mr. Adams said that the Methodist understanding of Easter had undergone changes. These illustrated the remarkable degree of common agreement which can be found between Protestants and Roman Catholics.

The note of victory had been recovered by Methodists also—not only in terms of the Resurrection but in terms of the Cross itself.

The Cross was no longer regarded simply as a religious symbol but as a victorious act on the part of Jesus the Representative Man who fulfilled the promise to atone for the pain and suffering.

Methodists had come to see the death of Jesus in human terms. "The man has been good and evil at Calvary had lived in the world as a man." Now the sins which put Jesus on the Cross were seen well to envy, hatred, injustice, political intrigue and unwillingness to accept new truth, etc.

Every newborn child we see, the substitutionary idea of Christ's death still had an important place in the Methodist understanding of Easter the

MAY 10 WILL BE NEST

TO UNION IN NEW ZEALAND

ANGLIAN NUCLEUS

Work is to begin immediately on a basis of union for the five churches in New Zealand now contemplating merging—Methodist, Congregational and Churches of Christ.

This was announced by the Joint Commission on Church Union at its meeting in Wellington.

The report which it issued said that the Commission had outlined a scheme for integrating the churches in New Zealand, but certain details of structure and organisation will continue to be worked out after the meeting in Wellington.

As a prelude, the five churches this year will enter into an Act of Commitment, to operate in and to unite in common action.

The Archbishop of Melbourne, the Most Reverend Frank Woods, will conduct a study day for 150 official representatives of the negotiating churches on May 10.

The theme will be the mission of the Church in New Zealand and it will lead into an open service of commitment in St. Paul's Cathedral, Wellington, in the evening.

The following Sunday, Whit Sunday, local services of thanksgiving will be held in churches throughout New Zealand.

"Not in itself union, this Act of Commitment will involve a solemn pledge of common objectives and a commitment of every endeavour that, by the Holy Spirit, the five might bring into one report."

It will carry with it the intention to do together many of the things that in the past have been done separately.

BASIS OF UNION
"These were major decisions of the Joint Commission on Church Union which will involve reports that all the churches and dioceses concerned, including Melbourne and Polynesia, approved this action."

Work is to proceed immediately to the formation of a Basis of Union which will accompany a statement on the Principles of Union as expressed already in the reports of the study committees.

"The Joint Commission is not recommending that any church will present in outline a scheme for integrating the life and work of the members of the churches. Agreement has been reached

word 'Representative' best described the growing emphasis.

As victor and a victor, Jesus was the Representative Man because the note of victory in His death and in His sin.

During the service, three Roman Catholic hymns sang the Easter story. An Australian composition written and published by the note in the Dialogue Mass.

The solo parts were sung in Latin. The words by James McCulloch, the Australian poet, expressed the note of victory referred to by Father Pryke.

EASTER HYMN

Chorus: *How Kingly Power, Oh*

Rise! Love!

All that Adam lost is now

restored.

In Your Resurrection be

adored.

Sing the joyful Easter cry.

Sound the words in prison.

Show our triumph to the sky.

Sing Christ risen, Sing Christ risen.

Sing the joyful Easter cry.

Let all times and peoples

Death has no more victory,

Sing Christ risen.

Death has lost and life has

Every newborn child we

Now becomes the Father's

Son.

Sing Christ risen.

TWO CHURCHES

PLAN UNION BY 1970

ANGLIAN NUCLEUS

London, March 20

The uniting of the Congregational Church in England and Wales and the Presbyterian Church of England by 1970 under the title of the Reformed Church is foreshadowed in a report published on March 7.

In seeking to bring about this union neither Church has asked preliminarily for it is 33 years since formal conversations first took place and a scheme of Federation was promulgated.

The assemblies of both bodies have since discussed the idea, and at various levels throughout the two churches, the union has been thoroughly examined.

Two years ago a joint committee drew up a statement of convictions on which a united church both Catholic and Reformed, might be built.

This has now been followed by a report, "A Proposed Basis for Union" which is a working out of the statement of convictions.

The new plan will go before the two assemblies in May.

If, as is confidently expected, both committees the merger the scheme will then come back for revision next year, final revision a year afterwards, and ratification in 1970.

