

THE DOUGRE VICAR AGREES TO BE "GAGGED"—BUT THEN REPENTS

WINDS RUSTLE AT S. SILAS', NORTH BALWYN

By A Staff Correspondent

A first class controversy has boiled up in the Diocese of Melbourne. It affords an excellent example of the way that Christian men of undoubted good will, with genuinely good intentions all round, can suddenly find themselves locked in a conflict from which they seem unable to disengage.

The background to the dispute involves questions of great importance to laymen and clergy alike throughout Australia—such things as freedom of speech, the rights of the laity in the parish, the "parson's freehold", and the powers and discretions of the diocesan bishop.

It all centres on the respectable, but live, Parish of S. Silas', North Balwyn (interesting sociologically, made up partly of older homes, partly of modern two-car residences), and its vicar, the Reverend J. P. Stevenson.

The crux of the issue is whether the vicar should or should not make public statements on matters of topical importance and interest, and whether it is possible for him to do so in his private capacity, even as Vicar of S. Silas'.

In an effort to solve the problem, the Vestry of the parish set up a committee of five of their number to "vet" all Mr Stevenson's public pronouncements before they were made. This arrangement was accepted by Mr Stevenson and by the bishop of Melbourne, the Most Reverend Frank Wood.

It has now been abandoned. Mr Stevenson is a somewhat liberal parson, even in the Church of England, which has a long and distinguished tradition among its clergy than most other churches in the world. He has a distinct bent for the present row. He was born in 1910, and attended the Grammar School, Birmingham. He was vicar of an English parish in the Territories, and was commissioned to be vicar of St. Catherine's Society) where he has been for some years.

Made deacon in 1935, ordained in 1937, he became an Army Chaplain during the outbreak of the Second World War. He stayed on in the Service until 1955.

M.U. QUEENSLAND CONFERENCE

FROM OUR OWN CORRESPONDENT

Brisbane, April 27
Those who joined in the Mothers' Union triennial Provincial Conference of Queensland were all impressed with the spirit of brotherhood which pervaded it, and expressed the opinion that it was a truly wonderful conference.

Members came from all the dioceses of the Province of Queensland, including New Guinea, and many members came from the various parts of the Diocese of Brisbane itself, such as Cunningham.

It was a great joy to have some Aboriginal members from the Churches of the Mission joining in the conference activities.

The conference was held at Marjorie and the living members were joined by up to 200 delegates from Brisbane metropolitan areas during the days from April 20 to 27.

Teaching was the main emphasis of the conference, which was opened by a quiet morning conducted by the Archbishop of Brisbane.

A course of lectures on the Prayer Book were given by the Chaplain of S. Francis' College, the Reverend Edmund Randall, while a Bible study on "How the Bible" was given by the conference chaplain, the Reverend A. S. Jull.

The other speakers were drawn from the ranks of Mothers' Union, including the Commonwealth, Mrs T. T. Rocco, wife of the Bishop of Adelaide, who spoke on M.U. at Toronto. Other speakers included Mrs Edna James Booth, Jill, Beal and Pay.

when he retired with the rank of lieutenant-colonel. He served in England, Italy, Austria, Northern Ireland and Germany, and was Senior Chaplain to the Forces of Alexandria in 1951.

Eight years ago Mr Stevenson was appointed by the then Archbishop of Perth, the Most Reverend R. W. H. Molloy, to be Rector of Wongan Hills, Western Australia.

In 1959 he became Vicar of S. Silas'. His interests are wide. He has unbounded energy. Somehow, in addition to walking on foot around his parish, making calls, he has found time to write and speak on a great variety of matters ranging from Peace Congresses, architecture, atomic weapons, *aphorisms*, jockeys, the Beatles and the Profumo affair to the Mothers' Union and the Ecumenical Movement.

"VICARS" SPEAKING

All of which would ordinarily be quite proper—his views are at least as sound as those of some of the episcopate from time to time—except that he is invariably quoted in the Press as "the Vicar of S. Silas', North Balwyn".

Unfortunately, not all of his Vicary and parishes go along with him all the time on all of his views. Quite understandably, they do not wish to be identified in the mind of the general public with everything that Mr Stevenson says.

Last September, a stone from Iona was set in the new 65,000 Church which the parish had built since Mr Stevenson's appointment as vicar.

Now, I have no strong views one way or the other about this business of getting bits of stone from here and there in Europe and cementing them Australian.

schools and churches. It is a bit of a gimmick, but it is harmless enough, no doubt. Mr Stevenson's Iona Stone was given to end all gimmicks, however.

It is unavailing the occasion for messages of good will from the Presidents of India and Eire, Cardinal Bea, the Patriarch of Moscow and just about everyone else except Mr Bob Hoop.

One the one hand, Mr Stevenson and some others thought it all good fun, as it was certainly good publicity. On the other hand, some thought it was a bit too much, and complained.

By learning to see the Redeemer of the primal world of few we may redemptive Him for ourselves. This is in line with S. Paul's insight that it is our one history, that of the culture dimension that we learn the fullness of Christ.

In the contemporary struggle for meaning and responsible control, Canon Taylor said, "Mankind is one. For the first time in the human story all mankind, entering a single world-wide culture and sharing in one history, that of the culture which is going to be international, non-racial, urban."

"In this new world of the common man the distinction between home and foreign missions becomes less and less tenable."

through the usual channels to the Archbishop of Melbourne. This matters came to the head when the archbishop called a meeting in his own office on March 23 this year.

present were: the archbishop; the archdeacon, Rev. the Venerable J. Harvey Brown; representatives of the parish; and Mr Stevenson. It was a friendly occasion, at which the air was cleared about a number of things, and at which everyone agreed—quite strongly, it seems to me—on the way publicity would be handled in future.

(Continued on page 12)

C.M.S. MAY EXPLORE NEW AVENUES: CANON TAYLOR

FROM OUR CHURCH CORRESPONDENT

The general secretary of the Church Missionary Society, Canon J. V. Taylor, spoke in Canada on April 22 on the primal world view as found in Africa, and "the neo-paganism of our spreading secularised culture".

He was giving the Convocation Address at Wycliffe College, Toronto, Spring Convocation, where he received the honorary degree of Doctor of Divinity.

"It is the urgent task of all those who make the Mission of the Church their primary concern to ensure that its structures through which they operate and the values they present reflect this fact faithfully."

"Already, the society I represent is exploring these radically new developments in its traditional functions."

