

# THE ANGLICAN

Incorporating The Church Standard

No. 449

Registered at the G.P.O., Sydney, for transmission by post as a newspaper.

FRIDAY MARCH 17 1961

No. 3 Queen Street, Sydney, N.S.W.  
Telephone MX 5488-9. G.P.O. Box 7002.

Price: NINE PENCE

## MELANESIAN PROGRESS IN FIGHT AGAINST LEPROSY

### ANGLICAN MISSION SISTER SEES END IN SIGHT ON MALAITA

Leprosy will be almost non-existent on the island of Malaita, British Solomon Islands, within the next ten years, a mission nurse, Sister Pamela Crawford, said on her arrival in Sydney this week.

Sister Crawford has just completed ten years as the only nursing sister at the Anglican leper colony at Fauku, near Faubau, Malaita.

A Tongan nurse, Kalolaine Pahulu, is holding the fort at Fauku until a permanent sister is found to take charge of the leper colony.

Sister Crawford told "The Anglican" that only two years ago the World Health Organisation estimated that of the 500 leprosy sufferers in the British Solomon Islands 400 were Malaitans.

"But within the next ten years there are good reasons to hope that the disease will be non-existent on Malaita," she said.

"This is a result of the progress we have made in educating the people in hygiene, in gaining their co-operation in treating the sufferers, and the greatly improved drugs that are now available."

The Anglican leper colony has been established on Malaita for twenty-five years now. Of a population of 50,000 on the island, slightly more than half are Christians.

Sister Crawford said that she had just succeeded in establishing a new village close to the original leper colony to accommodate those natives in whom the disease was well established.

"This village had really become a necessity," she said.

"A number of these people will never be able to return to their villages. They are seriously incapacitated by the disease, and unable to live the life of a normal village, or even of the leper village.

"They need continuous medical treatment. For many of them the treatment began after the disease was quite advanced, and for some in the early years the drugs were not adequate."

Of the many qualities desirable in a nursing sister at the leper colony, Sister Crawford stressed the willingness to learn a Malaitan language.

#### TEN YEARS

"This is one of the best ways of showing these people that you are really concerned for them, that you want to understand them and are prepared to make efforts to grow close to them," she said.

"The language which a nurse could learn there is Kwara'ae, one of thirteen languages on Malaita. It is not difficult to learn."

She also stressed the need for good health and the ability to take proper care of one's self physically.

"This is necessary to protect one's self from the disease," she said. "But with proper food and hygiene I believe it is almost impossible for the nurse to contract leprosy. I've been there ten years!"

A doctor is available for help in diagnosing the numerous diseases that are found in the leper village as in every community.

He is stationed at the Anglican hospital at Faubau where Sister Crawford spent her off-duty hours. The sister-in-charge of this hospital, Sister Marion Curtis, has also relieved Sister Crawford at the leper colony from time to time.

This hospital is at present training thirty native nurses.

"The standard set is very high, and getting even higher," Sister Crawford said. "The training course for these girls is three years."

Last year a native priest from Guadalcanar, the Reverend Johnson Votaia, who had leprosy conducted services at the colony. He took the Holy Communion and Matins in simple English, and four leper boys were rostered week-about to say Evensong in a Malaitan language.

#### SELF-SUFFICIENT

Most of the patients admitted are Christians, though this is in no sense the determining factor for their admission, she said.

The leper colony is to a large extent self-sufficient. The patients, many of whom can be quite active, tend the gardens. Kumara (potato) is the chief crop, with cowpea, corn and peanuts for rotation.

Sister Crawford, who was entirely responsible for the running of the colony, found that she had to be agricultural

"expert" as well as many other things to the patients.

Enquiries in Australia about work in the Diocese of Melanesia may be directed to the Chairman, Australian Board of Missions, 14 Spring Street, Sydney.

## SOUTH-EAST ASIA COUNCIL MAY BE EPISCOPAL SYNOD

The Bishop of Singapore and Malaya, the Right Reverend Kenneth Sansbury, has given "The Anglican" a full statement of the situation as regards a Province of South-East Asia.

*This expands and, in some ways corrects, our statement of February 24 that the Rangoon conference was "hopeful of forming a Province."*

Bishop Sansbury, until recently Warden of S. Augustine's College, Canterbury, holds a special commission from the Archbishop of Canterbury to advise him in the exercise of his metropolitan responsibilities in South-East Asia.

The bishop's statement reads:

There is in existence the Council of the Church of South-East Asia which consists of the Bishops and Assistant Bishops of the Dioceses of Rangoon, Singapore and Malaya, Borneo,

Hong Kong, the Philippines and Korea and which will include representation from Taiwan (Formosa) when, as seems likely, they are constituted an independent diocese.

This council meets annually and from time to time it has clerical assessors. When it meets with the assessors, it is called the Conference of the Church of South-East Asia.

Last year the conference met at Kuching in Borneo and the Bishops of the Dioceses of Rangoon, Singapore and Malaya, Borneo and Hong Kong agreed to a resolution that they should

take steps if and when they felt it right, to form a Province of South-East Asia.

It was recognised that the area covered by the council and the conference was too vast and the interests too divergent to make it possible for them all to be constituted as a Province in the usual accepted sense with a General Synod consisting of three Houses—Bishops, Clergy and Laity.

If a Province was to come into being it must be for a more limited group of dioceses with a greater community of interest.

At the Rangoon meeting of the council last month there was some going back on this Kuching resolution.

The bishops felt that as an interim measure the council itself should be recognised as an Episcopal Synod, that is, that it should not be just an informal *ad hoc* meeting of bishops to consider problems of common interest, but that it should be granted some constitutional authority within the Anglican communion to which the various mother Churches could transfer their present metropolitan jurisdiction.

#### VIEWS DIFFER

The council has asked the Churches of the Anglican communion to give this recognition.

Some of the bishops believe that this is all that is necessary in the near future and would regret the formation of a Province along the lines suggested above.

They feel that the constitution of such a Province would inevitably harm the very real fellowship that exists at present between the bishops of all the area.

Other bishops do not share this fear, and believe that under the general umbrella of the council reconstituted as an Episcopal Synod, a Province could be established in this area without damaging the wider fellowship.



Two members of the staff of "The Anglican" check and despatch orders from readers for the new translation of the New Testament, which became available for sale last Tuesday. Some 500 readers of "The Anglican" have already ordered their copies in advance direct from this newspaper. The price is: Library Edition 34/9d. (plus postage 1/11); Popular Edition 14/3d. (plus postage 1/5d.). Pre-publication orders for copies of the work exceeded one million. A review appears on page 3.

## ADVANCES IN MEN'S WORK

### C.E.M.S. COUNCIL FOR NEWCASTLE

FROM A CORRESPONDENT

Newcastle, March 13  
A diocesan council for the Church of England Men's Society was formed for the Diocese of Newcastle on March 2 at a meeting of churchmen in Tyrrell Hall.

The Bishop of Newcastle, the Right Reverend J. A. G. Housden was elected diocesan president.

On accepting the post, the bishop reminded members of the words, "that the society exists to train men, not entertain" contained in a letter written by the national chairman of the C.E.M.S., the Right Reverend R. E. Richards, Bishop of Bendigo.

Other principal office bearers elected were the Reverend W. Childs, clerical vice-president; Mr R. Kenny and Mr L. Butcher, lay vice-presidents; Mr J. Hall, secretary; and Mr T. Isles, treasurer.

### BISHOP GREET'S PETER BURGE

FROM A CORRESPONDENT

Coorparoo, Q., March 13  
The Bishop Coadjutor of Sydney, the Right Reverend M. L. Loane, renewed acquaintance with the Test cricketer, Peter Burge, at S. Stephen's, Coorparoo, Diocese of Brisbane, yesterday.

The bishop was preaching at S. Stephen's while in Brisbane for special meetings in connection with the 350th anniversary of the printing of the Authorised Version of the Bible.

Peter Burge, a keen member of S. Stephen's, left to-day on the first stage of the English cricket tour.

He will play in Tasmania and Western Australia before going with his team to England.

Bishop Loane and Peter Burge last met in November 1959 when Peter attended Evensong in Lahore Cathedral, Pakistan, during the second test match between Australia and Pakistan.

Bishop Loane, who was preaching on that occasion, is a keen cricketer.



Bishop Marcus Loane (centre) with Australian Test Cricketer, Peter Burge, and the Reverend James Payne at S. Stephen's, Coorparoo, Queensland, last Sunday. (See story this page).

## PRIMATE'S TRIBUTE TO BISHOP REEVES

### "CHURCH IS STRENGTHENED BY HIS WITNESS"

ANGLICAN NEWS SERVICE

London, March 13

The Archbishop of Cape Town, the Most Reverend Joost de Blank, last week said he had accepted the Bishop of Johannesburg's resignation with a "heavy heart."

He said that Dr Reeves' vision, insight, concern for social justice and love for the underprivileged would never be forgotten, and South Africa would be immeasurably poorer for his going.

"Many will see it as a victory for anti-Christian forces in this country," the archbishop said.

"When a man is outlawed for obedience to the Christian Gospel as he sees it, a sorry day indeed has dawned for a people that claims to be devout and God-fearing.

"In all that Bishop Reeves undertook in this country, he sought only to do God's will and to fulfil his ordination vow to look after Christ's little ones.

"Many Christians who are not members of the Church of the Province of South Africa will mourn what must now be South Africa's permanent loss of his courageous leadership," the archbishop said.

#### THE DIOCESE

"As a part of the Catholic Church, the Church of the Province of South Africa recognises the essential place that a bishop occupies in the Church's life, and in particular that of his diocese.

"The forcible removal of a bishop cannot be characterised otherwise than as an act of religious persecution—an act abhorrent to all faithful churchmen.

"For the same reason, a bishop cannot remain a bishop in absentia too long. The churchpeople of a diocese need their own father-in-God among them, and they cannot continue indefinitely without him.

"This has led Bishop Reeves with customary courage and selflessness to put his resignation in my hands," he said.

