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Incorporating The Church Standard

BISHOP REPORTS "WITH JOY" FROM MAKURU NEW PROJECTS STARTED WITH "THE ANGLICAN" FUND

The Bishop of Nakuru, the Right Reverend Neville Langford-Smith, has sent a letter to readers of "The Anglican," giving an account of the way the money raised for his diocese is being used.

Last year "The Anglican" Appeal for Nakuru realised more than £5,000 for this new diocese in Kenya, East Africa.

The following is the text of his letter:

What a great encouragement it was to come back to my diocese with the backing of so many readers of "The Anglican!"

Already we had the welcome support of three missionaries of the Australian C.M.S., but here we have new friends, who from the length and breadth of Australasia, and even from New Zealand and Papua, with their generous gifts, assisted us in their prayers.

And you gave us that invaluable asset in a new diocese—"free money," raised indeed not without stated needs, but with no strings attached.

The Africa of to-day is a rest-less country of increasing change and restless speed. It is making up for the sleep of centuries.

It is all very exhilarating, but I have had the need to be as I have brought at times with danger, and always with responsibility for the Christian.

We must be ready to move immediately to strategic positions on changing frontiers; we must be adaptable and mobile, and we must be ready to move wherever that is what The Anglican Fund has given us.

I came back to Nakuru at the beginning of June to find conditions generally better than they had been earlier in the year. But the European exodus had begun; about ten per cent. of the white population had left, and the flow of emigration was increasing.

Shortly after this, the Kenya Government's "Million Acre Settlement Scheme" was published, and we knew that about one third of the mixed farming land in the old "White Highlands" would be taken over for African settlement in the next five years.

GREAT NEEDS

This meant that at least a similar proportion of white farmers would leave. And this in turn meant that there would be a falling off of income in this diocese, as the greater part of our support has come from the white community.

We believe that African contributions to the Church will increase, but not at once. Would the great pastoral and evangelic needs of this critical time in Kenya's history be neglected or lost because of dwindling resources?

I appealed to our splendid missionary societies in Australia and England and they responded warmly and generously. Their contribution however is not all in money—we have had to "match" that with at least some effort of our own.

Here, a missionary was offered—no we must provide. Here, a school-teacher, or, but we must find a centre, equipment, and running expense.

And so on. We followed the example of the most admirable we saw ourselves as stewards of your gifts. And so, with the help of your aid, has gained ten pounds.

Well, not quite ten pounds—but certainly a lot more!

The Church Missionary Society in England has given us a trained Social Welfare worker, with experience in Africa; your gifts are making it possible for her to return to us to have an African assistant.

The Commonwealth and Colonial Church Society has given a grant for the support of the Reverend John Bowley, designated to be "Diocesan Missioner"; your fund helps us to house him.

Inter-Church Aid has provided financial aid for a Christian "Task Force" to assist the new African settlers, with our Adult Literacy Worker in the team; your help enables us to send African clergy and evangelists in with them.

We have thus been able to do far more to meet these needs than I had ever thought possible when I first wrote the appeal. Our plans were launched.

I would like to write an article or two about this new Kenya, for THE ANGLICAN, which you can find in a few spare hours. This is but an account of our stewardship of The Anglican Fund, thus far. I report with joy:

INTEGRATION

● Our Social Welfare worker has taken the job of Nakuru as an African colleague, and rapidly expanding operations.

● Our "Diocesan Missioner," ordained on September 30, is now serving his diocese under my direction, while we move ahead steadily in the formation of "mixed parishes" of white and black congregations (only one, as yet, now remains to be integrated).

● Our Adult Literacy worker is running a little library, and is booked to leave Sydney on the Southern Cross next April.

There will soon be much to report, for we have only one more thing to do.

We thank God, and thank courage. And we would tell our friends of THE ANGLICAN.

DEACONESS IS VICAR OF A NEW CHURCH IN HONG KONG.

FROM OUR OWN CORRESPONDENT

The newly-appointed Asia Secretary of C.M.S., set the foundation stone of S. Thomas' Church, Shekkiping, Kowloon, Hong Kong, last month.

S. Thomas' is one of the sixteen new parish churches built, in building, or planned for, in Hong Kong, since the refugees.

For the last twelve years has been a special project of C.M.S. London. Every circumlocution sent by them to the diocese has gone to the building fund.

Meanwhile the church alongside has continued to serve one hundred and more sick folk a day and the school on the other side of the road. It is to be a combination of Primary School (1,000 children), Settlement where all trouble can come for help, and on Sunday

a vigorous centre of worship and preaching. The evangelic impact of this has been judged by its total of two hundred adult baptisms in 1962.

PRIESTLY GIFTS

The heart of all this and the sub-head of it all under her name, the Reverend Deaconess Jane Hwang, headmistress of the school and vicar of the parish.

Deaconess Jane is a Christian woman with all the priestly gifts needed to serve by the Spirit of God, but by the weight of experience, Church opinion round the world overruling our own conviction, she is denied or

"your labor is not in vain in the Lord." But please, continue to pray for us.

Readers who desire to contribute their support for the Diocese of Nakuru are reminded that donations should be sent to the Bishop's commissary, the Venerable G. R. Delbridge, Diocesan Church House, George Street, Sydney.

UNIVERSITY CHAPEL TO BE BUILT IN ARMIDALE

The Vice-Chancellor of the University of New England, Dr. R. B. Madgwick, announced in Armidale last Monday that the university had decided to build a chapel for the use of all denominations.

The university chapel is expected to cost £100,000.

Dr. Madgwick said that the decision represented a most important step forward in the development of the university. All churches had agreed to cooperate in the university's architect had been instructed to prepare plans. Where these are approved the university will launch an appeal for funds.

"I have no doubt at all," Dr. Madgwick said, "that funds will be forthcoming. In these days when Church unity is so much under discussion, the fact that all the Churches have agreed to have a common chapel must be a source of immense gratification to many thousands of people all over Australia."

Dr. Madgwick explained that the University of New England was the first university in Australia to appoint chaplains. Since 1954, the Church of England and the Roman Catholic Church have had full-time chaplains, and the Presbyterian, Methodist and Baptist Churches have had part-time chaplains.

Naturally, the fact has been handicapped by the lack of a chapel, but there is no doubt at all that the spiritual life of the students and the general welfare of the university have both bene-



The Rector of Lac, New Guinea, the Rev. Donald K. Romney, baptizing one of the 44 Papuans at a service held in the grounds of All Souls' Church, early on the morning of December 9. The baptism was followed by a service of the Holy Communion at which the Reverend George Sheehy, who had prepared the Papuans, presided.

BISHOP LEAVES FOR U.S.A.

The Bishop of North Queensland, the Right Reverend Ian Shevill, left Brisbane on December 28 for the United States of America. He will spend just over two months on preaching missions for the Dioceses of Florida and New York.

The bishop's theme will be "My God," which he said "seemed to be a pretty common expression among Americans and ought to give in some sort of common ground to start with." With Bishop Shevill was the Reverend Wilfred Jarner, of Camp Hill, who will be musical director of the missions, using Geoffrey Beaumont's modern music.

Before coming home Bishop Shevill will go to England for a fortnight where he hopes to recruit at least two priests for the Bush Brotherhood of S. Barnabas.

(Continued on page 3)

BISHOP'S COMMENT

"I hope all men and women who share this view with me will support the university by contributing generously to allow us to achieve the ideal we have set before us."

In commenting on Dr. Madgwick's announcement, the Bishop of Armidale, the Right Reverend J. S. Moyes, said:

"I am delighted with the Vice-Chancellor's statement as it is



The Asia Secretary of the Church Missionary Society, the Reverend Cecil Hargreaves, setting the foundation stone of S. Thomas' Church, in Hong Kong, last month.