"We are turning our attention to certain striking areas of mission in our own country and asking whether we should not be ready to offer missionaries there, as well as in Africa and Asia."

"We are discussing with Churches in India and Pakistan, as a start, how and we in partnership can best bring their missionaries to work among the

100,000 Pakistani and Indian immigrants in our islands.

"And we are beginning to recruit and send out our missionaries into secular jobs overseas, not as professional Church workers but as laymen under the disciplines and disabilities of the layman's world."

"For in all lands today it is in the here and now that man fights desperately for his soul. It is in the areas of cities and organisation, of housing and its spiritual relations of segregation in the class war that he looks for salvation."

"We are not a return to the old A.D. Social Gospel but an uncovering of the fundamental spiritual issues within the secular struggle."

"We are then called, as the first generation of Christians were, to be in Christ in Ephesus—in Christ in Metropolis—not a gathered community, not a Christianism, but inherent in the world as God is inherent in the world."

"We are called to be the Redeeming Fellowship, committed to God's marking the company of those who are learning to forgive one another within the forgiveness of God."

TOTALLY PRESENT

"We are called to be totally present to all men within the total presence of God."

"We are called to be the People of God who, knowing that they are in God's hands in the here and now, know how to take from his hands all that and heaven too."

The previous Sunday, in St. James' Cathedral, Toronto, Canon Taylor delivered the broadcast sermon launching in Canada the Anglican World Mission Fund Appeal.

On the Tuesday, he spoke at the Bishop of Toronto's luncheon for leading laity of the diocese, and in the evening preached the valedictory sermon for the Diocese of Ottawa.



Three of the North Queensland Youth Festival secretaries. Left to right Miss Kaye Taylor, secretary of the Choral Competition; Miss Lynn Burrows, secretary of the Folk Dancing section (standing); and Miss Pat Logan, general secretary of the festival and Secretary to the Bishop of North Queensland.

FESTIVAL IN TOWNSHVILLE

FROM OUR OWN CORRESPONDENT

Townsville, April 27

Final preparations are now being made for the seventh Queensland Youth Festival, to be held in Townsville over the May Day weekend, May 2, 3 and 4.

Four hundred young Anglicans are expected to take part in the festival. Some of these will be coming from as far away as Sarasin in the south and Cairns in the north. Included in the number from St. Mary's School, Herberton, are two girls from the Torres Strait Islands.

Nominations have been received for fifteen one-act plays, which will be presented in the Synod Hall on Friday evening, Saturday afternoon and Saturday night, May 1 and 2.

On Sunday morning members coming from the various parishes will worship in St. James' Cathedral together and then after a service in the Synod Hall will take part in a Choral Competition at St. Anne's School.

MODERN TIMES

On Sunday afternoon the Folk Folk Dancing Competition will be held in the delightful setting of Bishop's Lodge, Belgian Gardens.

As the diocesan youth contribution to Townsville's centenary year, an evangelistic service will be held at 5.30 p.m. on Sunday, May 2.

Youth Festival members have been practicing some modern hymn tunes to be used at that service. The hymn of St. Mary's Queensland, the Right Reverend Ian Shevill, will preach.

It is expected a large gathering of Townsville people will join the youth in the centenary year to Townsville's centenary year.

On Monday, May 4, an All-Island Carnival will be held at the Grammar School oval, commencing at 10.30 a.m.

After lunch in the grounds of the Grammar School, shields will be presented and many tired and weary but enthusiastic young Anglicans will be held at the valedictory service for the Diocese of North Queensland.

At the Queensland Provincial Conference of the Mothers' Union held last week, Left to right: The Reverend A. S. Jull, chaplain; Mr West, delegate from Cherbourg Aboriginal Settlement; The Archbishop of Brisbane, Mrs T. T. Rocco, Adelaide, who is Commonwealth President; and Mrs Chambers, Cherbourg delegate.

COMRADES CELEBRATE S. GEORGE'S DAY

FROM OUR OWN CORRESPONDENT

Brisbane, April 27.—Brisbane celebrated the feast of their patron on April 23 with a Eucharist after work at 6 p.m., at which the Provincial Chaplain, Canon Eric Hawkey, was both celebrant and preacher, at All Saints' Church, Wickham Terrace.

After the Eucharist, the climax of the Queensland Provincial Council's 11th Annual Meeting, led the Comrades' prayer and made the following proclamation which announced a new covenant of the life and work of C.S.G.E.

"The object of the Order is that its members, through a discipline of worship and study, may more fully enter into the life of the Church by personal witness and service."

"It is a task face to confront members of the Church of England, especially the youth, with the mission of the Church."

"While being aware of local responsibilities and that mission begins at home, the Order seeks its chief expression in activities as an auxiliary of the Australian Board of Missions."

A dinner followed the service, at the Canberra Hotel. During the dinner, a former comrade, Miss Jean Senett, who has just left after having completed the "E Course" at Madang, was presented with a gift.

Miss Senett will be commissioned as the archdeacon's missionary secretary in S. Paul's, Auckland, at 7.30 p.m. on April 3, and will leave the night to begin work at All Saints' Church, Auckland.

The guest of honour at the dinner Sister Helen Brown, who for 17 years has been in charge of the Order.

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NEW APPOINTMENT IN YOUTH CHRISTIAN EDUCATION

FROM A CORRESPONDENT

Melbourne, April 27.—Miss Meryl Johnson has been appointed Executive Officer for the Division of Youth Work in the Department of Christian Education in the Diocese of Melbourne.

Miss Johnson has been a preschool teacher for the past twelve years, and has been with the Church of England Kindergarten Council of this diocese.

During the time she has had extensive and varied experience in youth work within the Church and within the wider community.

She became a member of the Youth Anglican Fellowship in 1957 and has had experience as a branch secretary, branch district committee member, district representative and leadership training convener.

Other overseas travels have included New Guinea, Fiji, Europe and Britain.

Before commencing work with the Department of Christian Education, Miss Johnson will be a member of the Australian Board of Missions in the United Kingdom in September.

While overseas she will study recent trends in youth work with particular emphasis on the Christian education of young people of fourteen years and over.

It is expected that Miss Johnson will commence work with the department in early October. Her main tasks will be to assist all youth groups with their leadership training and programming activities.

She will also be responsible for the first national youth conference to be held in France in September.

