

# THE ANGLICAN

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## ACTION AND PRAYER ARE NEEDED, SAYS BISHOP

### SPLENDID RALLIES IN PERTH TO HEAR C.E.M.S. LEADER

FROM OUR OWN CORRESPONDENT

Perth, July 20

"The Church is full of paddlers", exclaimed the Bishop of Coventry, the Right Reverend Cuthbert Bardsley, addressing more than three hundred men at a luncheon here last week.

"The Church must be full of those who are prepared to dive in. The Bible is the story of the action of men being gripped by God", he said.

*In short, sharp sentences Bishop Bardsley called men to be men of prayer. Churchmen had to get to know their Faith, for a man was either a convinced Christian or he was not one.*

The bishop's first engagement with the Church of England Men's Society in this country was at a conference which followed a dinner last Tuesday.

The Archbishop of Perth, the Most Reverend R. W. H. Moline, the Bishop of Armidale and Bishop Freeth were present. Delegates from eight branches out of a possible eleven were present.

After each of these had presented reports and asked for advice on various matters, Bishop Bardsley addressed the gathering.

He said that C.E.M.S. was now very much on the upgrade in Britain where new branches were being formed almost weekly.

#### ORGANISM

The C.E.M.S. was an organism not an organisation. It enabled the men of the Church to speak with one voice.

Members were men of the Church—that came first. They were a society within the Church.

"You must first have the measles if you are to pass on the measles! Possess religion in order to pass it on," he said.

Branches should embark on courses of training in churchmanship. How many men, he asked, could give the correct answer to the falsehood that the Church of England came into existence as the result of a divorce?

Men wanted to know how to pray, how to make worship more effective; how to read the Bible. Men should be interested in the whole missionary expansion of the Church.

Our attitude towards other Churches should be that we "agree to disagree without being disagreeable."

There was nothing that gave one so much fun as people.

The business men's luncheon the next afternoon provided a spectacle not often witnessed. After the bishop had spoken, over three hundred business and professional men bowed their heads in prayer at the luncheon tables in a restaurant.

#### FAITH

At this gathering Bishop Bardsley talked about "Faith, Fight and the Future."

What we believed coloured everything we did, he said. If men lost faith in their leaders, collapse ensued.

Morale was the result of Faith. The Roman Empire crashed to the dust because its peoples had lost faith; superstition had taken the place of Faith.

It was more difficult not to believe in God than to believe in Him.

God was wanting fully-committed men, like the Twelve Apostles, men who are not compromising cowards.

Jesus Christ sent men out to work, to be fishers of men. A fisherman does not return at the end of the day to say, "I did not catch any, but you should have seen the ones I influenced!"

In these perilous days the Church looked to its men. Those who hitherto looked on only from afar were asked to come in immediately.

It was ineffective to be just Nice, Neutral and Futile!

At the final rally of men in the Assembly Hall, Bishop Bardsley called men to make a dedication of life, home and family to God.

The Family Service, which was the Holy Communion and none other, needed the presence of the father of the family in order to give the service its right name.

He said that men were returning to the Church because they realised that social reform by itself was not enough.

Insecurity, a sense of the individual's significance and a widespread growth of fear were also influencing many.

Evidence suggested that the world was on the threshold of a great return to Faith. Many men remained behind for a special talk and to make a solemn dedication.

#### LEGAL SERVICE IN PERTH

##### BISHOP BARDSLEY PREACHES

FROM OUR OWN CORRESPONDENT

Perth, July 20

S. George's Cathedral here was crowded last Wednesday morning for the service attended by members of the eleventh legal convention of the Law Council of Australia.

The Bishop of Coventry, the Right Reverend C. K. N. Bardsley, preached the sermon (the full text of which appears elsewhere in this issue).

Fifty boys from the Guildford Grammar School formed the choir; the organist was the school chapel organist, Mr Evans.

The second lesson (Romans 13: 1-10) was read by the Governor, Sir Charles Gairdner; the president of the Law Council, Mr O. J. Negus, read the first lesson (Wisdom 1: 1-9).

A prayer of Queen Elizabeth I followed the verses and responses, followed by a prayer for judges and magistrates.

After the hymn, "Immortal, invisible, God only wise" (a most fitting one for the bishop's sermon), the Archbishop of Perth, the Most Reverend R. W. H. Moline, pronounced the blessing.

Bishop Bardsley left on Thursday for a rally in Bunbury, and on return to Perth, he was entertained to luncheon at Government House by the Governor of Western Australia and the Honourable Lady Gairdner. He left at night by air for the Eastern States.

## A YEAR OF PREPARATION FOR BALLARAT MISSION

FROM OUR OWN CORRESPONDENT

Ballarat, July 20

In a pastoral letter read in every church in the city of Ballarat yesterday, the bishop, the Right Reverend W. H. Johnson, announced his plans to hold an evangelistic mission here during Lent, 1961.

*The bishop explained the need of the mission lay in the "mass of indifference" to the things of God here and to the organised opposition to the Christian religion in several countries overseas.*

The bishop then explained the mission of the Church in combating this indifference.

He said: "It is not sufficient for the Church to be occupied with prayer and worship, and with the ministry of Word and Sacraments within the walls of consecrated buildings.

"Our Lord's command to His Church is to go into all the world, and there to preach the Gospel of God, and to proclaim the power of His Redeeming Love, which the Lord Jesus Christ has brought to the world.

"Here let me emphasise most strongly that the Church means all of us, clergy and laity alike. This means that this venture, this Mission, is the concern of everyone of you."

The bishop explained how the conviction that the Church should undertake such a venture, came to the conscience of a group of people, and an active committee was now working to put into action the plans that have been suggested.

It is proposed to hold the Evangelistic Mission in Passion Week (the second last week of Lent), 1961. However, this venture is to be preceded by a Liturgical Year of Preparation, beginning on November 29, Advent Sunday, this year.

#### ALL INVOLVED

In his letter, the bishop explained something of what it is hoped to accomplish during this year of preparation.

He said: "The Mission will not be the effort of some great preacher preaching arresting sermons, while the rest of us look on as spectators.

"The whole Church will be in it, and that involves all of us.

"The Church is not confined to the clergy with a crowd of lay-people attached. We are all 'the Church', and the word 'layman' means 'a member of the

People of God', for it is derived from the Greek word for 'people'.

He added: "Those who have been considering these things felt that there is a prior task to that of embarking on an evangelistic mission.

"If we are to proclaim in 1961 that the Church is God's Family, and that He wants all of His children to be in this family, we must be certain that every parish in the city is, in fact, a smaller family within the larger whole. And so for a whole year we shall look in at ourselves in order that later we may more profitably look out in concern for others."

#### TEACHING

Some features of the Liturgical Year outlined by the bishop include:—

(1) A year of liturgical preaching, in which "the great drama of Redemption, as it is set out in the Epistles and Gospels of our Prayer Book, will be presented to our people Sunday by Sunday."

Such teaching sermons will be based upon material specially prepared for this venture by the Anglican communion, one of the foremost scholars of Father Gabriel Hebert, a member of the Society of the Sacred Mission in Adelaide.

(2) Dialogue celebrations of the Eucharist, with a commentator in the congregation explaining the meaning of what is taking place.

(3) Other demonstrations in church of various aspects of Christian faith and practice.

(4) Parish meetings at which the "people of God" in the parish will come together to discuss the things of God in their parish.

(5) A number of parish life conferences.

Finally, the bishop made a

plea that the people should uphold this big venture in their prayers: "The Church in the world to-day has hardly even begun to tap the vast resources of power and strength that are available to it through prayer and intercession.

"I have given approval for the celebration of a special Eucharist each week at Christ Church Cathedral, at which the Mission will be offered to God for His blessing.

"It is my hope that as many people as possible will join in this act of intercession every week, and having in mind the fact that it should be at a time when people can more readily and easily come, I have given approval for this service to be held each Thursday afternoon at 5.15 p.m., beginning on Thursday next.

#### CHANGE OF TIME

"The time for this Eucharist may perhaps sound strange to some who have always been accustomed to attending the Holy Communion before mid-day.

"But experience in England and elsewhere is bringing many of our leaders to see that it is far more important for people to receive the Bread of Life in Holy Communion at a time when they can easily come than to restrict Communion to the earlier hours of the day.

"In our Church, where the practice of fasting before Communion is encouraged, it will be sufficient if abstinence from food is observed from the conclusion of the mid-day meal."

#### BISHOP BAYNE

Bishop Bayne, of Olympia, who has been appointed the new executive officer of the Church of England, has been made a fellow of S. Augustine's College, Canterbury.



The Archbishop of Sydney, the Most Reverend H. R. Gough, with some of the 62 prospective leaders from the diocese who attended the Young Anglican Fellowship's training conference at "Chaldercot", Port Hacking, this month.

## YOUTH LEADERS NEED TRAINING

### Y.A.F. CONFERENCES THIS MONTH

Training in youth leadership was emphasised at two Young Anglican Fellowship meetings held this month in Sydney and Bathurst within a fortnight of each other.

The Sydney conference lasted from July 10 to July 12 inclusive, and was visited by the Archbishop of Sydney, the Most Reverend H. R. Gough.

The conference was conducted by the director of the General Board of Religious Education of the Church of England in Australia, Mr Val Brown, who will also attend the Bathurst meeting.

"Good intentions in themselves are not enough to make good leaders," Mr Brown said. "A youth leader holds a highly responsible position in the community.

"The position calls for skill and understanding which is acquired only with proper training," he added.

"The training of a youth leader should be at least equal to the responsibility of his role."

The Sydney conference was attended by some of the Y.A.F. leaders of Sydney Diocese and consisted of practical sessions rather than theory.

The Standing Committee of Y.A.F. will meet for three days at Bathurst, July 27 to July 29, to decide national policy for the immediate future.

Plans for the better training of youth leaders throughout Australia will be given high priority in discussions.

### BISHOP'S ADVICE TO SUNDAY SCHOOLS

ANGLICAN NEWS SERVICE

London, July 17

The Bishop of Worcester, the Right Reverend L. M. Charles-Edwards, criticises "sloppy and sentimental" Sunday school teachers in his current "Diocesan Messenger."

He says hymns about rabbits and little lambs might be all right for the very young, but older children were brought up on space travel, gangster films and the wonders of science.

"We and our children live in a tough world. Your job is to be training, not amiable pew-sitters, but Christian soldiers," the bishop writes.

## NEW ROAD TO UNITY

### REPLACE FEAR WITH LOVE

ANGLICAN NEWS SERVICE

London, July 17

The Bishop of Ripon, the Right Reverend J. R. H. Moorman, was enthroned in Ripon Cathedral early this month.

A congregation of 2,500, which included the Princess Royal, attended the enthronement service.

In his sermon Bishop Moorman said that the Church of England must dissolve the doubts felt by other Christian bodies about the necessity for bishops, if it is to succeed in restoring Christian unity.

He said that many otherwise hopeful schemes for reunion had foundered on the rock of the Church's belief that the principle of episcopacy must be maintained.

"We must try to dissolve the suspicions many Christian bodies have of episcopacy", he said.

"We must try to show what episcopacy can be, and what indeed it was meant to be when it grew up as the normal method of administration and pastoral oversight.

"We must teach people not to fear the office of a bishop, but to love and admire it and so want it for themselves.

"Here seems to me a more hopeful approach towards a united Church than all the paper plans which commissions and conferences can offer", he said.

## ESKIMO MADE A DEACON

ANGLICAN NEWS SERVICE

Ottawa, July 16

On Sunday, May 3, at Rankin Inlet on the west side of Hudson Bay, the Reverend Arm and Tagoona was made a deacon in the Anglican Church.

The service took place in a schoolroom, as there is no church.

The Bishop of the Arctic, the Right Reverend D. B. Marsh, conducted the service, which was attended by more than 150 Eskimo and nearly 100 white people.

Mr Tagoona is the second member of his race to take Orders, and the first in the Eastern Arctic.

He speaks Eskimo and English and will take services in both languages.

He was educated in a mission school, and was trained as a catechist by Canon W. James who has been a missionary at Baker Lake for thirty years.

## EXTENSION BEGUN OF BURY CATHEDRAL

ANGLICAN NEWS SERVICE

London, July 17

The Bury S. Edmund's Cathedral extension fund, which was launched two years ago by the bishop, the Right Reverend A. H. Morris, has reached £112,000 towards the £275,000 needed, and building has started.

The provost, the Very Reverend J. Waddington, said the aim was to make the cathedral the true mother church of the diocese, a centre of evangelism and a place of pilgrimage.

## CANADA SENDS GIFTS TO JAPAN

THE "LIVING CHURCH" SERVICE

New York, July 12

Gifts have been made by the Anglican Church of Canada towards the building of a cathedral and a Christian student centre in Japan.

Made in the name of three Ontario women, one gift of \$30,000 will go towards a cathedral for the Nippon Sei Kai Kai at Nagoya, and another \$30,000 to the student centre, there to promote the Japanese Church's aim to augment evangelism at university level.

## THEOLOGUES ON MISSION

### NEW WORK IN HOKKAIDO

ANGLICAN NEWS SERVICE

London, July 17

Three professors from the Central Theological College, Tokyo, led eighteen students in a ten-day evangelistic mission on Hokkaido last week.

A gift of £250 from the Church Missionary Society and contributions from the Church of Canada, made the venture possible.

Hokkaido is Japan's most northern island, and though sparsely populated in comparison with the main island of Honshu, supports more than five million people.

New industries and cities are springing up there, as more people move to the island.

The student mission is to be the first step towards establishing a new centre of "future evangelistic activity".

One team will work in Kitami in the eastern part of the island, where there is, at present, no church.

Another team will work with the three churches in Sapporo, the island's capital city, and the third team will be based on Port Kushiro.

The Church is hoping to provide funds from its Lenten offerings for a clergyman to carry out any new work which may be begun.

## S.P.C.K. MAKES NEW FILM

### PORTRAYAL OF THE ANGLICAN FAMILY

ANGLICAN NEWS SERVICE

London, July 17

The Society for Promoting Christian Knowledge has produced a new film-strip called "The Anglican Family."

It is one of the most brilliant that has been produced in recent years.

Apart from the wide canvas on which the Anglican scene is portrayed, the film puts things in their right perspective.

It starts with the Sacraments on which the Church's faith is founded. Baptism is followed in logical sequence by Holy Communion and the ordination of a priest.

From shots of the Archbishop of Canterbury and of the Lambeth Conference, the film shows scenes from all parts of the Church overseas, from India to British Guiana, from the land of the Eskimos to South Africa.

Every so often the viewer is brought back to sound teaching about the Bible, the Creeds, the Sacraments and the Ministry.

Explanatory notes are written by the Reverend Dewi Morgan in his vivid and racy style.

The film will be available towards the end of July.

## QUEEN WORSHIPS IN LOG CHURCH

ANGLICAN NEWS SERVICE

Ottawa, July 21

Her Majesty Queen Elizabeth II attended the morning service at Christ Church, Whitehorse, Yukon, last Sunday.

The Bishop of Yukon, the Right Reverend Tom Greenwood, officiated.

The old log church, which was built in 1901, became the cathedral of the diocese in 1953, when the see city was moved from Dawson.

A new cathedral will, it is hoped, be opened in September. Bishop Greenwood turned the first sod for the foundations after Evensong on Ascension Day.

The log church will be preserved for its historic interest.

## JUBILEE OF THE A.C.U.

### DR FISHER AT FESTIVAL

ANGLICAN NEWS SERVICE

London, July 17

The Archbishop of Canterbury, Dr Geoffrey Fisher, was the chief speaker at the diamond jubilee festival of the Actors' Church Union in the crush-bar of the Royal Opera House, Covent Garden, early this month.

He said: "It gives me acute pain when a provincial theatre closes down, for it always seems that something real and original has gone out of English life.

"All I want from actors and actresses when I go to the theatre is that they should make me, in equal proportions, laugh and cry.

"You go to the theatre to get rid of emotions, and resume your sober balance of life when you go back to your home", the Primate said.

The archbishop's attendance at the theatre in the past five years, has been, apart from State occasions confined to the performance of *My Fair Lady*.

The Bishop of Chester, the Right Reverend G. A. Ellison, who presided, said the Church needed to provide a specialist ministry to people in varied walks of life.

The A.C.U. was founded to minister in a specialised way to the acting profession.

It was hoped, said the bishop, to extend the work of the union to the drama schools and to those who were engaged in radio and television work.

## EXHIBITION IN LONDON

### HONG KONG SHACKS ERECTED

ECUMENICAL PRESS SERVICE

Geneva, July 20

A realistic project, in connection with World Refugee Year, is being carried out in Trafalgar Square, London.

It aims at showing Londoners and their countless visitors exactly how refugees are existing in Hong Kong.

Rover Scouts, using photographs and diagrams, are building thirty to forty shacks of scrap materials, wood, iron, cardboard and sacking. A crate of typical refugee possessions has been shipped from Hong Kong, so that the shacks may be furnished as they are in the colony.

The Pinewood Studios have lent the material to build a replica of a street in Hong Kong leading into the space where the shacks will be seen against a backdrop of the hills.

The site of the exhibition is the forecourt of S. Martin-in-the-Fields. During the three-week exhibition (August 14 to September 5), films on Hong Kong will be shown continuously in the crypt below the church.

Donations from visitors will go towards the cost of a vocational training centre, which Inter-Church Aid is proposing to build in Hong Kong.