CLERGY FAREWELL TO ARCHBISHOP SERVICE AND LUNCHEON

FROM OUR OWN CORRESPONDENT

Perth, January 6

"I thank you God upon every remembrance of you," said the Archbishop of Perth, the Most Reverend R. W. H. Moline, at his liturgical farewell here on December 28.

"Always in every prayer of mine for you all, making a quest with joy for your fellowship in the gospel from day to day, my own being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ," he said, quoting from Philippians 1.

This was Archbishop Moline's final message to the clergy of the Diocese of Perth, who had assembled in St. George's Cathedral at a celebration of the Holy Communion at which the archbishop was the celebrant.

The service was attended, not only, and most of the clergy present made their Communion together with their retiring diocesan.

Following the service a luncheon was held at a city hotel. The Venérable J. B. Macdonald, Archbishop of Perth, said at the conclusion of the luncheon that the Archbishop of Perth would follow rules for his clergy to follow; rather did he set them an example by the life he lives.

When any of the clergy had addressed with the archbishop at any time and had not seen eye to eye with one, he had realized that if the archbishop had heard, it was more for the sake of doing the utmost good, rather than to do harm to anybody.

"For a 'big good fellow' was sung enthusiastically after which the three hearty cheers were given for the archbishop.

"DEAD WOOD"

"At an interview with the Press earlier in the week the archbishop said that there was much satisfaction and dead wood should be cut of religion. The Faith must be presented today in a way which would convince others that it was real and relevant.

The Christian religion must be brought more into the life of the community and the things said and done in church must have meaning and significance.

"I have a horror of saying a prayer or singing a hymn which does not amount to anything," said Archbishop Moline. They may sound pious but they cut no ice at all.

"If we administer the sacraments knowing that those who receive them have no intention of implementing their meaning and no intention of bringing their children up as members of the Christian Church, then the practice becomes simply a superstition which will bring Christian Faith into contempt."

"If the Church was to be effective in modern society full use had to be made of modern methods of science and public relations. It must keep abreast of the times. Christianity did not come long to only one age. It must be expressed in the idiom of every age and of every culture."

WEEK OF UNITY ECUMENICAL PRESS SERVICE

Geneva, January 7. The Right Reverend K. M. Carey, Bishop of Edinburgh in the Scottish Episcopal Church, was in his "Diocesan Gazette."

"As a recent bishop's meeting it was agreed that, in the future, clergy who wished to invite members of other denominations to preach during the Week of Prayer for Christian Unity (January 18-25) need only request permission from their diocesan bishop. "I hope I shall receive many such requests."

The Church of Scotland's presbytery of Edinburgh has welcomed this application and commended it to all its parishes.

"A civilisation which claims to be Christian but in which only the few believe, and even fewer practise, cannot be a match for the great churches, which Communism is the greatest threat," said the archbishop.

Despite this threat, however, he was hopeful for the future of the Christian Church. "We must be strong in our faith and work hard and face up to the problems of our times."

It was vital that Christians of all denominations should work towards unity which did not mean uniformity. "There is room for all sorts of differences in a united Church. The strength and future of the Christian Church would lie in its putting up a united front."

CANVASS AND FAREWELL: PAPUAN FEAST AT LAE

FROM A CORRESPONDENT

Lae, January 7

Fifty Papuans attended a Canvass Feast at the Hotel Cecil here last month, at which the Bishop of New Guinea, the Right Reverend Philip Strong, was present.

The bishop and the rector, the Reverend D. K. Rowsey, were the only Europeans — apart from the hotel proprietor — present.

The feast was served as a smorgasbord and consisted of native-type foodstuffs, including pig, fried bananas and roasted peanuts.

The bishop clearly showed how thrilled he was as he mingled with so many Papuans, most of whom had come from the Dougra area.

After grace and a hymn sung in the Wuduan language, the feast was served.

The rector then spoke of the canvass, of Christian witness and the request that all Papuans would pledge to give weekly for the next two years.

TO BRISBANE

The bishop spoke on his call to Brisbane, of his refusal three times to leave New Guinea, but how now he thought it was time for a younger and more vigorous man to take over.

After another hymn, all present knelt on the hotel floor for the blessing.

The day before, after a Con-

ference service, the bishop had been farewelled at the Salvation Army Hostel by the parishioners of Lae, when he was presented with a wooden crutch, carved by a Papuan.

The bishop said he would cherish it for the rest of his life.

NEW S.S.M. PROVINCIAL WAS BORN IN ADELAIDE

FROM A CORRESPONDENT

Adelaide, January 7

The Director of the Society of the Sacred Mission, Fr Gregory Wilkins, has appointed Fr John Lewis to be Provincial of the Australian Province of the society.

The appointment was made at St. Michael's House on December 29 by Fr Wilkins who is visiting the Australian Province for a short time.

COUNSELLOR FOR THE C.B.A.

FROM A CORRESPONDENT

Ms Helen Cato, widow of Dr. A. Cyril Cato, has been appointed Director of Counselling by the Christian Broadcasting Association in Sydney.

Mrs Cato obtained her Arts degree in Psychology, and she had wide experience in guidance and counselling work. She is also trained in journalism and radio script writing. Her third book is already ready for publication.

For more than two years, while her husband carried out research for his doctorate in Fiji, Tonga and Samoa, Mrs Cato was bursar at the Methodist Ladies' College at Burwood, N.S.W.

Mrs Cato and her staff will be assisting the Reverend Vernon Turner in dealing with thousands of "problem" letters received from letters in many parts of Australia as a result of C.B.A. broadcasts.

The work involves dealing with all kinds of personal problems, leading people to personal faith in Christ, and encouraging them to become loyal members of local churches.

ORDINATION IN ARMIDALE

The Bishop of Armidale, the Right Reverend J. S. Moore, held an ordination in St. Peter's Cathedral on St. Thomas' Day.

Six men were made deacons and will proceed to the parishes bracketed after their names: G. Clarke (Lanthorn), A. Croyle (West Lanthorn), G. Davson (Moree), P. W. Myers (Armidale), P. J. Smart (Merewether, Diocese of Newcastle) and L. G. Truemp (Smith Graf-ton, Diocese of Grafton).

Five deacons were ordained to the priesthood: R. G. Butler (Barradine), N. G. Coffin (Moree), J. P. Lane (Gunnedah), T. R. Wallace (Tarewell) and M. S. Wearne (Narrabe).

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PRINCIPAL FOR B.G.S.

ENGLISHMAN APPOINTED

FROM A CORRESPONDENT

Dubbo, N.S.W., January 7. Leslie announced, after the ordination at Wellington on December 22, that he had appointed a new Principal to the Brotherhood of the Good Shepherd in succession to the Venérable L. C. S. Walker.

Archdeacon Walker (Brisbane) first joined the Brotherhood in 1929 and was Acting Principal from 1940 to 1945. During the absence of the Venérable Principal, the Right Reverend J. Hudson, who was appointed Principal in 1944 and held that office until 1952, when he resigned and became Acting Principal pending the appointment of his successor.

The new Principal is the Reverend William George Parsons, at present priest-in-charge of Lathrop Village in the Diocese of Brisbane, England.

He is forty-two years of age. During the war he was an army officer in Tunisia, Cyprus and Italy.

After the war he completed his studies at Emmanuel College, Cambridge, and was employed by the Ministry of Agriculture until he entered Wells Theological College in 1951.

After ordination he served as a curate in the Diocese of Bristol before undertaking his present appointment.