"If for the moment those who fear the Gospel and its demands

can rub their hands with satisfaction, we on our part neither fear nor lose heart.

"We believe that Bishop Reeves' confession will be honoured in heaven, and Christ's Church in South Africa strengthened by his witness. There is no greater success in God's eyes than that of faithfulness," the archbishop said.

"We thank God for Bishop Reeves' ministry in South Africa, and we pray that his many gifts may be employed where men with more responsive hearts are still prepared to listen to the Word of God."

### EXPERIENCE FOR CLERGY

#### U.S.A. EXCHANGE WITH ENGLAND

ANGLICAN NEWS SERVICE

London, March 13

Plans have now been completed for the second exchange of parishes for a year between an American Episcopal priest and a Church of England clergyman, under what is known as the Wates-Seabury scheme of clergy exchange.

The present exchange, which will begin in October, is between the Reverend B. H. Hawkins, of S. Thomas-the-Apostle Church, Boston Road, London, W., and the Reverend D. R. Covell, of S. Thomas Church, Trenton, Michigan.

Mr Hawkins, who is a graduate of S. David's College, Lampeter, and went from there to Chichester Theological College, was ordained deacon in 1936, and after holding two curacies became Vicar of Eglwys - Oen - Dwu, Breconshire, in 1944, and seven years later went to Herefordshire as Vicar of S. Weonard's. In 1958 he became vicar of his present church in the Diocese of London.

The object of the exchange is to acquaint parish priests with each other's Church and country, to give them understanding of each other's situations and problems, and to make them goodwill ambassadors between English and American churchpeople.

The first participants in the scheme, who are now serving each other's parishes, are the Reverend A. O. Sills, Vicar of Lee-on-Solent, Hampshire, and the Reverend T. O. Pickering, of S. Michael-in-the-Hills, Toledo, Ohio.

### "MORE URGENCY" FOR UNION URGED

ECUMENICAL PRESS SERVICE

Geneva, March 13

The general secretary of the British Council of Churches, the Reverend Kenneth Slack, this month criticised Anglican and Free Churches in Great Britain for their "lack of a sense of urgency" in working for Christian unity.

Mr Slack said that Anglicans frequently defended the slowness by expressing fears lest "any union with non-episcopal Churches hinder eventual union with the Roman Catholic Church."

"But the question can be asked whether the Roman Church will take the non-Roman Churches seriously until their recognition of the essential unity of Christ's Church is at least strong enough to compel union between them," he said.

## U.S. RACIAL PRINCIPLES

### EPISCOPALIANS URGE CHANGES

#### CALL TO EQUALISE HOUSING LAWS

ECUMENICAL PRESS SERVICE

Geneva, March 13

The National Council of the Protestant Episcopal Church in the U.S.A. last week called on President Kennedy to take action to improve race relations—between white and Negro Americans.

The council asked him to issue an executive order to all Federal agencies connected in any way with housing to make houses "equally available to all Americans regardless of race, creed or colour."

The Presiding Bishop of the Protestant Episcopal Church, the Right Reverend A. Lichtenberger, directed the session, which adopted five "guiding principles" on the Episcopal Church's position in questions of race relations.

"There is a growing conviction throughout the Church that racial distinctions have no place in the life and work of the Church," the National Council said.

"Sincere and conscientious efforts are being made to realise the Christian goal of one fellowship for all.

"The Church should not only insure to members of all races full participation in worship everywhere; she should also stand for fair and full access to education, housing, social and health services, and for equal employment opportunities without compromise, self-consciousness or apologies."

### VACATION WORK CONFERENCE

ANGLICAN NEWS SERVICE

London, March 6

Reports on children's holiday courses, both residential and non-residential, were presented at a one-day conference, organised by the Children's Council of the Church of England Board of Education, which was held on February 23 in London.

Fifty representatives of London and of seven surrounding dioceses attended the conference. Among the speakers were Deaconess Barbara Clements, of the Guildford diocese, who described three-day holiday courses held in her parish (Frimley Green) for the past two years; Miss Margaret Hill, who gave details of a "Holy Week hunt" held in Stevenage for boys and girls between ten and fourteen years of age; and Miss Clare Adams, who spoke about the Church Vacation Schools in Canada.

Residential holiday weeks held in the London diocese were described by Miss Eileen Johnson, and Miss Joyce Harding spoke of the "house parties" in the Guildford diocese.

A similar one-day conference for representatives of Midland dioceses will be held at S. Martin's Hall, Bull Ring, Birmingham, on Friday, March 10.

### C.M.S. VISITOR IN THE SUDAN

ANGLICAN NEWS SERVICE

London, March 13

The Reverend Douglas Webster, Education Secretary of the Church Missionary Society, is now visiting the Sudan, where one of his principal engagements is to conduct a clergy school at Bishop Gwynne College, Mundri. He left England on February 25 and will return on April 11.

This is the sixth visit which Mr Webster has paid to overseas Churches of the Anglican Communion, at their own request, in recent years.

Before taking up his present position Mr Webster spent four years in curacies at St Helens and Crouch End, and was a tutor at the London College of Divinity from 1947 to 1953.

## EXPANSION IN S.P.C.K.

### REPORT FROM SEVEN FIELDS

ANGLICAN NEWS SERVICE

London, March 13

Seven important developments in the work of the Society for Promoting Christian Knowledge were described at the society's Founders' Day festival in London last week.

In the new Province of East Africa, a literature organiser responsible to a provincial panel has already been appointed.

In the West Indies, the chain of S.P.C.K. bookshops has been brought up to date, and steps have been taken to find a literature organiser for the province.

In Uganda, the foundation stone of a literature centre at Mukono will be set by the Archbishop of Canterbury during his visit next month.

The society has made an annual grant of £1,500 towards this work. Its action is reported to have encouraged the United Society for Christian Literature to vote £1,000 for the coming year, and the Anglican Church of Canada to put 5,000 dollars a year in its budget for this purpose for three years.

South Africa has also taken steps to appoint a provincial literature officer.

The Metropolitan of India, Pakistan, Burma and Ceylon has arranged for a conference to plan evangelistic literature throughout the province.

The meeting was told that when the Reverend Felix Boyse takes up his new duties as principal of the new theological college in Jerusalem, he would act as the society's representative, especially for literature.

In the Far East, on the initiative of Bishop Bayne, the society has been asked to be a channel for the translation and production of literature for the Chinese of the Dispersion.

For this purpose women of the Protestant Episcopal Church in the U.S.A. have voted 15,000 dollars to the society from their annual thank-offering.

### ANNIVERSARY KEPT IN NOVA SCOTIA

ANGLICAN NEWS SERVICE

London, March 13

"Two Hundred and Fifty Years Young" is the title of an attractive book published by the Anglican Diocesan Centre in Nova Scotia, in thanksgiving for 250 years of continuous Anglican worship in the area comprising the Diocese of Nova Scotia.

It traces the history of the Church in Nova Scotia back to a thanksgiving service held in the historic Port Royal on October 10, 1710, when four regiments raised in New England had recaptured the town from the French. It was then renamed Annapolis Royal, in honour of Queen Anne.

Six churches created before 1800 are still regular worshipping places in the diocese, and three others are still used for occasional services.

One of the special features of Church life in Nova Scotia to-day is a vigorous laymen's movement by means of the ruri-decanal conference, which, it is said, "at long last has become an integral part of diocesan life."

### ECUMENICAL ESSAY CONTEST

ECUMENICAL PRESS SERVICE

Geneva, March 13

The World Council of Churches has invited all ordained ministers under forty years of age to compete in its third ecumenical "prize essay" contest.

"The theme of the essays is 'What does it mean for the local congregation to say 'I believe in the Holy Catholic Church?'"

Details concerning the contest may be obtained from the World Council of Churches' headquarters, 17 Route de Malagnon, Geneva, Switzerland.

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## BOOK REVIEW

# THE BIBLE WAS NOT DESIGNED TO BE READ AS LITERATURE

By THE REVEREND D. W. B. ROBINSON, VICE-PRINCIPAL OF MOORE THEOLOGICAL COLLEGE, SYDNEY

THE NEW ENGLISH NEW TESTAMENT. Oxford and Cambridge University Presses. Popular edition, 14s. 3d.; Library edition 24s. 9d.

THERE is nothing new about new translations of the Bible. It has been calculated that well over 100 translations of the Bible into English have been made since the appearance of the Authorised Version in 1611.

Not all these versions have been in the contemporary English of the translators, but many have been, and the spate of such versions in our own day has deprived us of the thrill of novelty in opening the New Testament which has been published this week as part of "The New English Bible." Whether the style and diction are such as will endure themselves to English readers, only time will tell. Style and diction are alike of a high standard throughout, not without vigour and sometimes beauty, though it may be doubted whether this version will last 350 years on this score.

"Thou," "thee" and "thy" have been retained in all address to God (though not to Christ on earth), as in the Lord's Prayer and in John 17. This is proper, as these forms are not, in such usage, archaic; they are in common use still. However, the use of "Hark!" in Mark 15:35 is hardly contemporary.

Some changes of style are far from happy. The terseness of Romans 8: 5, 6, for instance, gives force to the Greek original, and to Tyndale's rendering which is, "For they that are carnal, are carnally minded. But they that are spiritual are ghostly minded. To be carnally minded is death. But to be spiritually minded is life and peace." Tyndale practically reproduces the style of the original, and is memorable. But the new version (whatever may be said for its interpretation) irons out the creases, and loses definition. "Those who live on the level of our lower nature have their outlook formed by it, and that spells death; but those who live on the level of the spirit have the spiritual outlook, and that is life and peace."

Another unhappy sentence is John 1: 1, "When all things began, the Word already was." This final verb "was" is simply un-English. If the style is acceptable, the final word should surely be "existed," not "was." If "existed" is not what the translators want, the style should be changed. Actually, here is a case where the translation must depend on the translation of Genesis 1, which has not yet appeared, for John 1: 1 is not an independent statement about the beginning of things, it is a direct reference to what already stands written in the opening verses of the Bible, "in the beginning . . . God said." From this point of view, the alternate rendering in the New Bible is to be preferred. "The Word was at the creation." But we shall revert to the Old Testament question later.