The Congregational Church has a membership of 196,488, and possesses 2,759 churches and places of worship with 1,254

ministers of whom 40 are women. It is generally considered the most ancient of the dissenting denominations and traces its roots back to the Reformation.

The Presbyterian Church of England is considerably smaller, there are a membership of 97,629, 330 churches and 250 ministers. There are four or five women ministers.

The basis for union sets out the proposed constitution for the Reformed Church providing sections dealing with the faith of the Church, ministry, structure and functions of the church's councils, and functions and responsibilities of elders' meetings, district councils, provisional synods and its general assembly.

PROCEDURE
Schedules attached to the document provide a framework to be read on members being admitted to full privileges and responsibilities of church membership, and that to be made by ministers, stating accounts, provisional synods and its general assembly.

The nature, faith and order of the Reformed Church is summed up in a statement which will be read at ordination and induction services.

In this statement the Church acknowledges the formulation and declarations of faith which have been prepared from time to time by Congregationalists and Presbyterians in which they state their own convictions sought to make its implications clear.

"MOUNTVIEW" CONVALESCENT HOSPITAL, PYMBLE

This sector, previously owned and managed by Mrs. P. C. Hill, was transferred to the Anglican Church in 1964. It has been extended and modernised throughout the last 12 months. It has 100 beds, extensive grounds, sun terrace, TV room, swimming pool, and a new room accommodation. It has a staff of 100, including 10 nurses, 10 medical and nursing staff, 100 other staff, all employed by the Anglican Church. All enquiries to Marjorie V. David, M.A., Pymble, and Marjorie V. David, 44-202, on the telephone 44-202.

CLERGY AND LAITY
You will find some adult education programmes provided by your Church—but have you considered evening classes such as:

SOCIOLOGY—for youth and club organizers, churchmen, and welfare workers.

ALCOHOLISM AND THE COMMUNITY—for those concerned with the use of alcohol.

RELIGION IN CHANGING ASIA—The Reverend Dr. A. D. Hunt comments on his recent travels.

AFRICA—THE TROUBLED CONTINENT. This class examines the problems which have arisen through the rapid changes of the last years.

ONE O'CLOCK FORUM—a fortnightly lunch-hour forum of current topics.

CHILD PSYCHOLOGY—classes at Bright Light, and at the Lady Gowrie Centre, Theobalds.

and many other classes in language, literature, art, music, the history, geology, ornithology, cosmology, philosophy, history, and mathematics (for parents). Most classes are at the University of Adelaide.

Language classes have just started. Other classes start in the week beginning March 28.

Further details, fees, etc. from—
DEPARTMENT OF ADULT EDUCATION
The University of Adelaide—phone 23-4333 ext. 238

UNITED PLAN TO DEVELOP ECUMENICAL PARISH

ANGLICAN NEWS SERVICE

London, March 20

Four Christian denominations in Northamptonshire—Anglican, Baptist, Congregational and Methodist—are developing an organization for ecumenical experiment in Corby New Town, where development plans have been announced to double the population by building accommodation for a further 3,500 people.

A one-Christian congregation under the leadership of a team who would include a minister from each of the four denominations and also lay men and women.

Eighteen months ago, Denbrough, in Northamptonshire town, Denbrough, which is a new place in England to be designated officially as an "area of ecumenical experiment."

Steady progress is being made there towards the aim of uniting the town's four churches, which represent the same denominations as those now involved together at Corby.

CHURCH COUNCIL LEADER DIES

ECUMENICAL PRESS SERVICE

Nagpur, March 20

Korula Jacob, secretary of the National Christian Council of India since 1952, died on March 13, at the age of 55. The son of a Bishop in the Christian Church of India, Mr. Jacob had been a teacher before coming to the National Council.

He made an important contribution to the ecumenical movement in India as a member of the International Missionary Council and to the World Council of Churches.

On behalf of the Indian churches, he took major responsibility for local arrangements for the 1954 W.C.C. Assembly, which it was held in New Delhi in 1950.

Korula Jacob had a very clear sense of the intimate relationship between unity and service.

He conceived of the National Council of India as an instrument for fostering this dynamic relationship.

To this end he dedicated his life. He spoke in New Delhi on the occasion of the 10th session of the International Missionary Council in 1948. He said: "The proclamation of the Gospel is not an individual or collective obligation and it continues until the end of time."