He is keenly looking forward to his new work in Western New South Wales and the Northern Territory.

UNIVERSITY CHAPEL

(Continued from page 1)

are using in their work within university.

"My own diocesan synod announced the formation of a new university chapel and urged the people of the diocese to support it.

"It is a far forward, therefore, to the Church of England playing a worthy part in the planning and building of this chapel, and in its ministrations in the year to come."

Miss Joan J. Hoaly, Vicar-General of the Roman Catholic Diocese of Perth, said: "It is our ardent desire that the fullest facilities should be provided at the University of New England to cater for the religious life of its students.

"This cannot be done unless three stands in the middle of university life a chapel which will inspire in its worshippers spiritual thought and living, and at the same time a building that will be worthy of the university."

"For obvious reasons it is impossible for every denomination to have its own particular centre, which is why worship in Almighty God, and it is very heartening to know that the various Christian denominations have agreed to a solution of the problem which is to be created which may be used for every denomination."

Dr. J. S. Udy, Methodist Minister in Armidale and Chaplain to the University, said: "The building of a combined chapel on the campus of the University of New England is the result of close cooperation over recent years between the chaplains appointed by the university."

"The enthusiasm of the various churches in the one chapel project amply testifies to the wisdom of the University Council in taking the pioneer step of appointing chaplains."

The Governor, N. Hecford, Presbyterian Minister in Armidale and Chaplain to the University, said:

"This is indeed very good news. Let us all join in the prayer that the new university chapel which will be built on the campus of the University of New England will be built within the University of New England."

"It is significant that all the various churches have agreed to support and to indicate the spirit of goodwill developing between the different branches of the Christian Church."



After the ordination in St. Peter's Cathedral, Armidale, on December 21, (left to right): The Reverend M. Wearne, J. Crook, P. Peters, J. Lane, the Very Reverend E. W. Wetbrell, the Reverend J. R. Wallace, the Reverend R. A. Marshall (bishop's chaplain), the Bishop of Armidale, the Reverend N. Collins, the Venérable L. R. Rothens, the Reverend M. Grayson, L. Truemp, P. Smart, J. Clarke and R. Butler. The retreat was presided at the Dean of Armidale, who presided at the ordination. Archdeacon Roberts presided the confirmation.

Some of the 150 Papuans who attended the Canvass Feast in Lae last month.

ANGLICAN OF THE WEEK

Augustines ono

There is Mrs M. B. Fyfe, who is here seen with her most recent piece of church needlework—a banner for the Mother's Union of a Perth suburban parish.

Mrs Fyfe is the last remaining member of a small group of women, who after the war acquired the A.B.M. Church Needlework Guild, when materials were particularly difficult to obtain.

With Mrs Fyfe as their president and Miss Katharine Hart as the secretary, they worked for several years with the idea of assisting the Australian Book of Missions through difficult financial times.

Finally, for various reasons, the group broke up and just three helpers carried on for a few more years.

Their work consisted principally of Mothers' Union banners, some twenty-seven of which are now in the collection.

Our Anglican of the Week is a foundation member of the A.B.M. Church Needlework Guild in Perth.

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APPLIED THEOLOGY

FRIBES OF FAITH. Henry Wood. Harmondsworth, 1962. 10s. 6d.

This Seraph paperback is a reprint of a book written fifty years ago by Canon Scott Holland who was the founder of the Christian Social Union in 1899. His social teaching was rooted in applied Christian theology and this book records the basis of his teaching which is not without relevance today.

The author traces the emergence of the religious instinct from the days of savagery to the revelation of God's purpose in history. He sees Christianity as a social religion. "We can only move altogether if we are ever to move at all" and our onward and upward movement is continuously verified by "the accumulated and concerted experience of the Body of Christ, the Catholic Church."

In the chapter entitled "The Communion of Belief," there are very helpful words on the "Atonement," recognising "the Righteousness that condones and the Love that atones on one and the same."

The book is fairly solid reading, couched in the language of another generation, but the intelligent reader will find in it the justification of the Christian Faith and a satisfying answer to its detractors.

—A.T.B.H.

BOOK REVIEWS

THE THEOLOGY OF LUTHER

GRACE AND REASON: A Study in the Theology of Luther. B. A. Gerrish. Oxford University Press, 1962. 18s. 6d.

Of late there has been a re-evaluation of the Reformation in the writings of the Reformation period. New and critical editions of the often voluminous works of notable figures are appearing and scholarly efforts are being made to produce a better understanding of the Reformers may be had.

Thus provided with reliable sources and with the technique to cope with them, other scholars are producing studies in which one to hand whereby a better understanding of the Reformers may be had.

It is obvious, for example, that when we read in Luther of grace or reason, the words are to be taken as a meaning in some way coloured by the controversy to which Luther gave rise. No longer meant for what we would understand the readers of Reformation days.

At the same time, and whether we like it or not, the polemic has seriously influenced our attitude to the figures involved. To some Luther is a genius, to others a badly frustrated, and to others again it is a saint raised up by God and used by the Holy Spirit.

Thus, despite our personal theological position, we must be thoroughly grateful to the writer of the study before us for helping us to a more academically correct understanding of Luther and his mind.

Using the best available sources, and a skilled technique in the use of them, he writes with an impartiality. Repeatedly he stresses that it is his task to interpret the Reformers, not to defend, excuse or attack him, but to end his task with impartiality.

Against the background of Luther's own experience and his reaction to the theologies, philosophy and movements of his time, Gerrish succeeds very well in enabling us to follow the thoughts of one who was sincere, concerned, learned, determined and vigorous.

He traces through many writ-

ings and contrasted the Reformer's use of the terms "grace" and "reason" which have been, and are possibly misunderstood. He sets before us the strength and limitations of Luther's Aristotelianism and humanism and reveals the nature of Luther's protest and his zeal standpoint.

Time after time we are made to see that the issue was a matter of context, "to grace" and "reason" mean in the religious context as such? It is not proper to use those and similar terms in a context which is not proper to them, even though not obviously so?

Not doing all this the author also opens to us some fascinating glimpses of the period, its outstanding figures, their studies and their interests. There are good indexes and a long bibliography.

Criticism of this book is not easy, and indeed would be reliable only from an expert in the field, for it is an important and special contribution to knowledge.

What most charmed and provoked this reader was, on the one hand, the strangely modern nature of much of Luther's thought and method, and on the other, the quaint and old-fashioned attitude to subject matter.

Our modern verbal approach to ideas is not in resonance with the inexpressible involvement of personality, it seems not even dreamed of. Instead, ideas were treated as subjective and as though they had an independent and vivacious existence of their own.

Our modern verbal approach to ideas is not in resonance with the inexpressible involvement of personality, it seems not even dreamed of. Instead, ideas were treated as subjective and as though they had an independent and vivacious existence of their own.

This book merits serious attention and prolonged reading.

—C.C.C.

SOME EXCITING READING

S. MARR'S REVIEW, November, 1962, 2s. 6d.

"Review" can always look forward to the next number. "Dull" is an adjective never applicable to it. The current number provides exciting reading.

One characteristic of the Australian Synod, giving Methodism the Diocesan Synod Archdeacon Ross, Doctor of Arts, traces the history of synods from 585 to the present time.

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The back cover of the "Review" contains an advertisement for Mr. Borden's work, just published by S.F.C.E., on "Church and State in Australia, 1788-1923". The last one Synod suburban municipal library will read it as an ideal.

When the Australian Church complains of its lack of scholarship it would do well to remember what is available. Archdeacon Ross displays the same vigour in his writing as in his school days.