## DR FISHER TO VISIT IRELAND

ANGLICAN NEWS SERVICE

London, July 17

The Archbishop of Canterbury, Dr Geoffrey Fisher, has accepted an invitation from the Bishop of Down, the Right Reverend F. J. Mitchell, to preach at Saul on the occasion of the S. Patrick's Day pilgrimage next year.

On the invitation of the Primate of Ireland, he will also preach at a solemn Evensong in Armagh Cathedral on the evening of S. Patrick's Day.

## GLADSTONE'S LIBRARY

### SHORT COURSE STARTED

ANGLICAN NEWS SERVICE

London, July 17

S. Deiniol's Library, Hawarden, Flintshire, is to have a two-year course, for about a dozen men of thirty and over, leading up to the shortened General Ordination Examination.

This library, founded by Mr Gladstone more than sixty years ago "for the promotion of divine learning", has served generations of students.

He could hardly be foreseen that he would be helping to train priests for the second half of the twentieth century, but the breadth of the charter has enabled his foundation to be adapted to meet a pressing need.

Eminent scholars, parish priests, university men from the ends of the earth, have come to study theology, and the new venture will not hinder the work that has gone on so long.

S. Deiniol's has at present ten ordinands, men of fifty or sixty, who have given up their lay occupations in order to train for the ministry of the Church, bringing to it their lifetime's experience.

The new course will begin in October. It has been organised at the request of the Central Advisory Council of Training for the Ministry.

The warden will be assisted by visiting lecturers drawn principally from the Diocese of Chester.

Each student will gain some experience of parochial work under the guidance of his lecturers, and this integration of the practical with the academic should be a valuable feature of the new course.

## THE LAYMAN AND EVANGELISM

ANGLICAN NEWS SERVICE

London, July 17

Forty men of the Parish of S. Mark, Ballysillan, in the northern suburbs of Belfast, will carry out a venture to demonstrate the part the laity can play in evangelism.

These men, who call themselves "S. Mark's Messengers," have been learning over the past few months, how to express what the Christian faith means to them, and how they value the public worship of the Church.

The "Messengers" will carry out a visitation in the parish in September, when they will try to deepen the Christian fellowship of the Church and guide the parishioners towards giving a fair proportion of their earnings to the Church.

They will wear a badge on which is shown the emblem of a knight in armour offering himself before the altar in preparation for service.

## B.R.F. PREPARES FOR FESTIVAL

ANGLICAN NEWS SERVICE

London, July 17

The Bible Reading Fellowship is planning a festival in the autumn in London in order to help Church people in all parts of the world to extend the scope and deepen the quality of Bible reading in the next ten years.

There will be a meeting at the Royal Festival Hall, on October 24, under the presidency of the Bishop of Leicester, the Right Reverend R. R. Williams.

Speakers will include the Bishop of Lincoln, the Right Reverend K. Riches and the secretary of the British Council of Churches, the Reverend Kenneth Slack.

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## CENTRE OF CHRISTIAN WORSHIP

### S. JAMES' HOLDS ITS 139TH PATRONAL FESTIVAL

The 139th patronal festival of S. James', King Street, Sydney, will be held this week, centring round Saturday, S. James' Day.

Since the days of Governor Macquarie, S. James' Church has been the centre of Christian witness and worship in the city.

This Thursday afternoon, July 23, the special S. James' Women's Fellowship service will be held. The speaker will be Dr Naomi Wing, who will speak on "Medical Rehabilitation."

The Vigil of S. James will be observed on Friday with services at 7.30 a.m., 1.20 and 5.30 p.m.

The Patronal Day on Saturday begins with a parish Eucharist at 8 a.m.

The festival luncheon is at 1 p.m. with the Federal Attorney-General, Sir Garfield Barwick, as speaker.

During the afternoon the parish exhibition is to take place, when historical records, going further back than any official Government records, coloured vestments, precious communion plate, and other treasures of old S. James' will be on display. The exhibition will be in the crypt vestibule and the children's chapel of S. Mary and the Angels.

#### ORGAN RECITAL

Music by Bach, Parry, and Cesar Franck will be recited on S. James' Organ in a program by Miss Joan Chia between 4 o'clock and 4.30 p.m. Festal Evensong with procession will commence at 4.30; the preacher will be the Bishop of Kaffraria, the Right Reverend K. J. Clements.

The festival continues on Sunday next with 8 a.m. Holy Communion, 9 a.m. Family Eucharist, and 11 a.m. Choral Eucharist. Bishop Clements will preach at both the latter services.

The Festal Evensong at 7.15 includes a procession and Te Deum, with Archbishop Gough as the preacher. He will give a liturgical welcome.

It will be 140 years next October since Macquarie set the foundation stone of S. James' Church, although at the time of the ceremony the new building was meant to be a court house.

The original plan was altered by visiting Commissioner Bigge, but Francis Greenway's plan gave Sydney the elegant colonial architecture which now makes S. James' the city's most treasured historical possession.

#### FIRST SERVICE

Although the old tablet high up on the eastern wall says "erected 1820", there was some delay over completion, so the first service was not held until January 6, 1822, with the Reverend William Cowper as preacher. This was within a month of only 34 years since Governor Phillip landed, when the Reverend Richard Johnston held the first Christian service in Australia on the shores of Sydney Harbour, and only 50 years since Captain Cook's discovery.

This indeed places S. James' Church in the very forefront of Australian history.

The first and only Bishop of Australia, William Grant Broughton, was enthroned in S. James' in 1836 by the Reverend Samuel Marsden. As S. Andrew's Cathedral had not yet been built, S. James' served as a cathedral for ten years from 1836 to 1846.

Despite new towering skyscrapers, S. James' 165-foot steeple still dominates the city skyline, with the cross for all to see.

An interesting Government despatch records that to prevent theft of the valuable copper, every nine square inches of the

copper covering the steeple bore a broad-arrow marking.

Officers and men of the Boer War have two memorials in the lovely old stained glass windows, made by the famous Percy Bacon Brothers of London, depicting S. Michael on one side of the church and S. George on the other.

Another memorial is a marble tablet to the explorer, Edmund Kennedy, who lost his life in the first attempt to explore Cape York Peninsula in 1840, with a touching reference to his loyal black boy, Jacky Jacky. There is also a tablet to John Gilbert, the famous ornithologist, who was speared by the blacks in 1845 while taking part in the first overland journey led by Dr Ludwig Leichhardt.

#### FAMOUS TABLETS

Soldiers of old English regiments, two world wars, members of parliament, sailors, and others are all commemorated in tablets in S. James' Church.

There is one on the wreck of the Dunbar off Sydney Heads in 1875, and also one to the famous cricketer, Alick Bannerman, complete with stumps and crossed bats.

Some of the communion plate to be seen during the festival exhibition includes a set of two chalices and patens in solid silver, the gift of King William IV in 1835, brought out to S. James' by Bishop Broughton. Another set is studded with precious stones, and a third set plated with gold, is ornamented with Australian opals.

### DEDICATION OF SUNDAY SCHOOL

#### A HISTORIC AND HAPPY DAY

FROM A CORRESPONDENT

Essendon, Vic., July 18

The Right Reverend J. J. Booth dedicated a new Memorial Sunday School in the Parish of Christ Church, Essendon, on June 27, in the presence of a large congregation.

Archbishop Booth congratulated the vicar, the Reverend V. G. Carver, the vestry and finance committee on the possession of a fine building, "such as he had never had during his ministry as a priest."

He trusted that full use would be made of the building.

At the conclusion of the service, Dr D. M. Embleton unveiled the plaque. He reminded those present that the Sunday School must have hearty cooperation from all if it is to function adequately.

#### PLANNING

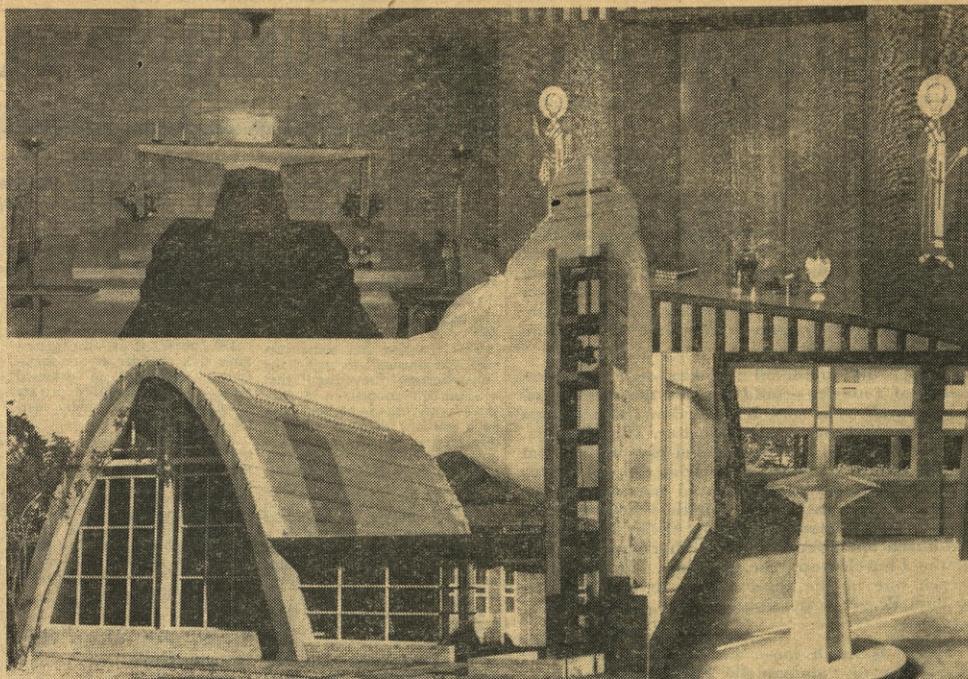
Mr Carver said the accomplishing of the task was the result of hard work and generous giving by all. Planning and working for the Sunday School had been "most satisfying to all."

This day of dedication, he said, was a happy and historical day for Christ Church.

A special thanksgiving to God was made on June 28. A former vicar, the Reverend Douglas Blake, preached at Evensong.

After the service, the congregation inspected the new building, and a number of promises was made of further financial help.

Mr Carver expects the £800 still owing on the school to be paid off within twelve months.



A composite picture showing some of the features of the new Church of S. Paul, Proserpine, Diocese of North Queensland, which was dedicated this month: the altar with the base made of local minerals; the credence table with doors opening into the vestry; the exterior showing the "zigloo" shape and the campanile; and the font with copper cuts symbolising the seven Sacraments. The architect is Mr E. R. Oribin, of Cairns.

## THE GOSPEL HAS MORE THAN A PERSONAL APPLICATION

FROM OUR OWN CORRESPONDENT

Melbourne, July 20

The students of Ridley College, Melbourne, entertained the staff, visiting lecturers and college council to dinner at the chapter house, S. Paul's Cathedral, on July 16.

The dinner was prepared and served by missionary trainees from S. Hilda's College assisted by volunteer friends.

In the chair at the head table was the senior student, Mr Jack Goodridge, who proposed the loyal toast.

Last year's senior student, the Reverend A. B. McGowan, proposed the toast of the college, and the deputy senior student, Mr Ron Laity, responded.

With sparkling wit and gentle satire, the health of the staff was proposed by Mr Ulrich Scharf, and the principal replied with abounding good humour and equal wit.

To the toast of the guests, proposed by an Asian student, Mr Lai Kwok Chen, the Reverend L. L. Nash replied; and finally tribute was paid to the work of the volunteer catering staff, by Mr Warren Graco.

The chief guest and principal speaker for the evening was Dr Selwyn Baker, from the staff of the Christian Medical College at Vellore in South India—an inter-denominational and interracial institution, and the largest of its kind in the world.

Dr Baker, who has had a brilliant medical career and is a specialist in haematology, is the son of Bishop Donald Baker, a former Principal of Ridley College.

#### STATE OF INDIA

His speech was a penetrating analysis of the present state of India, and of its people—touching on politics and economics as well as religion.

Although Dr Baker has been in India only four years, he had obviously identified himself with its people and their national hopes and aspirations.

India, he said, is important in world affairs to-day because it has shown that democracy can work even in an illiterate country, and the comparison is inevitably made with the communist experiment in China, where a different type of political system has prevailed.

In world affairs India has made a great contribution, thanks largely to Pandit Nehru.

In religion, said Dr Baker, there is a great upsurge of Hin-

duism and Buddhism, both of which have opened missionary centres to win back those who have been lost to Christianity.

The Church must now be prepared to go further than the missionary societies were able to take it, and must realise that the Gospel has more than a merely personal application.

It must not be content with taking people out of the world, but must be prepared itself to go out into the world taking the Gospel into the sphere of politics and economics.

The rise of a communist Government in Kerala, the State with a larger Christian population than any other, is a judgement of God on the Church for

its failure to do this in the past, he said.

In a challenging peroration, Dr Baker urged the Church in Australia to campaign for the abandonment of the White Australia policy, and for the betterment of the Aborigines.

These aspects of our national life made him ashamed to admit, sometimes, that he was an Australian, he said, and undermined the influence of Australia as a Christian nation in the eyes of the Asian peoples.

Dr Baker is obviously a Christian with an acute social conscience, and his thought-provoking address was listened to in attentive silence and received with prolonged applause.

## BISHOP HAND WELCOMED AT GAWLER REGIONAL MEETING

FROM A CORRESPONDENT

Gawler, S.A., July 18

A regional meeting for neighbouring parishes was held in S. George's Hall, Gawler, S.A., on Friday, July 10, to welcome the Assistant Bishop of New Guinea, the Right Reverend David Hand.

The parishes represented were Salisbury, Elizabeth, Lyndoch, Angaston, Auburn, Balaklava, Kapunda, Burra and Gawler.

The hall was packed and the audience listened with rapt attention to the bishop.

The Rector of Gawler, the Reverend K. A. Osborne, welcomed Bishop Hand and the visiting parishioners, and opened the meeting with prayer.

He said that the coming together of the parishes to hear "what we are doing" in Papua and New Guinea showed true fellowship.

The Rector of Prospect, the Reverend A. G. Daw, introduced Bishop Hand. He spoke of the bishop's influence on the Diocese of New Guinea, particularly in the Highlands and New Britain.

Mr Daw is a former secretary of the Diocese of New Guinea.

Bishop Hand gave a vivid description of a series of coloured slides. They covered the course of a journey into the Highlands, showing the people and the work

involved in beginning missionary work there.

He spoke with natural sincerity of "our" country when referring to New Guinea and the people, and there were frequent bursts of laughter from the audience at the descriptions of his experiences.

Bishop Hand's closing remarks to help those present to participate in the mission of the Church in New Guinea were threefold:

Prayer that the will of God will be done in the Church in both Australia and New Guinea; a fostering of vocations to the Ministry, especially by parents, and a ready generosity of money in a country of plenty by individuals, as well as by parishes using promotion schemes.

During Bishop Hand's talk a spirit of united concern for our people in New Guinea was evident.

That same spirit of unity was carried on in the fellowship during supper, which was provided by the Parish of Gawler and served by the ladies of that parish.

## FACT & FANCY

Canadians have been discussing for years the location of their Primate's Sec. A correspondent in last month's "Canadian Churchman" suggests Lakehead as being geographically practicable as well as such fun for them. The Primate would be "Archbishop of Thunder Bay."

The Reverend Peter Robin at work in the New Guinea Highlands reports help from many quarters: "I write on an Italian typewriter; I walk in English boots; I wear an Australian hat; I carry a pack from Buckinghamshire and a stick from the New Guinea bush. My shorts were made in Hong Kong and my shirt paid for in New Zealand. At the altar there is linen from Yorkshire and vestments from South Australia; the school children are writing with Victorian pencils on Queensland paper, with teaching aids from Norwich and Rockhampton. The native staff have medicines from Cheshire and dressings from N.S.W."

Others might take a lesson: "There are parts of the world where race hardly matters. In the Caribbean Islands, in Hawaii, and in Brazil, people of many different races and cultures mix freely and live and work together in harmony. Perhaps the rest of the world will learn to copy this liberal attitude as it grows wiser about questions of race." —Dr Kenneth Little speaking on the B.B.C.

Understatement of the month: "I would not speak so strongly (although you know I am not averse to speaking strongly)..." (The Dean of Newcastle in his parish paper.) He weakens slightly at the end "With good wishes, if expressed somewhat tersely to you all!"

The following story appears in *The Torch*, the parish magazine of S. Barnabas, Carlisle (Diocese of Perth), edited by the rector, the Reverend E. A. C. Gundry: Deacon Jones, of a Welsh village, was ill and bulletins were posted at frequent intervals on the board outside the chapel. "10 a.m. Deacon Jones very weak"; "10.45 a.m. Deacon Jones sinking"; "11.30 a.m. Deacon Jones gone to heaven". Beneath that some haughty person had added "4 p.m. Consternation in heaven. Deacon Jones not arrived".

# THE ANGLICAN

FRIDAY JULY 24 1959

## DISLOYALTY IN THE CHURCH

There has been much correspondence in our columns recently on the action of some clergy of one diocese who advise parishioners moving to other dioceses within the Province to attend churches and Sunday schools conducted by organisations outside the Anglican communion. Unhappily, this situation is not new: for years the remaining dioceses of the Province have had reason to complain of the same thing.

Nothing but muddled thinking—or complete absence of thought—could explain the attitude of these disloyalists, because it is based on the fallacious assumption that sect does not matter. That, in turn, can only be based on the parallel assumption that doctrine does not matter. If doctrine did not matter the historic Church neither could nor would have condemned and extirpated countless heresies; the Lambeth Quadrilateral would not to-day be holding the Church apart from certain other communions; and the Church would be creedless. (Every clause of each one of the three creeds in the Book of Common Prayer is nothing less than a statement of doctrine.)