"Our continuing task, however, has to be carried out in a changing context. This means we have new opportunities and new responsibilities."

"If we are good and faithful stewards, we must try to discern what the ends are and act wisely, relying on God both to lead us and to enable us."

CHURCHES PLEDGE FUNDS FOR TRAL

ECUMENICAL PRESS SERVICE

New York, March 20

The Methodist Board of Missions, the United Protestant Reformed Church agencies in Philadelphia, and the American Board of Christian Missions, have agreed to legal costs of a court action brought by two South African Presbyterian immigrants at Moresby, who have attacked the ecumenical movement and its alliance with international communism.

The Methodist Board has pledged \$10,000.

Pledges have also come from the United Presbyterian and Episcopal churches, the Reformed Church in America, the United Church of Christ and the U.S.A. National Committee of the Lutheran World Federation.

Church groups in Britain and the Netherlands have each pledged \$10,000.

Additional funds are needed to fulfil a provision of South African law requiring plaintiffs in a law suit to file funds available to meet the entire cost of the trial.

Contributions may run as high as \$112,000.

If the plaintiffs win, the money will be carried out by the churches which contributed it.

DIOCESAN NEWS

BATHURST WOMEN'S RETREAT

The annual Diocesan Women's Retreat was conducted this month at Mt Panorama Diocesan Conference Centre by the Reverend D. J. McGrath, Rector of Cuddah.

ANGLICAN WOMEN

On Lady Day transferred this year to April 4 members of branches of Anglican women in Australia within the Bathurst diocese will attend corporate Communion with special intention for the reunion of the Christian Churches and will also pray for all women and children, especially those within the diocese.

CANBERRA & GOULBURN DEVELOPMENT FUND

It appears that the diocesan development fund will be launched in about three weeks' time. The development fund is a scheme to borrow money from private individuals, to encourage rates of interest to enable the diocese to lend, for building purposes mainly, wherever the need exists in its area.

The diocese has suffered considerably, not least in the number of faithful church people who lost their lives or homes or means of livelihood.

In addition, twelve churches, two halls, a youth centre and a former factory were totally lost; and two parishes lost all their out-cemeteries, leaving only the parish church in each case.

BUSHFIRE APPEAL

Up to the present date, contributions to the Bushfire Appeal Fund total \$125, and it is known that many more are in the hands of parish treasurers.

The mass media have brought graphic details of the damage to the notice of people everywhere. Now everyone will be aware of the church's loss, however, of its contribution to the general need.

For example, Bishop Davis personally visited all stricken areas, visiting homeless people, and encouraging and advising clergy. He encouraged church people to support general

appeal funds, even though the Anglican losses were high.

A service to mark the installation of the Grand Master of the Masonic Lodge Victoria was observed in S. Paul's Cathedral last Sunday afternoon. The Reverend C. T. Goy gave the address. The honours were read by the Right Worshipful Brother C. B. Davall, Deputy Grand Master, and the Most Worshipful Brother the Hon. Mr Justice Gillard, Grand Master.

MELBOURNE MASONIC LODGE SERVICE

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GOOD FRIDAY

The Three Hours Devotion from 12 noon to 3 p.m., will be conducted by Dr Max Thomas, Chap-

lain to the University of Melbourne, on the theme "The Passion of Christ in His Church."

The Dean will preach at Matins at 10.30 a.m. and again at 7 p.m.

SYDNEY

A.B.M. WOMEN'S AUXILIARY The annual meeting of the Sydney Women's Auxiliary of the Australian Board of Missions will be held in the C.E.N.E.C. Auditorium, 511 Kent Street, Sydney, on Wednesday, March 29, at 8.30 a.m. The speaker will be the N.S.W. State Secretary of A.B.M., the Reverend K. H. Howson. Morning tea will be held at 10.15 a.m. on Easter Day.

CATHEDRAL SERVICES

Good Friday services at S. Andrew's Cathedral will be at 10.30 a.m. including Prayer and Liturgy 12 noon, Three Hours Devotion: 3 p.m., "Back in the Cathedral" (arranged by the Cathedral Choral Society, under the direction of John Antill) with Mr M. Hermann, organist. The Archbishop of Sydney will preach at 10.30 a.m. on Easter Day, and the Dean at 7.15 p.m.