## WHAT TEXTS?

"This translation of the New Testament"—so begins the Introduction—"was undertaken with the object of providing English readers, whether familiar with the Bible or not, with a faithful rendering of the best available Greek text into the current speech of our own time, and a rendering which should harvest the gains of recent biblical scholarship."

Only a scholar will be able to discover precisely what text has been used at any point. No one manuscript or edition has been followed. Each translator has employed an eclectic method. They have selected "in each passage the reading which seemed most likely to represent what the author wrote." Thus, the subjunctive readings have been preferred in Romans 5

("Let us continue at peace with God") etc. One addition to the text will be new to most readers, the shorter ending of Mark which appears in some manuscripts, here inserted between verses eight and nine of chapter sixteen.

How far "the gains of recent biblical scholarship" have been "harvested" will be a talking point for a great while to come. In general, the claim is undoubtedly true, but since these "gains" are not always unanimously so regarded, the new translation will rouse some hostility on this score. Professor Dodd's own views, for instance, in regard to the terminology of Romans, have clearly prevailed, though they are still hotly contested by some able scholars. "Propitiation," not merely the word, but the idea, has been ousted, and *hilasterion* now becomes "the means of expiating sin" (Rom. 3: 25, cf. 1 John 2: 2, "the remedy for the defilement of our sins"). Similarly, Dodd's long advocacy of giving an impersonal interpretation to "the wrath of God" is reflected in the rendering "divine retribution" (no article). In general, it must be questioned whether the obscuring of the basic theological vocabulary of Romans (righteousness, faith, wrath, salvation etc.) by a variety of renderings is really an assistance in understanding Paul's thought, especially since, once again, these terms are already defined for Paul in the Old Testament, whence he derives them. *Dikaionne* is now "God's way of righting wrong," now "God's justice."

## PREFERENCES

Other scholars' preferences can also be recognised. Professor C. F. D. Moule's "brought safely through childbirth" appears in a footnote to 1 Timothy 2: 15, and the suggestion of Rendel Harris (I think it was) that Mark 1: 1 is really a rubric, "Here begins . . ." is adopted. John 7: 38 follows the punctuation advocated by Dodd himself. The translators further say: "Our intention has been to offer a translation in the strict sense, and not a paraphrase, and we have not wished to encroach on the field of the commentator. But if the best commentary is a

good translation, it is also true that every intelligent translation is in a sense a paraphrase. But if paraphrase means taking the liberty of introducing into a passage something which is not there, it can be said that we have taken this liberty only with extreme caution, and in a very few passages, where without it we could see no way to attain our aim of making the meaning as clear as it could be made."

## LIBERTIES

Some of the liberties taken in the course of this procedure are, nevertheless, questionable, such as substituting "Sunday" (John 20: 1) and also "Saturday night" (Acts 20: 7) for the perfectly intelligible expression "the first day of the week." Equally unnecessary (and perhaps incorrect) are such interpolations as "the Passover Hymn" (Mark 14: 26) and "guardian angels" (Matt. 18: 10). The addition of "whole" (not in the text) in Gal. 6: 16 has the effect of excluding a possibly correct interpretation of what is meant by Israel in this passage, and turning "the armour of God" into "the armour which God provides" (Eph. 6: 10) unnecessarily excludes the possibility that the armour which God Himself wears (Isa. 59: 17) is what Paul is talking about.

Concessions to modern custom are also made in notes of time, such as substituting "three in the afternoon" for "the ninth hour" in Acts 3: 1, which exceeds the requirements of translation. To render Romans 9: 1 "I am speaking the truth as a Christian" conflicts with the New Testament's own evidence as to the connotations of the term "Christian" at that period, and is not, in any case, the modern English equivalent of "in Christ." The meaning of this great Pauline phrase may not be easily grasped to-day, but that is no reason for debasing it to the level of our vague modern use of the term "Christian."

These examples, some of them trivial enough, are sufficient to illustrate the problem which faces the translator who is committed to rendering everything "into the English of the present day, that is, into the

natural vocabulary, constructions and rhythms of contemporary speech." Truly, the way of the translator is hard, but more truly, the Bible was not designed to be read as literature, particularly English literature. It is accidental if it can be so read. For salvation is of the Jews, not of the English, and the revelation of God has been given in the language and cultural forms of a particular people or a particular time. That is the *datum*. Mahomet must go to the mountain, or, put more biblically, Gentiles who wish to worship the LORD must go on pilgrimage to Jerusalem.

All this is merely to say that, while the translators may well be rewarded of their hope that their work "may open the truth of the scriptures to many who have been hindered in their approach to it by barriers of language," their work is also limited in its value by that very aim. It is hard to conceive of the new version as having liturgical usefulness (again, only time will tell) and it is not to be compared to the Revised Version of 1881 as a Bible for basic study. As an interpretative aid, a consensus of current opinion, it will be of great usefulness to the already well informed, and it may well win a hearing for God's Word in places where the shutters have been put up.

## WIDENS GULF

But it is right to recognise that in some respects the New Bible widens the gulf between the world of the New Testament and our own world, since it often conceals, where the A.V. and R.V. reveal, the thought forms and ideas of the first century. Where the R.V., in particular, deliberately puts its readers in possession of the means of deciding between possible interpretations, even at the expense of style, the New Bible shuts the reader up to the translator's preference. This is not likely to be merely the translator's hobby-horse, but it will be a preference nonetheless.

Paradoxically, it will more than ever be necessary for all who have the ministry of teaching and expounding God's Word to acquire a competent knowledge of Greek.

It is certainly unfortunate that the New Testament should have been translated before the Old Testament, since so much of the meaning and vocabulary of the New can only rightly be determined by the language of the Old. This does not relate merely to quotations. John 1: 1, already referred to, is a more typical case. Again, the point of telling the Jews in Acts 2: 40 to save themselves from this "crooked age" is lost if the term is not recognisable, that which occurs in Deut. 32: 5. Examples could be multiplied without end. Perhaps the Old Testament translators can work with an eye on the work already produced. But somehow the process is topsy-turvy.

If this review is somewhat critical, it is certainly not because the reviewer is unappreciative of the many excellences of the new version. It deserves a wide circulation and use. It is well away the most successful of paraphrastic versions, and there is a real place for such versions, especially for sustained reading. But it will not fill the place being slowly vacated by the Authorised Version, simply because, in the final analysis, the principle of translation followed by the A. V. (and R. V.) scholars shows more awareness of the historical "givenness" of the divine revelation, and is therefore more appropriate to the task of handing on God's word written to succeeding generations of God's people.

## BISHOP ON PROBLEMS OF CITY LIFE

### CANBERRA DAY SERMON

FROM A CORRESPONDENT

Canberra, March 13

"The prophet of old saw clearly the dangers of an affluent society in a largely poverty-stricken world, and also the nemesis awaiting civil or national pride," said the Right Reverend E. H. Burgmann in S. John's Church, Canberra, yesterday.

The bishop was preaching on "Canberra Day." The naming of the city took place on March 12, 1913. S. John's Church was consecrated also on March 12 (1845).

He traced the sustained note of hostility to cities that runs through the Old Testament.

In the New Testament, too, he said, there is little comfort for the future of cities: "One of the saddest things in Scripture is the lament of Jesus over Jerusalem."

"The Biblical writers seem to despair of any earthly city sustaining the moral and spiritual qualities necessary for survival. They see the city relentlessly draining the personal characteristics out of man, until man becomes an item in trade, a hand in industry, a number in an army of robots."

"Since these processes cannot finally eliminate the human in man there results a deep and widespread feeling of loneliness and discontent. Relief is sought in crowds, and crowds seek leaders."

"This revolutionary situation is bred in all the great cities of the world, and poses a universal problem for modern as well as ancient man."

"Is there a way through this? It is obvious that we cannot return to the simplicities of the nomad pastoral life pictured so charmingly in the life of Abraham, and beloved of so many biblical writers."

## GAY ABANDON

"Even the Sermon on the Mount shows a nostalgia for the time when taking anxious thought for the morrow could be ruled out, and when great quantities of capital were no longer needed to maintain great industries."

"Also, the gay abandon of the Lilies of the Field is very remote from a basement flat in a city slum."

"Nevertheless we can learn from those old Hebrew sages that personal freedom, human dignity, concern for the poor and needy, a sense of the sacred, and humility before God, are values that human society must cultivate with diligence and care, if men are to maintain survival value, and remain children of God and brothers one of another. Otherwise they end up in mutual destruction."

"This is Canberra Day. On March 12, 1913, this city received its name. It presents us with a challenge and an opportunity. We have all that it takes to make a beautiful and healthy city, and so far we have shown signs that we are aware of our responsibilities."

"It is right and necessary that

we should use all the knowledge and skill that we can command.

"The most difficult of all the things we need is that kind of education which will sustain in us a right sense of moral values and spiritual aspirations."

"Without these we can build a city without a soul. It is here where the challenge is thrown down particularly to the Christian Church."

"This day is also the day of this Church of S. John the Baptist. On March 12, 1845, this little church in the wilderness was consecrated by the Bishop of Australia, Bishop Broughton."

## WILDERNESS

"It was fitting that it should be dedicated to the name of John the Baptist because here in the wilderness it was set to bear witness to the Christian faith until the time should come for the capital city of this young nation to be built around it."

"Its spire is a central feature in the landscape, and its walls enshrine the monuments of many pioneers."

"Its altar is symbolic of the faith on which the character of the city may well aspire to grow."

"The biblical writers despair of a righteous earthly city so they began to dream of a city of God, not of this earth, a city in which God could be at home with His children."

"But in the meantime, we children of the earth and children of God must live in the former times."

"Our task and our joy should be to let in as much of the influence of the dream city as we can, and to keep on doing it."