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Re-enacting the first service at Terrilg, N.S.W., are (left to right) the Bishop of Newcastle, the Right Reverend J. A. G. Housden; and the present rector, the Reverend J. B. Neville. They are shown here lighting a hurricane lantern of the kind that was used at the first service fifty years ago.



FIFTY YEARS AGO IN A TENT

FROM A CORRESPONDENT

Terrilg, N.S.W., April 27.—An early photograph of the tent in which St. Mark's Church here held its first service acted as a guide to members of the very few who recalled a replica in the grounds outside the church for the jubilee service on April 19.

The Bishop of Newcastle, the Right Reverend J. A. G. Housden, preached the sermon. The service was conducted by the rector, the Reverend J. B. Neville.

The church was packed at the tent in 1914 was also attended by many representatives from other Terrilg churches and from past parishes.

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BIBLE STUDIES OMITTED

FROM OUR OWN CORRESPONDENT

Perth, April 26.—Australian universities were criticised in St. George's Cathedral, Perth, on University Sunday, April 12, by the Reverend C. O. Leigh Cook who was the preacher at a special service.

There was a lack of biblical scholarship, he said, and total absence of chairs of divinity at Australian universities. Our culture had been impoverished thereby.

The universities could not, however, accept all the blame, because Churches of all denominations had failed to teach any sort of agreement on educational policies.

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ENGINEERS' SERVICE

BY OUR OWN CORRESPONDENT

Brisbane, April 27.—Members of the Institution of Engineers (Australia) attended a special service at 11.30, St. John's Cathedral, on 9 a.m. on April 24.

The Dean of Brisbane, the Very Reverend J. A. G. Housden, conducted the service, and the sermon was preached by the Reverend J. B. Neville.

In his address, the preacher contrasted the Greek view of the deity with the Christian view. Plato's "Apology" was read, in which Socrates is said to have said: "I do not know if there is a God, but I know that if there is, I am not fit for him; for I am a philosopher."

The preacher also read passages of the Old Testament in which Wisdom is a gift of God which is manifested often in the crafts and sciences of man.

The biblical view has its merit of emphasizing that all our knowledge of truth brings us close to God, who is a God of truth, for it is his word that the scientist is studying and which the engineer is manipulating.

St. Paul declares that God's great wisdom is shown to us in His Son, who is the Wisdom of God.

It will be well, he went on, to must relate the whole of our life to Christ, who shows forth the wisdom of God in choosing to save man not by abstract teaching but by a person.

The latest Newsletter of the Victorian Intra-Church Trade and Industrial Mission, in which seven Churches combine their efforts for the good of the community.

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NEW ORGAN AT FITZROY

FROM OUR OWN CORRESPONDENT

Melbourne, April 27.—History will be made again at St. Mark's, Fitzroy, on Sunday, April 28, when the third of our Revivals of Music for Youth will be presented at 8 p.m.

At this festival, the Australian premiere performance will be given of Symphony for Organ and Orchestra by the American composer, Aaron Copland.

Admission will be presented by the Preston Symphonic Orchestra of 100 players under the baton of Stuart Wilkie, together with Terence Stokes as soloist.

Mr. Stokes, who is organist of St. Mark's, will also play a number of organ works, and the programme will include two of the lesser-known recitatives and arias from Haydn's oratorio "The Creation", using Eric Hancock, bass soloist, of the Collins Street Baptist Church.

A short note of encouragement and best wishes has been received by St. Mark's from Aaron Copland himself, so it is hoped that this second Australian premiere in St. Mark's will attract a wide audience.

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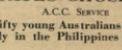
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Miss Meryl Johnson



YOUTH DELEGATES CHOSEN FOR MANILA

A.C.C. SERVICE

The names of the fifty young Australians who will attend the first Asian Christian Youth Assembly in the Philippines at the end of this year were announced last Friday.

They were chosen from seven dioceses and were applied for inclusion in the team.

The Executive Secretary of the Australian Christian Youth Council, Miss Wendy Dowling, said that the assembly would pay their own fares, will meet 600 young people from 16 Asian dioceses at the assembly from December 28, 1964, to January 8, 1965.

The Australian delegation will be one of the largest groups, representing only by delegations from India and Indonesia. Its members include teachers, electricians, mechanics, farmers, chemists, clerks, doctors, engineers and clergymen.

All Australian theological colleges teacher, Professor R. A. Anderson, of Emmanuel Presbyterian Theological College, Brisbane, has been appointed vice-president of the assembly, which is organised by the East Asia Christian Conference.

ANGLICAN OF THE WEEK

BOOK REVIEWS

CHURCH ACTION IN THE POLITICAL ARENA

A CENTURY OF SOCIAL CATHOLICISM, 1839-1939. A. R. VIDLER, S.P.C.K.

ONE of the features of the political scene in some European countries has been the rise, since World War I, of political parties directly encouraged and supported by the Roman Catholic Church.

They occupy a central place, between the Conservatives, on the right, and the Marxist socialists, on the left, and by holding the balance of power, have been able to implement their own policies.

In this book, Dr Vidler deals only with the historical background of these parties, up to the year 1920.

Their beginnings coincided with the Industrial Revolution and all its consequences, the rise of a new social class, the "working class" or proletariat.

The prevailing doctrine of the time was that of laissez-faire. The State, at first, took no action and the Church provided only charitable relief, through such agencies as the St. Vincent de Paul Society.

There were attempts to revive the medieval guilds and to form co-operatives in particular industries.

But gradually it was realized that these were palliatives and that action was needed to legislate for the improvement of working and housing conditions, the fixing of wages and

hours, and the provision of sickness and unemployment benefits.

The Church, sometimes through its priests and bishops, and sometimes by its laymen, became directly involved in the political arena.

THE Papacy was sometimes sympathetic and encouraging, sometimes cautious and conservative, in its attitude to this development in its own countries. It was concerned more for its own interests than for those of the working class.

Its dependence on the employers and the bourgeois middle class which also benefited by the industrial revolution, and its fears of socialism made it timid and vacillating, and lost for the support of great masses of the workers.

The Christian Social Democrat parties of our own day represent the Church's attempt to retain its position in the political field.

Dr Vidler tells us, it is of particular interest to view the generally accepted principle, among Anglicans, among the Church ought not directly to participate in a particular political party.

Perhaps of course the St. Vincent de Paul may lead us, at least, to question the rightness of that principle. —A.W.H.

DISAPPOINTING EXPOSITION

THE TRUE AND LIVING GOD.

Trevor Huddleston, Collins, Pp. 96.