There was much loose and foolish talk in our friends' day of "undogmatic Christianity," and in some quarters this contradiction in terms persists. It is no more possible to have an undogmatic religion than it would be to have an undogmatic system of mathematics. It is mathematical dogma that two and two make four, and one ignores it at one's financial peril. Similarly, it is at one's soul's peril that one ignores credal dogma. Wherever and whenever it has been tried the result has proved an inchoate, illogical, unintelligible mess: a caricature of Christianity issuing in platitudes. Some of the sects retain some of the Church's doctrine and reject some; they are the poorer for the omissions. Others make no pretence of retaining any, and they are bankrupt.

So much for theory. The crux of the matter is simply that priests who have been ordained in the Church of God according to the use of the Church of England, and who have at their ordination explicitly accepted the doctrines of the Church of England, manifest undoubted disloyalty when they advise Anglicans to attend churches of other denominations which do not accept the three Holy Orders, the three Creeds, the Sacraments of the Holy Catholic Church, and whose ministers are not in the Apostolic Succession.

If these men do not believe the Lambeth Quadrilateral to enshrine the truth of the Church of England; if they do not believe that the formulae of the Book of Common Prayer are statements of what the Church believes necessary to salvation, then they have no right to exercise the priesthood conferred upon them at ordination, and should resign. They are to be pitied, of course, because they have been mis-taught; they have grown up in a school of thought which believes that because Morning Prayer comes first in the Prayer Book it is first in importance as an Act of Worship. They have never been told that it is an Office meant to be said at dawn, (some Australian cathedrals say it at half past six o'clock), and so they think it not inappropriate to thank God for "bringing us to the beginning of this day" at approximately noon. Nobody has pointed out to them that the Holy Eucharist is the great and central act of Christian worship because our Lord commanded us to "do this," and it is not recorded that He spoke one word about Offices appropriate to be said or sweetly sung to the accompaniment of subjective hymns.

The root of the whole tragic matter is here: they have been mis-taught. Generations of students have received an insufficient appreciation of the centrality and vital importance of Sacramental worship and Sacramental living. These, according to the Prayer Book and Church history and tradition, are Anglican doctrine in its most important expression. There is not room in the Church for ministers of any degree who dispute this doctrine.

It was a great Christian indeed who once described the Church of England as "the roomiest Church in Christendom." It is one of the glories of the Church that she does still provide scope within her walls for a wider range of diverse opinion about non-essentials than any other part of Christendom. It is this which justifies her claim to be the "bridge" Church through which in part the unity of Christendom may again be accomplished. However, there are walls to the edifice, roomy though it may be. These are the walls of doctrine, without which the building will tumble. They are essential, and there can be no place within for those who are not prepared to live inside them.



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

## Private Debates On Public Issues

Is too much public business discussed privately in Australia?

This question has some current pertinence through the "unauthorised" revelation that a suburban council in Sydney intends to use a harbour bay as a garbage disposal area. In due course this controversial course would have become officially known. But, apparently, a majority of the councillors did not want the news to get about yet. And, indeed, its unofficial announcement has resulted in a demand by some councillors that the police should be called in to find out where the "leak" occurred.

Of course, some public business has to be privately considered before a decision can be announced. A Budget is an outstanding example. Changes in taxes and especially in customs and excise duties must be kept secret so that no one is able to gain financially through advance information becoming available.

This, incidentally, has not stopped newspaper speculations on the Federal Budget secrets to be announced next month. One or two newspapers say without reservations that pensions will be increased by 7/6 a week, and that the sales tax will be cut on some household goods.

But, actually, they are guessing. Only a week ago the Prime Minister, Mr Menzies, said the account in one Sydney newspaper of his own political intentions, as alleged to have been given to the Federal Cabinet on his recent return from abroad, was an invention from beginning to end.

So, perhaps, we should accept with reserve in the meantime the Budget prophecies in the Press, and agree that tax decisions, if yet made, must be kept secret for a few more weeks.

But, on the whole, I believe public bodies should do much less business in private. Even if it is thought necessary to conduct some discussion in committee (as, for instance, to enable the personal qualifications of applicants for important posts to be candidly discussed), any decision made should be promptly announced.

This, I consider, should apply to Church bodies, too. For instance, it was justifiable for the synod of the Diocese of Sydney last year to consider the choice of an archbishop in camera.

## THE QUEEN BECOMES PATRON-IN-CHIEF

Advice has been received by the Australian National Committee for the World Refugee Year that her Majesty the Queen has consented to become Patron-in-Chief of the appeal in Australia.

The Federal Government has made a donation of £50,000 towards the Australian target of £500,000.

The co-patrons of the appeal are the Prime Minister, Mr Menzies, the Leader of the Opposition, Dr Evatt, the Acting-Primate, Archbishop R. C. Halse, Cardinal Gilroy, the Federal leaders of all religious denominations and the president of the executive council of Australian Jewry, Mr M. Ashkanasy, Q.C.

The national chairman is the Reverend W. J. Hobbin, who is at present on a short visit to Hong Kong where he is investigating the conditions of refugees in that city.

The national committee will meet in Sydney on July 27 when details of the official launching of the appeal throughout Australia will be finalised.

But it was unrealistic, after the synod had made its choice, not officially to reveal the name, even though the bishops of the province had still to consider it.

Of course, it is also regrettable that confidences are sometimes betrayed at an awkward stage of the justifiably private consideration of a public matter.

The N.S.W. Liberal Parliamentarians took no chances with one another last Friday when they adjourned for lunch without having reached a decision on whether or not to change their leader. The 28 of them marched out of the party room in a phalanx and kept in each other's company throughout the adjournment.

## Uniformity Move On Anzac Day

On the face of it, the uniform commemoration of Anzac Day in Australia is desirable. So Victoria's 70,000 members of the Returned Servicemen's League are to be asked through a plebiscite later this year whether they favour changes, making Anzac Day less of a solemn all-day commemoration and permitting entertainment and the opening of hotels, cafes and theatres later in the day.

It seems to me that there is a strong case for dividing the day so that dawn services and a mid-morning march would be followed by re-unions in the afternoon and evening.

But it is a scandalous fact that in Sydney, where the hotels have long opened at noon on Anzac Day, drinking to excess occurs. Not to put too fine a

point on it, Anzac Day in the afternoon is the most drunken day in the Sydney year.

If Victoria decides to change the pattern of its Anzac Day, as may seem desirable, I sincerely trust that safeguards will be imposed to prevent a repetition of the scenes that disgrace Sydney.

And, by the same token, is it not time that the R.S.L. itself took determined action by a strong appeal to its membership to celebrate a sad, proud day more circumspectly after mid-day?

I know that some of the wilder revellers are too young to have fought in World War II, and that, therefore, the question of redress is not wholly in the hands of the R.S.L. But the league should make its powerful voice heard in an endeavour to restore decorum to Anzac Day in Sydney.

## Keeping Up Parish Canvassing

Some Australian parishes which made every-member canvasses nearly three ago are preparing to make another systematic call on their Anglican families.

There is no doubting the great success of these canvasses in building up regular church attendances and financial support. But it is clear now that this system of lay visitation must be maintained to keep rolls up-to-date, to welcome new families and to attempt again to stimulate the worshipful interest of that over-large band of nominal Anglicans.

It is interesting to note that in this respect New Zealand experience coincides with our own. The Bishop of Auckland, the Right Reverend W. J. Simkin, in addressing his synod earlier this month, said that one mistake was made when the system of sacrificial giving was begun in that diocese three years ago. It was hoped that at the end of the initial three-year campaign the system would go on automatically, because habits of sacrificial giving would by then have been formed.

"But," said Bishop Simkin, "some have fallen by the way. To-day the need is to burnish afresh the vision, to emphasise the underlying principle, to rekindle the fire of enthusiasm where it has cooled."

## Time To Cut Down On Royal Tours

The obvious fatigue of the Queen half-way through her arduous Canadian tour points up the need for better planning of these Royal journeys.

In view of the two comparatively recent tours of Canada made by the Queen (shortly before her accession to the throne and two years ago), it might well have sufficed if this latest one had been confined to the official opening of the St. Lawrence seaway.

The Queen has a visit to Ghana ahead of her later this year, and doubtless she will be pressed to visit other parts of the Commonwealth. Apart from the strain on the Queen herself, the almost constant "parading" of her is beginning to lessen the significance and impact of Royal visits.

Australia will welcome gladly in a few weeks Princess Alexandra, the Queen's cousin. The princess is only 22, and this Australian visit will be her biggest Royal assignment. But it is to be hoped that the itinerary will prove to have been more sensibly (and humanely) planned than most of those which her elders have been compelled to endure in recent times.

—THE MAN IN THE STREET.

## ONE MINUTE SERMON

### GOOD AND EVIL FIGHT

REVELATION XII: 1-6

AN EMPIRE over which God's warnings have sounded, but have been unheeded, is an empire ripe for a new and terrible showing forth of evil.

The writer sets before us the tremendous opposition between good and evil, between Christ and Satan, and to do this he seems to make use of a Greek myth, of the dragon Pythas persecuting Leto before the birth of Apollo. But she was caught away to a place of refuge, and her divine child three days later returned to slay the monster at Parnassus.

So here, the coming into view of the good is pictured as a birth—the mode of entrance of living things into this world of ours. Christ, or Christianity, is about to be born.

And over against this dawning power is evil, the red dragon, waiting to devour the new-born child. But the child is snatched up to the throne of God, and the dragon turns to wreak his rage on God's faithful servants. The battle is on in human history.

Let us look at the picture in detail.

Both the woman and the dragon stand for spiritual facts. The picture is seen "in Heaven", it is painted across the sky.

Who is meant by the woman? There are various conjectures. Possibly "the Church" is meant, both the Old Testament and New Testament Church, the twelve stars representing the twelve patriarchs, or the twelve apostles.

The significant fact is that for the redemption of the world a new and divine child had to be born in it. No human power, in itself, is adequate to save the world.

And what is true of the world is true of each individual. We cannot save ourselves. Salvation must come from God.

The opposing power is represented by a dragon, the embodiment of ungodly power. He is not one of the heavenly beings like Job's Satan.

He is red in his fierceness. His seven-crowned head can mean that he sums up in himself the whole of evil, but his horns, ten in number, in which lie his power to do harm, suggest greatness, also limitation, for only in seven is there complete power.

The stars of heaven represent angels whose fall is due to seduction by some tempter of like fashion with themselves.

The Christ who is born finally ascends into heaven, the dragon having failed to destroy him. The Christians flee persecution, but the main lesson which should give us courage is that of the Church is beyond the power of any earthly foe to destroy.

## FOUR SOCIETIES AT CONFERENCE

FROM A CORRESPONDENT

A conference with the theme "Psychology and the Christian Faith" was held under the auspices of the Student Christian Movement of the University of Sydney at "Elanora", the Methodist conference centre, from July 17 to 19.

Twenty-five students, representing the S.C.M., the Anglican Society, the Evangelical Union and the Newman Society, attended.

## MAORI PRIEST ON ASIAN COUNCIL

ANGLICAN NEWS SERVICE

Christchurch, N.Z., July 20  
The East-Asia Christian Conference has appointed a Maori Anglican priest, the Reverend Munga Cameron, of Waitara, Taranaki, to its Continuation Committee.

Mr Cameron is the only representative of the New Zealand churches on the committee, which is made up of one representative of each country in Asia.

## RELIGIOUS BROADCASTS

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

SUNDAY, JULY 26:

RELIGION SPEAKS: 3.45 p.m. A.E.T. and W.A.T.

God in the Modern Novel—Father E. Stormon, S. J. A.E.T. and W.A.T.

PRELUDE: 7.15 p.m. A.E.T. and W.A.T.

The A.B.C. Adelaide Singers.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. and W.A.T.

"Believe in God"—Professor J. Crawford Miller.

THE EPILOGUE: 10.48 p.m. A.E.T. and W.A.T.

For the Ninth Sunday After Trinity—Broadcast from the B.B.C. FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.55 a.m. W.A.T.

July 27: The Reverend Stanley Weeks.

READINGS FROM THE BIBLE: 7.00 a.m. A.E.T., 8.25 a.m. S.A.T., 8.10 a.m. W.A.T.

\*July 27 to July 31: The Very Reverend Brian Macdonald.

DAILY DEVOTIONAL: 10.03 a.m. A.E.T.

\*July 27: Miss Lilian Gillespie.

July 28: Father John King, M.S.C.

July 29: School Service, "Stories from the Old Testament," "God inspires Nehemiah to rebuild the walls of Jerusalem."

July 30: The Reverend Allan Macdonald.

July 31: The Reverend Lawrence White.

August 1: The Reverend Alan Walker.

RELIGION IN LIFE: 10 p.m. A.E.T., 9.30 p.m. S.A.T., 10.30 p.m. W.A.T.

July 29: "Man to Man"—Dr W. L. Carrington and the Reverend Lyall Dixon discuss the perils of offering advice.

EVENINGSONG: 4.30 p.m. A.E.T.

July 30: S. David's Cathedral, Hobart.

EVENING MEDITATION: 11.15 p.m. A.E.T., 11.23 p.m. S.A.T., 10.53 p.m. W.A.T.

\*July 27 to August 1: The Very Reverend E. A. Pitt.

TELEVISION:

JULY 26:

ABN2, SYDNEY:

11 a.m.: Divine Service from S. Dominic's Roman Catholic Church, East Camberwell, Melbourne.

\*5.15 p.m.: "Young Sunday"—"A Prisoner who served God". The Reverend Lewis Firman.

10 p.m.: "Did Jesus know everything?" Discussion between Mrs. Harvey Perkins, the Reverend D. W. B. Robinson, the Reverend W. J. Hobbin and Dr R. Brasch.

ABV2, MELBOURNE:

\*5.15 p.m.: "Young Sunday", "God's Workman", The Reverend Lewis Firman.

\*10.05 p.m.: "On Trek with Dr Paul White in India."

**LETTERS TO THE EDITOR**

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

**A MISSION APPEAL**

**PILOT URGENTLY NEEDED**

TO THE EDITOR OF THE ANGLICAN

Sir,—I shall be grateful if you will allow me to make known through your columns a great and urgent need of the Diocese of New Guinea at the present time.

Our mission pilot, Mr Robert Hay, has had, for personal reasons, to resign and our mission plane S. Gabriel, a Cessna 170B is grounded for lack of a pilot-engineer. We have the promise of a young man who is a missionary candidate and a pilot-engineer but who is pledged to other commitments until March 1961.

I am anxious to find somebody who could help us temporarily until he is free to come to us. It is essential that he be a fully certified pilot and engineer. What I should most like is to find somebody who would be willing to undertake this temporarily as mission work and to serve as Mr Hay did as a missionary on our staff under the same conditions as other missionaries, but if it is not possible to find someone who feels called to do this we would be prepared to consider accepting an offer of service under special terms.

Further information can be obtained by writing directly to me or to the Chairman of the A.B.M., the Reverend F. W. Coaldrake, 14 Spring Street, Sydney.

The grounding of the plane has come at an awkward time for me and for the work of the Church in this diocese and is going to be a great handicap to me in my own work as bishop as well as being a loss to the work of the Church generally.

I would ask your readers to pray that our need may be supplied.

Yours faithfully,  
PHILIP, NEW GUINEA.  
New Guinea Mission,  
Samara,  
Papua.

**CHRISTIANS AND MARRIAGE**

TO THE EDITOR OF THE ANGLICAN

Sir,—“Student”, writing on “Christians and Marriage” (July 17), has “missed the bus” completely. No one would disagree with his views, about a Christian partner sanctifying a non-Christian partner etc.

But what is marriage? Isn't it a Sacrament of the Church, doesn't the Prayer Book urge the partners to take the Holy Communion as soon as possible after it? Or is it a lawful means of letting two people live together in social righteousness?

If we take the Christian view of Holy Matrimony it is very hard to see how it can be entered into by non-Christians. Can you baptise non-Christians who do not want to become Christians? Can you confirm non-Christians? These questions give the same answer as “Can a non-Christian marry a Christian.”

The scriptural references quoted by “Student” apply to those Jewish converts to Christianity who became Christians after their marriage, and are not fair justification for “Student's” views.

Yours sincerely,  
W. BELL.  
Young, N.S.W.

**“FOOD FOR PEACE”**

TO THE EDITOR OF THE ANGLICAN

Sir,—In his letter of June 26, L. C. Rodd, whilst speaking of the Christian way of life, and making reference to Father Tucker's achievements, particularly in regard to his campaign for “Food for Peace”, also mentions Longfellow's poem, “The Legend Beautiful”. It is possible that some of us may not be familiar with “The Theologian's Tale”, which in beautiful and inspiring language lays stress on the teachings of our Master in our attitude to our fellow men. It is a work which it would be well for us all to read and absorb.

Longfellow's Monk, whilst kneeling in prayer, is suddenly visited by the “Blessed Vision of our Lord”. In this vision our Lord is seen by the Monk as he walked humbly on earth amongst the poor, the one who healed the sick, fed the hungry and loved the outcast. The Monk is overcome with the glory of the Vision, and in his exultation yearns only to remain in his cell and enjoy the ecstasy of the visitation.

Breaking in upon his adoration is the clanging of the convent bell, reminding him of those who wait outside the gate, the blind, the sick, the hungry, who can have no succour but from him. An almost overwhelming temptation is upon him to remain with the Vision, and as he hesitates between duty and desire, he hears a voice saying — “Do thy duty; that is best; Leave unto the Lord the rest.”