"We can do this by the grace of God, and in small ways we are doing it."

## SCOTS CENSURE PLAN FOR VATICAN VISIT

ECUMENICAL PRESS SERVICE

Geneva, March 13

The General Assembly of the Free Church of Scotland last week passed a resolution protesting "against the action of the Government in advising the Queen, to visit the Pope in Rome."

A commission on the question said that it rejected "the official explanation of courtesy in justification of this visit, having in mind that the Vatican State exists only to serve the religious pretensions of the Papacy, and that concessions to these pretensions, even by appearance, are harmful to the reformed religion by law established in this realm."

The Queen and Prince Philip are due to visit the Pope at the Vatican on March 5.

## PASTORAL TRAINING GIVEN TO THEOLOGICAL STUDENTS

FROM A CORRESPONDENT

Melbourne, March 13

An experiment in the training of theological students in pastoralia was undertaken by the Melbourne Diocesan Centre from February 23 to March 3.

Seventeen of the final year students at S. John's College, Morpeth, attended the week of introductory exercises in pastoral clinical training.

The students lived in and spent three full days in supervised field work in mental hospitals, general hospitals, penal establishments, geriatric units, and social service and industrial parish work.

This was provided by the Melbourne Diocesan Centre and its staff of full-time chaplains, and other personnel.

Tutorials were given on sacramentals, organisation and method, the Bible in pastoral care; but the most fruitful experience was the presentation of verbatim case reports.

This experience will be followed up in mid-June when two tutor chaplains from the centre will spend a full week at S. John's College, following up in theory and practice questions raised at the school.

This experiment may well be one answer to the problem of including pastoral experience in an already over-crowded theological curriculum without upsetting the balance, and providing a pastoral focus for the academic student.

## UNITED RALLY IN NEWCASTLE

FROM OUR OWN CORRESPONDENT

Newcastle, March 13

The Bishop of Newcastle, the Right Reverend J. A. G. Housden, spoke at a rally at the Newcastle City Hall last week to celebrate the 350th anniversary of the publication of the King James I version of the Bible.

The rally was organised by the Church of England and Protestant Churches throughout the Newcastle district. Leaders of other Churches also took part in the function.



The Archbishop of Sydney dedicated extensions which included the narthex, porch, tower and spire, memorial windows, pews and wardens' wands at S. Alban's, Epping, last Sunday morning. Here Sir Garfield Barwick and Lady Barwick (left) are greeted by the rector's warden, Mr Stacy Atkin, while the people's wardens, Mr L. W. McGregor and Mr V. C. Hughesdon, look on.

# THE ANGLICAN

FRIDAY MARCH 17 1961

# CHURCH AND NATION

# ONE MINUTE SERMON

## ON THE PASSION OF OUR LORD JESUS CHRIST

The point of contact between the experience of Jesus in His Passion and ourselves is the suffering. Our Lord took hold of human experience at the point at which, without Him, it is at its most agonising and most meaningless, suffering not only "with us" but "for us." He suffered purposefully. He put meaning into suffering. He drew back the waste of its physical pain and spiritual anguish into the range of His Father's providential love. He made a slave of it, the evil, God-defying thing that it is. He consecrated Himself to His death, investing even the agonies of crucifixion with dignity and redemptive significance: "He suffered for us," one of His Apostles says, "leaving us an example, that we should follow His steps."

The Church makes two affirmations in sublime faith about the Passion: it is the ground of God's forgiveness of our sins (and most excellent and longed for freedom!); it is also the supreme revelation of His love — beyond our full understanding, beyond the utmost range and thrust of our imagination. These two beliefs are interwoven in the classical language of our eucharistic Liturgy when we say: "Almighty God, our heavenly Father, who of Thy tender mercy didst give Thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."

This is difficult theological language, but its meaning is clear: the heart of God is wounded and on fire. To mock Him, to scourge Him, to deny Him, to crown Him with thorns, to bruise His shoulders with a heavy cross, to bloody His hands with sharp nails, to pierce His side, these are bad enough, but we do them to one another day by day. After all it was we men who invented crucifixion as a form of hideous death! But to break God's heart — which is what we did and do — is beyond our imagination.

We did it nonetheless in the persons of Pilate and Caiaphas and have done it ever since whenever Justice has acted without Mercy or in cowardice, or whenever Religion has spoken in outraged self-righteousness, intriguing for a kingdom which cannot be ushered in or protected except by Love.

The breaking of the Lord's body on the Cross is just as much the consequence of our pride and wilfulness as the present scandal of the disunity and impotence and irrelevance of the Church. Nevertheless, it is our forgiveness which He there obtains. This makes us to know that there is nothing beyond the range of His mercy. Our human life, sinful, brief and frail with mortality, is invested with new values, new urgencies, new splendours.

The Cross is obscene like leprosy. It appeals like cancer. The Cross also, by the mystery of love, is freedom and life. Each one of us, having been baptised, is called to die with Christ. For this the bell has been tolling for us all through Lent. The trials and difficulties which we endure with faith are nothing less than part of God's wounds and, however deep, however bloody, in His Passion are cleansed and soothed, healed, hallowed, blessed. We Christians dedicate ourselves in love, therefore, to His ministry of reconciliation:

*For me, kind Jesus, was Thy Incarnation,  
Thy mortal sorrow, and Thy life's oblation;  
Thy death of anguish and Thy bitter passion,  
For my salvation.*

*He was despised, and rejected of men; a man of sorrows and acquainted with grief; and as one from whom men hide their face he was despised, and we esteemed him not.*

*Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. And we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.*

*He was oppressed, yet he humbled himself and opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb; yea, he opened not his mouth. (Isaiah 53.)*

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

### Broadening Outlook Of Evangelicals

The Primate is persevering with the job of trying to broaden the outlook of those clergy in the Sydney diocese who might fairly be termed "narrow Evangelicals."

His refusal to be talked out of wearing a pectoral cross was, I think, the first direct intimation he gave to them two years ago that his own Evangelicalism is of the liberal order. And on several occasions since, in unambiguous but unprovocative terms, he has urged greater unity within the Church of England.

Now I notice that in his diocesan letter this month Archbishop Gough has warmly commended the choice of Dr Ramsey, an Anglo-Catholic, as the next Archbishop of Canterbury, and of Dr Coggan, an Evangelical, as the next Archbishop of York, saying:—"It seems to me that such a combination of leadership is entirely desirable and it is very significant that such has been possible."

Archbishop Gough noted with satisfaction that Evangelicals in England are no longer content to cut themselves off from the main stream of Church life but are willing to play their full part within the Church as loyal Anglicans and to give such lead as their gifts and insights may qualify them to do.

Then, to make sure that his point of local application, he wrote:—"In passing, I would suggest that the Evangelicals of our own diocese should take note of this and learn the lesson it teaches for the Anglican Church in Australia."

These words are particularly seasonable at this time when the New South Wales legislation, arising from the Constitution so widely approved by the synods of the Church in Australia several years ago, has at long last come before the State Parliament.

## RELIGIOUS BROADCASTS

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

**SUNDAY, MARCH 19:**  
RADIO SERVICE: 9.30 a.m. A.E.T., 9 a.m. W.A.T. "Treasures Old and New." Some readings from the 1611 and the 1961 versions of the New Testament.  
RELIGION SPEAKS: 4.15 p.m. A.E.T., W.A.T. "The New English Bible—Bringing the Bible Up-to-Date." Dr J. Hursttable.  
PRELUDE: 7.15 p.m. A.E.T., W.A.T. The A.B.C. Adelaide Singers.  
PLAIN CHRISTIANITY: 7.30 p.m. A.E.T., W.A.T. The Reverend F. Borland.  
THE EPILOGUE: 10.48 p.m. A.E.T., S.A.T., 10.50 p.m. W.A.T. For Passion Sunday.  
**MONDAY, MARCH 20:**  
FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.  
The Reverend E. White.  
**MONDAY, MARCH 20—FRIDAY, MARCH 24:**  
READINGS FROM THE BIBLE: 7 a.m. A.E.T., 7.40 a.m. S.A.T., 8.10 a.m. A.E.T., W.A.T., 8.25 a.m. S.A.T., 8.45 a.m. W.A.T.  
Professor J. D. McCauley.  
**MONDAY, MARCH 20—SATURDAY, MARCH 25:**  
DAILY DEVOTIONAL: 10.03 a.m. A.E.T.  
\* March 20: Mrs P. Bailey.  
March 21: The Reverend J. Connelan.  
March 22: School Service.  
March 23: The Reverend A. P. Campbell.  
\* March 24: The Reverend W. R. Ray.  
March 25: The Reverend C. A. Osborne.  
**WEDNESDAY, MARCH 22:**  
RELIGION IN LIFE: 10 p.m. A.E.T., 9.30 p.m. S.A.T., 10.30 p.m. W.A.T.  
\* "The Bible and I—A Farmer." Mr K. von Stiehlitz.  
**FRIDAY, MARCH 24:**  
EVENINGSONG: 4.30 p.m. A.E.T., W.A.T.  
\* S. George's Cathedral, Perth.  
**MONDAY, MARCH 20—SATURDAY, MARCH 25:**  
EVENING MEDITATION: 11.15 p.m. A.E.T. (11.45 p.m. Saturday), 11.25 p.m. S.A.T., 10.53 p.m. W.A.T.  
The Reverend T. Horgan.  
**TELEVISION:**  
**SUNDAY, MARCH 19:**  
ABN 2, SYDNEY: 11 a.m.: Divine Service from S. Joseph's Roman Catholic Church, Malvern, Victoria.

### New Zealand's New Primate

The Church of the Province of New Zealand has (to the best of my belief) broken new ground by choosing a Primate from outside what may be called the metropolitan sees.

The choice, as announced in THE ANGLICAN last week, fell on the Right Reverend Norman Alfred Lesser, Bishop of Waiapu, the see city of which is Napier. Previous Primates came from Christchurch (Julius West-Watson), Auckland (Averill) and Wellington (Owen).