This book is made up of eight addresses which formed the basis of a mission to Oxford University in 1943.

Bishop Huddleston gives interesting and real sense of expectancy by disclaiming any dogma or apologetic and trying simply to speak about God—the true and living God. The bishop's identification with suffering in South Africa is an indication that the sort of Christianity he has in mind is not an unworkable ideal.

But the bishop does nothing of the sort. He is too busy with another angry denunciation of the failure of the West.

One has an uncomfortable feeling at the end of the book that while the author lacks passion and his understanding and compassion for human life, he does not give a worthwhile exposition of the rivers of living water who makes all things new. If he had explained and shared the Power of the Spirit who would have been devastating. —A.J.G.

LUSH PASTURES

THE VENTURE OF PRAYER. Hubert Northcott, C.B., S.P.C.K., Pp. 106.

I AM pleased to have read this book. In The Venture of Prayer, Fr. Northcott, a priest of the Community of the Resurrection, obviously a man of prayer, tries to help us to draw closer to God. The book assumes that its readers are already prayerful, ready to venture forth into deeper experiences.

At the outset Fr. Northcott states that prayer is always the soul's personal relationship with God. Prayer is always divorced from the self and divorced from the self and the mystics of the medieval era, and has been looking for a more or less familiar road.

Sections are devoted to Manual Prayer, Interior Contemplation, the Dark Night of the Soul, Repentance, and the Eucharist. One meets with well-known names such as Bernard of Clairvaux and Julian of Norwich. There are some lesser lights such as Marie de Magdon and S. Lydyne of Schiedam.

The writer has a profound knowledge of the saints as well as of the Church. One might thought the book a little one-sided.

Other traditions have produced masters of the prayer life as well as medieval Catholicism,

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THE TORONTO REPORT

THE OFFICIAL REPORT OF THE ANGLICAN CONGRESS, TORONTO.

An invaluable book not least for those who have to speak or preach. There is much in it to illustrate a hundred sermons, many relevant to the times in a vivid fashion.

Toronto, 1963, differed from Minneapolis, 1954. The latter was concerned with the Anglican communion within itself, with the work of common prayer, our Message, our internal relationships. Toronto looked broader.

She spoke of our internal relationships. Toronto looked broader, more relevant to the times in a vivid fashion. It may take us years to work out the full implications of this and capture our hearts to share and receive.

It is a landmark in the growth of our communion. The Report is a remarkable setting forth of great thinking, expressed in great fashion.

No priest's library can be complete without it and every thinking layman should try to possess and study it. —J.S.A.

AUSTRALIAN STAMPS

THE AUSTRALIAN REPRESENTATIVES STAMP CATALOGUE. Bishop Patten, N.S.W., 5s. 6d.

For those interested in stamps there is no better published dealing with the stamps of Australia than this catalogue in the South Pacific. These are the Papua-New Guinea, New South Wales, Norfolk Island, Lord Howe Island, Christmas Island and Cocos Island.

Australia has issued postage stamps of the highest quality. This catalogue is completely illustrated and includes, even as well as historical notes, and there is some interesting information. One Papua stamp features the first airplane in the world, later in 1901, captured and used by cannibals. Early in World War I Germany sent a super overprinted "G.L.I." as a propaganda device. Now Britain (formerly German New Guinea) has issued a similar.

A composite and useful guide for the stamp-collector. —J.S.

Our Anglican of the Week has the Christian name of Randa, an Arabic name of a rare wildflower that grows in the desert of Palestine.

She is Miss Randa Boutagy who came to Australia with her parents, Mr and Mrs Gordon Boutagy, now of Balmain Road, N.S.W., at the age of eight years early in 1910, after the close of the British Mandate over Palestine.

Randa enrolled in the Sunday school at St. Clement's, Mosman, where she was until lately Assistant Senior Fellowship Leader. She became more and more interested in Christian service

and has devoted much of her spare time to the youth of the parish.

Randa has now resigned her work with an airline company to enter Duocaseo House, Sydney, for a two-year course in theology.

For full-time study will equip her to become a Christian worker.

THEOLOGICAL TRAINING

CLERGY TRAINING TO-DAY. B. A. WHO is there in the Church of England who is not concerned at the deadness of much of the Church's life, work and worship, and the indifferent education of the clergy, and the shortage of them in some areas?

Here is a Church with a great heritage, with an unrivalled message in Word and Sacraments, and should not in any way exercising the influence the Church has in our age of evangelising the community as a whole.

Here is a book written in England and for England facing the problems and seeking to provide some of the answers. Though the conditions are so different as to have something to say to us in Australia.

The author describes the traditional training of the clergy, in the last century through theological colleges, many of them provided to perpetuate the status-quo outlook, most of them provided to private enterprise. That is less so in Australia than in England. The age of popular church-going has passed away. We have a generation of pupils who rarely attend and their children have few fertile little obligations. The traditional clergyman will not be sufficient in these circumstances. All the modern inventors and gadgets are against requirements of worship and a prosperous age does not reason for it.

The clergy to-day therefore must be crusaders, bearing a living message, men with a love of souls, shepherds who visit and visit, men of education who can answer the questioners, above all men of prayer in whom the grace of God flows strongly.

The chapters that could be of most use in Australia are (3) on theological colleges and (6) on post-ordination training.

But obviously there is a need for a book to be written in Australia against the Australian background and knowing the Australian character. —J.S.A.

R.S.V. PAPERBACKS

The United Bible Societies have produced a Revised Standard Version of the Bible in a pocket paperback edition which is selling at 10s. A larger price edition is available at 17s. Both editions are clearly printed and would be ideal for Sunday schools and study groups using the R.S.V.

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VIOLENCE FOR SOUTH AFRICA

PREDICTION TO U.N.

ANGLIAN NEWS SERVICE
London, April 27
Dr. Josef de Blank, archbishop of Cape Town, South Africa, has predicted that "nothing but bloody violence" will be the result of any anti-apartheid struggle.

He was giving evidence before a deposition of the special committee of the United Nations on the policy of apartheid.

Dr. de Blank said that the greatest white population in South Africa is believed to be in the Transvaal.

"The Afrikaner was more logical than the Englishman, who liked to believe in his own superiority and thought apartheid could be maintained on a more humane and legitimate basis."

He said that the Dutch Reformed Church in general is in general in support of the government's policy. "Speaking as a Christian, I find this an impossible attitude to adopt."