Chateau Tanunda "Historical Firsts" No. 127*

March, 1947



QUEENSLAND COTTON CO. LTD. PREMIER OF QUEENSLAND COTTON, as Ipwick, Queensland.

The First Export of Cotton

The first recorded shipment of cotton from Australia was made in 1836 by Mr. J. Maclean, of Sydney, who sent three bags of cotton to Messrs. Aiston, Finlay and Co., of Liverpool. The shipment was submitted to public auction and realised 114s., and 111d. per bag. It was reported to have been of good colour and strong with a silky texture.

Governor Phillip brought cotton seed to Sydney in the First Fleet in 1788 and it was reported later that the "plants raised from these seeds flourished and produced much cotton". Because of ignorance of methods of treatment and lack of equipment the cotton was not used. Further experimental plantings showed that Sydney was not suited climatically for cotton-growing and trials of cotton-growing in areas farther north were recommended, but the Colonial Office was not interested. With the development of the passenger industry in Australia, interest in cotton languished.

In the 1840's John Vaughan Thompson, Inspector General of Hospitals in New South Wales, visited good cotton at Moresby, Queensland, and it is supposed the Rev. John Dunmore Lang, who was investigating the possibilities of settling Presbyterian immigrants at Moresby, had published a book entitled "Cookland; the Future Cotton Field of Great Britain". Despite official apathy, Dr Lang arranged for 600 settlers to come to Australia "to form the nucleus of a cotton growing population for Great Britain in Australia". The project failed because the subsistence in New South Wales would not comply with an arrangement to give land grants to the settlers. The Manchester

Chamber of Commerce and Manufacturers reported on samples of cotton sent to them by Lang: "Such superior and excellent product of perfect cotton have been rarely seen in Manchester. . . your samples indisputably prove the capability of Australia to produce most useful and beautiful cotton, adapted to the English Markets."

The United States Civil War interrupted cotton growing in the United States and cotton acreage in Australia increased from 320 acres in 1862 to 14,500 acres in 1871 but, after the war ended, it decreased to 88 acres in 1888. The Queensland Government tried to revive the industry in 1892 by offering a bonus of £5,000 to the first person or company to manufacture cotton goods to the value of £5,000 from fibre grown in the State and the Queensland Cotton Company, at Ipwick, manufactured the goods.

Efforts to establish a cotton growing industry in Queensland continued and after World War I both the Queensland and Commonwealth Governments guaranteed prices, with the result that acreage increased from 72 acres in 1919 to 40,062 acres in 1924-25. In 1933, 3,733 gowns were cultivating 74,610 acres. Cotton growing declined again in World War II.

Cotton is now grown in several parts of Australia including Queensland, New South Wales on the Namoi River and in the Murrumbidgee Irrigation Area, and in Western Australia on the Old River. Agricultural economists predict that within a few years production will meet local requirements.

First in Quality—First in Favour

QUEENSLAND COTTON BRAND

The Brandy of Distinction

A Product of the House of Sappelt

N.S.W. Agents: TUCKER & CO. PTY. LIMITED, 355 Kent St., Sydney

*Single Size reproductions of this advertisement available on application to Tucker & Co. Pty. Ltd.

HF121414

W.C.C. LEADER TALKS ON 1968 UPSALLA ASSEMBLY

RENEWAL A KEY IDEA

ECUMENICAL PRESS SERVICE

Stockholm, March 20

Dr Eugene Carson Blake, general secretary of the W.C.C., visited Sweden at the beginning of March to make preparations for the Fourth Assembly at Uppsala in July, 1968.

At a press conference here Dr Blake said that a new atmosphere of co-operation between the W.C.C. and the Roman Catholic Church came into being after the Second Vatican Council.

But, contrary to some press reports, the Pope will not be coming to the Uppsala Assembly. No invitation had been discussed by the Joint Working Group, the committee charged with discussions between the W.C.C. and Rome. Dr Blake noted.

"I hope the Pope will pay a visit to Sweden on another occasion," he said.

According to the W.C.C. leader, the Roman Catholic Church will be represented at Uppsala by "observer consultants" rather than by observers, as was the case at New Delhi in 1961.