The spotlight has moved from the English to the other great sacrament. Anglicans are showing an increasing uneasiness about the indiscriminate use of baptism.

The Reverend Norman Crawford of Adelaide contributes a thoughtful article entitled, "The

Infant and the Covenants." He lays stress on what he calls "Social and Family Solidarity" both in the O.T. and the N.T.

He sees the baptism of infants as a proper development of circumcision in a Christian setting. On the question of "indiscriminate baptism" (his own expression) Mr Crawford has little to say.

Following previous "Reviews" in which pastoral problems have been raised, the Reverend Hugh

Oakes cites the Goulburn area as one in which great changes have taken place.

While the city has grown the surrounding country districts have suffered from a shift of population, thus creating difficulties in parochial administration.

The "Review" closes with some pungent book reviews by Bishop Barragan and Archdeacon Harris.

—C.M.G.

INTERESTING ARTICLES

THE EXPOSITORY TIMES, November, 1962, 7s. and 7s. 6d. (Check English notes, 2s. 6d.)

A NEW Dictionary of the Bible says that Augustine after 30 years of his study after 30 years. Like the earlier, it is marked by scholarship and by the fact that it is based on Revised Standard Version, instead of Revised Version.

Dr Buller's MSS, which were used in the Great Lectures by 62, have been published under the title, "The Sense of the Presence of God." The validity of Christian experience is one of the most important topics.

The book is rich, not easy to read. The volume of sermons by John Ballia reviewed by William Barclay under "The New."

McIntyre continues his article on "The Place of Imagination in Faith and Theology." William Nell has a most interesting article in the Person of Christ in the New Testament. He discusses two books by Cullman, an "Incident Today." Dr Taylor holds a form of "Kenosis" but sees Jesus Christ as

God within the Trinity. Dr Cullman cannot go quite as far.

Bishop Barry (Southwell) has a clearly thought article on Selection and Training of Candidates for the Ministry.

In the literature pages of "Interpret" to preachers is "The Work of Worship" by Thomas Kerr (Oxford University Press) based on the Warrack Lectures 1960, and for Anglicans, "Confirmation and the Resurrection" by the Rev. Dennis E. Taylor, the newly-appointed Home Secretary of Australian Anglican dioceses.

A straightforward teaching book with 15 lessons, this is a series of class lessons.

"The Study" has a good 3000 sermons, not the most interesting of which is "Threading Money Away" by Dr Matthews, Kiddminster. This has particular interest for those who are interested in the Person of Christ in the New Testament.

Finally, for those who love the Book of Revelation, church services are being held by Dr Caird will stir the imagination.

—J.S.A.



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"THE ANGLICAN" SUMMARY AND COMMENT ON THE STATE OF THE CHURCH IN A.D. 1962

The second half of 1962 was even more eventful than the first six months of the year for the Church and the nations alike.

It saw a world on the precipice of atomic war over the Cuban dispute, and the outbreak of actual fighting between China and India.

It was marked for Christians by the opening of the Vatican Council.

One of the problems which continues to confront Christians and natural scientists is that of evolution. It is a subject that appears to be basically incompatible hypotheses.

As ever, so there has never seemed to us that it is incompatible with a great many Christians, and a great many natural scientists, were inclined to take for granted. On the contrary, our view is that revelation is a continuing process, and that the handiwork of Almighty God is equally apparent in the natural world, and in the growth of natural scientific knowledge as it is in the Sacred Scriptures.

Every now and again, when there is little to justify our content in the everyday life of the Church and the nation, we find time to advert to these matters in Leading Articles.

On July 5 we published a Leading Article headed "Evolution and Religion" which was widely reproduced in the overseas and other Press both in Australia, and in England, and which we hope modestly is worth re-reading again.

It said:— "England last month a young physicist, A. De Pamplin, bravely produced a new edition of the book of Genesis. He aimed to give an account of the natural world, which coincided more nearly with the present state of natural scientific knowledge than that contained in the Authorised Version. He essayed from the position of the natural sciences, to explain to their flock the meaning of the Scriptures. He seemed to us to take two fair grounds upon which he might mildly be criticised. First, he attempted to manage to equal the majestic, stirring prose of the Authorised Version. Second, re-write Genesis is rather like building a replica of the Great Pyramid in reinforced concrete: pointless.

Genesis represents the highest thought of its time. What it sets forth is in the most real sense true. Genesis is not a primer of biological evolution, or of astronomy, physics or of any other branch of the natural sciences. It bears all those marks of its age that instructed Anglicans should expect. It is irrelevant whether its writers knew that atoms of hydrogen fuse in main-sequence stars, at temperatures between ten and a million degrees centigrade, to form helium; or the apparent role of the giant polynuclear molecules of deoxyribonucleic acid in all reproductive cells; or that the genetic code, the unique story of the Creation in the unchanging language of redemptive truths, truth that language happens to be genuinely true—as much so as any terminology employed by natural scientists.

It is vital to remember this. Here is no semi-scientific quibble about natural and applied scientists have no right whatever to call themselves "scientists" and to enjoy the right to that title. That they have thought so many into accepting their reversal of the principle of the constitution of the word "science" until most people nowadays think of "science" and "scientific" as terms, casts a poor light upon their intellectual laziness and even poorer light upon Christian leadership. Some few of our bishops and theologians group that science is but knowledge, as opposed to more belief or opinion; but they have failed equally to keep this simple fact before the

Faithful. To this day, Oxford confers its Degree of Bachelor of Science upon gentlemen few of whom have any acquaintance with the natural or applied sciences.

"Tame acquiescence in corruption of the meaning of the word science," has become one of our concerns goes far deeper than this. Ordinary usage does not see such a word change its sense without some strong reason, however bad. In this case, ever since Bishop Wilberforce's deplorable misuse of his talents in public debate with H. H. Huxley, in 1860, there has been a tendency for churches to equate obscurantism and willful ignorance with firm faith, to delude themselves that the growing body of natural and applied scientific knowledge is wicked per se because scraphographically

fently a-theistic, unscientific and false that it is mentioned. "All truth, all knowledge, comes from God, the sole infinite, thoughtless, not a few educated, thoughtful and sincere Christians are troubled that the Church should tend still to flee the truths of the natural sciences. They should be welcomed, encouraged, and what they unquestionably are: revelations of the unfathomable, infinitely inconceivable majesty of our heavenly Father, against

whom we confess our sinfulness, see more clearly still the boundless Love behind the Incarnation. July saw the celebration, particularly in the Dioceses of Sydney and Melbourne, of the centenary of the revival of the Deaconess Order. We had the privilege of print-

ing in Goulburn, New South Wales, where began the work by Roman Catholic parents and school children which aroused not inconsiderable discussion and controversy throughout the country.

For reasons which we well enough know in adult circles, THE ANGLICAN was unusually well placed to get the facts of the position. In the interest of truth, following wild surmises and guesses from some quarters which became current, we published on July 19 a Leading Article on what we knew were the facts, which set the matter in proper perspective.

We were concerned particularly to refute the suggestion that the Roman hierarchy had foreknowledge of the "strike."

We said:— "It may be stated with authority that the temporary closing of Roman Catholic schools in Goulburn, New South Wales, was not planned in advance by the Roman Catholic Archbishop in Canberra, Dr. Eric D'Ercole, or by his bishop, The Roman hierarchy had no foreknowledge whatever of what was to take place. There was and is — no plan or plot; there is not a serious 'going strike' or anything of the kind."