"What is amazing to me is that people in South Africa is the continuing practice and the continuing growth of the Afrikaner towards white people in this country who are exploited and discriminated against, day-in and day-out, month after month, year after year."

INESCAPABLE

He added, "The sands are running out—unless a solution can be brought to an end in the foreseeable future, one can only be allowed to feel that bloody violence in South Africa is bound to be unavoidable and inescapable."

Dr. Blank also referred to the Broederbond, which he described as an Afrikaner society closely involved with members of the government and the centres of power in South Africa.

"There could be a peaceful solution to the South African situation, there first must be a 'regression of the Broederbond Act'."

METHODISTS DRAW OUT OF UNION

FROM OUR OWN CORRESPONDENT
London, U.S.A., April 27
Methodist Church leaders on April 15 curbed hopes for an early merger of its major denominations, including the Protestant Episcopal Church in the U.S.A.

They said the Methodist Church is willing to continue "long-range" talks about a possible merger in the future but is not prepared to proceed at this time with the drafting of an interim plan of union for trial and adoption.

Other reasons for drawing back from the proposed merger of the Methodist Church is that some of the other participating denominations, do not share the traditional Methodist stand on total abstinence from alcohol.

The Methodist leaders made their statement at the annual meeting of the Constitution on Church Union held at Princeton University in Princeton, New Jersey.

The consultation was established in 1962, following Dr. Eugene Carson Blake's proposals in a report on Church Union in San Francisco.

Talks have been going on between the Episcopal, Methodist, United Presbyterian, United Church of Christ, and Evangelical United Brethren.

BISHOP DYKE FIES

ANGLIAN NEWS SERVICE
London, April 27
The Right Reverend E. S. Fox, Bishop of Rangoon from 1910 to 1926, died on April 3 at the age of 96.

He was believed to have been the oldest bishop, both by consecration and age. His Bishop J. W. Ashby's death last month in an Anglian community in Calcutta Cathedral in 1910.

W.C.C. OFFICES TRANSFERRED

NEW GENEVA HEADQUARTERS

ECUMENICAL PRESS SERVICE
Geneva, April 27
The offices of the World Council of Churches have been transferred to the W.C.C. building in Geneva.

The move will relocate the 200 offices of the Council on Nos 17 and 19 route de Malherbe in the suburb of Grand Combe.

The new mailing address will be 150 route de Ferrière, CP Geneva 20 All mail sent to the W.C.C. will be forwarded there.

Although the office areas of the new headquarters are ready, good stocks of work will be required on other portions of the new headquarters, notably in the central block which includes the office of the new building.

The new building, now built, contains approximately 100 staff spaces of the other organizations of the World Council of Churches, and the representative in the Protestant Episcopal Church in the U.S.A.

The new building's headquarters were financed by contributions received from the World Council of Churches, the Protestant, Anglican, Orthodox, and other confessions and individuals around the world.

It was made necessary by the fact that the staff accommodation in the World Council's work has expanded to such an extent that the quarters consists of a series of small cottages and wooden barracks.

GROWING STAFF

These agencies include: the Protestant Episcopal Church, the United Bible Societies, the World Council of Churches, the Anglican and Sunday School Association, the World Presbyterian Alliance, the World Council of Churches, and the representative in the Protestant Episcopal Church in the U.S.A.

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HISTORIC SERVICE AT CANTERBURY

ANGLIAN NEWS SERVICE
London, April 27
The Dean of Canterbury, the Very Reverend J. H. White-Thomson, described as a unique occasion in the long history of Canterbury Cathedral a service held there on April 19.

The service was for the archbishops and bishops of the Anglican communion, led by the Archbishop of Canterbury, Geoffrey Fisher.

All provinces except New Zealand and the Church in China were represented.

The service was held at the Church in which the Anglican communion was not strong in numbers but which has a long and distinguished history because of its practical usefulness.

They believed it to be the communion most fitted to draw the attention of the members of the Anglican communion because of its practical usefulness.

CIVIL RIGHTS TRAINING

ECUMENICAL PRESS SERVICE
London, April 27
The National Council of Churches will conduct a two-week training programme for college students who plan to spend their summer vacation period working for civil rights in the U.S.A.

Present plans call for one training session to be held at Berea College, Ohio, and other student demand others may be held in other parts of the country.

The sessions will emphasize racial unity, non-violence, and voter registration techniques. Students will also be briefed on the activities of the National Council of Churches and other agencies which they will meet during their volunteer work in the U.S.A. and white communities of the South.

CHURCH UNION PATRIARCH'S VIEW

METHODIST'S

ANGLIAN NEWS SERVICE
London, April 27
Unity between the Methodist Church and the Church of England would not mean a departure from the Methodist Church from its happy and profitable relationship with other Free Churches, said Dr. Patrick Murray, general secretary of the Free Church Federal Council, on April 27.

Dr. Murray, speaking at the Methodist Conference, was addressing the church's congress in London.

He said: "After about 1850 years during which there were frequent schisms within the Body of Christ and the establishment of new Churches of many different kinds, the process has been set in reverse in the last 50 years."

"It is in this country cannot be unaffected by this world-wide movement, nor should we desire to be."

It would be a tragedy if our Church were to be torn apart by the increasing and last ditch measures taken in this country to prevent the union proposed in two Churches which are so close together."

Dr. Baker asked if it was serious, if the Free Church Federal Council would abandon its fellowship with other Free Churches, if it seriously suggested that the Church of England would be happy if this were done?

MONEY WASTED

It seemed to him that reason and common sense were being absent of this mutual trust and understanding on which not only the Church of England but the whole of the Christian community must rest."

Dr. Cogan said that he was writing to the conference to maintain up to five churches in which had moved out into the world.

"The money should be spent on the evangelizing of England and the world, and not on the people overseas who are crying out for help."

Dr. Cogan suggested two ways in which the Church of England could co-operate. These were in the care of overseas students and in the care of overseas graphic literature.

WREN STONES SET IN MISSOURI

ANGLIAN NEWS SERVICE
London, April 27
The ground breaking ceremony for the new Wren Church at Fulton, Missouri, was held on April 27.

The ceremony was presided over by Sir Winston Churchill, who was there for three stones from the church were set on the site.

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BISHOP CHADWELL RETURNS

ANGLIAN NEWS SERVICE
London, April 27
The Right Reverend Arthur Chadwick, former Anglican Bishop in Korea since 1951, has returned to England.

He was accompanied by his daughter and her family.