With a tremendous effort he overcomes the inclination to indulge his own great happiness, and with one last gaze upon the Vision, leaves his cell to render aid and comfort to the waiting crowd at the convent gate. Then, his task at last completed, he returns again to his cell, to find that, to his great joy, the Vision has waited:

“And he felt his bosom burn,  
Comprehending all the meaning  
When the Blessed Vision said,  
‘Hadst you stayed, I must have fled.’”

The inference in this inspiring legend is obvious. The teaching of our Lord has always indisputably laid emphasis on the importance of our relationship with our fellow men, rather than the seeking of our own personal gain.

As stated by Mr Rodd, typical of Longfellow's Monk, our Anglican Church in Australia has Father Tucker, as an inspiration and leader in so many activities for the relief of distress, and who is at present hard at work on his “Food for Peace” campaign, a venture to alleviate the sufferings of our Northern neighbour countries. We would do well to emulate this example.

Yours etc.,

A. D. MATHEWS.  
Camberwell, Victoria.

**ANGLICANS ARE DWINDLING**

TO THE EDITOR OF THE ANGLICAN

Sir,—The Bishop of Canberra and Goulburn recently contended that the Anglican population was dwindling numerically.

His Grace the Archbishop of Sydney thought otherwise. The figures in the table below arrived at in the 1933, 1947 and 1954 Census support the Bishop of Canberra and Goulburn and indicate clearly the national trends in the religious affiliation of Australians.

Yours faithfully,  
(Canon R. BORDER.  
Canberra.

	1933	1947	1954
	6,629,839	7,579,358	8,986,530
	per cent.	per cent.	per cent.
Roman Catholic	22.50	23.49	25.35
Anglican	44.37	43.78	41.93
Presbyterian	12.34	11.01	10.70
Methodist	11.83	12.90	12.93
Baptist	1.83	1.68	1.57
Church of Christ	1.09	1.06	0.99
Congregationalist	1.13	.94	.85
Greek Orthodox	—	—	.92
Protestant undefined	1.26	1.08	1.17
No reply	—	12	10

**BOTH ARE RIGHT**

TO THE EDITOR OF THE ANGLICAN

Sir,—It must be saddening to all who love Our Lord to realise, week after week, the energy wasted in “party” feeling, for the deepest truths are often expressible only in paradox, and this involves the holding together of seemingly irreconcilable opposites in creative tension.

The root paradox is Our Lord Himself, both God and man—to the rational mind, mutually exclusive, but to the believing Christian, the obverse and reverse of a single mystery.

Surely it is so in most of our “party” controversies: it is not that one side is right and the other wrong (for example, in the austere and simple versus full and rich manners of celebrating the Holy Communion), but that in the deepest sense both are right, presenting to our contemplative heart two complementary aspects of that great mystery of which none of us can grasp the whole at once.

In so many of our apparently conflicting insights, when our emotional defences are stripped away, we find that neither is complete without the other, and moreover that either without the other is prone to distortion, so that until we are able to experience both sympathetically, there is something lacking in us of the fullness of Christ.

It is not a matter for compromise or watering down. It is the glory of our vocation as Anglicans to dare to be both Protestant and Catholic, and fully both: not merely co-existing, you in your corner and I in mine, but fused into an organic unity which is alive and creative because it has not shirked the cost of the tension.

None of us perfectly realises this vocation, this witness which God has given us within Christendom, and perhaps we never shall on this side of the veil. But we can pray for humility, for the opening of closed minds (including our own), and for the perfect love which casteth out fear.

Yours sincerely,  
MARGARET DEWEY.

Janet Clarke Hall,  
University of Melbourne.

**THE BISHOP OF COVENTRY**

TO THE EDITOR OF THE ANGLICAN

Sir,—It is of the most compelling importance that as many Australians as humanly possible, believers and unbelievers, hear the Bishop of Coventry's “Message to Men” during his tour.

As one of the many men in Perth privileged to have heard Dr Bardsley, I am convinced that it is not too much to say, probably far too little, that the effect of his Mission will be reflected in the lives of many Australians for generations.

No inconvenience is too great, no distance too far to travel, to listen to this totally committed Christian from Great Britain, who is so passionately concerned to show how relevant is the Christian message to the life and work of men.

It is at least symbolic that on the night the bishop commenced his Australia-wide Mission to Men on July 15 in Perth the most glorious display of the Aurora Australis for fifty years glowed over our southern skies. For likewise a new revealing light is shining on the horizon of our Church. And because of his message this horizon will brighten and broaden immensely.

Yours etc.,  
ROBERT SOUTHERN.  
Applecross, W.A.

**I'D LIKE TO KNOW . . .**

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

**What is the Church's attitude to one of its members receiving Communion in a non-episcopal church?**

This is no academic question for my correspondent, who is married to a member of the Methodist Church and has achieved success in marriage, not by the one trying to convert the other, but by each worshipping with the other from time to time, and finding unity in a common Lord.

If I may refer to my previous answer to a similar question (THE ANGLICAN, May 15) — for it did evoke this letter — it is my conviction that there must be religious unity for true married happiness.

For the sake of the partners themselves, and particularly of the children, there should be allegiance to a common Church.

However, sometimes the two partners have such strong attachments to the Church of their upbringing, their whole lives having been lived in the fellowship of the Church, that neither

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

is willing to forgo these links, and join the Church of the partner.

It is obvious, then, that on certain occasions, each partner will wish the other to receive Communion in his or her church. What then?

The Lambeth Report gives an indication of the official attitude. “The Church of England has recently agreed to admit communicants of the Church of Scotland to communion at altars of the Church when they are cut off by distance from their own Church, or in special personal circumstances.”

If we are prepared to allow a Presbyterian to receive Holy Communion because of personal considerations, can we not hope that vice versa, our people may be permitted to receive the Holy Communion with them, at their

invitation and with our official blessing?

Perhaps I am emboldened in this attitude by something that Canon Leonard Hodgson said in some lectures which he delivered at the University of Belfast last year.

He would like to see the bishops giving exceptional permission for our people to receive Communion in a non-episcopal church.

He says: “I should therefore like it to be possible for anyone of us who happens to be out of touch with his own Church, to be able with complete loyalty to communicate at the Holy Table of a non-episcopal communion . . .”

My own attitude would be very much in favour of the canon's pronouncement, and I would go even further: for, although I am no believer in promiscuous inter-communion, I believe there are occasions when one's diocesan can be approached along these lines: whenever I have done so, I have never found my bishop anything but understanding.

Need I say that neither the Roman Catholic Church nor the Greek Orthodox Church will admit Anglicans to its altars?

**OTHER CREATION**

**Are there animals in heaven?**

An N.S.W. correspondent says that “if love and loyalty avail anything, there should be a place in the hereafter for dogs.” Possibly cat and horse lovers think on similar lines.

Anyone who has a dog which looks up with those soulful eyes, or a cat that nestles so cosily on one's knee, or a horse with its uncanny intelligence, will feel as my correspondent does.

Incidents of the love and loyalty of the lower creation are without number. The quick-witted dog which digs its master out of danger at the peril of its own life; the cat — surely the most sensitive and psychic of the animals — which, taken a hundred miles, will still return home; the creative beaver, the bees obeying laws and punishing offenders, the ant . . . surely incidents can be multiplied.

Yet it is only the domesticated animal which will lay down its life for its friends. Wild animals protect their young, but only the domesticated dog will give its life for the sake of its master's children. Some would say that that involves personal choice, that, if an animal does so, who can deny that he too is becoming a person — and capable of eternal life.

**SENTIMENTAL?**

When all is said, however, I have the awkward feeling that we are being over-sentimental about our pets. I read somewhere that in England you can't be sent to prison for kicking a puppy, but only fined for beating a baby.

Do you know that England spent £16 million on food for budgetaries, which is five times the amount given by all the free churches for foreign missions.

No, I feel it is a mistake to endow animals with human feelings, and although we domesticate, condition and train animals so that they become almost like humans — some think even better than some humans — there is, to my knowledge, any indication that animals are immortal.

Nevertheless, I feel sure the editor will open the correspondence columns for those who feel differently — and should any of you take the trouble to write to me personally, I shall be most interested to read your thoughts, for my mind is not closed on this subject.

**SUNDAY SCHOOLS AND WORSHIP**

TO THE EDITOR OF THE ANGLICAN

Sir,—The article “Sunday Schools and Worship” in your issue of July 3 is both challenging and stimulating and there must be many like myself who would wish to congratulate the author. Here, at last, we have something tangible put down on paper to stop “the great annual fall-away of confirmees after their first Communion.”

Surely it must be becoming increasingly obvious to all that Sunday school is no preparation for the true worshipping Christian, and that the Eucharist should be at the very centre of the child's worship. Added to this might I make a plea for the much earlier confirmation of children, say at 9 or 10 years of age. I understand that the present practice of Confirmation at the adolescent stage only crept in during the Victorian era owing to a shortage of bishops.

Moreover the Eucharist should be celebrated with all the ceremonial splendour of which the Catholic Church (Anglican branch) is capable, especially for an 11 a.m. service. Some people may regard this as “popery,” but as we all know more decorative and ceremonial effort is put into a harvest festival or special Evensong. Which is the more important?

Once the principle is accepted that children should attend at the Most Holy Sacrifice, the details can be worked out later.

Yours faithfully,  
STUDENT.  
Burnie, Tasmania.

**A NEW SECT?**

TO THE EDITOR OF THE ANGLICAN

Sir,—Is it true that not only has one company been formed to further the Graham Crusade (as inferred by the Reverend Ronald Walker in THE ANGLICAN of July 17) but that there are actually three such organisations, the other two being Billy Graham Incorporated and The Hour of Decision Incorporated?

Is it a fact that these companies are registered with the Registrar General of N.S.W. and that Clause 3 of “Billy Graham Incorporated” states, amongst its objects: “To erect churches, chapels, homes, school and hospitals?”

If these questions have substance it is clearly very important to the Church of England and also to the other historic denominations that they should be answered plainly and without equivocation.

Yours faithfully,  
(The Reverend)  
W. E. WESTON.  
Queanbeyan, N.S.W.

**A MYSTERIOUS “SURVEY”**

TO THE EDITOR OF THE ANGLICAN

Sir,—“The Man in the Street” has praised the “Survey” of opinion on education. While many would join in that praise if the questionnaire were properly based—for expert educational analysis is needed—this is not actually a satisfactory piece of work.

I refer particularly to the questions relating to the Church schools. The questions set down are superficial and cannot lead to a sound evaluation of the schools. I cannot ask space to consider them in detail, as there are eleven of them. But for instance there is no chance to bring out the far superior staffing of the Church schools, where a degree is almost essential, and there is a high percentage of Honours degrees; nor the higher scale of provision in every detail, including such things as libraries and scientific laboratories — where, unencumbered by Departmental regulations, every pupil handles apparatus throughout; nor the remarkable number of pupils who have filled university posts.

Strangest of all, there is nothing leading to whatever might be considered distinctive of a Church school as such, and it almost seems deliberately contrived that it is impossible to suggest that schooling with a religious basis is a better preparation for life and knowledge.

It may be urged against my criticism, that the questionnaire is not trying to find facts about the schools at all, but only the opinions of people. Yet it is stated that the aim is, “In order that the Church of England in the Diocese of Sydney might have the knowledge to act decisively in this situation”. In other words, a policy is to be founded on opinion, not on fact.

A sound scientific investigation always proclaims its credentials, but that is not so here. It has proved impossible to find out who make up the “small committee”. Various people have replied that they will consider answering the questionnaire if they are informed who are the committee, and under what authority it operates. So far as I know, none of them has been informed.

Yours, etc.,  
(The Reverend)  
H. W. BAKER.  
Parramatta, N.S.W.

## ANGLICAN OF THE WEEK



Our Anglican of the Week is a woman who is doing a fine pioneering job in building up a new secondary Church school.

She is Miss H. W. G. Claridge, headmistress of Tara Church of England Girls' school, Parramatta, N.S.W., which next year will offer a five-year secondary course for both boarders and day girls.

"Tara" is an independent Church school situated on a ten-acre property adjoining The King's School.

Its situation is ideal from two angles: it is the only Church school in that area and it is convenient for the sisters of the King's School boys.

Miss Claridge is fortunate in her council, all of whom are actively interested in education. The chairman is Bishop Hilliard, a former school teacher. Even the local rector, the Reverend Douglas Crawford, is a former member of the profession.

Educated at "Lauriston," Melbourne, Miss Claridge graduated in Arts from the University of Melbourne and has had considerable teaching experience in Eng-

### A SWEDISH LEADER

AN ARCHBISHOP OF THE REFORMATION. Eric E. Yelverton. Epworth Press. Pp. 154. English price 18s. 6d.

LOURENTIUS Petri Nericus was Archbishop of Uppsala from 1531 to 1573 which is a long time for any man to lead his Church, more especially as these were momentous days.

The Reformation was in full flood. There was need for sane counsel which would resist the errors of both the mediaeval Church and the new Protestant communions.

Fortunate was the Church of Sweden to have such a leader whose vigilance preserved what was best.

Yelverton is obviously a specialist. After an introduction which sets the tone of the period and the archbishop's place in it, Yelverton gives an outline of the work he accomplished for the liturgy of his Church. This is an extremely valuable section.

The section on the Ordinal which contains the orthodox viewpoint on Apostolic Succession is noteworthy, particularly to those interested in Church Reunion.

Nine appendices and detailed indices conclude a most informative book.

While this book is of value to the Church historian it is beyond the interest of the general reader.

—A.V.M.

### BOOK REVIEWS

## FOR THE UNCERTAIN

THE MAKING OF A CHRISTIAN. Keith de Berry. Hodder and Stoughton. Pp. 88. 5s. 6d.

THE author of this small booklet is the vicar of a parish at Oxford and he has had a great deal of experience with university students.

His contact with those who have deep intellectual difficulties in accepting the Christian faith had led to this publication. It is not written for the professional theologian, nor for the devout churchman, but for the person who would like to have the truth of religion, but for one reason or another has no certainty.

The author takes the person where he is, and then looks at certain difficulties—of a thinker, or an atheist, or a person who looks at organised religion with its apparent unreality. Then he focuses the theme on the inquirer and asks what is the obstruction as God approaches man. Here we meet with the facts of man's pride and his ignorance.

From here, the counsellor advises a method of meeting the truth in Christ Jesus. He advises prayer, church-going, Bible reading, etc. This practical method is supported by the Theology of Redemption in which God, through Christ, has acted for mankind.

The practical way which he advises will lead to repentance, and faith in the saving activity of God. From here, "The New Creation" is engulfed into the full life of the Church with its ministry of the Word and the Sacraments. This "involvement" in the Church is rather briefly explained.

The conclusion of the book is divided into two portions. In the first part the life as now lived is seen in relation to certain modern intellectual attacks from science and philosophy, and an attempt is made to make a Christian defence. In

the second portion, there are a number of questions asked by so many people, and short answers are given.

This is an admirable little book, and is valuable not for the conclusions that are given, but rather for the direction given to a sincere inquirer, as he tries to leave behind his frustration, but not his intellect. —J.O.R.

### AN OVER-PRaised PLAY

HELOISE. James Forsyth. Heinemann. Pp. 84. English price 7s. 6d.

THE New York critics have praised this play as being "Off-Broadway's finest achievement," and this is doubtless true for those who regard Broadway and its productions as the ultimate standard of dramatic excellence.

Those who, like your reviewer, take leave to question Broadway standards, may view "Off-Broadway" as a phrase begging hope of better things.

In this case, however, that hope is hardly justified, though the play was produced at the Duke of York's Theatre, London, nearly seven years before New York saw it.

Admittedly, as to ten of its eleven scenes, it is superb "theatre", but the twelfth and final scene descends to the bathetic in its endeavour to send an audience home happy.

It is false to history and legend, and false to the tragic Muse.

One doubts, too, whether Abelard was really so great an apostate and agnostic as the earlier scenes portray.

A successful play, yes; a great one, because of its faithlessness alike to history and the dramatic unities, no.

—A.F.

## TWO IMPORTANT ARTICLES

THE EXPOSITORY TIMES. May, 1959.

CANON A. P. Shepherd is known for his books on the "Problems of Time." Now he has written "Marriage Was Made For Men" (Methuen), and the book is reviewed in this issue. It is a contribution to the discussions in the Church in England on marriage and divorce.

Two points of outstanding importance demand attention:

(1) Parties who ask for their marriage to be solemnised in church are involving the Church in the sanctity of their vows, and involving the Church in their tragedy if their marriage breaks down. It is their duty then if they see on the horizon any threat to the continuance of their marriage to seek at once the Church's help and counsel through the best guides the Church can provide or recommend. He suggests an amendment to the marriage service opening address to make this clear.

(2) He believes that in the New Testament evidence Our Lord did not forbid divorce and remarriage absolutely though He did deny the right of a man to dissolve a marriage of his own will alone which was the point of the question put to Him. He translates thus "What God hath joined together let not a man put asunder"—that is to say in the context, a married man, a husband.

Canon Shepherd discussed the complexities of Jewish and Greek Law involved. If he be right he would seem to solve also the problem of the Pauline privilege. 1 Cor. 7:15.

The Orthodox Church has never taken the Western rigorous view in this matter and Canon Shepherd holds that it is the West which has erred in interpreting Christ's teaching and its thinking gone into a groove from which it has never escaped.