"Last week's events must be assessed against their background, against the Roman Catholic diocese, that of Canberra-Goulburn faces critical problems in staffing and financing its separate school system. It has to raise a serious, long primary and seven secondary schools during the past year. More yet may be closed unless more staff and money can be found. The Roman Catholic school population of Goulburn has declined during the past three years. Some 200 Catholic parents in this one parish have spent some £1,000 on their schools, for capital purposes, which they have not been hardy a strenuous exercise in Christian charity to understand and to sympathise with their reactions upon learning the nature of the penalties they would incur should they not find immediately another £1,000.

"The initiative in the decision to close the schools came from Roman Catholic laymen, who allowed exasperated frustration to override sober judgement. It is not the most significant aspect of all the rather 'For Roman Catholics to look our own synodical forms of Church government, which carefully regulate not merely the rights, but the duties, of laymen, priests and bishops at all levels of responsibility throughout the Anglican Communion. Roman Catholic laymen, in consequence, are habitually untrusting of their clergy shouldering responsibilities and making decisions, in areas in which the Orthodox and ourselves would not waste clerical time."

"Thus, in the ordinary way, there could never have been any suggestion that Roman Catholics parents making so grave a decision might be influenced by the schools in any way. Their views might be heard, but they would make any decision. The Goulburn occasion was revolutionary, which carefully regulate not merely the rights, but the duties, of laymen, priests and bishops at all levels of responsibility throughout the Anglican Communion. Roman Catholic laymen, in consequence, are habitually untrusting of their clergy shouldering responsibilities and making decisions, in areas in which the Orthodox and ourselves would not waste clerical time."

"It is not so many a years ago that our predecessor, the Church Standard, published a satirical account on decessions 'not without some things' sanctification, perhaps. Nowadays, with a very high standard of feminine charm, clanked up at least as high a standard of general theological training as can find among the clergy, the Order of Deaconesses rightly enjoy a very high status in the life of the Church."

The Ven. E. A. Pitt resigned the Deanery of Sydney during July, to become Archbishop of Wellington. The Archbishop of Canterbury announced the names of the three Anglican observers of the Second Vatican Council. They came from England, the United States and Canada. The Governor of Western Australia, Sir Charles Gairns, set the foundation stone of the new Cathedral of the Holy Cross, Geraldton, in the Diocese of North-West Australia, during the month.

(Continued on page 8)

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"ANGLICAN" SUMMARY AND REVIEW FOR THE YEAR 1962

(Continued from page 7)

"Of all the Roman hierarchy in Australia few would be as well placed as the Archbishop O'Brien, and none better, to present public testimony to the decision of these parents. His Grace enjoys the advantage, too, arising from the Roman hierarchy, of close personal experience and links with the clouded system of the Roman Catholic Church, with its technical and intellectual currents of Australian life. It is inconceivable that this former distinguished lecturer in the University of Sydney should not have been in detail the repercussions which would inevitably come.

"It is natural to speculate on His Grace's reasons for allowing the majority of these parents to make an error of judgment which would retard their children's education, be represented as attempted political blackmail, create stresses in the Roman Catholic ranks, split support on a complex line of loyalties, principles, social attitudes, emotions, political and religious beliefs, or even foresen, by the Roman hierarchy, but their policy cast no many days was bound to come something like it to happen. Did His Grace see that this was a condition essential to demonstrate the logical consequences of that policy, in dramatic terms, to the hierarchy itself, or to this generation of Roman Catholics? He did. He felt these parents needed practical experience of the relationship of power and responsibility in the government of the Church? Or was he motivated by certain domestic Roman Catholic considerations?

"Whatever the underlying reason, Archbishop O'Brien has achieved the publicity status which face one of drawing public attention to the situation in the largest sector of the Australian private school system. This is on the point of collapse. Everyone who knows this. Something must be done about it. The majority of Anglicans oppose the use of public money to sustain the system. A minority of us, including bishops, feel otherwise. If the view of many of the majority is based less on principle than on sectarian bias, it is equally true that many of the minority are more interested in getting money, for themselves, than they are in principle. The most thoughtful and principled members of the Church is opposed to State Aid for private schools on grounds of principle that are well known. The bishops, in the confined statement they issued last September, failed to make this clear. They could do better than merely their failure when they meet again next month.

The Diocese of Adelaide decided to press ahead with its plans to establish St Barnabas Theological College in Adelaide. We ended the month with a leading article on the distribution of funds for the anti-racialist wearing war campaign ribbons on their sleeves — and sent on to us — during public occasions. The Leader was aimed at no one as a rule in principle. It was written in half humorous vein. Readers would be astonished at the number of clergymen who wrote indignant private letters to us, however, enquiring whether they themselves were being referred to in the Leading Article.

It was announced in England during the month that the delegations from the Presbyterian and Anglican Churches in the United Kingdom would resume their talks on Church Unity which had long been held in 1957.

Among the Anglican delegates was the Archbishop of Sheffield, the Venerable Robin Wood, who was appointed in

that month, to the surprise of many, to be Dean of Windsor. The surprise arose simply because Dean Woods has never been particularly close to the Establishment. Perhaps the composition of the Establishment is slowly changing for the better.

The Church Assembly continues to consider a very heavy load of legislation, the most important part of which concerned Prayer Book revision.

The effect of the new measure was to allow the Corvocations, with the agreement of the House of Laity, to authorize forms of service for an experimental period, with a possible extension for another seven years thereafter.

A safeguard in the measure was that any such variation would require a two-thirds majority in all Houses.

Later in the year some of the newly conservative, evangelistic sections of the Church endeavoured to persuade the House of Commons not to agree to the measure passed by the

AUGUST

In terms of man's growing mastery over nature, the events of the month were the landing of the inter-planet air-crafts with space commandos, Nikolov and Popovich, safe and sound after

rarely does — the same is true of political assassinations. To us in an Anglo-Saxon community there is always something extraordinarily odious about the idea of killing a man because of his political ideas. It would be interesting to know what correlation there is in any given community between the general rate of crimes of violence against a person of a particular political persuasion. One suspects it might be fairly high.

An exile to grave events later on, called "students" from Cuba made an attack at Havana in two gunboats on the night of August 4. This is not the first time to discuss in detail the rights and wrongs of the Cuban issue. The analogies cannot be pushed too far, if only because the geographical circumstances are quite different, but there are some aspects of our present situation which resemble those of Spain nearly thirty years ago.

The Roman Catholic Primate of Poland, Cardinal Wyszyński, achieved widespread publicity towards the end of the month following a statement which he declared roundly that the Church was "swinging west" on the Church in that country. This, of course, was perfectly true, but not without significance. His Eminence's remark was duly reported in the Polish Press.

The inter-planet air-crafts which most inevitably mark the life of any democratic country, and

down deep roots. None the less, President Nixon has inherited a more viable kind of democratic soul, perhaps, than our own. Peace, Reputation, and not a few of us could wish he made more patent intention to get that part established after his initial permission.

It was a sad month in the life of the Anglican Church because of the death of our first bishop of Brisbane, the Most Reverend R. C. Hall.

His Grace had returned to Australia only on July 27. He held a small dinner party at home the day after his arrival in Brisbane and returned home the next morning in a serious condition.

His state thereafter gradually worsened, and he died on August 9.

The staff of this newspaper is grateful to the staff of the Press for the publication of a message of commendation on the Jubilee of the Church Publishing Company Limited, which was marked during the month.

He had been an unwavering friend of this paper ever since its establishment. He himself invited its first two Editors to dress his very chest in Brisbane in 1952, before the paper was ever launched.

The month was important to our readers and our staff, since it was the celebration of half a century in the life of Church

The sensitivity of the Government of Ghana was well illustrated by the death of a young man in the mouth of the Bishop of Accra, the Right Reverend Ross.