W.C.C. CABLE TO TURKEY

ECUMENICAL PRESS SERVICE
London, April 27
The World Council of Churches has called upon the Turkish Government to follow "generally accepted principles of religious freedom" in its relationship with the Ecumenical Patriarchate.

A cable sent by the council to the government urges it to "report the situation of the Patriarchate both in its ecclesiastical and in its civil status" and to generally accept principles of religious freedom and to allow it to perform its function.

The cable was signed by Dr. Franklin Clark Fry, New York, chairman of the W.C.C.'s policy-making Central Committee, and Dr. W. A. Visser 't Hooft, Geneva, general secretary.

The Ecumenical Patriarch is regarded as "first among equals" of Eastern Orthodox Churches. The Patriarchate is a member of the World Council of Churches.

A number of churches have expressed their concern over the measures taken in Turkey against the Ecumenical Patriarchate and have made representations to the Turkish Government.

Measures taken include the closing of the Patriarchate's printing press, the seizure of a film on the historic mosque of the Patriarch and the seizure of the Patriarch's land.

Also a number of clergymen including several officials of the Patriarchate have been expelled from Turkey.

A statement of the World Council of Churches representing Churches all over the world and in the Ecumenical Patriarchate and member from the beginning was made in the light of the position of the Ecumenical Patriarchate in the light of ecclesiastical context and in the light of generally accepted principles of religious freedom and to allow it to perform its function.

MR MBOYA ON CHURCHES

ECUMENICAL PRESS SERVICE
Geneva, April 27
Mr. Tom Mboya, Kenya's Minister of Justice and Constitutional Affairs, in a speech in Nairobi has urged the "urgent need" for "fraternalism in the Holy arkness" of all Churches in the East Africa.

"Africans would like to feel the Churches are their own and not the property of some outside Kenya," he told a group of churchmen.

He said that Churches in Africa had a duty to be "relevant to the needs of the people" and to "take into account the social and economic forces which are at work in Africa."

Mboya declared that the Churches in Africa must identify themselves with the colonial powers and have failed to speak in a way which would conflict with Christian faith.

For that reason, he said, it was necessary for Churches in Africa nationalist leaders in the struggle against white minority rule in Africa, Mozambique, Southern Rhodesia, and the Union of South Africa.

FROM TOKYO TO GENEVA

ECUMENICAL PRESS SERVICE
Geneva, April 27
The entire executive body of the interdenominational International Council of Christian Workers has engaged in a campaign to raise funds to help support two of the most important groups which have accepted the invitation of the Council to meet in the United Kingdom.

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THE ANGLICAN Book Department, in co-operation with the Church of England Information Trust, has pleasure in offering the following:

All works published by the Trust are available to MEMBERS of their special discount of 15 per cent. Prices to non-members are as shown below.

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THE CONSTITUTION OF THE CHURCH OF ENGLAND — A ANGLICAN CONCISE, Tenente. S.P.C.K. and Sanday Press have combined efforts in offering this excellent report of the Anglican Congress of 1962. Pp. 312. Price 25/-.

THE LIFE AND ADVENTURES OF ST. STEPHEN HART, by T. B. McCall. Bishop Hart, one of the best of Melbourne and Bishop of Warrington, played a leading role in the development of our Constitution. This scholarly full-length biography by the Bishop of Rockingham was the first major work specially commissioned by the Trust. Pp. 183. Price 7/6.

THE ANGLICAN CONSTITUTION, being a series of four addresses delivered during the Diocesan Jubilee celebrations of St. John's Theological College, Melbourne, by the Archbishop of Melbourne, the Bishop of Armidale, the Bishop of Brisbane, the Bishop of E. H. Burgess. Pp. 24. Price 5/6.

SONNETS AND SONGS, by T. T. Read. The author, a latter known as Bishop of Adelaide, has been poet. This is a small collection of his poetry, published by the Trust to fill a long gap left in his published works. Pp. 24. Price 5/6.

THE HONEST TO GOD DEBATE, by A. Robinson and G. L. Stocks. Pp. 104. Price 10/6.

THE CONSTITUTION OF THE CHURCH OF ENGLAND, by Canon Fensholt E. Maynard. Every Anglican should have this book, which has been completely reprinted on high quality paper. Pp. 312. Price 25/-.

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THE BIBLE STUDENT

By WINIFRED M. MERRITT
ANSWERS TO LAST WEEK'S QUESTIONS:

1. How did the name "Christianity" become attached to a "Follower of Christ"?

This name occurs three times in the New Testament, in Acts 11:26 and 26:28, and in 1 Peter 4:16. The first of these says it was first used in Antioch three years ago. It is most unlikely that it was originally adopted by the Christians themselves.

They were in the habit of using other designations—disciples, brethren, elect, saints, believers. In New Testament times we never find calling themselves Christians.

In Acts 26:28, it is King Agrippa who employs the name. It cannot have been applied to the Jews, who rejected the claim that Jesus was the Christ. Almost certainly, it owed its origin to the non-Christian Gentiles of Antioch, and its use doubtless carried with it a suggestion of contempt.

Originating in a casual way, the name took deep root, and the three places in which it occurs show how widely its use had spread during the course of a single generation. It was used by Christians apart as a religion distinct from Judaism, and accepted as a separate label among the religions of the world.

Hitherto, Christianity had been strictly a Jewish sect. The name marked the fact that the new religion was not the religion of a book, nor a set of dogmas, but a faith centred in a man.

In 1 Peter 4:16, the thought is that Christians need not feel ashamed of suffering for the name of "ridicule and obloquy," but should rejoice that they were ever enabled to glorify God.

EVIL SPIRITS.

2. What does the Bible teach concerning "evil spirits"?

In the Old Testament, especially in the historical books, there are references to an evil spirit coming from or being sent by God. An evil spirit from the Lord is the alleged cause of King Ahab's moodiness, and of his rage against David.

Micaiah speaks of a lying spirit from God. These spirits are represented as being under the control of God, and in using or permitting the use of them, God is assumed or asserted to be punishing people for their sins.

He is even depicted with willfully misleading people, to their destruction. Paul tells us we are told that God has a band of angels of evil.

In New Testament days, belief in evil spirits was general amongst the nations, whether Greek or Gentile. The Synoptic Gospels abound in references to evil spirits, besting or possessing men.