The issue has also an important article on the "Apostolic

Succession" by Dr J. G. Davies (Birmingham) who follows the line of Dr C. H. Turner in Dr Swete's book "Essays on the early History of the Church and the Ministry." Apostolic Succession was not primarily sacramental but historical, not from consecration to consecrator but from holder to holder. Succession meant succession to a see, not simply to possession of episcopal orders. This bishops were not the successors of the apostles but rather in the succession of the apostles.

From this Dr Davies draws a number of conclusions too long to summarise—but this article alone would justify Anglicans in obtaining this issue and studying this in contrast with the Presbyterian article in the April issue.

"Milestones In Books" by Dr Vincent Taylor, brings to notice again Dr Streeter's remarkable contribution to the study of the Gospels and remarks that his first document hypothesis has been widely accepted though it needs further discussion.

Following the interesting sermons "In The Study" is a review of a book on preaching "A Preacher's Questionnaire" by the Reverend James Wright. It is full of neat aphorisms and wise guidance. "Men do not

stone those who send them to sleep." "The chief danger to the church is not the energy and ingenuity of her opponents but the quiescence of her adherents." "Listening to that man" said a woman, "is like pulling your chair up to a fire that has gone out."

A wise and kindly and encouraging book for any preacher who has been discouraged and needs the flame rekindled.

—J.S.A.

### HUMAN NATURE IN THE RAW

THE LONG AND THE SHORT AND THE TALL. Walls Hall. Heinemann. Pp. 104. 13s. 3d.

A BRITISH patrol in Malaya shelters in a hut on the edge of the jungle, fearing and ultimately getting an enemy attack. The soldiers' conversation reflects their fear, their courage, their nostalgia for home, and the conflict between their human qualities and the exigencies of war.

In this play, these earthy soldiers are real characters. Their language is coarse, their actions contradictory. A talkative bully manifests a humane attitude towards a prisoner which belies his bluster.

In short, the play is robustly realistic, revealing unregenerate human nature as we know it to be. As a drama it is unquestionably powerful and exciting, and at times deeply moving.

It is good theatre but is not to be recommended indiscriminately as good reading though it could be profitable to serious students with mature minds.

Human nature in the raw is apt to be neither beautiful nor uplifting, but the author has achieved his purpose in portraying both its earthiness and its potentialities under stress.

—A.T.B.H.

### CHAPLAIN BECOMES PROFESSOR

ECUMENICAL PRESS SERVICE Geneva, July 16

The chaplain at the Greek royal palace, Archimandrite Jerome Kotsonis, has been appointed professor of canon law and pastoral theology in the Theological School of the University of Thessaloniki.

The Archimandrite is a member of the central committee of the World Council of Churches.

He is the founder of many Christian social and charitable organisations, and is the author of many books.

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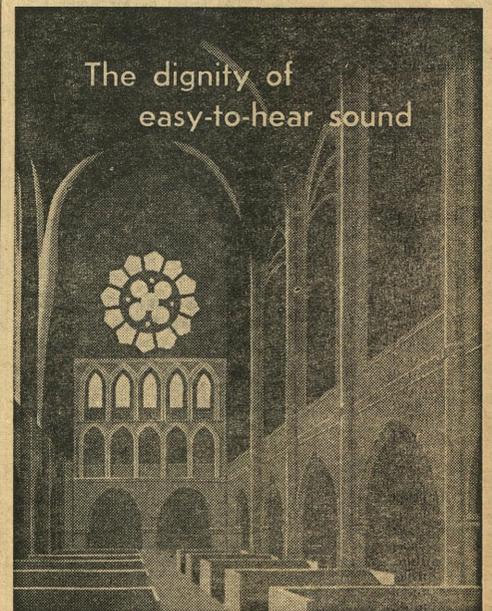
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## OUR ANGLICAN HERITAGE

AN OUTLINE HISTORY OF THE CHURCH OF ENGLAND  
(By THE REVEREND H. E. S. DOYLE)  
**5. DISSENT AND PARTY SPIRIT**

The Elizabethan Settlement met with two formidable opponents in an outraged Papacy and an aggressive Puritanism, and against these the Church of England had to fight for its very existence.

### ROMAN AGGRESSION

The year 1568 saw the establishment of the English College at Douai in the Spanish Netherlands, where young Englishmen were trained for the Roman priesthood, so that they might use their influence to win their country for the Pope.

Innumerable plots were formed to hasten the death of the Queen, and in 1580 the Jesuit priests Parsons and Campian came to "convert England to Papal obedience."

The Spanish Armada of 1588 marked the end of the last attempt by act of war to accomplish the "Conversion of England" to Romanism, but the Roman method of "peaceful penetration" went on as vigor-

pearance at this time, being formed in 1568 by Robert Browne, one-time Chaplain to the Duke of Norfolk, who ministered to a large population of Calvinists from Holland at Norwich. Though he later confessed his errors and was received back into the church, his novel system spread, and is now known as Congregationalism.

The formation of the first Presbyterian Congregation in England (1572), may be attributed to the influence of Thomas Cartwright, a returned exile, who openly lectured against Episcopacy, the Prayer Book, and "habits" (i.e. surplices, etc.) and refused to distinguish between the Anglican and Roman forms of Church government.

### THE CHURCH'S DEFENCE

The Roman attack was largely met by Bishop Jewell's



King James I receiving the "Authorised Version" of the Bible from the translators.

ously as ever, and called forth in 1593 the severe Act against Recusants.

### THE PURITANS

Other adversaries of the National Church, more numerous and successful than the Romanists, were the Puritans — so called because of their professed desire for a "purer" (simpler) form of worship.

They contended that the English Reformation had not gone far enough, and that the Prayer-book services were nothing but "cloaked papistry and mingle-mangle".

Many of these had fled to the Continent during Mary's persecutions, and had now returned full of enthusiasm for the teachings and practices of Luther and Calvin, and other Continental reformers with whom they had come in contact.

### DISSENTERS

The first dissenting community in England made its ap-

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# The Youth Page

TALKS WITH TEENAGERS

## LIGHT AND FREEDOM

Some of the most stupendous claims ever made are to be found in S. John's Gospel, and surely no one save Jesus ever seriously made the claim, "I am the Light of the World".

Equally amazing is His further claim to a unique knowledge of God, and the possession of the truth that will set men free.

Sit down with your Bible, and read slowly and carefully John 8:12-59.

This is rather a long passage, and there are many lessons contained in it, but we shall be mainly concerned with the claims that Jesus made.

Did anyone ever make a greater claim?

And to those who accept it, with all its deep implications and over-tones, the really surprising thing is how men and women can look at Jesus, and listen to His words, and never see God in Him!

The scene is the "Court of the Women" in the Temple.

It was not far from the meeting-place of the Sanhedrin.

There, by the colonnade where the collecting boxes were set up to receive the offerings of the people—the place called "The Treasury" (verse 20)—Jesus made His great claim, "I am the Light of the World."

### THE LIGHT

During the Feast of Tabernacles the Court of the Women was brilliantly illuminated, and, indeed, one of the chief ceremonies of the Feast was the lighting of the four great candelabra, which are said to have flooded the whole of the city with light.

The lights in the Temple would soon flicker and die; Jesus claims that, not only for one night, but as long as life lasts, He will give light to those who follow Him.

The lights in the Temple shone only in one place, dispelling the darkness only for the Jews who had gathered at the Feast; but Jesus claims to illumine the whole world.

No other religious teacher has ever claimed this.

Buddha admitted that he taught only old and rediscovered truths; Confucius admitted that when he walked with two or three companions he could always find one to teach him; Mohammed three times declared that unless God cast His cloak of mercy over him there was no hope for him at all!

But Jesus declared: "I am the Light of the World; he that followeth Me shall not walk in darkness, but shall have the light of life!"

Is there not a fulfilment here of the words of Simeon, who spoke of Him as "A light to lighten the Gentiles" (Luke 2:32), and is it not true that still Jesus gives light, the light of God, to those who follow Him?

### ONE, TWO, OR THREE?

There are three kinds of people in the world, classified by their types of intellect. There are one-storey intellects, two-storey intellects, and three-storey intellects.

The one-storey intellects are just fact-collectors. The two-storey intellects can at least compare, reason and generalise.

But give me the three-storey intellects. They are the men who idealise, imagine, and predict; who have the courage to face any situation; who find their illumination coming from above through God's skylight.

—Oliver Wendell Holmes.

### SELF-CONTROL

Be not like a stream that brawls Loud with shallow waterfalls, But in quiet self-control Link together soul and soul. —Longfellow.

### LAUGH A LITTLE

As the lollipop said to the wrapper, "Stick to me kid, or I'm licked."

And, as the little dog said as he sat on the ice, "Now my tale is told."

Then, there was the television addict who woke up one morning, turned on the radio by mistake and screamed, "Help, I've gone blind."

"Isn't it about time you paid my bill?" It's not a question of time, but of money, was the reply.

"I got three prizes at school last term," said the boy. "One was for excellence of memory, but I forget what the other two were for."

From a hairdresser's advertisement: "Before using your lotion I had three bald patches. Now I have only one."

## ROYAL WELCOME

There are many stamps which depict our Blessed Lord.

An interesting one is the stamp issued by Brazil in 1934 to mark the visit to that country of Cardinal Pacelli.

In the background is a map of Brazil, and prominent in the design is a reproduction of a gigantic statue of Christ, with His arms outstretched as though to embrace the world, which is known as "The Christ of Mount Corcovado".



The design is simple, but the picture immediately brings to mind the words of our Lord: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." (Matthew 11:28).

These words express the longing in the heart of the Master to gather all men within the fellowship of His love.

They are a royal welcome to those who are wearied in their search for truth; the truth that they seek is only to be found in Him.

They are an encouragement to those who are struggling with burdens of all kinds—sin, sorrow, disappointment, fear; He is the answer to all the needs and problems of men, and He alone can satisfy the seeking soul.

And they are an invitation to all men to put their lives under His control: "Take My yoke upon you", in the next verb, means to submit to His will and to do His bidding.

The result of such coming to Him is rest from the burden, and ease from the strain of life, so that we can say,

"I found in Him a resting place, And He has made me glad." —H.E.S.D.

### A PRAYER

Give me hard tasks, with strength that shall not fail; Conflict, with courage that shall never die! Better the hill-path, climbing toward the sky, Than languid air and smooth sward of the vale!

Better to dare the wild wrath of the gale Than with furled sails in port forever lie! Give me hard tasks, with strength that shall not fail; Conflict with courage that shall never die!

Not for a light load fitting shoulders frail, Not for an unearned victory I sigh; Strong is the struggle that wins triumph high.

Not without loss the hero shall prevail; Give me hard tasks, with strength that shall not fail!

### YOU SHOULD KNOW THIS

Even after quite small amounts of alcohol a person—  
Thinks a little more slowly; Decides a little more slowly; Acts a little more slowly. Sometimes this may mean the difference between life and death.

### FILL THE WORLD WITH THY GLORY

ALMIGHTY AND EVERLASTING GOD, the brightness of faithful souls, Who didst bring the Gentiles to Thy light and make known unto them Him Who is the True Light, and the bright and morning Star; Fill, we beseech Thee, the world with Thy glory, and show Thyself by the radiance of Thy light unto all nations: Through Jesus Christ our Lord. Amen. (Gregorian Sacramentary, A.S. 590)

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- Boys are received from the age of seven and are prepared for professional, commercial and agricultural-pastoral careers.
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# COVENTRY CATHEDRAL NOW NEEDS £200,000

By Our Perth Correspondent

MANY will be hearing of the account of the rebuilding of Coventry Cathedral. This cathedral has many significant features of world interest.

Coventry was the first major city in Britain to be destroyed by enemy action. To "conventrate" means to annihilate. The central part of the town was almost destroyed by enemy action, including the cathedral.

As soon as possible after the war, the city began to be rebuilt in modern and contemporary style. The question before the bishop, provost and chapter was what was to be the future of the cathedral.

Was it to be a replica of the old cathedral or was it to be in contemporary style? They chose the latter, and to-day Coventry Cathedral is regarded as one of the most striking and courageous attempts to express the Christian Faith in contemporary terms.

The architect employed was Professor Basil Spence, President of the Royal Institute of British Architects. He has used the services of some of the great modern artists of our day.

Sir Jacob Epstein has designed the superb statue of S. Michael and the Dragon.

Mr Graham Sutherland, one of England's leading artists, designed the great tapestry depicting Christ in Glory Reigning which will occupy the great East wall. This vast tapestry, the largest in the world, is over ninety feet high and is being made in one piece in France.

## CHAPEL OF UNITY

Mr John Piper, another of England's contemporary artists, has designed the baptistry window with one hundred and ninety-eight lights.

Another interesting feature of the cathedral is the Chapel of Unity where the people of different denominations can meet together in prayer, study and in silence in a common desire to bring unity to the Church.

The walls of the cathedral have been completed, and work on the roof has been started. It is hoped that the cathedral will be consecrated in the early summer of 1962.

This great cathedral demonstrates not merely the capacity in man to recover from disaster; the city of Coventry as a whole is a demonstration of man's determination to rebuild.

## ANTI-T.B. WORK IN KOREA

### AUSTRALIAN WOOL WANTED

Dr J. N. Burgess was the speaker at a public meeting in the chapter house of S. Andrew's Cathedral, Sydney, last week.

He has been working for the Australian Commission for Inter-Church Aid in Korea for the past four years, and is at present on leave in Australia. Inter-Church Aid had established 150 T.B. clinics in five years, and has handed them over to the Korean Government.

Dr Burgess suggested that Australians could help most at present by sending wool.

Dr Burgess will go on to anti-T.B. work in Hong Kong, where his chief work will be among 10,000 Chinese Nationalist soldiers who have been stranded since they were driven from China.

He will conduct a T.B. clinic with 300 outpatients, and be in charge of a sanatorium which will have 300 beds by 1961.

Our correspondent last week obtained an exclusive interview with the Bishop of Coventry, the Right Reverend C. K. N. Burgess, who is at present touring this country for the Church of England Men's Society. The bishop gave him this verbatim statement on the Coventry Cathedral Appeal.

But the cathedral is also a symbol of the power of God to bring victory out of defeat. The ruined cathedral is being left as a permanent reminder to the world of the tragedy of war. The simple stone altar above which is a charred wooden cross has behind it two words "Father Forgive."

The many thousands of pilgrims who visit it each week are deeply moved by the words of the cross which while still burning was dragged from the ruins the day after the blitz.

But if the old cathedral is a

symbol of the Crucifixion, the new cathedral is the symbol of the Resurrection — the Power of Christ Triumphant and Regnant.

It is an interesting fact that the German Chancellor gave a personal gift of £5,000 to Coventry Cathedral. This was followed some months later by President Heuss with another gift on behalf of the German people.

The third remarkable gift was a beautiful ikon given by the Cathedral of Stalingrad. This was probably the first gift of the Church in Russia to be received through official channels since the war.

Over £200,000 is still needed to complete the whole building.

Guildford Cathedral, another post-war edifice, has within it a chapel completed and built by the people of Canada. Might it not be a very striking contribution if the people of Australia contributed toward some particular part of the Cathedral of Coventry?

# THE BIBLE AND THE SCHOLAR

By the Bishop of St. Arnaud, the Right Reverend A. E. Winter

IN the Lambeth Report on "The Bible: Its Authority and Message", the function of the scholar is visualised as meaning "the study of an ancient literature in its own ancient setting and the attempt to bring its message from its original setting into our own".

Countless scholars over the centuries have regarded this as their God-given task; and to this task scholars of the Anglican communion have made no inconsiderable contribution.

In this exceedingly brief survey (for I am allowed only 500 words!), one can only refer to a few amongst many points of interest: the Unity of the Bible, the Inspiration of the Bible, and Modern Translation.

1. The Unity of the Bible: According to the Christian view, the Bible, divided into two main parts, the Old and the New Testaments (with the Apocrypha linking the two), is a single organic whole, which, though it is composed of many books, including history, prophecy, apocalypse, poetry, drama, letters, and is the work of many authors, has a single story to tell.

As Resolution 2 (Lambeth, 1958) puts it: "Our Lord Jesus Christ is God's final Word to man, and in his light all Holy Scriptures must be seen and interpreted, the Old Testament in terms of Promise, and the New Testament in terms of Fulfilment."

It is like a play in two great acts, neither of which can wholly be comprehended without the other. As S. Augustine said: "The New Testament is latent in the Old, the Old is patent in the New." There is much that is imperfect and incomplete in the Old Testament, and we should expect it to be so.

## GOD'S PURPOSE

For we should never lose sight of what the Greek Fathers particularly insist on — the gradualness in God's creative method and in His educative purpose for men. "We wrong the New Testament," says S. Augustine. "if we put the Old on the same level."

There have been often in the past those who have overstressed some of the fiercer elements of the Old Testament

This is the text of a paper read by the Bishop of St. Arnaud at the Brisbane centenary rally on June 14.

(for example, Cromwell, who found therein a mandate for his dark ferocity in Ireland).

Others have set the Old Testament against the New, as though it taught a dreadful kind of religion, from which we have now happily been delivered.

Both have forgotten the essential unity of the Book. Because it is a unity, we must not so cite one part of it as to contradict another part.

## INSPIRED

There is, for example, a danger in quoting a text, prefaced, as though to answer all argument, by the slogan: "The Bible says . . ." unless that to which we attribute Biblical authority has the weight of the whole Bible behind it.