We did not spare the Federal Government of Ghana, or its responsibility for the events in West Africa, which the Australian people, dressed in sunlight, saw. They are the Australian people, living, intellectually flabby, consoled by materialism, concerned always with greed and gambling, rarely with moral principles more interested in taking their quota of "slices" than in any principle, however sacred as military service, have certainly begged for the abolition which would allow their children in this country.

At the following week on August 22, we were proud to publish a statement on the issue by the Bishop of Armadale, Bishop Moy. His statement, which is in itself a citizen, and not in any special capacity on a matter that is of world significance. I am not concerned, and I doubt whether public opinion is concerned, with any issue as to whether the Government of a few thousand square miles of unwinning waste land in West New Guinea.

There are serious and far-reaching implications involved in the future of the people of this "unwinning" waste, and that is my concern.

They are pulpy men! It goes further than that. It applies also to the Australian Labor Party, whose leaders save for one solitary exception, are completely failed to rise to the occasion.

More: the great majority of Australian citizens are to blame, if a people get the government it get. These are the Australian people, dressed in sunlight, seen by the Australian people, living, intellectually flabby, consoled by materialism, concerned always with greed and gambling, rarely with moral principles more interested in taking their quota of "slices" than in any principle, however sacred as military service, have certainly begged for the abolition which would allow their children in this country.

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circling the globe simultaneously, and the launching of the American satellite, Marine II towards Venus.

We all had to wait until the first of the year before the fruits of the success of this American enterprise. The Russian experiment was at once apparent, and it had many months still to run before it was abandoned from Venus will become available in any significant form. And the success of this was a remarkable achievement.

Sir Winston Churchill, to the relief of most of his admirers, died some weeks in hospital following a fracture to his thigh. What an enormous loss to the world of an unshakable religious conviction.

An unsuccessful attempt was made during the month to assassinate the Venerable Robin Wood, who was appointed in

particularly any refreshingly new democracy, were evidenced at the end of the month, when the Commissioner of Police in London announced a blanket ban on political processions following the proposal by the viceroy Sir Owen Mowat to hold a meeting of his neo-fascist supporters, and by the arrest of President Nixon's disciples of another kind — chief political figures in Ghana.

As far as England is concerned, most of us would share the view that it is not incumbent on the Executive of any democratic State to permit crude abuses of the democratic process, such as Ghana and similar relatively new democratic States are contemplating during the service of apply British or Australian criteria as it is to apply these without modification to nations which have a different history. The concept of personal freedom is, as we have more than once said, a subtle one which takes a long time to send

Publishing Company which celebrated the CHURCH STANDARDS from 1912 until August 1952, when the journal was incorporated into the PRAYER BOOK.

We marked the occasion with a Service of Commemoration held in the Church of St. James, Church, King Street, Sydney, which was very much a family affair. The daughter of the late Bishop Montague Stone-Wigg, one-time Bishop of New Guinea, and founder of Church Publishing Company, was present, together with former editors of the CHURCH STANDARDS, directors and staff, past and present.

It gave us a great deal of pleasure during the service to "tick off," gently but firmly, by the Chairman of our Editorial Advisory Board, Bishop Mowat. He said a number of nice things about the paper, but adjured us to bear in mind the Latin motto, "in re, in re, in re," which takes a long time to send

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"ANGELIC" MAJORITY AND REVIEW OF THE VEIL 1962

(Continued from page 8)

"It should be made clear to Australians that the agreement signed between the Netherlands and Indonesia was not negotiated by the United Nations, but by such Mr Ellsworth and the United Nations of America as chairman and members. Neither party acted specifically for the benefit of the United Nations. The agreement still remains in force before the time for its discussion.

"As far as the majority of the members of the United Nations are concerned, it seems to me that the new world order is some eight months ago on a motion brought forward by the Brazzaville Powers, namely, that the United Nations should send a 'Presence' into New Guinea to assume control of the administration. The voting was a few short of seventy-five per cent, required to make this mandatory. The matter was never discussed in the Security Council for the reason that the veto would have prevented any decision being reached.

"We Australians should remember and think upon those words about the President's attitude.

"First, despite repeated assurances to the contrary, he did send armed forces against West New Guinea, and as recently as three days before the agreement was signed.

"Second, apart from his own intimate minority political party, the only political party which is lawful in Indonesia is the Communist party, which is the next largest after Russia and China in the world.

"Third, the leaders of all other political parties are, or have been, in recent times, prisoners. They include such distinguished names as Dr Soeharto and Sukarno.

"Finally, there are positive steps which, as citizens, we must all ask our Government to take, for we are in the midst of a highly unstable situation, that of an explosive situation, that of a new world order beyond the limits of West New Guinea.

"We must therefore make a clear and unequivocal undertaking that it will guarantee to the United Nations without question to undertake the role of the United Nations from West New Guinea?

"Will it instruct the representative in the United Nations to vote for concrete proposals, that there will be a genuinely free vote of the indigenous population in 1969, pending, indeed to the point of insisting that there be an effective 'Presence' of the United Nations in West New Guinea up to and including that date?

"Will the Government consider that it might be a breach of a talk of 'independence' of one part of New Guinea and therefore set their minds and hands to devising and carrying out the United Nations scheme for the unification and independence of the whole island?"

"We took the occasion of a resolution by the Synod of the Diocese of Perth on August 16 to re-hear our case with the majority of Australian Anglicans who, as far as we are aware, most certainly do not favour it.

SEPTEMBER

"Our first issue of September contained news of the appointment of the Reverend Nicholas Allenby, Australian Provincial Secretary of the Society of Sacred Music, to be Bishop of Auckland, New Zealand.

"Our appeal for the Diocese of Natal, namely, those after our readers, with that loyal regard which we always mark to them when we make such an appeal, has surpassed the target of £5,000.

"The Synod of the Diocese of Adelaide approved in principle of the proposal to divide the State of South Australia into three dioceses.

"On September 27, under the title "Burglar Baiter, the 'Bell'" we published a half-

humorous, half-serious Leading Article arising from that pertinent query that the Australian Council of Churches is communio-nominatum. It is quite extraordinary in how many unthinking non-Church people take any notice of nonsense of this kind. The story was started by Mr "W. E. Howland," who does not exist. His name is a pseudonym.

"Barely noticed in the secular press, and scarcely reported in any committee of the United Nations, which stated categorically that any increase in the level of atomic radiation, however low small, would harm future generations of the children of God on earth.

"A further act in the Cuban tragedy occurred on September 17, when President Kennedy so skillfully arranged for the Congress to call up 150,000 reserves because of the critical nature of the Cuban situation.

"The Commonwealth Prime Ministers' conference ended its general debate on the Common Market — inconclusively.

"The United States, at least as

which later developed about the use of lies as instruments of national policy, we suspect that the President's action was right. Despite this, it is worth underlining the fact that he took his action without first consulting other members of the Western Alliance, in very much the same way that the United Kingdom and France had acted over Suez two years earlier, and it is reasonable to point out that there was greater danger, by far that was that the Western Alliance might be involved over Cuba than there ever was that either Great England and France would have been involved over Suez. It is also fair to point out it would have been impossible poor Jotzo, President Kennedy, so skillfully as he has arranged the support of the United Nations had it not been for the loyalty shown by the United States and other members of the Western Alliance.

"Not forgetting our own Prime Minister, whose telegram of support was the first Mr. Kennedy received from any U.S. ally.

"If the Commonwealth Prime

The Bishop of Grafton, in an address to his synod, supported the views expressed by the Bishop of Ballarat about the British entry into the E.E.C.