The spirits were said to enter into a man, and to pass out or be cast out. Spirit possession is referred to as the cause of various diseases. It was possible for the spirits to enter into animals. Paul was often troubled by "unclean" spirits evidently shared with Jews under the name of "demoniac" or "demonic" Gnostic accounts.

Evil spirits are progressively robbed of any power of initiative or free action, and become the agents of a greater spirit of evil, whose authority they recognize and at whose bidding they move.

The Devil appears as a person, and almost sovereign spirit of evil. It is he who tempts Christians, and in the parables shows the tares and takes away the chaff seed. And he is the "angel" in appropriate devices which is prepared.

THIS WEEK'S QUESTIONS:

1. Why was the Love Feast of Anaphoric times discontinued?

2. Who were the Scribes?

3. To whom does the New Testament give the title of "Forerunner"?

LETTERS TO THE EDITOR

(Continued from page 5)

ESCHATOLOGY

To The Editor of THE AUSTRALIAN

Sir.—I am sure that many of your readers like myself are keenly interested in the revolutionary changes at present transforming the Roman branch of our One Church.

The various liturgy, the playing down of Mariology, the dropping of a secondary training Commission for the laity using the term "priest" instead of "priest on birth control, are all well documented in the Press. The following is less well known but perhaps more important.

Quote from the personal letter of a learned Australian Roman Catholic, dated at Rome, 1958, from Rome on April 12, and was in response to a request for information about a possible return in his branch of the Church, to the advent foretold by the Primitive Church, which fervour still exists amongst the Baptists and some within our own communion.

"... Take the matter of eschatology. Now that I'm in a position to read regularly French theological reviews, I am increasingly aware of the fact that expectation of the joyful advent of the Lord (Roman) Catholic theologians are now beginning to take a more optimistic than the eschatological pessimism which has been expressed perhaps when Billy Graham and Pope Paul live together in joyful expectation of the imminence of Our Lord's return, to the extent of being less fearful of the distant Judgement Day, and accepting that it is near."

Yours faithfully,
D. H. STONE.

Hobart.
Tas.

OUR LORD'S BAPTISM

To The Editor of THE AUSTRALIAN

Sir.—Your correspondent, Mrs Jean Ryan (THE AUSTRALIAN, 24.12.63) writes that she had read

Dean Farrar says of Our Lord's reply to His Mother in the joyful expectation of the imminence of Our Lord's return, to the extent of being less fearful of the distant Judgement Day, and accepting that it is near."

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would, to a certain extent, have deflected the purpose of His divinity.

(2) (b) Why did Our Lord not leave the carpenter's bench till He was thirty years old?

"Among the Jews was the custom for a Rabbi to wait until he was thirty years of age before he began teaching. Our Lord knew He must teach. He could teach only as a Rabbi. He therefore, in accordance with tradition, waited until he was the requisite age before He began to teach."

(3) What happened to the infant Jesus when the Good Person was on earth?

"(Before answering this question, I would like to remind your correspondent that the word 'person' does not 'choose to be on earth,' but came at the behest of the Father. God sent not His Son into the world." He said, "to condemn the world, but that the world through Him might be saved," and said, "As My Father hath sent Me..."

The question of what happened to the Trinity while Our Lord was on earth is one which has been asked many times. It may be answered most simply by an old saying: "The Father and the Son were not together when the Son was killed in the World War I. For all the years intervening since He was sent more conscious of his brother's presence and being closer and closer to him. The priest was in this world in his full brightness during the time to which God had called him, but his spirit was with his brother in paradise as well."

Spirits cannot be limited by time or confined by distance. A spirit can be, as it were, in two places at once: here in the body with the one whose spirit it is, and there in the presence of the person with whom it wishes to be, and who has called it to God and God is Spirit, not just a spirit as we are, but Spirit, and we are just as His Spirit as He is ours. He is present for Him to be here, and He is present and condescend in His humanity and yet have His Spirit."

"When the priest who was referred died, he yielded up his spirit just as Our Lord yielded up His Spirit upon the Cross. That is, when the priest died, he laid paid for our salvation, but it did not enter His Spirit from having been in Heaven all His life any more than it prevented the spirit of the priest from being with that of his own brother in Paradise."

I hope this will help to solve your spirit problems.

D. C. WATT.
Melbourne, Vic.

HONOUR FOR PRIEST

FROM OUR OWN CORRESPONDENT

Canberra, April 29
A large number of Roman Catholic priests in England had a function recently in a hall, Tunari, to honour their late Father, the Rev. Fr. Blakely, on the occasion of his elevation by the Pope as Domestic Prelate, carrying the title of monsignor.

One of the speakers was the Reverend John French, curate of All Saints, speaking on behalf of the Australian community at Tunari, Diocese of Canberra and Goulburn.

"I bring deep and sincere congratulations from our Anglican community to Monsignor Blakely," said Mr French.

"We all admire Father Jim, his life and his work, his thoughts for the other fellow, his kindness, and his loyalty to his Church."

"All these attributes have endeared him not only to his parishioners but to all who know him at Tunari."

PARISH POORLY-STAFFED

FROM OUR OWN CORRESPONDENT

Canberra, April 13
In his annual report published in the current parish year, the Rector of St. John's, Canberra, Archbishop F. M. Hill, says that with the impending retirement of the priest from his staff, St. John's probably therefore will be the worst staffed parish in the Diocese.

The parish was in a worse position than it has ever been, he added; Canberra's poorest staffed parish in the Australian Capital Territory. He will have one priest, and a few laymen, and a few altar servers.

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The Easter Garden at Stawell, Victoria.

LIVING EASTER GARDEN AT STAWELL

FROM OUR OWN CORRESPONDENT

Stawell, Vic., April 20
Growing trees and real flowers made up the Easter Garden which was placed outside Holy Trinity Church, Stawell, Diocese of Ballarat, this year.

The backdrop is a plaster plaque made by the vicar, the Reverend A. P. Butler. It is made of stoneware plaster and milk and measures 10 feet wide.

It depicts the city of Jerusalem from the west side. It is the northern end of the city showing the tower of Antonia, connected to the Temple. The left-hand gate is the one that is connected to the Via Dolorosa. On the extreme left is the Palace of Herod.

Beneath the plaque, which was coloured, the hill of Calvary has been formed in earth and rock in the shape of a skull.

The three figures on the crosses and the Centurion cut seen beneath this and to the right is the sepulchre in the Garden of Joseph.

The garden extended from the wall of the church out to the olive tree that was planted by the Archbishop in Jerusalem when he visited Stawell in 1962. This is seen in the right foreground.