2. The Inspiration of the Bible: It is from the Bible that we learn the nature of God, the origin of man, what God intended man to be, how man, by rejecting God's plan and choosing his own, has brought himself to his present tragic state, how God has matched man's predicament, and provided the means of release by which he may achieve his glorious destiny of divine Sonship, for which he was created.

This story, in all its sweep and grandeur, is God's Word to man, which we rightly describe as inspired.

We owe a tremendous debt of gratitude to generations of scholars who have worked to give us as true a text as it is possible for us to have to-day.

The multiplicity of texts extant (the number runs into thousands), together with the recognised difficulty of making an absolutely exact translation from one language to another, should keep us from the false doctrine of verbal infallibility, that is, the idea that every word in the Bible has been dictated by God to the various writers of the books of the Bible, as though they were (to coin a word) "theomatic" typewriters.

# PARISH LIFE CONFERENCES IN MELBOURNE

By A Special Correspondent

SINCE the Department of Youth and Religious Education began to organise Parish Life conferences for the Diocese of Melbourne in November 1957, 220 adult lay people from 31 parishes have attended.

This work is seen by the department as a first step in the development of a new programme of adult Christian Education.

With one exception these conferences have been held at the Retreat House, Cheltenham. Each conference began with tea on the Friday evening, and closed after lunch on the Sunday.

Four or five parishes were represented, the idea being to provide a range of opinion from different parts of the diocese.

The programme was arranged for a maximum amount of participation by all the members.

For this reason the membership of such conferences was limited to forty, and usually thirty.

In discussion groups and other activities the parish groups were broken up.

Parishes have been asked to take particular care in choosing representatives for these conferences. It has been stressed that there should be a minimum of five people from each parish.

Experience has clearly shown that the group effects of such a conference are likely to be lost for a given parish if its delegation is smaller than five.

Most of these delegates have been young married couples, and in many cases their parishes have made provision for the care of their children.

Every endeavour is made to help the delegates to see themselves as representing their parish. This does not mean that all delegates are already in places of leadership.

A good parish delegation should include some who have not yet assumed leadership. Delegates are expected to attend for the whole of the conference.

Those who participate in the conference are told that the purpose of the conference is to study and evaluate the work and life of their parish.

This is done in sessions, sometimes with the whole group, and sometimes by breaking up into smaller sub-groups, with the help of a conference leader.

The group faces certain questions. These are considered in discussion, and the findings shared by the whole group.

## DRAMA

Often new methods, such as the use of a role play are used to help participants to come to grips with situations they are likely to experience back home.

Worship is an important part of the conference, each day beginning with the Holy Communion and ending with family prayers.

Leadership of Parish Life conferences has been delegated to one person. He is helped in turn by a team of observers.

These people are asked to observe the members in their groups without participating themselves.

In consultation with the leader they together work out the ensuing steps in the programme.

In general the department has asked clergy to be observers.

In this way they have been able to send delegations from their parishes with a better knowledge of the kind of programme used.

Some of these clergy have been used as leaders of subsequent Parish Life conferences.

Participants at each conference fill in anonymous evaluation sheets. These help the department in planning further conferences.

Such evaluation has indicated the appreciation of members for enabling them to take part in this study of parish life.

Many have pointed to new realisations of their task within the parish.

They have expressed a concern to discover the implications of the Christian faith for their daily life.

## CONFERENCE OF CHURCHES

### BISHOP NEWBIGIN INVITED

The general secretary of the International Missionary Council, the Right Reverend Lesslie Newbigin, has been invited to the National Conference of the Australian Churches in Melbourne next February.

After the National Conference, Bishop Newbigin will work with the mission boards of the churches.

The bishop says, "I am looking forward to coming to Australia for many reasons: first because I want to see your country and you; second, because I want to share your thinking about the world-mission of the Church today in which Australia has a place of very special significance in view of the growing contacts with Asia; third to share in the great conference arranged for February, especially as you are tackling the fundamental question of authority. Unless we know what our authority is, we cannot speak with assurance."

Bishop Newbigin is the Bishop of Madura in the Church of South India.

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1959

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Date of Examination:	Last Day of Entry:
September-October—Sydney	July 29th
October-November—Country Centres	August 12th
November-December—Sydney	September 23rd

Theory of Music, Speech and Diploma Paper Work

June 6th—All Centres	April 15th
November 28th—All Centres	October 7th

The revised issue of Music Examinations Syllabuses No. 1, Local and Diploma, operates from the 1st February, 1959. During 1959 only, music contained in the Syllabuses, dated 1954-5 will also be accepted. Until further notice Syllabus No. 2, Local and Diploma Examinations (Music), also the Syllabus for Speech (1953-4) and Supplement remain valid.

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# A COMMON FAITH AND A COMMON FOE

SOLOMON had a dream in which he met the Lord. All of us can remember dreams we have had. We seem during the past forty years to have been living through a nightmare in which we have met the devil. He would be a bold brazen man indeed who did not believe in the devil after the events of the past 45 years.

Professor Ioad became a Christian largely through the fact that he was forced to the point of recognition of evil—a subtle, insidious, relentless personalised force of evil. From there he moved to a renewed study of the Cross and the facts of Christ's atonement.

In this nightmare we have seen unleashed the forces of militarism, nationalism, racialism, communism. We have seen more men put to torture and death than in any similar period of history. We have seen the lights of freedom extinguished in country after country.

We have seen mob violence; we have seen the tragic results of revolution—refugees on a scale unparalleled in history, concentration camps, brain washing etc., etc.

It would be hard indeed not to believe in man's innate capacity for evil, whether or not you go so far as to accept the age old theological conception of the Fall. The results of this nightmare have left men tired, bewildered, disillusioned.

While among younger people there are many evidences of a striking resurgence of religious faith, many older people have relapsed into apathy, agnosticism, depression and, in some cases, despair.

There is even widespread disillusionment towards politics. Governments come and governments go, and people are beginning to be disillusioned by piecemeal promises—parrot cries, by glib promises of Utopia and specious appeals for votes.

There is evidence of a revolt among young nations against what they claim to be misrule of the old worn-out traditions which have not stood the test of time and are being rapidly got rid of.

There is a great longing for something new, for a New Deal of one sort or another.

But to turn away from something is not enough. Men only find courage and fulfilment when they can turn to something more demanding than promises of sweets and comforts. I believe that in its deepest heart the world is longing for a challenge to give rather than to get. This is a moment of bewilderment and crisis.

At just such a moment, young Solomon came to the throne. He was young and inexperienced, but he was a deeply religious man. He knew that, unaided in his own strength and cleverness he could not govern the country.

## WISDOM

And so, when in a dream God told him he could choose any one gift, he asked for Wisdom—wisdom to decide between right and wrong—wisdom to make sound moral judgements, sound laws and statutes.

He asked for wisdom and he got it in abundance. He became one of the wisest men in the world. People came to him from all parts of the world. He became one of the most famous kings in the long history of Israel.

Yes, he asked for Wisdom. There is a world of difference between cleverness and wisdom. Cleverness can be arrogant and dangerous; wisdom is humble. "The fear of the Lord is the beginning of wisdom."

In what possible forms will this Divine Wisdom express itself? It will, of course, for the most part express itself through inspired man doing inspired things. But, having said that there are certain Christian principles which will surely be part of any Divinely inspired programme.

Personality is sacred. True progress can only be found in

This is the text of the sermon preached by the Bishop of Coventry, the Right Reverend C. K. N. Bardsley, at a service in St. George's Cathedral, Perth, on July 15, and attended by members of the eleventh legal convention of the Law Council of Australia. The bishop preached from I Kings 3:5: "The Lord appeared to Solomon in a dream by night . . ."

the liberating of people from thralldom to everything that constricts, cripples, thwarts their development. In the eighteenth and nineteenth centuries, these crippling factors were largely economic—grinding poverty, over-long hours of work, bad housing conditions.

To-day, these crippling factors are more spiritual and immaterial—boredom through inability to make use of increasing leisure and through dead end jobs; the sense of littleness and pettiness that come from over control; spinelessness that comes from being told what to do and having nothing to fight for.

These are the factors that are starving the souls of twentieth-century man, to the point where he feels himself a prisoner in a chromium-plated luxury hotel.

He has increasingly all that satisfies his material needs but is increasingly aware that in his lust for economic security he has sold his birthright of liberty. He has become a slave in a gilded palace to forms, restrictions and taboos.

That, then, is one of the first essentials of any Divinely inspired programme—to set men free not merely from poverty (that fight must continue, but from the plenty that lacks purpose; from the spoon-feeding that saps initiative; from the satisfaction with the petty which leads to spiritual death.

And the second great Christian principle in any Divinely-inspired programme is the building of true brotherhood. One of the marks of true education should be the growing out of individualism into a sense of community. But true brotherhood does not just happen.

## THREE THINGS

It is not discovered merely by the building of more houses; the mere building of a new housing estate (important though it still is in these days of housing shortage) does not build community. Mr and Mrs Jones can be more lonely, more tragically individualistic on a new housing estate than they were before.

No, housing does not build community or brotherhood; nor does material security. Curiously enough, there is often more true brotherhood in a slum than in a smart suburban neighbourhood. Three things build true brotherhood—a common faith, a common fight, a common foe.

We must have a common faith—in ourselves, in our nation, in God. A man without faith is like a ship becalmed. He has nothing to strive for, love or keep alive for. The programme that instils a living faith in the nation, giving to a nation a sense of mission, a sense of greatness and destiny, that programme will capture the electorate.

But, that faith, if it is to be adequate cannot be limited to the horizon of this life. "If in this life only we have faith, we are of all men the most miserable." True and safe faith in ourselves, in our nation, is the natural outcome of a profound, personal faith in God and in Christ.

If a common faith builds brotherhood, so does a common fight. The fight is on—not so much these days to remove slums, sweated labour or rotten conditions (though these things still exist) but rather is the fight to-day against everything that makes for littleness and pettiness; inadequate education that equips a man to make money but does not train him to think great thoughts or live a great life; the kind of tabloid pleasures that enable men to waste leisure rather than use it for the development of his immortal spirit; mass propaganda and the wrong kind of literature which spoonfeeds men to the place where they become chil-

dren only able to digest oversimplified, shallow half-truth.

Thirdly, we need a common foe if we are to find true brotherhood. And this common foe is Sin, Evil—call it what you will—that insidious self-will that drags men down—that continuous pull down to the second best.

We have had our temporary foes, Kaiser Wilhelm, Adolf Hitler—to defeat whom this Commonwealth found a temporary unity overtopping all barriers of class. But this innate self-will still continues, dividing neighbour from neighbour, class from class, Capital from Labour, East from West.

## UNITE TO FIGHT

It is sometimes said of the Irish that they are always fighting, but do not always know what they are fighting about, whom they are fighting and why! The relentless attack by personated Evil is very active in our midst to-day, causing suspicion, jealousy, depression and apathy.

We must unite to fight—not as the communists would declare a ruling class (when that ruling class disappears evil still remains)—we must unite to fight that Evil which is ever latent within ourselves. In a common recognition of a common foe we find a common brotherhood of action.

But there is a third and last great Christian principle which most motivate any programme, and that is to inculcate service. For it is in service to God and his fellows that man finds his true self and happiness. Leaders of thought who merely play on man's desires to get, get, get, by promising more, achieve short-lived popularity, but will never achieve lasting trust.

The man who has been taught to serve others, to put others' needs and interests before his own—that man will find that in other remembering-ness of self forgetfulness, he has found God. For it is in the service of mankind that many of us have found Him who came in Christ, not to be ministered unto but to minister and to give His life a ransom for many.

# DISCOVERY IN FAMOUS CHURCH

## B.B.C. PRESS SERVICE

THE CHURCH of St. Mary-le-Bow, home of the famous Bow Bells which give the right to all born within the sound of them to call themselves true "cockneys," was gutted by fire in a London air raid in 1941. Recently, workmen carrying out restoration work uncovered an ancient stone staircase, which dates back to the first church that stood on this site, and must be six or seven hundred years old.

Reporting on the find in a B.B.C. broadcast, John Timson said that the staircase emerged in a vestibule between the tower and the main body of the church, spiralling up to ground level from the Norman crypt which is the oldest part of the church. Originally it continued up into the tower where Bow Bells rang out their legendary summons to Dick Whittington when he was on the point of leaving the city, to "turn again" and become Lord Mayor of London. But that tower was destroyed in the Great Fire of London in 1666. When Sir Christopher Wren rebuilt the church he put the tower in a different position, where it now stands; made the site of the old tower into the vestibule, covered up the old staircase and installed another beside it.

Vast numbers to-day in Britain, Australia and elsewhere are living on the "get" motive. Their motto is "I want to get what I can, while I can, in any way I can". Such a policy spells the road to ruin.

Sooner or later you and I, the leaders of Law and Church, must speak bluntly; we must make it clear that if men do not work democracy will not work, and that the amount to be spent on welfare is dependent upon our resources and that we cannot continue to live beyond our means.

You men of the Law have the great formidable task of helping to mould and fashion the thinking and the living of the whole nation. Your utterances and actions are watched by millions. The leadership and utterances of men like Lord Goddard or Lord Simon are listened to with respect and admiration by whole millions.

You men are setting the pattern of life for the future. What a task! What a formidable responsibility! A normal man quite justifiably would quail before such a task did he not know that he could be in touch with a higher Source of authority than himself. A Wiser Fount of Wisdom than his own brain or even the brains of his forebears.

## UNDERSTANDING

King Solomon knew that, and so at the beginning of his reign he prayed for a gift of Divine Wisdom. At the beginning of your convention you have come into this cathedral to pray for just such a gift of Divine Wisdom, not merely in order that your convention may be useful, happy and purposeful, but also in order that you may return to your countries, men inspired of God to frame and fashion your nation according to sane and sound Christian principles, giving to your peoples a call to freedom, a call to brotherhood and a call to service.

Therefore, I end by reminding you of my text: "Give, therefore, thy servant an understanding heart that may discern between good and bad". He asked for Wisdom; he was given it.

## AFRICAN TEACHER TO END TOUR

Mr Festo Kivengere will leave Australia at the end of August and return to Uganda.

He has been touring Australia, New Zealand and the Solomon Islands since he arrived in Australia with Bishop Yohana Omari in December.

# SUPPORT FOR S. MICHAEL'S HOUSE BUILDING FUND

Donations and promises for the building fund of S. Michael's House, Crafters, South Australia, now amount to £7,639/8/4 of which £1,093/6/4 is in promises over the next three years.

One parish in the Adelaide diocese, S. Andrew's Walkerville, has promised more than £500 over the three-year period.

The Bishop of Adelaide, the Right Reverend T. T. Reed, has strongly commended the appeal. The following is the second list of acknowledgements: John Martin & Co. Ltd., £200; Anonymous, S. Columba's Church, Hawthorn, £100 each; E. N. S. Jackson, Esq., Mr & Mrs W. Bonnython, Mr & Mrs M. Brown, Mr & Mrs S. L. Prescott, £50 each. S. Michael's Ladies Guild, Millcourt, £30; Gavin F. Gardner & Co., Mrs E. Poolman, F. D. Cumber-Stewart, Esq., Mrs P. M. Newman, Alliance Assurance Co. Ltd., H. Downing, Esq., £25 each. Diocese of Bunbury, Mrs E. Hughes, £20 each; Mrs A. E. Brechin, Mrs E.

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## ASIAN QUOTA URGED

## S.C.M. DISCUSSES IMMIGRATION

FROM OUR OWN CORRESPONDENT Perth, July 10

The Western Australian University Branch of the Student Christian Movement drew up a statement on the Australian Immigration Policy last week.

This was the result of a vacation school which discussed the White Australia Policy and native citizenship.

The statement was adopted by the general committee. It was as follows:

● We, as Christians, renounce all forms of segregation or discrimination based on race, colour, or ethnic origin as being contrary to the Christian Gospel and incompatible with the Christian view of man.

● In as far as Australia's immigration policy is administered with a view to prohibition of Asian and other non-white peoples as permanent immigrants, irrespective of their individual economic, social or cultural status and background, this policy is based upon a colour and racial discrimination.

● Statements condemning the existing policy have been issued by many Australian churches and church leaders.

● As Christians we believe that the policy of the prohibition of non-white immigrants into Australia should be replaced by a policy of controlled immigration based on criteria other than race, colour or ethnic origin.

Criteria such as freedom from disease and capacity for self-maintenance could be applied to both European and Asian potential immigrants.

● As a practical and immediate measure for the implementation of this attitude we urge Australians to consider seriously the application of a quota system for Asian immigration and the means by which it may be introduced.

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# THE DUTY OF CHRISTIANS IS RECONCILIATION

"I AM fairly often asked about public statements made by Church officials or Church bodies on current political issues.

"Sometimes I can readily defend them or commend them; sometimes I cannot defend them or may have to disown them.

"In either case I am often asked what right has the Church or a Church official to speak on political issues at all.

"When some public issue becomes caught up into the machinery of party politics with all the cross currents and conflicting emotions which they produce, a churchman should certainly be more than ever careful, since what he says may so easily become associated with partisan utterances on the same topic in the minds of many who read reports, or very likely misleading reports, of his words.

"But such 'political issues' take their place among those public affairs which are of general concern; and every churchman has the citizen's right to comment on them in so far as they touch the public good.

"Indeed a Church body or a Church leader may have not only a right but a duty to speak, partly to relieve conscience, partly to help the public to form a right judgement on matters concerning the public good of the nation. Let there be no doubt about that.

"There is in scripture a warning about a time to keep silence and a time to speak, and another warning implicit in our Lord's words 'Let what you say be simply yes or no; anything more than this comes from evil'. And there is almost always truth in the maxim that the less said, the better.