Perhaps New Zealand has not been electing Primates long enough for a tradition to have grown up as to whether they should come from metropolitan or provincial areas (in the civic sense). But it is good to know that bishops from sees outside the bigger cities are deemed to be eligible.

Archbishop Lesser (English-born like his predecessors) has well earned the honour by seniority and personality. He had acted as Primate for nine months and in that period, in the words of the Bishop in Polynesia, had "revealed his great gift of leadership."

Not the least interesting aspect of the elevation of the Bishop of Waiapu to Archbishop of New Zealand is that many Maoris live in his diocese and the Maori bishop, the Right Reverend W. N. Panapa, as Bishop of Aotearoa, is his suffragan.

Archbishop Lesser, who once worked in Kenya, has gained the warm-hearted understanding of the Maori people, and in his new office he will truly represent both races.

The "New Zealand Herald" said of the new Primate:—"The Christian virtues stamp his life. His leadership has always been exercised not so much by exhortation as by example."

### Splendid Work At Boys' Home

The splendid article on the Charlton Boys' Home, run by

the Church of England in the Sydney suburb of Glebe, which appeared in the "Sunday Telegraph," this week, had particular significance at a time when the unruly behaviour of some of the inmates of the Parramatta Girls' Home has attracted nation-wide notice.

That is not to suggest that the Parramatta authorities have not a most difficult job in trying to rehabilitate some of the emotionally unstable girls committed to their care.

But it does provide thankfulness for the general success that has been achieved at Charlton with lads, many of whom have also come into conflict with the law at an impressionable age, but who, by and large, have responded splendidly to the firm but kindly treatment they have found there.

The newspaper article will make the work at Charlton more widely known—and I dare say many Anglicans were surprised to learn that their Church is doing so fine and rewarding a social work in this field.

So many people are inclined to believe that the Church is mainly a Sunday organisation with its clergy preaching to the converted. The secular Press often is most helpful in revealing that the Church reaches out into many fields. But I often wish the Church itself had an effective agency to keep before the public the variety of its practical welfare work.

### Mr Macmillan Sets A Good Example

No man is called on to dispense more hospitality just now than the British Prime Minister, Mr Harold Macmillan.

He is in the midst of a Commonwealth Prime Ministers' conference. Apart from the official talks he had all the conference members in relays as his week-end guests at Chequers (which is not large enough to accommodate them all at once).

Yet this incessantly busy round of entertaining has not caused Mr Macmillan to over-indulge himself in what are often called "the good things of life."

A London columnist wrote about him the other day:—"Always he eats and drinks with calculated abstemiousness. At present he will brush aside the finest hocks and clarets for a glass of lemon squash. For it is Lent when he abstains from alcohol completely."

—THE MAN IN THE STREET.

### U.S. STATUS URGED FOR ORTHODOX

ECUMENICAL PRESS SERVICE Geneva, March 13

The United States Government has been asked this month to recognise the Orthodox Church as one of the nation's four major religious bodies.

A Republican senator from New Jersey, Senator C. P. Case, has drafted a resolution which will give Orthodox equal status with Protestantism, Roman Catholicism and Judaism, particularly in regard to religious participation in government ceremonies.

He said that, while there were 2,807,000 members of the Orthodox Churches in the United States, some federal agencies had omitted including their representatives in official ceremonies.

Twenty-five states in the union have already passed resolutions designating Orthodoxy as having equal status with the other three.

### CLERGY NEWS

THOMPSON, The Reverend D. W., formerly Vicar of S. Mary's, Chadstone, Diocese of Melbourne, to be Rector of Rutherglen with Chiltern, Diocese of Wangaratta.

**CHURCH CALENDAR**  
March 19: Passion Sunday.  
March 25: The Annunciation.

## A LAMENT FOR HIS COUNTRY

JEREMIAH 8:18—9:25

"Incurable is my sorrow." There is a poignancy in the writings of the man who loves his country so deeply and with all his heart. He hears his people's lament in their far off land of exile.

Many sermons indeed have been preached on the glorious verse — "The harvest is past, the summer is ended and we are not saved." Commentators suggest the verse has been mis-used as it has not primarily a reference to final judgement and final salvation. The harvest and the summer were quite distinct seasons in Palestine. The harvest lasted from April to June and the summer with its ingathering of fruits followed. Even if the harvest failed, they could still expect a fruit crop. If both failed they faced famine — they had not been delivered.

For the hurt of his people the prophet is broken-hearted. How beautiful is the language of these verses! Is there no remedy to heal the wounds of Judah, is there no physician who can bring again the new flesh over the healed wounds?

What a climax! This verse 9:1 belongs to the previous chapter and is a passionate outburst of sorrow gathering up all the anguish and the love that he has felt. How like S. Paul he is as he urges us to speak the truth in love. How like Jesus Christ Himself as He weeps over Jerusalem. But how many of us have love in our hearts, as we see clearly and criticise keenly the sins of our own age and generation.

The tone changes! Jeremiah cannot bear more. "If only I could escape to a desert Khan from this treacherous and faithless people, all of them! Slander and deceit have poisoned the closest relationships. Their lies come as arrows from a bow. Not only are they alienated from Jehovah but from each other."

The foundations of trust have been so eaten away that they dare not trust even their brother. They are like "Jacob" — each cheats his brother, and they have trained their tongues against their true nature and function. (See the Epistle of S. James 3.)

Again is repeated the story of destruction, and female professional mourners come in (see the story of Jairus' daughter, S. Mark 5:30) to sing the death songs. Verses 23 and 24 seem out of place, they are in Jeremiah's style however, and give an immense challenge to the wise, the mighty and the wealthy to have no pride in their possessions or achievements, but only in their understanding of the mind and purpose of God.

Finally, Israel cannot rest on the covenant of circumcision there are many other peoples who practise it. Maybe alone in Palestine the Philistines did not but the peoples circumcised in the flesh are not in heart, and come under condemnation such as S. Paul declared. (Rom. 4:8 ff.)

## N.Z. ARCHDEACON IN SINGAPORE

FROM OUR OWN CORRESPONDENT

Singapore, March 13.  
The Archdeacon of Waiapu, New Zealand, the Venerable A. R. H. Morris, and Mrs Morris passed through Singapore last week on their way home, where the archdeacon is to become Vicar of S. Andrew's, Tolaga Bay.

Archdeacon Morris, who attended the central committee meeting of the World Council of Churches in Scotland last August, said here that he had seen a real desire for unity among the churches' representatives present.

He and his wife have spent several months in Europe and the United Kingdom.

## LETTERS TO THE EDITOR

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

### COUNCIL OF NICAEA

### TRANSLATION OF BISHOPS

TO THE EDITOR OF THE ANGLICAN

Sir,—Your correspondent Dr A. R. Warwick, in his attack on the translation of bishops (February 17 and March 3) quotes as an authority the 15th canon of the Council of Nicaea — "The prohibition of the practice by the Council of Nicaea has often been flouted in practice. But the Canon has never even been challenged in a subsequent Council, or by any standard theological writer. It still represents the mind of the Church. It is morally as binding on us in Australia today as it ever has been in the history of Christendom."

I wish to challenge Dr Warwick on two points — that the canon referred to forbade translation, and that it is binding on the Church to-day. For the first point, I would refer him to Vol. XIV of the Library of Nicene and Post-Nicene Fathers, p. 33, where there is an excellent excursus on Translation. This says, in short, that what was forbidden was not translation by the provincial councils, but the "transmigration" of the bishop, for selfish purposes, "the going," not the "being taken" to another see. In both the Byzantine and English churches, as well as those in France and Spain, the practice of translation, by the King or Emperor, was quite common.

For the second, Dr Warwick's assumption leads us to believe that we would have to obey the 20th canon, which forbids kneeling for prayer "on the Lord's Day and in the days of Pentecost," because it has never been challenged in a subsequent Council, or by any standard theological writer. However, this practice is not, to my knowledge, followed anywhere to-day in Western Christendom. "Every particular or national Church hath authority to ordain, change and abolish, ceremonies or rites of the Church ordained only by man's authority." (Articles of Religion, xxxiv.)

So then, are we to say that translation of bishops is forbidden, because of the authority of the Council, or we are to say that the English Church, whose authority we do accept, has seen fit, with other churches who have the episcopacy, to ignore this canon, and to follow the practice of translation.

Yours, etc.,  
PISTOS.

### UNITED PROTEST NEEDED

TO THE EDITOR OF THE ANGLICAN

Sir,—It is time that the people of N.S.W. made a concerted effort to prevent the shameful desecration of Good Friday by the Sydney Show being open on that day.

If all the Churches combined in asking their people to make a solemn promise to abstain from visiting the Show on Good Friday, and the people kept the promise, it would not pay Show officials to keep it open.

Most of the members of the Show Committee are presumably at least nominal Christians, and if they refuse to serve on a Committee which made a rowdy holiday of the solemn Holy Day, a change might be made. This is surely a matter which could be taken up by all Christian Churches acting together.

Yours faithfully,  
E. KENT-HUGHES  
Armidale,  
N.S.W.

### C.E.M.S. ON THE RIGHT TRACK?

TO THE EDITOR OF THE ANGLICAN

Sir,—The request made at the annual meeting of the Church of England Men's Society in Melbourne last month that the Church should train its members in Economics is surely worthy of investigation. Why not start at Logic and proceed via English and effective public speaking to the point where its members can differentiate between facts and opinions?

Brother D. V. Coombes commented at a previous session on the need for the support of senior clergy in Melbourne. If THE ANGLICAN report of the three papers given by Melbourne C.E.M.S. leaders is correct then it is no wonder that support is lacking from senior clergy.

The first speaker chose to differ with the wording of the Catechism, claiming that the words "to do your duty in that state of life which it shall please God to call you" were not at present valid. This opinion by a banker during a paper on "Church and Capital" seems well outside his terms of reference.