"The world," he said, "is very different from the world at the time of the Ottawa Agreement. Looking back at it, we were rather naive in the Prime Minister's ruling during October, following his criticism of Bishop M. L. Loane, who had merely told Sydney Synod, in sober style, that he had received certain information from the Federal Government, re: religious instruction in Church schools, and that he would be glad to be corrected if the information had no basis in fact. The violence of Mr. Menzies' reply was out of all proportion in the circumstances, so we pointed out a few examples of it."

"The M.C.C. arrived in Perth during the month, and the Reverend David Sheppard returned in S. George's Cathedral, Perth on October 21.

favour of and against the principle of capital punishment. It was some readers thought we were advocating the abolition of the contrary. We and others who we did not say that the whole matter should carefully and promptly be gone into.

"The last day of the month saw the election of the Bishop of New Guinea to succeed Archbishop Halsey Bradburn.

"Our ordinary columns in October covered the death of the Right Reverend J. A. Gief one-time Chaplain-in-Chief of the Air Force, and later Bishop of Bermuda, two of the staff of The Anglican Church of England in 1945. He used to work at the Air Ministry in an office across the corridor from the present Chairman of Council.

NOVEMBER

To the relief of many, Mr. Krishna Menon resigned as Defence Minister in India — not before he had received certain information from the British.

"The Cuban crisis continued down after the complete abandonment by the Soviet Union. This is not to say, however, that it is still on the point of winding once more.

"The precarious state of regional liberty in the West was demonstrated again during the month — this time in West Germany over the arrest of five members of the staff of *Das Spiegel*.

"One of the mystifying aspects of the relationship between the Chinese People's Republic and the Soviet Union, on the one hand, and between the Soviet Union and India, on the other, was underlined in November by confirmation from the Soviet Union of their agreement to supply India with fighter aircraft, rather than to manufacture them. It would not be hard to find similar instances of apparently serious disagreement since 1945 between Great Powers of the West. It would be similarly unwise, as many commentators are inclined to be, to assume automatically that the communist alliance in the East is a solid affair.

"We recorded during the month a number of deaths. We included that great American Anglican, Mrs Eleanor Roosevelt, Canon Julian Bickersteth, Mm F. A. Long, and the Reverend C. E. Huley.

"The Chinese, having won a series of engagements on India's north-east frontier, ordered a cease-fire, which they did, which date a decidedly uneasy and obviously temporary truce has continued.

"The Bishop of Armidale recorded another honour during the month, when he was appointed to be one of the Bishops of the Anglican Church of England in the Cathedral, Perth, following the death of S. George, Jerusalem.

"Following the meeting of the Standing Committee of General

Synod on October 26, a Press release about which reached us in the most interesting form of November 1, we asked a number of questions in regard to the release, and on November 15 about the composition and functions of a Primate's Secretariat. To our great disappointment this was not followed by any further response of note. Sometimes we think that Anglicans just do not care. Perhaps they were too busy discussing what might well be their last ever, and most important of "Group Life Conferences".

"The unfortunate case of the Reverend H. W. Baker against the Archbishop of Sydney and the Council of the Anglican Church came on in the Equity Court of N.S.W. during November. We started our account of it in our issue of November 22, when the end of the type of cover given to the case in the secular Press had all our best attention, and by saying a little about the charges, penalties, and the possibility of evasions as fully as we could.

"By no means all our readers were in agreement with us in fully, at least, at first, it has given us great encouragement after this length of time to find that even those who thought it better to make no mention of the case at all now agree that it should have been covered in our columns as extensively as we tried to do.

"Being only humans, and frankly finding the proceedings too much at our wits' end, we read the teachings of the New Testament for our comfort, we only hope it will not be necessary to report further developments in the Appendix of such ridiculous length.

"More important than this itself, as we thought, was the publication of the second volume of Sir Anthony Eden's Memoirs. They impressed us sufficiently to evoke a Leading Article on November 22, in which we compared the present state of the world, and the general decline in standards of international morality, with what older readers will recall of the 1920s. There was, we thought, a particular lesson for Australians to learn from the recollections by Lord Avon of the way in which the late Mr Chamberlain handled the Munich affair.

"In Adelaide, where there must be a great population surplus, we had imagined from our circulation promises amounting to £161,000 were received to re-establish S. Barnabas' Theological College.

"Our last issue of November — on November 29 — contained a Leading Article on "The Primacy of the Bishop of Perth" which, while making it clear that we wished in no way to intrude upon the primacy of the Roman Catholic Church, we outlined the broad contours of what in the Vatican Council, and drew conclusions which are as just as relevant to the state of the Church of England as to that of other branches of the Catholic Church.

OCTOBER

"What a month of contrast! On the one hand, on October 10, the Vatican Council assembled in the official setting of S. Peter's in Rome, on the other, masked bombs on the brink of destruction, as many thought, when they exploded, revealed the presence of rocket bases in Cuba, the Cuban government mobilised its armed Forces fully, and the United States imposed its blockade on Cuba trade.

"As if that were not enough, a state of emergency was gazetted in India following the invasion of her northern frontiers by the People's Republic of China.

"We are in the same position as ever, and our names remain the same, but we simply do not know enough of the factors involved in the case of the United States on Cuba to comment unless in terms of opposition.

"On balance, from such a position, we know ourselves as withstanding the controversy

Minister produced a distinctly liberal agreed Statement on Britain's impending entry into the European Economic Community, the Bishop of Ballarat did rather better.

"He castigated roundly those of our political leaders who "whitewash" about the effect on Australia of British entry into the E.E.C.

"The kernel of what Bishop Hardie has said, and which we Anglicans are both entitled to be proud of, is this. Australia bound to act, in this. Australia, on her own, it is past the eleventh hour. The challenge we face is to integrate a vast mass of Asians in our midst; it is to integrate the lives of our ten million Asians. We have made a poor start, but we are not giving up. It demands a high price, but it is worth it. It demands self-sacrifice of a kind unimaginable. Do we really believe in Christian teaching, in those idealistic and most precious words which we profess when we ever accept the challenge of our On-Going Faith?

"The impending retirement of Bishop Donald Hedding, Bishop of Perth, was published on the 15th, following the first week of October. Melbourne will not be surprised to hear that the Bishop of Ballarat synod early this month, first, that he was present at the meeting of religious instruction in public schools in Perth, and that he was generally agreed that the Agreed Syllabus was not wholly in line with the needs of our time.

"The month saw the consecration of the Cathedral of S. Boniface, Bunbury. The first consecration of a completed Anglican cathedral in Australia in this century.

"Capital punishment was a topic of widespread discussion in October. People constantly complain that our Leading Articles are too definite. On October 23 we published one which sought objectively to advance a careful examination of the theological arguments in

A view from the south-east of the proposed new memorial church of S. Thomas at Longwarrilla, the parish in which lived the late N. S. Norrmy (better known as Neville Stowe).

ORDINATION IN PERTH

"MEN OF TWO WORLDS," NEW PRIESTS TOLD

FROM OUR OWN CORRESPONDENT

"You are called to be men of two worlds," said the Rector of Scarborough, the Reverend A. C. Holland, who preached the occasional service at the ordination of four priests in St. George's Cathedral here on St. Thomas' Day.

Those ordained to the priesthood were the Reverend T. Cope, the Reverend K. Broadbent, the Reverend N. Townsend and the Reverend J. Williams.

It was the last ordination at which Archbishop Molloy would officiate as Archbishop of Perth, before his retirement.

The candidates were presented by the Venerable T. B. Macdonald, Archbishop of Perth, and the Litany was sung by the Reverend W. Basilian.