"Too much public talk complicates any problem and may seriously embarrass right-minded people who are trying to solve it. But there remains the right, and often the duty, of a churchman to speak and to speak out.

"But it is very hard indeed to know not only when to speak but how to speak and, especially when foolish things are being said or done, what not to say. From my own hard-won experience, I would suggest four considerations never to be lost sight of:

"Criticisms of policies are often necessary; but the Christian in making them will never forget that his only business is to reconcile conflicting persons and their divergent views.

"St. Paul prayed for the Church that its members might be 'like minded one toward another according to Christ Jesus.' The churchman is called to work for just that kind of like-mindedness inside and outside the Church.

"He may have to say things that will antagonise. He must never say anything that ought to antagonise a fair minded person.

"He must always speak the truth in love, and therefore be

The following is the full text of the statement on Canons of Christian Comment made by the Archbishop of Canterbury, Dr Geoffrey Fisher, in the current "Canterbury Diocesan Notes." ("The Anglican", July 10).

the kind of person who commends his truth speaking because known to be governed by the love of God.

"It follows that the churchman will never use scornful or abusive or disrespectful words about views or the holders of them (the two cannot really be separated) with which or whom he disagrees.

"In a Church paper I read an article about Nyasaland which said the final statements of ecclesiastical dignitaries were such examples of mealy-mouthed appeasement that . . . I wonder what the Zealots said when Our Lord, asked to comment on a burning question of racial self-government, replied 'render unto Caesar the things that are Caesar's, and unto God the things that are God's'.

### AUTHORITY

"The churchman will, to the utmost and even beyond it, speak of those from whom he differs as being as honest and earnest and intelligent as he is himself.

"Where there is a clear Christian judgement generally recognised the churchman will proclaim it with authority, e.g., that apartheid is a bad principle, or that the principle of multi-racial partnership is a good one, or that war is evil or that 'the use of nuclear weapons is repugnant to the Christian conscience' (Lambeth Conference, 1958), or that it is the duty of governments to suppress public disorder and violence.

"The declaration of Christian judgement played its part along with other judgements in securing the withdrawal of a bad bill put forward in Southern Rhodesia by the Government.

"The churchman will be always ready to recognise that Christian people may easily and conscientiously be divided as to the most Christian way of applying these true principles to the rough and rebellious world of men and women with all their passions, where so often it is a choice of evils or at least a choice of priorities that is to be made and not a simple choice between an evident right and an evident wrong.

"The churchman will often have to comment on the particular ways in which principle is applied to the issues and events of political affairs.

"If he is wise he will always remember to remind himself and others (a) that all the facts are rarely known and that violent reactions to what may be known will prevent a man from assessing even those facts in their true proportions, and (b) that there are at least two sides to every question and that comment may always recognise their existence, even if the result is to make the comment unexciting just because it is so balanced.

"In the same article to which I referred above, the ecclesiastical writer gave it as his opinion that the Federation in Central Africa should be scrapped, that it is perfectly feasible to do so, and that 'that is the only way forward in Africa'.

"I too am an ecclesiastic and I do not agree with his dictum. As a churchman he has a right to his opinion; but he should be very chary of making such a political judgement so dogmatically without saying that he knows that other churchmen as experienced as himself differ from him on this point. It would have been wiser to say only that unless on both sides there can be a restoration of confidence, Federation will not work.

"The only duty of a churchman is to do his best to encourage the restoration of confidence in one another without which any policy is a failure. How careful we have to be in passing judgement on anyone or anything, as our Lord warned us."

## JAPANESE INDUSTRIAL SOCIOLOGIST TO LEAD DISCUSSION AT CONFERENCE

FROM A CORRESPONDENT

Melbourne, July 17  
The needs and problems of the Church in industrial communities will be a major topic at the first National Conference of the Australian churches in Melbourne next February.

A leading Japanese industrial sociologist, Professor Masao Takenaka, will lead the discussion in the Conference Commission on the Church in Industry and will later visit industrial communities around Australia.

The Commission will examine detailed statistical evidence of the gap between the Church and the industrial worker, prepared by a special study group of the Council working in Newcastle, N.S.W.

The General Secretary of the Australian Council for the World Council of Churches, the Reverend Harvey L. Perkins, said to-day that the major problem of the Church in the industrial areas of Australia was one of communication.

"The Church has no more chance of winning individuals out of the solidarity of the industrial working class into Christian communities which are predominantly middle class than our missionaries have of winning individuals out of the solidarity of the Indian Hindu community into Christian communities which are predominantly western," Mr Perkins said.

"Both are missionary problems, which can only be solved through approaches to solidarity."

Mr Perkins said the Commission did not expect to produce any quick solutions during the

Conference. "Rather, delegates will try to understand the industrial world, to listen to it, and try to see how to get the Gospel across to it."

Questions the Commission will consider include:

- What is the housing pattern characteristic of industrial communities? Where are the workers, where are the churches?

- Are the workers dispersed in the community or concentrated in certain sections? Where are the churches in relation to this housing structure?

- Where does economic power usually lie — inside a particular industrial community or elsewhere? What are the crucial points of power in most industrial communities?

- By what groups and people are the churches governed? Are representatives of economic power found in undue proportion in the governing body of the churches?

- Where are the political decisions made which affect the life of an industrial community, local or elsewhere? Who calls the tune? What is the relation of the power structure of the Church to the seats of political power?

- Are church boards varied in political tone? Are there people of equal political power in their respective parties on the governing bodies of the churches?

## CONFERENCE OF THE A.C.C.E.

### THE LOCAL CHURCH AND ITS TASK

FROM A CORRESPONDENT  
Melbourne, July 17

The biennial conference of the Australian Council of Christian Education will be held at "Clevedon", The Basin, Victoria, from August 21 to August 26.

The conference, which will be residential, will be attended by seventy-five Christian education workers from seven Protestant Churches and from every State.

Under the theme "Christian Education in the life and strategy of the local church" delegates will consider:

- What is the task of the local church? How does the local congregation really communicate the Gospel in the situation in which it is placed, and what is the relationship of Christian education and evangelism in this setting?

- The family life of the congregation and the families within it.

- Christian Education and the involvement of the local congregation in social and political life.

- Christian Education and the local congregation's missionary enterprise.

- Training and preparation for the task.

There will be several important business sessions. The Australian Council of Christian Education is to consider becoming the Division of Christian Education of the Australian Council for the World Council of Churches, and, as such, would undertake new responsibilities in Christian education and ecumenical outreach.

Plans will be made for the visit to Australia of the general secretary of the World Council of Christian Education, Dr Nelson Chappell, in September, 1960.

The establishment of an institute to train Christian education workers and, provide a centre for lay-leadership training will be considered.

A Christian Education director from New Zealand and an Indonesian youth leader, in Australia on a U.N.E.S.C.O. youth travel grant, will attend the conference.

## ON THE MOUNTAINS

Our God is on the mountains,  
He couches in the lea;  
His glory decks the fountains  
With gems of purity;  
When rocks are rent asunder  
Beneath the flanging rod,  
The awesome voice of thunder  
Extols the might of God.

He makes the winds go winging  
Around the earthy frame,  
Till soon, the trees are singing  
Their jubilant acclaim;  
Along the winding river,  
From springs that rise above,  
He calls to us for ever,—  
A melody of love.

He comes upon the ocean,  
To bid its raging cease,  
Bestowing on its motion  
The attitudes of peace;  
Unconquerable defender,  
Though legions stand before;  
Compassionate and tender,  
Our God for evermore.

Should days be dimmed by sadness  
That scarce can we endure,  
He will descend in gladness  
Our divers pains to cure;  
The sorrowful confessing—  
Perversity and shame,  
Shall vanish when possessing  
A pardon in His name.

— G. SMITH-GRAY.

## SECOND HALF OF W.C.C. PLAN

### COST OF PROJECTS IN FAR EAST

The second half of the programme of the World Council of Churches for World Refugee Year calls to member churches to provide \$6,300,000 for work in Asian and Far Eastern countries.

The first section issued by the W.C.C. on June 10, provides for special relief work costing more than \$3,500,000 in twenty other countries on four continents.

West Pakistan heads the list for Asia with projects valued at \$1,025,000.

The schemes to help Hong Kong are divided into a self-help programme, T. B. sanatorium expansion, aid to college students, emergency cash assistance, and a vocational training centre.

A distribution of \$200,000 is scheduled for Tunisia and \$750,000 for work in India.

A varied list of proposed projects will take \$213,130 in the plan for the near East Christian Council.

A sum of \$15,000 will help the Faithful Christians in Indonesia.

## CARELESS DRIVING A GRAVE SIN

ECUMENICAL PRESS SERVICE  
Geneva, July 16

The bulletin of the Paris archdiocese of the French Roman Catholic Church states that the Church is contemplating adding careless driving to the list of grave sins in the catechism, which is being revised.

The revised edition will probably include a chapter on "Respect for Life," which will define as a grave sin actions in which a person "kills himself or somebody else through imprudence, excess of speed or disobedience of the highway code."

## PRINCESS TO ATTEND SERVICE

FROM A CORRESPONDENT  
Ballarat, July 18

H. R. H. Princess Alexandra will attend the service at S. Paul's Church, Camperdown, in the Diocese of Ballarat, on "Battle of Britain" Sunday. The Princess will be resting at "Talinbert," the home of Sir Chester and Lady Manifold.

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**OBITUARY**

**BISHOP D'ARCY COLLINS**

**A.F. writes:**  
A faithful and tireless priest; a generous, witty, sympathetic and understanding Father-in-God; a militant and tireless teacher of the full Catholic Faith; a man with a genius for friendship; a servant of God whose unremitting labours hastened the end of his service on earth: there in a brief paragraph is as much as one can portray of that many-sided man Montague d'Arcy Collins, whose recent death hundreds of Australians will mourn.

I had known him for almost exactly twenty years, joining him in the Cathedral Parish of S. James, Townsville, in 1939, where he was sub-Dean and Archdeacon of North Queensland while the late John Oliver Feetham was its bishop.

There was then a tremendous influx into the parish of American troops, and he and his assistant priest worked night and day to make them welcome and gave them a true spiritual home while caring for the local parishioners.

Accommodation was at a premium and we shared his sub-deanery and helped to provide gargantuan feasts for the troops after the Holy Eucharist and Evensong. A better opportunity of knowing a priest would be hard to discover.

He was a tall man, with a magnificent presence and a remarkably fine voice, and the most graceful celebrant I have ever seen. Despite his weight (for his physique matched his height) his every movement was full of grace and such beauty as is seldom seen at the altar.

D'Arcy Collins was not easy to know—no man of depth is—but to know him was to love him deeply. In private he delighted in witty conversation and loved a good story, having a robust sense of humour to balance his deep seriousness about the things of the spirit. His teaching sermons were models of what a sermon should be, and he related the Faith to daily living in every one of them.

His countless friends will pray that he may have refreshment, light and peace in the paradise of God.

**THE REVEREND F. WILDE**

We record with regret the death on July 13 of the Reverend Frank Wilde, until his recent retirement Rector of All Saints', Cammeray, Diocese of Sydney.

Mr Wilde was involved in a motor accident outside his home to which he was returning after attending a meeting of the Junior Clerical Society.

He was ordained to the priesthood in 1913 and served until 1924 in the Diocese of Armidale. He came to Sydney in 1925, being in turn Rector of Springwood, Sans Souci, Rozelle, locum tenens of S. Mary's, Balmain, Rector of Sutton Forest and Cammeray (from 1949 to 1959).

**BIBLE SOCIETY PRODUCTION**

The British and Foreign Bible Society reports the production of its one hundred millionth complete Bible.

Since its foundation in 1804, the society has produced 100,005,685 Bibles, 133,175,701 New Testaments and 349,792,104 portions of the Scriptures.

During 1958, 7,133,000 volumes were published at a cost of £996,000. Only one third of the publication costs is ever recouped by the society.

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**DIOCESAN NEWS**

**BENDIGO**

**C.E.M.S.**

At the monthly meeting of the Church of England Men's Society at Holy Trinity, Bendigo, the Reverend G. B. A. Scott spoke on "the work of a Probationary Officer and Delinquency Problems". Before the meeting, at Evensong, the Rector of Holy Trinity, the Reverend A. F. Lloyd, admitted three new members to the society.

**FESTIVAL OF MUSIC**

Last Sunday afternoon, July 12, a festival of music to commemorate the bi-centenary of Handel and the ter-centenary of Purcell was held in Christ Church, Castlemaine.

A feature of the programme was the playing of Purcell's "Trumpet Voluntary" and Handel's "Water Music Suite". The soloists were: A. Rutland, K. Felstead and K. Bottomley.

The special preacher at Evensong was the Reverend D. C. Vizard, a returned missionary from Central Australia.

**BRISBANE**

**VISIT OF MISSIONER**

The Reverend John Cowland will visit the Parish of S. Stephen's, Coorparoo, from July 23 to July 28. He will preach at services in S. Stephen's Church on July 26, and will talk to the young people at the Youth Tea. There will be a social hour in the hall after Evensong.

**MELBOURNE**

**DAY OF PRAYER**

The Mothers' Union Day of Prayer was held in S. Paul's Cathedral on Monday.

The Precursor, the Reverend G. W. A. Kircher, took the opening service at 10 a.m.

This day of prayer is world-wide. On Monday continuous prayer was offered in the Dioceses of S. David's, in Wales, Wangaratta and Melbourne.

**C.E.B.S.**

The Minister for Education, the Hon. J. B. Bloomfield, will be the speaker at the annual leaders' dinner of the Church of England Boys' Society, on July 23. The general secretary of the society, the Reverend A. J. Shreuder, preached at an anniversary service at S. Linus, Merlston, last Sunday, and the chaplain of the Mentone Grammar School, the Reverend A. V. S. Maddick, preached at S. Paul's Canterbury, at Evensong, when a number of boys was admitted to the Society.

**NEWCASTLE**

**ORDINATION**

At an ordination service in Christ Church Cathedral, Newcastle, on Saturday, July 11, the bishop, the Right Reverend J. A. G. Housden, and the chaplain of the parish, the assistant curate at New Lambton, the Reverend J. D. Bleakley.

The Archdeacon of Newcastle, the Venerable A. N. Williamson, presented Mr. Bleakley, and the Bishop elected Mount Gambier, the Reverend J. C. Vockler, preached.

**PROPERTY INSPECTION**

The bishop, the Right Reverend J. A. G. Housden, and Mrs. Housden, are at present inspecting the diocese's pastoral property "Brenda" in north-western New South Wales.

The diocesan registrar, Mr. F. A. Timbury, and a Trustee of Church property, Mrs. C. A. Burgmann, are with the bishop.

**PERTH**

**THE LATE MRS BALL**

The Reverend R. B. Ball, Rector of Mundaring, has suffered a bereavement in the sudden death of his wife last week. The funeral service at the crematorium was conducted by the Archbishop of Perth and attended by clergy, churchwardens, parishioners and representatives of the Mothers' Union. The sympathy of all goes out to Mr Ball and his daughter, Helen, who are assured of the prayers of all their friends.

**CHANGES AT SUBIACO**

When the Reverend Henry Tassell leaves the Parish of S. Andrew's, Subiaco, on July 31, to become a chaplain in the Regular Army, he will be succeeded temporarily by the Reverend E. J. Bennet, who leaves a Regular Army chaplaincy to go with his family to the Diocese of Polynesia as a missionary. The vacancy at S. Andrew's, Subiaco, will be filled eventually by the appointment of the Reverend J. H. Pickerill, who has been Rector of Bruce Rock since 1953 and Rural Dean since 1958.

**THE REVEREND S. VINCENT WEARE**

The marriage of the Reverend S. Vincent Weare to Miss Jane

Halley, eldest daughter of Canon K. B. Halley, Rector of Leederville, and Mrs Halley, on August 8, will, unfortunately, terminate Mr Weare's services as Sub-Warden of S. George's College within the University of Western Australia for only an unmarried man may fill that post. Mr Weare, with his bride, leaves for Melbourne, where he has been appointed Domestic Chaplain to the Archbishop of Melbourne.

**RIVERINA**

**PARISH OF LEETON**

Arrangements are well in hand for the visit of the Bishop of Coventry, the Right Reverend C. K. N. Bardsley. He will be accompanied by the Right Reverend J. S. Moyes, national president of the C.E.M.S., and the Diocesan Bishop, the Right Reverend H. G. Robinson, to the Parish of Leeton, on Monday, August 10.

There is to be a C.E.M.S. tea at 6 p.m., and all Anglican men of the diocese have been invited to attend. The visiting bishops will speak to the gathering after Evensong.

**SYDNEY**

**ORDER OF DEACONESSES**

The archbishop, the Most Reverend H. R. Gough, will admit the following to the Order of Deaconesses on S. James' Day, July 25, in the Cathedral Church of S. Andrew, at 10.30 a.m.

E. D. Fletcher, H. Badger, R. E. Lobliner, A. M. Gaylor, J. D. Armstrong, L. J. Randall.

The bishop coadjutor, the Right Reverend M. L. Loane, will preach, and the chaplain, the Venerable R. B. Robinson, will present the candidates.

**AIR FORCE TRAINING CORPS**

The annual commemoration service of the New South Wales Squadron, R.A.A.F. Air Training Corps, will be held at the War Memorial in the grounds of S. John Baptist Church, Ashfield, on Sunday, July 26, at 10.40 a.m. There will be a Church Parade at 11 a.m., at which the rector, the Reverend F. A. S. Shaw, will preach.