A determined effort to label industrial objectives as primarily personal ambition and profit is given in the report on the "Church and Management" paper. This oblique reference to management will not cause industrial leaders and managers to rectify a previously stated opinion that "most managers have cut themselves off from the Church". How would Brother Farrell's colleagues like to be confronted with the opinion that "trade union and employees associations' objectives are primarily to safeguard the profits and personal ambitions of their members." If C.E.M.S. leaders in Melbourne want the support of their senior clergy they must not antagonise a large section of the community by loose opinions on ethical behaviour.

One statement by Brother Farrell is worth further explanation. He is reported as saying "the very prosperity of a vastly-developing community has driven a wedge between the Church and people." Is the implication that large pay-packets with purchase commitments of cars, television sets, etc. cause the "people" to develop interests away from the Church? The A.L.P. and the unions would be the first to claim responsibility for the "prosperity". What are they doing to encourage the "people" to remove the wedge? Is not their policy of even higher "prosperity" driving the wedge in farther?

If as Brother Farrell stated "Labour is struggling to honour and develop man" why do they not allow the "active leavening of Christian men in their councils and conferences" as suggested by the first speaker.

My experiences of several years service on the Workers' Education Association executive in this State is that organised Labour appeared mainly at the annual general meeting to ensure that the name "Workers" was not replaced by "Adults". That was their main activity during the year. An appeal for funds for a library to be named after a Labour leader received lukewarm support (less than one farthing per member).

Brother Farrell's remarks in Melbourne that it was unwise to make enemies of attempts to intimidate the rank and file to "toe the party line". Christ spent most of his life speaking against the "party line" of the Pharisees and the Scribes and was not afraid to make enemies of the money-changers in the temple.

The Church of England Men's Society consists of Christians who worship God and who dwell together in unity, trying to attend to the poor and needy regardless of race, colour or political creed. May it ever be so.

Yours etc.,  
D. H. V. LOBB.  
Adelaide.

### ANGLICANS HELP FIRE VICTIMS

FROM OUR OWN CORRESPONDENT

Perth, March 6.—Sixty pounds has been raised by the Anglican parishioners at S. Peter's Church, Victoria Park, Diocese of Perth, towards the cost of building the Roman Catholic and Methodist churches which were destroyed by fire at Dwellingup.

After Evensong on Sunday, February 26, Father H. Brennan, the Roman Catholic priest in Dwellingup, and the Reverend S. J. Jenkins, who attended in place of the Reverend K. G. Cooke, the Methodist minister, were handed cheques by the Rector of S. Peter's Church, Victoria Park, the Reverend Ralph Thomas, in the presence of a large gathering in the parish hall.

The little township of Dwellingup which was completely destroyed by fire possessed three churches, of which the Anglican church alone survived the flames.

The Methodists now hold their services in the Anglican church while the Roman Catholics use a room in the local hotel.

It is understood that the Reverend Ralph Thomas, Father Brennan and the Reverend K. G. Cooke of the Methodist Church were chaplains together in the second world war.

Both recipients of cheques spoke of their deep appreciation of the efforts of the rector and parishioners of S. Peter's, Victoria Park.

## I'D LIKE TO KNOW . . .

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

It is sometimes said that religious people tend to be serious and gloomy. From observation this would appear sometimes to be the case. What has caused this? How can it be remedied?

"The lost radiance of Christianity" is how the Unitarian L. P. Jacks expressed it. Gone is much of the infectious gaiety and bonhomie of New Testament Christianity. The reason is not hard to find. We moderns try to have our Christianity the easy way. We know our clamant needs, but we seldom come to Christ with them. We try to carry on in our own strength, and so find neither release from our sins, nor relief from the burden of our guilt. Consequently, we possess neither the joy of the forgiven nor the peace of heart of the contented.

And all the time, our unforgiven sin expresses itself in many ways: in carping criticism, in censorious abuse, in abject self-pity, and most of all, in joylessness.

Clearly our need is to find radical cleansing. We must pour

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

out the tale of our sins to Christ, aware of our pollution yet of the aseptic qualities of His forgiveness.

And if we find this difficult to do in the privacy of our own room, we should seek out a wise priest, and under the seal of the confessional, unburden ourselves to him. Then, with the knowledge of sins forgiven, and the awareness of power to help, a new joy will come into our souls. There is no joy like the joy of the forgiven.

I would suggest, too, that the spirit of Puritanism has infected us much more than we realise. We are apt to think it almost indecent to be happy, and when we are happy, we wonder if we are wrong. I shall not soon forget a sermon I heard from a Presbyterian minister when I was an undergraduate. It was on the indecency, almost the sin, of frivolity. There are many today who, deep in their bones, still feel it wrong to go to a

cinema or a theatre, to a dance or to a public house.

The other day in reading Edward Griffith's "Marriage and the Unconscious" I came across this very apt quotation. He says, "Many people still believe that the enjoyment of pleasure in the sexual relationship is wrong, simply because it is a pleasure. It is an attitude to be not exactly denied, but taken guiltily."

Isn't this attitude true of many of our pleasures? To correct this attitude, it is not wise to swing to the opposite extreme, but to learn, for example, that a man can still be a Christian and enjoy a glass of beer at the corner pub. There is moderation, and wise moderation we need to learn.

There is a third reason for something of our seeming gloominess. Anyone seriously concerned about modern living, and having a share in the problems of men and women, cannot go round like a Cheshire cat, with a grin from ear to ear. But pierce that exterior, and often you will find a bubbling effervescent spirit of joy. For that reason, a gathering of parsons can provide the greatest good-humoured fun and merriment.

We must not, however, despise those who appear to us to be lugubrious. For it's a sore fight to the end. "Happiness" as the dying Spencer Leeson, Bishop of Peterborough wrote to a friend, "happiness is not to be assumed the only intelligent purpose in life." This is a realm for moral progress rather than unalloyed happiness.

Yet, if we are going to advertise our faith, a cheerful smile, an infectious laugh, a kind word, will do wonders.

Can you give me any information as to the number of people who leave our Church and join the Church of Rome, and the number who leave her and join us?

These figures are not easy to procure, and when procurable, are tied in with other factors not always easy to assess and evaluate.

I have not been able to get the figures for Australia, but only for Great Britain. In the 1960 Official Year Book of the Church of England, the official statistics of the Church of Rome are given. For the three years 1954-56 the average annual figure joining that Church was 12,506. This figure, however, includes members of other denominations than our own, as well as men and women with no denomination at all.

Our own figures for the same period suffer from a different feature. Full and exact records were not kept everywhere. The annual average figure was 3,480, and this would be less than the true number because we neither proselytise as enthusiastically, nor blazon the names and numbers of our converts.

As Canon Charles Smyth shows in his "Life of Archbishop Garbett," it is not generally realised how greatly Roman Catholic authorities are worried by the problem of "the leakage, the loss to the Church of those who, having received Catholic baptism in their youth, gradually drift away into infidelity or indifference. There can be no question that the numbers of these are very large particularly among the working classes."

Their authorities consider mixed marriages as one of the most serious contributory factors.

## ENTHRONEMENT OF BISHOP OF SINGAPORE AND MALAYA

FROM OUR OWN CORRESPONDENT

Singapore, March 13

Over a thousand people filled S. Andrew's Cathedral in Singapore to witness the enthronement of our new diocesan, the Right Reverend Kenneth Sansbury, on S. David's Day, March 1.

The congregation was made up of representatives of the various parishes in this diocese, ministers of other denominations, service chaplains, representatives of the States, the Bishop of Rangoon and missionaries of our Church.

Four processions entered the cathedral in the customary Anglican fashion, followed by the fifth at 5.58 p.m. when the Dean, the honorary Canons, the Chancellor, the Registrar and the cathedral wardens entered the church by the library door and proceeded down the centre aisle to the closed west door.

Just at 6 p.m. the bishop knocked three times on the closed door and said the traditional words: "Open me the gates of righteousness, that I may go into them and give thanks unto the Lord."

Replying the Very Reverend E. O. Sheild said: "He that entereth in by the door is the shepherd of the sheep; to him the porter openeth."

Then a fanfare of trumpets was sounded by four trumpeters from the west gallery of the cathedral. This was followed by the bishop's petition and the chancellor read the archbishop's mandate.

Evensong up to the third collect was then sung, the archdeacons reading the lessons.

The Archbishop of Canterbury's Commissary, the Right Reverend Roland Koh, and the Dean then led the bishop to his throne, which is now situated behind the altar, during the singing of the hymn "O King enthroned on high." Trumpets were again sounded and the cathedral bells rung.

In his sermon, Bishop Sans-

bury warmly thanked those who had administered the affairs of the diocese while it was without a bishop.

He also welcomed to the service the clergy and laity of the diocese, and the representatives of the Government, universities and other Churches.

"The Government representatives remind us of our double duty towards the State," he said.

"We are bound to support those in authority in all enterprises that make for the spiritual, moral and social well-being of our countries."

"We have also the duty of keeping before them the truth that power is always a trust from God for which account must be given, and that righteousness exalteth a nation," the bishop said.

"Those from other Churches recall us to the grievous fact of division in the Body of Christ. Thank God for the happier relations that have developed between separated Christians and for the growing search for unity."

Bishop Sansbury also urged that "we should constantly remember the Communion of Saints to which we belong, both in the wider life of the Universal Church and in the more closely knit life of the diocese."

"We are not to be Chinese Christians, Indian Christians, or English Christians, clinging to our separateness, but brothers and sisters in Christ all bringing our distinctive gifts for the building up of the one Church in the lands that comprise this diocese," Bishop Sansbury said.