"Unity is a key word in the ecumenical vocabulary," Dr Blake stated, "but it is not unity as an end in itself. This unity must be reflected in mission, in service."

"It comes only by renewal. This thought is borne out in the theme of the Assembly, 'Behold, I Make All Things New.' Everywhere in the world the church will henceforth be in a minority position, he predicted. The old privileged status is finished, and it is a happy role for the church to be a servant.

"The essential theme of the assembly is renewal," Dr Blake underlined.

MORE GIVING IN JAPAN

The United Church of Christ in Japan has released figures which show that in the past 15 years, per capita annual giving by church members has increased tenfold.

In 1949, 72 per cent of the church's budget was provided from abroad.

In 1966, only 28 per cent came from outside Japan. In the 15-year period, membership has grown from about 120,000 to about 200,000, some 4,000 new members being added in 1966.

"At the least this means a new engagement of the Church in the economic and social problems in the world. Some people may think we commit ourselves too much outside our real spiritual domain. But Christianity is a way, not the most materialistic religion."

"We may not forget that His Kingdom is here and now, when we discuss the obligations that rich countries have in the world today."

"To ask how much we shall give to the developing countries is to ask the wrong question. We are all living in one world and the question is how to survive."

Dr Blake preached twice during his visit to Sweden.

On March 2 a special ecumenical service was held in the Cathedral of Uppsala. Archbishop Gunnar Haglund, chairman of the Ecumenical Council of Sweden, welcomed Dr Blake.

He recalled the number of ecumenical leaders who have visited Uppsala and the many ecumenical services which have been held in the cathedral since the days of Nathan Soderblom, a pioneer of the ecumenical movement.

The Mission Covenant Church in Stockholm was the scene of a second service held on March 3 at which he preached on evangelism.

CRICKET FINALS IN HOBART

FROM OUR OWN CORRESPONDENT

Three Church of England teams will contest the finals of the Protestant Churches' Cricket Association in Hobart this month after one of the keenest seasons for some years and will be strong contenders for the flag.

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to honour their former rector, the Archbishop of Hobart, Archbishop I. J. B. Macdonald.

It has already been won outright by four wins by S. Mary's club. Other winners have been Moomah Baptists two, S. Mark's, S. Aidan's and S. Paul's one each.

This year's finalists have won all but one grand final for the shield. Another shield has been promised for next season.

Before the semi-finals grand final, S. Mary's has won six times, S. Aidan's, four, and Darrel Sweet, others have done so twice.

The roster this season was kindly extended to negotiations, and it so even that when the last day came four teams could have finished equal first, or four could have been equal second.

In four years they have lost only seven of their 45 games. They have all the qualities of a grand finalist.

There is leadership and strength in all divisions, as well as unity. S. Mark's are having their boys

"A Time for Risk" is a 30 minute colour film produced by the Executive Council of the Episcopal Church in the U.S.A., portrays vividly the problems facing the nations of Latin America, all of which share the crushing burden of too many people, too little land, too little education and urbanisation. The story of the often revolutionary spirit of Christianity in this part of the world is told effectively. The scenes are to vivid colour and the Latin American music forms an appropriate background. The photograph shows children of the Catches Indian village of El Chapin in Guatemala attending a school run by Henry Bull, an Episcopal teacher from British Honduras.

GERMAN CHURCH THANKS N.C.C.

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"DEMANDS" THEME OF CONFERENCE

ECUMENICAL PRESS SERVICE

Geneva, March 20

"The Demands of a World Community" will be the subject of the main address and a series of discussions at the World Youth Council meeting in Melbourne next August.

This was one of the decisions made by a special group of World Y.W.C.A. Executive Committee members which met here the first week in March.

Among other subjects to be discussed are three draft Statements of Policy, prepared by the Executive Council of the Y.W.C.A. in Education, and the "Statement of Policy" on the "Participation of Women and Youth in Public and Community Life."

Working documents will examine various aspects of Y.W.C.A. programme, and the Council will discuss new ideas and determine the budget for the next four-year period.

Prior to the World Council meeting, an official visit by three Y.W.C.A. leaders, representing the Protestant, Orthodox and Roman Catholic Churches, will visit New Zealand at the invitation of the Y.W.C.A. of that country.

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