**DEDICATION OF WINDOW**

The Archbishop of Sydney, the Most Reverend H. R. Gough, paid his first visit to the Repatriation General Hospital, Concord, to

dedicate a stained glass window in the chapel.

He was accompanied by the Anglican chaplain general, the Reverend A. E. S. Barbie, and by the Presbyterian senior chaplain for N.S.W., the Reverend John Mallyon, who also dedicated a window.

His Grace was welcomed to the hospital by the medical superintendent, Dr Taylor, and had supper after the service with a large gathering of the staff and patients.

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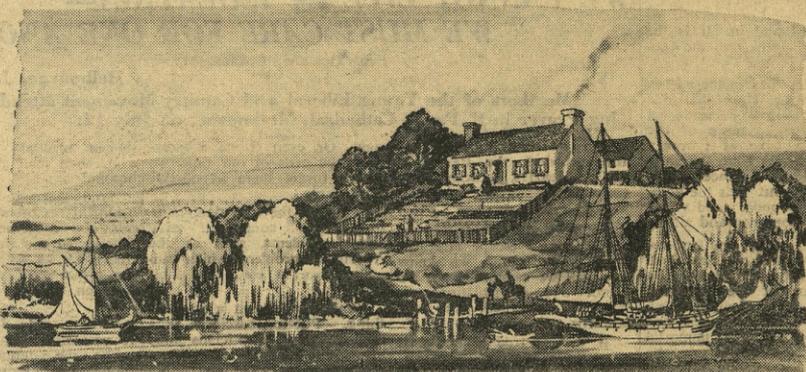
Saturday, July 25

8 a.m. Parish Eucharist.  
1 p.m. Festival Luncheon, Speaker The Hon. Sir Garfield Barwick.  
2.30-4 p.m. Parish Exhibition.  
4 p.m. Organ Recital, Miss Joan Chia, D.S.C.M.  
4.30 p.m. Festival Evensong, Address and Procession. Preacher, The Rt. Rev. Bishop of Grafton.

**FESTIVAL SUNDAY**

8 a.m. Holy Communion.  
9 a.m. Family Eucharist, Preacher The Rt. Rev. Bishop of Grafton.  
11 a.m. Procession, Choral Eucharist and Sermon, Preacher, The Rt. Rev. Bishop of Grafton.  
7.15 p.m. Liturgical Welcome to His Grace the Archbishop of Sydney, followed by Festival Evensong, Address, Procession and Te Deum. Preacher The Most Reverend The Archbishop of Sydney.

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**The First Settlement of the Southern Mainland**

Although to-day Melbourne is one of the major white cities in the British Commonwealth and is growing fast, her beginnings were slow and uneasy.

The first authenticated discovery of Port Phillip Bay, where Melbourne stands, was made on January 5, 1802, when the brig Lady Nelson approached within 11 miles of the Heads. Because of breaking seas and shallow water, the little vessel was turned about, but not before the commander, Acting Lieut. John Murray, had time to observe that the Bay clearly had "a channel into it and is apparently a fine harbour of large extent."

On February 1, Murray sent a small boat, with five men and 14 days' provisions in charge of Mr. Bowen to explore the opening that had been seen. Three days later, Bowen returned to the Lady Nelson and reported that a good channel had been found into the harbour, which was "a most noble sheet of water . . . with many fine coves and entrances in it and the appearance and probability of rivers."

As a result of this news, the Lady Nelson entered the Bay on February 15, 1802. Murray originally called the harbour Port King (after Governor King), but King later altered this name to Port Phillip as a tribute to Governor Phillip. On March 9, Murray hoisted the Union Jack (the first time the flag had been used for the annexation of British territory in Australia) and took possession of the port in the name of George III.

When Matthew Flinders, in command of the Investigator, sailed through the Heads on April 6, 1802, he did not know that Murray had been in the Bay only a few weeks earlier.

On January 20, 1803, a party under the Surveyor-General, Charles Grimes, was landed at Port Phillip to "walk around and survey the shores." He and a party of seven were the first white men to row up the Yarra. They made three landings on what is now the site of Melbourne.

When laudatory reports about Port Phillip reached London, it was decided to despatch two vessels from England—mainly for the purpose of creating a depot for the sealing industry in Bass Strait. About 300 convicts and a few settlers, together with military and other personnel, were sent to establish a settlement in the Bay or nearby under the leadership of Lieut-Col. David Collins. Among a number of women and children with the expedition was John Pascoe Fawcner, then aged 11, who later played a notable part in the growth of Melbourne.

These ships entered Port Phillip in October, 1803, only a few weeks after the first settlement had been established in Van Diemen's Land, as Tasmania was then called.

Collins selected a site about a mile to the east of the present pier at Sorrento, but it proved unsuitable, primarily because of poor water supplies, and the settlement quickly failed. It was only a few months before Collins appealed to Governor King to permit its abandonment and, on January 30, 1804, it was broken up and shifted to Tasmania.

After this unhappy beginning, more than 30 years were to pass before Port Phillip again became a site for settlement. On November 19, 1834, Edward Henty with his friend Henry Camfield and their servants formed an establishment at Portland Bay. These men were the first permanent settlers on the shores of Port Phillip and their success soon led others to follow them.

On May 29, 1835, John Batman and a small party reached Port Phillip with the aim of acquiring a large tract of country on behalf of a number of residents in Van Diemen's Land, the Port Phillip Association. In exchange for blankets, knives, flour, etc., and a promise to pay a yearly rental he "purchased" from the natives about 600,000 acres of land. Batman's well-known comment: "This will be the place for a village," was made on June 8, 1835, and referred to what is now Port Melbourne and part of South Melbourne.

On August 29, 1835, the 55-ton schooner Enterprise (owned by John Fawcner, who had been a child in the original settlement in 1803) sailed up the Yarra—it was the first vessel of its kind to do so—and next day moored a little to the west of where Spencer Street now is. Fawcner was not on the schooner at the time, but he and his wife arrived at Melbourne on October 16. He was a publican and opened the first public house in the settlement.

When the first official census of the settlement was taken in November, 1836, its population was shown as 186 males and 38 females.

In March, 1837, Governor Sir Richard Bourke set foot on the shores of the Bay, confirmed selection of the site for a city and named it Melbourne after the then Prime Minister of England. From these beginnings Melbourne has grown until it now has a population of about 1,700,000 and is the capital of a State (separated from N.S.W. in 1851) that, despite its smallness compared with other mainland States, is one of the most wealthy, fertile and beautiful regions in Australia.

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# FAURE'S REQUIEM AT THE CATHEDRAL

S. ANDREW'S Cathedral Choral Society with the Charles Gray String Orchestra, all under the direction of Mervyn Byers, presented works in widely divergent styles at the cathedral on July 17.

Their programme began with Bach's cantata, "God's time is the best", composed as funeral music about 1707, followed by some Handel and Sibelius played by the string orchestra, a short choral composition of Vaughan Williams, concluding with Gabriel Faure's "Requiem" written in 1886 in memory of the composer's father.

In a city neither choir-conscious nor distinguished by a uniformly high standard of choral singing, it came as a treat to hear this choir's real pianissimos, as for example in the opening chorus of both the Bach and the Faure.

Judging by this concert it would seem that the tenors and basses have the edge on the sopranos and altos, a quite rare occurrence these days—which brought some lovely moments of masculine singing, for instance in "O Lord incline us to consider" and in "It is the old decree" both from the cantata.

Mr Byers has achieved so much with his choir that one hopes he can now persuade his singers to make more of the climaxes, to strike, as it were a few more sparks from the anvil of musical performance. This may come about with the addition of a few more good voices among the sopranos and altos.

It is in the softer and tenderer passages that this choir excelled. One recalls the web of sound in the Sanctus of the Requiem, evoking by its rhythms an image of hovering angels and the journey of the immortal soul, and the quiet, exquisite close, after a moving extended melodic flight, of the

"Libera me" in the same work.

David Barkla proved a sympathetic accompanist. Both the cathedral organ and his playing of it, were heard to advantage in the Bach cantata and the Faure Requiem. The string ensemble which also appeared in the latter work, seemed more at home in its own contribution to the programme—a Handel concerto Grosso and Romance in C by Sibelius.

Both the soloists, John Davies and Marion Miller (who appeared at short notice), sang with feeling and added something of artistic significance to the two major choral works.

The society should feel encouraged by this concert to make more frequent public appearances. The Bach and the Faure should be performed again without too long a lapse of time. There is an opportunity too, for a choral group to show enterprise in the field of some of Bach's lesser-known secular and sacred cantatas.

—JOHN GORDON.



The Archbishop of Sydney, the Most Reverend H. R. Gough, with the diocesan president of the Young Anglican Fellowship, the Reverend A. W. Setchell, at the Y.A.F. leaders' training conference in Sydney this month. (See story Page 1.)

## WE CANNOT LIVE IN ISOLATION— WE MUST CARE FOR ONE ANOTHER

FROM OUR OWN CORRESPONDENT

Melbourne, July 18  
Members of the Young Liberal and Country Movement attended Morning Prayer in S. Paul's Cathedral, Melbourne, on July 12.

The assistant minister at the cathedral, the Reverend D. W. Menzies, preached. He said:

"However much we may feel in our wearier moments that we would like to escape and live 'quiet and secure,' we know very well we cannot do so. We cannot live in isolation; we must be concerned; we must care for one another.

"If that is true generally, it is specially true of the Christian. You will remember how often Jesus emphasised this very point. You remember the scene of the Last Judgement, where the rejected ones asked the Lord of Judgement, 'When saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?' The incredulous shock of those words!

### OUR CONCERN

These people had never grasped that their fellow-men were their concern, indeed, their compelling duty.

"In this matter we are not much wiser than our forefathers. Still we allow certain things to hinder our service. For one thing, the tyranny of custom. We think whatever is, is

right. Or even if we acknowledge the evils of our time, we try to forget them as quickly as possible.

"Yet it is the Christian's duty to remain concerned, even about problems, such as the Aboriginal problem, which cannot be solved by quick solutions.

"And this concern is no weak thing. Public conscience is a mighty force. Politicians jump at its bidding. All we have to do is to keep awake, and action will come.

### A CROSS

"There are still more sinister forces at work. The fact is that concern hurts us. It bruises our self-esteem, and it empties our pockets. So sleep is much more comfortable. Yet Christ never promised ease and comfort. He told his followers that to gain a crown they must carry a cross.

"On the other side of the picture there are strong and compelling reasons why we should be positively concerned about each other. The first is simply a fact of experience. What you give, you get. What you put into life, you get out.

"That's what Jesus meant when he said, 'Give and it shall be given to you, good measure,

shaken together, and running over, shall men give into your bosom.'

"And there is another very beautiful reason why Christians must be concerned with their fellows. In the words of Jesus, 'Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me.'

"What did Jesus mean? If you like, He defined what might be termed Christian snobbery. Whereas others bow low to the rich, to the intellectual, to the famous, to those in high public positions, the Christian bows low to the needy.

"He defers to, and pays respect to the delinquent, the prostitute, the friendless aged, the Aborigine, and all who come to him, perhaps incidentally, for help and guidance. And he does so, because standing beside those people he sees the figure of the crucified and suffering King of Kings.

"That is the ultimate reason for Christian service. And what better reason could there be?"

## C.E.B.S. RALLY AT SALE

### NUMBERS GREATLY INCREASED

FROM A CORRESPONDENT

Sale, July 18

The Church of England Boys' Society in the Diocese of Gippsland held its third annual rally at Sale on July 11.

The rally began with a dedication service in S. Paul's Cathedral which was crowded.

The diocesan president, the Right Reverend D. A. Garnsey, presided, and the service was conducted by the chairman of the society, the Reverend Allen Quee.

Among the clergy present was the general secretary of the society in Melbourne, the Reverend Andrew Schreuder.

After luncheon an athletic meeting was held. Eight branches were represented, two hundred boys having come from all over the diocese to the rally. The branch from the Church of S. John Baptist, Bairnsdale, emerged outright winners with a score of 198 points. S. James' Traralgon came second, with 67 and S. Phillip-on-the-Hill, Morwell, third, with 34.

The rally marks a step forward in the C.E.B.S. in Gippsland, the membership of the society has grown tremendously over the past twelve months.

## COMRADES HEAR A RELIGIOUS

### CENTRAL COMPANY MEETS

The Sydney Central Company of the Comrades of S. George, held a meeting in the crypt of S. James' Church, King Street, on Wednesday, July 15.

Two sisters, Erima and Lola, from the Community of the Sisters of the Church from S. Gabriel's, Waverley, attended the meeting.

The Company leader, Robert Shepherd, presided and welcomed the sisters.

Those present represented companies from various parts of the Sydney metropolitan area. The Company Office was said by Ron Wilson in the chapel of S. Mary and the Angels.

Sister Erima related some of the influences which led her to enter the religious life. As a mission teacher in Melanesia she was led by God to become a religious.

Asked whether it was an "easy" life, she said it was easy in being sent by God, yet it could be hard for some who could not live an enclosed life.

Sister Erima said there were many interested in the religious life but did not know how to make inquiries. She heard of one woman who asked her rector about a more spiritual life, and she was advised to "join the Y.W.C.A."

She said there were about 150 members of the Community scattered throughout the world, "and the same number in Paradise."

Her final advice to those contemplating the religious life was not to go on with such an idea "unless they could not stop away from it."

## CHURCHES MUST TAKE ACTION

ECUMENICAL PRESS SERVICE

Geneva, July 16

The presidents of the World Council of Churches have sent a message to the 173 member churches in connection with the launching of the World Refugee Year.

"For more than a decade," the message says, "refugees have been a challenge to our confession and compassion.

"We have not always been satisfied that the governments of the free world have been constant in their concern for a problem which, unremedied, is a continuing threat to peace and security."

It expresses gratitude to the member churches of the World Council, whose support has enabled it to help care for refugees, but says that the time has come for the churches to act on their own initiative.

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MIDDLE AGED female, Government employee, desires furnished or unfurnished flat. G.P.O. Box 1086, Sydney.

### MEETINGS

ANGLICAN CENTRAL Churchmen's Movement. Annual meeting, Bible House, 95 Bathurst Street, Sydney, 7.45 p.m., Thursday, July 30, 1959. New members welcome.

### POSITIONS VACANT

SINGLE MAN wanted, preferably between the ages of twenty-five and thirty-five, as assistant to the Principal of S. Cuthbert's Home for Boys, P.O. Box 115, Colac, Victoria. Must have good references, and be used to supervising boys of ages ranging from five to fourteen years. Apply in writing to the Principal for further particulars and enclosing at least three references. Home situated in good surroundings.

RUSH CHURCH Aid Society requires Sisters for Church of England Flying Medical Services. Vacancies also for Children's Hostel workers. Apply: Organising Missioner, B.C.A., House, 135 Bathurst Street, Sydney. Telephone BM 3164 (Sydney Exchange).

CHURCH OF ENGLAND Home Mission Society requires MANAGER to direct the work of its Opportunity Shop. A willingness to work on an initiative essential. Duties include supervising collection and sorting of goods. Setting up and control of storage premises. Supply of shops. Obtaining markets for waste materials. Salary commensurate with qualifications and capabilities. Reply in handwriting to the General Secretary, Church House, S. Andrew's Cathedral, Sydney, giving details of experience, age, Church affiliation, copy references, etc.

GEELONG CHURCH of England Grammar School, Geelong, Victoria. Fourth priest wanted as Chaplain for Junior School. Applications to the Headmaster.

WANTED SENIOR Assistant Priest, S. James' Cathedral, Townsville. Pastoral work and knowledge of music desirable. Salary £700 per annum and accommodation. Apply: The Sub Dean, S. James' Cathedral, Townsville, Queensland.

POSITIONS VACANT in the Church of England Home Mission Society's Opportunity Shop project at Marrickville, CAPABLE SENIOR, for sorting and selection of clothing and household articles. TELEPHONIST-TYPIST. Pleasing personality, must be resourceful. Apply in writing together with experience, Church affiliation, copy references, etc., to the General Secretary, Home Mission Society, S. Andrew's Cathedral, Sydney.

VICTORIAN SCHOOL for Deaf Children. Applications are invited from single men experienced in child care, for the position of resident Housemaster. Duties will be to assist in the care of 40 deaf boys living at the school. Applicants must be men of high moral character, able to get on well with boys and to organise out of school activities. Duties will commence on Monday, September 7. Apply in writing enclosing copies of references to the Superintendent, Victorian School for Deaf Children, 597 St. Kilda Road, Prahran, S.I., Victoria.

### WANTED

WANTED. ANGLICAN Prayer Book published by Faith Press, London, with Epistles and Gospels. Price to P.O. Box 27, Malvern, Victoria.

WANTED BUY set Speaker's Bible Commentary. Write Thurgood, 70 Eagle Street, Brisbane, Queensland.

Set up and printed by The Anglican Press Limited, 3-13 Queen Street, Sydney, for the publishers, Church Publishing Company Limited, 3-13 Queen Street, Sydney, N.S.W.

## WELCOME TO TALKS ON UNITY

ANGLICAN NEWS SERVICE

London, July 17

The Methodist conference in Bristol last week, resolved that talks with the Church of England on unity were to proceed on the widest possible basis.

The leader of the Methodists at the talks, Dr Harold Roberts, said that theological conversations were only one element in the movement towards unity.

"I hope," he said, "that all over the country we are going to have groups composed of Anglicans and Methodists studying the subject of unity."

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