### I CHOSE THEE OUT A SCARLET GOWN

*Jesu, by Thy lonely Passion,  
outstretched arms upon the Tree,  
cry into my spirit's caverns;  
"Why hast thou forsaken Me?"*

*Mortal combat in the Garden  
drowned the roar of Kidron's flood  
when my sin reached out towards Thee,  
palsied Thee in sweat and blood.*

*Flagellants, with howling fury,  
felled Thee at the Pillar's base;  
but I saw Thee stand up, sudden,  
seeking me with ravaged Face.*

*Garrison of soldiers, mocking,  
reed for hand and thorny Crown  
I, the Syrian who robbed Thee,  
chose Thee out a scarlet Gown;*

*and, along the Way of Sorrows  
frozen in a Mystery,  
heard the crier tell Thy Title,  
saw black Simon dogging Thee.*

*Till, beside the tomb of Joseph,  
splintered Flesh joined splintered wood  
and I heard the prayer, "Forgive them,"  
and Thy thirsting warp the Rood.*

*Shivered Hands, and Feet, and Bosom,  
counterparts of Mystery,  
cry this hour from lifted Turret,  
"Why hast thou forsaken Me?"*

—L. M. HOWELL.

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## ANGLICAN OF THE WEEK



Our Anglican of the Week is a priest in the Diocese of Ballarat who has just celebrated his ninetieth birthday while serving as a Locum Tenens at Birregurra.

He is the Reverend Charles Edward Smith (standing next to his wife in the centre of this picture) who is remembered in Western Victoria as a diligent pastor and a forthright preacher.

He believes he was the first clergyman in Victoria to use a motor car for parish work.

Mr Smith has always been interested in industrial problems. Before he entered Moore College in 1900 he was studying at the Ballarat School of Mines. At one stage he was a director of the Maryborough Knitting Mills.

He was also a keen cricketer and tennis player.

Both his sons are surgeons in Melbourne. One of them, Dr Keys Smith, is well-known for his work as Medical Superintendent at S. Andrew's Mission Hospital, Singapore.

Mr Smith, after his ordination by the late Bishop of Ballarat,

Dr A. V. Green, served for forty years in the diocese in which he was born in 1870 — Happy Valley, a village near Ballarat.

When later Mr Smith transferred to Melbourne diocese he was appointed first Vicar of Ashburton, a newly-formed district.

The first services were held in the State School; there were six Sunday school children. In two years time a wooden church had been built which was crowded every Sunday; there were 200 children.

Since his retirement Mr Smith has travelled abroad a great deal. He spent three months in Singapore and helped with the cathedral services.

Last year Mr and Mrs Smith celebrated the golden jubilee of their marriage. They now live at "The Nook," Bay Street, Lorne, Victoria.

## BOOK REVIEWS

### NEW AIMS FOR THE UNIVERSITY

THE HIBBERT JOURNAL. January, 1961. Allen and Unwin.

TWO-THIRDS of the articles in the current issue are given to a discussion of university education.

Great Britain is increasing the number of her universities and opportunity for university education is to be available for 8 per cent. (as against the present 5 per cent.) of people in the 18 to 21 age group.

Should the new universities be simply replicas of the ancient foundations, offering similar courses? or, should they have a different aim and purpose?

The conclusions of the eight articles devoted to the subject are that the new foundations should provide university studies with more breadth; even if with less depth.

The dichotomy of the Arts and the Sciences should not be perpetuated. The average student should follow two or three courses for three years, for a Bachelor's degree, and specialisation in one subject should be by post-graduate study, leading to a Master's degree.

Modern language courses should pay more attention to the spoken language and should be linked with study of the history and social conditions of the country whose language is being studied.

The Welfare State requires the services, not of more Honours graduates, but of people with a good Pass degree and a higher standard of general education.

The relevance of this discus-

sion to the Australian situation will be obvious.

There is a long review article on "Freedom and Immortality" by Ian T. Ramsey; and a criticism of Koestler's, "The Lotus and the Robot." Surveys of recent Continental theology and of English Philosophical and theological literature, and a number of book reviews, make up another interesting number.

—A.W.H.

### HELP FOR THE DIVORCED

MARRIED BUT ALONE. The Company of Compassion. Faith Press. Pp. 47. 4s. 2d.

The Company of Compassion in England seeks to help all those suffering distress or loneliness as a result of separation or divorce.

This booklet has been written by members of the Company, all of whom are Anglicans, and have themselves been through marriage breakdowns where there is no obvious possibility of reconciliation.

It offers practical suggestions to women bringing up families alone and to men living alone and explains the spiritual help available through the Church.

The Company's aims and rules are given in an appendix. A similar organisation in this country would be of immense help to those who feel, through separation or divorce, timid about approaching the Church through the usual channels.

—J.S.

### PILGRIMS HELP IN UGANDA

ANGLICAN NEWS SERVICE

London, March 13

Forty-seven pilgrims last month met at the site of Mbale Cathedral, Uganda, and began clearing the land in preparation for the foundations of the building.

The first group has now been replaced by other pilgrims, arranged on a rota by the archdeacons of the diocese.

Each pilgrim takes away with him a card showing the architect's drawing of the completed cathedral, with details of the pilgrimage and the signature of the bishop, the Right Reverend L. C. Usher-Wilson.

About forty English cathedrals are providing stones for incorporation in the fabric.

Most of the stones will have carved on them the name of the cathedral from which they have come and the date of its consecration. English dioceses are also giving money towards the building.

—A.F.L.

### VESTURE AND INSIGNIA

LITURGICAL VESTURE: Its Origins and Development. The Reverend C. E. Pocknee. Alcuin Club Tracts xxx. Mowbray. Pp. 57, with illustrations. 2s. 6d.

THIS publication will be of outstanding value to all who are interested in the Alcuin Club's object of "promoting the study of the history and use of the Book of Common Prayer."

It encourages the practical study of the English liturgy and the arrangement of churches, their furniture and ornaments in accordance with the Prayer Book's rubrics.

"Liturgical Vesture" achieves admirably its aim "of providing an introduction to the origins, development and use of the vesture and insignia associated with the liturgy and offices of the Church."

To-day most of the vestures are used by Anglicans, Roman Catholics and Eastern Orthodox churchmen alike.

Therefore the author has with

discernment and with copious documentation discussed their common origin and development in the main stream of liturgical tradition throughout Christendom so that, although written by an Anglican priest, it should appeal to all communions.

—R.L.R.R.

### COMMUNITY IN JAPAN

FROM OUR OWN CORRESPONDENT  
Singapore, March 13

Sister Gladys, a member of the Community of the Epiphany, passed through Singapore last week on her way back to Japan after spending a year on furlough in England.

The Community of the Epiphany does various work, including visiting hospitals and "living amongst" the people of Japan.

pure, golden, light:  
"Allowrie"  
HONEY  
mmm... such a  
flavour! delicious  
on cereals, scones,  
pancakes, toast!

### SOCIETY FOR THE PROMOTION OF RETREATS

Quiet Evenings have been arranged in the following suburban churches for Saturday evening, 25th March. This being the eve of Palm Sunday each Quiet Evening will be designed as a suitable act of Devotion to prepare for the keeping of Holy Week and Easter.

Conductor

S. Paul's, Burwood Rd., Burwood—The Rev. M. B. Eagle.  
S. John's, Pacific Highway, Gordon—The Rev. J. Brady.  
S. Matthew's, Ocean St., Bondi—The Rev. D. Johnstone.  
S. Paul's, Princes Highway, Kogarah—The Rev. E. Cameron.  
S. John's, cnr. Oaks Ave. and Avon Rd., Dee Why—The Rev. M. Rook.  
To commence 7.30 p.m. — To conclude 9.15 p.m.

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### BIOGRAPHY OF BISHOP HEADLAM

ARTHUR CAYLEY HEADLAM: The Life and Letters of a Bishop. Ronald Jasper. Faith Press. Pp. 381. 55s. 6d.

HERE is a scholarly, balanced, delightfully written and accurate biography of a leading twentieth century Anglican. It is worthy to be placed with Bell's biography of Davidson; and continues the excellent tradition in England for ecclesiastical biographies.

The progress of Arthur Headlam is well traced, from his birth in 1862, education at Winchester and Oxford, fellowship at All Souls' College, Vicar of Welwyn (1896-1903), Principal of King's College, London (1903-13), lecturing and writing while he lived at Whorlton (1913-17), Regius Professor of Divinity at Oxford (1918-1923) and Bishop of Gloucester until his retirement and death in 1945.

This much is the task of any biographer. Mr Jasper adds to it some splendid coverage of contemporary church life and affairs, paints a plain and human portrait of his subject, and makes him "live" for the reader—yet without those fulsome eulogies that spoil so many biographies; and free from editorial attempts which befall so many such works.

Headlam was a scholar, probably not brilliant but painstaking, impartial and sound. His early interests were Coptic, early Church History, and Scriptural. While still unknown, he collaborated with Sanday in the I.C.C. Commentary on Romans. As editor of the "Church Quarterly Review" (1901-21) he had an article published in most issues, covering a vast area of topics, and adding much to the corpus of knowledge thereon. For his Moorhouse Lectures, 1913, he spoke on "Miracles of the New Testament".

He held firm and adequate views on the proper use of freedom, and approach to authority and tradition—showing to great advantage in his efforts to preserve freedom of speech for Loisy, Major and others. His better books included, "Christian Theology" (1934), "Life and Teaching of Jesus the Christ" (1923) and the "Doctrine of the Church and Christian Re-union" (1920). It is perhaps due to the heavy tasks involved at King's College and in the See of Glou-

cester that he did not produce the "magnum opus" he dreamed of.

Headlam was a great administrator. This was shown particularly during his period at King's College, and the present solid position of that institution and his great contribution to British theological training is ample testimony of his splendid administrative and formative work.

But his greatest field was undoubtedly the ecumenical one. From his first visit to the Middle East in 1889 until his death, this was the sphere of his best work. No study of the development of the modern ecumenical movement would be adequate if it did not cover the contribution of Arthur Headlam. More than most, he appreciated and stood firmly by the true position of the Church of England, which he adequately described as "fundamentally Catholic, and incidentally Protestant".

YET his position as a Catholic was not that of the Tractarian movement. He rejected extremes and endeavoured to steer the typical Anglican middle course, although at all times his intellectual honesty and tolerance enabled him to appreciate, even while not accepting, the views of the extremists.