When Our Lord came down from the Mount of the Transfiguration, said Mr. Holland, a large crowd met Him.

They were arguing with some of his disciples because there was a boy there who had epilepsy, and the disciples could not cure him from the glory of the mountain to the epilepsy of the world.

TENSION

Priests were called to be men of two worlds — of the world of the Transfiguration, uplifted and overshadowed with the glory of God, and of the epileptic world, crazy and insane with sin and misery; these two worlds met in the life of the priest.

There would be tension, there was bound to be. There would be a continual struggle as the one tried to dominate and throw out the other, and all the time they would be a mixture of transfiguration and epilepsy, majesty and misery. But they must see things in their right perspective.

They were being sent out to be heralds of good tidings from the world of transfiguration as

apostles, to the epileptic world. They were to be sent to bring the glory of the good news to be weighed down in crazy conditions.

There will be the daily food for the daily journey, the manna in the wilderness. His blessed Body and Blood. And He has shown us a way in which the epileptic world is to be met and won for Him. "And in the present society, and in the crown and in the high Should teach His brethren and inspire to suffer and to die."

His calling was through suffering and death. They would suffer and die to the things of the epileptic world in order that they might share in their life the glory of the transfigured world.

The world into which they would be sent was like a chess board. It was a struggle between black and white in a definite pattern.

On the board there was the King, whom no one could reach, and every piece on the board moved in relation to Him; attack and defend and win. It was, then, that was God the King.

CHESS BOARD

Then there was the Queen, all powerful in her moves, this was the Church, the bride of Christ, in her power and her alone lay the final power of attack and defence.

She and the King were flanked by bishops, knights and castles — the strength of the ecclesiastical, military and civil powers, each moving with a definite orbit, each with a different, but complementary part to play.

Out in the front was a row of pawns, the King's men — the priests of the Church. Often, not very important — they went out into the world, perhaps they got lost sometimes, one pawn more or less did not matter, but they could creep through the lines, could capture an outpost and come back crowned with glory and complimentary part to play.

None of the impressive pieces could make a move unless and until they had them out to light and to defend. The pawn

is a King's man. Who that day were to be ordained were the King's men.

Speaking to the congregation, Mr. Holland said that they would expect a high standard of living to be ordained to the priesthood. But whatever was expected of them, the people must expect of themselves.

There was not a double standard in the Christian life, for we were all called by God to be with Him, and then sent out by Him.

All of us in the garden secret were upheld by the angel of the Army, and on the cross on high — dying with Him, order to live — should teach his brethren and inspire, for it was in us and through us that God would come to suffer and to die.

That was the way of Christ that led to great glory and wonder and resurrection of the flesh, and Ascension.

BIBLE COLLEGE RESULTS

The following are the results of the third term examinations, 1962, of the Church of England Bible College.

M. Gorden 97, M. G. Edwards 94, L. J. Weickhardt 85, S. Reeve 83, M. Wakely 81, R. Tierney 85, A. S. J. H. Taylor 82, K. G. Watson 79, B. J. Hayer 79, J. Hall 79, F. Dossell 77, J. A. Melnes 75, E. G. Hampel 73, N. W. West 71, G. T. 70, W. D. Freeman, 69, P. Rice 69, M. Rex 67, W. McCallum 67, M. Sisman 64, K. Truman 64, P. Hamilton 63, R. B. Oulham 58, G. Whitlock 57, E. C. Rogers 57, A. H. Cook 7, D. Cawley 54, M. Taylor 53. Six candidates failed.

The prize for the highest aggregate for 1962 is awarded to Mr. Ian Weickhardt, of Melbourne.

College diplomas on completion of the two-year course are awarded to the following (order of merit):

First class honours: Mr. Ian Weickhardt, Vicaire, Mr. A. S. Thorne (Vic.), Miss, Fay Dossell.

Second class honours: Mr. J. Hall (Vic.), Miss Mrs. M. Rex, Mrs. R. Taylor.

Pass: Mrs. G. Whitlock, Miss E. C. Rogers, Mr. N. W. West, Miss M. McDowell, Mr. R. J. Cugley.

The certificate of the college is awarded to Miss D. M. Evans.

CATHEDRAL'S ROLE

NEWS FROM NORWICH

ANGELICUS SERVICE

London, January 7

Views on what should be the role of the cathedral are offered by the Dean of Norwich, the Reverend Canon Norman Hook, in "The Norwich Churchman" for January.

"Cathedrals," he says, "should expect to exemplify the highest standards of preaching and teaching." At one time cathedrals were seats of sacred learning. Nowadays, cathedral clergy no longer enjoy the leisure which their predecessors enjoyed and a reasonable leisure is necessary for men who are capable of making a contribution to learning.

But if cathedrals are no longer centres of sacred learning, they should be centres of sacred teaching, where specialised knowledge at the universities can be passed on to all who will receive it, and be of particular use to the diocesan clergy.

The dean suggests that the standard should be as high as the ministry of the altar.

A cathedral should serve as an inquiry centre, where people might get their questions answered, and it should provide regular courses of lectures to large groups and small.

Few cathedrals, as at present

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The Right Reverend C. L. Riley, at the west door of the new Church of St. Michael and All Angels, Hamilton Hill, Diocese of Perth, at the dedication last month. Behind him are diocesan clergy. Such as the Reverend Fred Molyneux want to the parish some years ago he has worked hard to have a church built.

NETHERLANDS VISIT

ANGELICUS NEWS SERVICE

London, January 7

The Bishop of Tallahassee, the Right Reverend R. N. Coote, will visit the Netherlands later this month and will carry out an extensive programme of pastoral visits and Conferences.

He will be at the Hague from January 17 until January 20, at Amsterdam from January 20 until January 24 and at Rotterdam from January 24 until January 27.

While at Rotterdam the bishop will join members of the congregation of St. Mary's Church, Rotterdam, who are taking part in the United Church Walk and Act of Worship on Friday, January 25.

WEEK OF PRAYER

The event, which is being held for the second year in succession, is organised as a part of the World of Prayer for Christendom. Last year 2,000 people took part in the observance.

Representatives from all the different denominations in Rotterdam will go together in turn to Herward, Gerfeloermeester, Old Catharic and Roman Catholic churches, at each of which a short service will be held.

constituted, were capable of offering such a service.

The dean shows how the preaching arrangements at the cathedral were bound by statistics — the Bishop preaching on great Feast Days and having the diocesan of 15 other Sundays; archdeacons on the three Sundays preceding Lent; the Dean on Trinity Sunday, Low Sunday, and the Sunday in the New Year; and the remaining Sunday presided by the Bishop.

With the residential canons preaching on Sunday afternoon.

Cathedral statutes vary, and the dean considers there ought to be a uniform arrangement for cathedrals, which should be dictated by the concentration of the function of cathedrals in our contemporary age.

VATICAN FIGURES

ECCLESIASTICAL PRESS SERVICE

Geneva, January 7

Vatican Council figure, at the first session October 11 to December 8, five projects were debated at 111 meetings and 33 ballots were held.

58 fathers have spoken, 10 of them more than once, and another 323 have made written observations.

Thus, about half of the council fathers have contributed to the council debate.

MISSIONARIES FROM NEWCASTLE

FROM OUR OWN CORRESPONDENT

Newcastle, January 7

Three young people from the Diocese of Newcastle will enter the House of the Epiphany, Stammers, for training as missionaries this year.

They are Miss, Fay Robinson, of Newcastle, and Miss Beverly Lodge and Mr. Michael Lean, both of the Parish of New Hope.

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