The garden was gravel and was miniature with real trees and flowers.

Dwarfed trees grown by the vicar and small flowers given by the parishioners, in trays and pots, completely preserved the scale of nature.

The figurines were changed from Good Friday through to Easter Day, when a small statue of Our Lord stood alone in the garden with the stone lying on pieces of linen visible within the tomb.

Many parishioners and friends helped the vicar to have the garden, and as Holy Week went by parishioners came with their flowers till Easter Day saw a real miniature garden of real trees and flowers. A small pool added a touch of reflection.

Having completed and consecrated the church, and adding a side chapel, the Parish of St. Paul's, Canterbury, is now giving attention to a parish hall.

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MEMORIAL VIAR "CESSATION"

(Continued from page 1)

An astonishing agreement was reached. It was, that the next meeting of the S. Silas Vestry (approximately six days later) would appoint a three-man committee to approve Mr. Sturges' Press statements as if they were in his capacity as a Vicar of S. Silas. Mr. Stevenson gladly accepted this proposal, as did everyone else present.

On the face of it, I can understand that everyone thought this sound, practical, and sensible approach. When you come to think closely about it, however, it is not only unworkable in practice, but it is indefensible in principle, as any clergyman in every household would immediately see.

However, let us move forward with the facts, and come back later to the principle.

On March 12, there appeared in *THE ANGLICAN* a second leading Article entitled "Yeah, yeah, yeah", devoted to a group of young gentlemen known as the Beatles. The Editor made it plain that she was not "blowing up" the Beatles, but deprecating the way that some "oldies" "blew up" about them. She wondered whether perhaps some religious group might find this a constructive outlet.

I thought that this set of Resolutions unique in the history of the Church.

The most astonishing thing about it was that Mr. Stevenson himself accepted them.

A three-man committee was then set up. It comprised Mr. H. H. Jones, a senior officer of the Commonwealth Public Service who was our "Anglican of the Week" on May 27, 1960; Mr. G. A. Hooper, a well known Melbourne journalist; and Mr. David M. Hudson, himself a son of the Rectory, a former vicar of the Rectory, and engaged in public relations with the Church of England.

April 5 was really quite a day for S. Silas, speaking for myself, I think, would not have enjoyed it; but, then, I am not as young as I once was.

RESOLUTION

Mr. Stevenson points out that the three-man committee had not then been appointed by his Vestry that it could not be appointed until April 1, and that he was at liberty accordingly to do as he wished until then.

On April 1, the Vestry of S. Silas duly met and passed the following Resolution, except for Clause IV, which was deleted entirely:

That the incumbent be asked to move to the following amended Article 11:—

(1) That he undertake to refrain from any publicity either written or verbal Press, periodicals or magazines, TV and radio, and to refrain from any other means of mass communication whatsoever.

(2) That he be asked to refrain from any publicity whatsoever in any form, written or verbal, in the case of a written or recorded medium, the person requesting the same.

ORDER FOR

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The Rev. Mr. Mox.

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 This is a _____ (Put an X in appropriate box)
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Please supply me _____ copies of the issue to appear on _____ of the _____ at 8d. per copy, for sale 9d. per copy.

This order IS NOT to stand until further notice.

committee be refused that it really will be a considerable relief to the Vestry. The procedure is as follows:—The Editor of the paper will forward to the person named in the order a copy of the resolution forwarded to the Vestry committee.

(1) If the person named therein does not object to the proposed, then he must sign a copy of the resolution and forward it to the person named in the order. The person named in the order must then sign a copy of the resolution and forward it to the person named in the order.

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UNIQUE?

I thought that this set of Resolutions unique in the history of the Church.

The most astonishing thing about it was that Mr. Stevenson himself accepted them.

A three-man committee was then set up. It comprised Mr. H. H. Jones, a senior officer of the Commonwealth Public Service who was our "Anglican of the Week" on May 27, 1960; Mr. G. A. Hooper, a well known Melbourne journalist; and Mr. David M. Hudson, himself a son of the Rectory, a former vicar of the Rectory, and engaged in public relations with the Church of England.

April 5 was really quite a day for S. Silas, speaking for myself, I think, would not have enjoyed it; but, then, I am not as young as I once was.

WITDRAWAL

It was after this that Mr. Stevenson's common sense came again to the fore.

The Archbishop of Melbourne was not had time to reply to my letter. I have Brown says:—

Objections to the public utterances of the Reverend J. P. Stevenson come from his own people in the Diocesan authorities, and they relate not so much to his statements or to the national importance, as to local matters. I am not sure that I will not support them. I will not support them. I will not support them.

OBEDIENCE

The sixty-four-dollar question that every clergyman in Australia asks himself is:—Should he accept the Archbishop's order?

It only seems, that if he felt under no compulsion to accept the Archbishop's order, he would be well aware of the important principles at stake, and that he are genuinely concerned with the welfare of the parish and the Church as a whole.

Mr. Stevenson agrees with the facts above.

St. Stevenson come from his own people in the Diocesan authorities, and they relate not so much to his statements or to the national importance, as to local matters. I am not sure that I will not support them. I will not support them. I will not support them.

The parishioners at S. Silas were a good lot who showed my tolerant view, for most of the time. It was on the evening of April 5. So did some 100 teenagers. They sang hymns, and played the *King of Love and the Church's* and *Jesus Christ* and other pieces of piano, drums, cello, trumpet and electric guitar.

The churchwardens "took it nobly"; but they rather drew the line at allowing newspaper photographers to function even outside the church doors. Mr. Sturges' cameraman got his Pictorial Editor to publish in their paper a photograph of the backs of some churchwardens as they were backing a way out of the interior of the church.

Back now to the main story. On April 12, Mr. Stevenson received in criticism of censorship in general. Writing or not, he gave the Press a cue by asking "What shall we say of the Anglican Church in Victoria, which has just passed a resolution to stop a censorship on press?"

That was of course not played fair. Mr. Stevenson had not been "censored" at all; he had only to be removed and my view he should never have agreed.

The Right Reverend Felix Arnold, who is administering the Diocese of Melbourne until Archbishop Woods is in England, put the matter in its correct light next day, April 13, in the following terms:— "I am glad that the 'censorship' came from a mutual agreement between the Archbishop, the Non-Bishop Vestry and Mr. Stevenson, following parishes' public statements with Mr. Stevenson's withdrawal."

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