Headlam contributed greatly to the 1920 Lambeth Conference, though not yet a bishop, by his treatment of re-union questions, notably his Bampton Lectures. He was associated thereafter with almost all re-union movements, and was conspicuous in his work for the Church of South India. Unlike many who think of re-union problems with more charity than clarity, he worked always on the basis of honest doctrinal discussion and mutual acceptance.

This is, of course, the only ultimately sound method, but it does depend a good deal upon interpretation of symbols and language employed, and Headlam can be criticised on occasions for accepting the commonly-employed symbols without differentiating the variations in their meaning.

As a man, his work was

characterised throughout by conscientious and consistent labours, marred perhaps by his overbearing manner at times. It is more than probable that he was unaware of this—he spoke and acted as if he were right and was acting for the best.

He had few social graces and almost no capacity for small talk. His austere and seemingly unapproachable manner prevented him from being a good mixer; and his opponents often took great delight in baiting him, and rousing his deep and easily-provoked anger. A masterful and a combative man, he tended to excite much opposition. He was a very capable and efficient parish priest, though never really popular. He was a thorough and tactful administrator. He was a deep and earnest scholar.

Students of the Christian Church in this century, of the ecumenical movement, and lovers of good biographies all owe a great debt to Ronald Jasper for this excellent and most enjoyable book.

—A.F.L.

# THE YOUTH PAGE

## QUESTIONS WE MUST FACE

Would you please explain the parable of the labourers in the vineyard (Matthew 20)? It seems to be unjust treatment, not justice. And why did the writer end up with "so the last shall be first, and the first last"??

The last verse of the parable is the key to its meaning. The words show that in God's world ("the Kingdom of God") the ordinary human ways of valuing things are turned upside down.

For instance, a man is judged by human standards according to his wealth or his position in society. In God's view, a man's worth is judged by what he has contributed, not by what he has managed to get for himself.

In many other ways it is true that the things the world thinks are best are put at the bottom of the list as far as God is concerned.

Now this whole parable is a story which illustrates this truth. The example is taken from the business world.

On a quick reading, the boss does seem to have acted unjustly. Some of the men didn't start working till five o'clock in the afternoon, and yet they were paid just as much as those who had been working since six o'clock in the morning.

But even so, the agreement was followed. The first men were hired for one penny, and the later starters weren't quoted a figure. All the boss said was "Whatsoever is right, that shall ye receive."

It was no part of the contract that the later groups should receive less than the first team.

But this is not the point of the parable. It is not meant to illustrate justice in ordinary thinking, but to illustrate the principles operating in the Kingdom of God.

Actually, the parable illustrates the socialist principle "From every man according to his ability; to every man according to his need."

If the early starters needed a penny a day to keep them, so doubtless did all the others. There may have been all sorts of reasons why they couldn't start work earlier than they did. But they were just as hungry and probably had just as many mouths to feed.

This principle is one that we can understand Our Lord supporting.

### MOTIVES

The parable shows us that the motives of Christian living must be different from ordinary commercial activity.

True Christian living is not based on calculation. We don't get half-way to heaven by doing a certain amount of work, and get all the way there by doing double that amount.

When you work for God and His Kingdom, you do it for love of him. What you "get" out of it compared with what the next man gets doesn't enter into the picture.

What matters is not the amount of service that a person gives, but the motives from which he serves God and the quality of the service he gives.

By comparison with the world's ways, this is "grown-up" living, not the petty and nagging spirit of children.

### STAFF CHANGES FOR A.S.C.M.

FROM A CORRESPONDENT

Appointments to three staff positions in the Australian Student Christian Movement have now been made.

Mr Peter Garnsey, a son of the Bishop of Gippsland, will be a field officer for the first half of the year, until he leaves to take up his Rhodes Scholarship in Oxford.

The other two appointments are that of Miss Margaret Bearlin, a Presbyterian, as national Schools' Secretary; and of Mr Bob Lockhart, a Methodist, as a field officer.



From a recent dramatic presentation for Passiontide, an actor portrays Christ's Agony in the Garden of Gethsemane.

## THE POWERS OF THE KING

The traditional relationship between the King and the bishops of England, in which the bishops were treated very much as secular knights or barons, was challenged at the end of the eleventh century by a great Archbishop of Canterbury, Anselm.

William Rufus, who succeeded William of Normandy as king in 1087, claimed the customary royal privilege of "investing" bishops with their pastoral staff and ring.

These two were symbols of spiritual authority — the staff signifying the bishop's authority over the flock committed to him, and the ring symbolising his marriage to the Church.

Rightly regarded, it is the whole Church that confers on any man the spiritual rule held by bishops in succession to the apostles. For a king to claim the right to invest a bishop with the symbols of his office is an apparent contradiction of his consecration.

When William Rufus came to the throne, Archbishop Lanfranc of Canterbury was still alive. After his death however all the secular possessions attached to the See of Canterbury were held by the king, with a view to obtaining their monetary value from the succeeding archbishop. This practice of selling the temporal possessions was known as "simony."

## CLERGY FROM YOUTH GROUP

### N.S.W. COMRADES' ANNUAL MEETING

FROM A CORRESPONDENT

News that seven members of the Order of the Comrades of S. George had been ordained to the priesthood during the past year, and one had been made deacon, was welcomed by members of the Order at the annual meeting for the Province of N.S.W. on March 7.

The meeting followed a well-attended Eucharist in S. Andrew's Cathedral.

Mr John Pollard has been elected chairman for the coming year, with Graham Hall, Peter Anderson and Walter Brightman vice-chairman.

The general report on the past year stated that two country companies had been re-established; and details of missionary deputation work done by members in various parishes.

In his address, the Reverend C. Kelly, urged members to increase their efforts for the missionary work of the Church, being mindful of the need to adapt their methods to change conditions at home and overseas.

Among the clergy present were the Reverend F. Shaw, Ashfield; the Reverend W. Siddens, North Sydney; and the Reverend R. Browne, Balmain.

any clergy who accept lay investiture would be excommunicated.

Being a foreigner, Anselm thought it right to look on the Pope of Rome as his spiritual superior, ignoring the fact that England had always been governed by independent ecclesiastical laws.

Anselm refused to be re-invested without the authority of the pope, so the king agreed that his permission should be sought. In all, five appeals were made to Rome on this matter.

### COMPROMISE

A compromise was at last reached in 1107, when a great assembly of bishops, abbots and nobles met in London at the king's palace. There the king agreed that from thenceforth no person should be invested in England with pastoral staff or ring either by the king or any other layman.

Anselm on his part agreed that no one elected to the episcopate should be debarred from consecration because he had done homage to the king, prior to the acceptance of this compromise.

The result of the quarrel respecting investiture was thus a victory for neither party, but a check upon both.

The pope was shown that he had no jurisdiction over the temporal affairs of England. And the king was taught that the bishops were not to be elevated and promoted on the terms on which he made a knight or baron.

However, for the next four hundred years the Church of England was brought more and more under the spiritual autocracy of Rome, a situation which was to require a most violent upheaval to bring to an end.

### MISSIONARIES ARE COMMISSIONED

FROM A CORRESPONDENT

Three new missionaries were commissioned by the Home Secretary of the Australian Board of Missions, the Reverend B. I. Chiu, in S. Anne's Church, Strathfield, on March 5.

Miss Betty Randall, a parishioner of S. Anne's and a former teacher at Meriden School, is to go to New Guinea.

A South Australian couple Mr and Mrs Martin Sexton, were also commissioned.

### KOREAN MISSIONARY AT HERALDS' SERVICE

FROM A CORRESPONDENT

The annual service in N.S.W. for the Heralds of the King, the children's auxiliary of the Australian Board of Missions, will take place in S. Andrew's Cathedral, Sydney on June 4, beginning at 3 p.m.

The Reverend David Cobbett, an Australian missionary in Korea, will preach.

The Lenten offerings from the branches will be presented during the service.

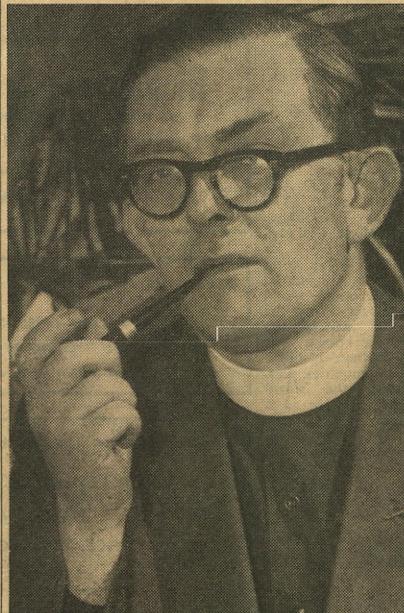
### YOUTH SERVICE FOR DIOCESE OF SYDNEY

FROM A CORRESPONDENT

The annual service for all youth groups in the Diocese of Sydney is planned for August 13.

The representatives will march from Hyde Park to S. Andrew's Cathedral for the service commencing at 3 p.m.

The groups concerned are the Comrades of S. George, Young Anglican Fellowship, Church of England Fellowship Diocese of Sydney, Girls Friendly Society, Girl Guides, League of Youth, Christian Endeavour, Church of England Boys' Society, the Anglican Society, Girls' Brigade and the Boys' Brigade.



The Reverend J. S. Dunkerley, the newly appointed Chaplain to Anglican Students in the University of Adelaide. He is a graduate of Cambridge University. Before his ordination he worked with the Colonial Service in Kenya and Hong Kong. Until recently he was principal of the Bush Brotherhood of S. Paul, Diocese of Brisbane.

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# JANE AUSTEN: WITHOUT PRIDE OR PREJUDICE

BY THE REVEREND EDWARD HUNT

WE ALL realise and value the tremendous work done for the Church by the devoted women of our congregations, and it is fitting, therefore, to include among the literary lights of the Anglican Church the name of a devout churchwoman, who, in addition, was an accomplished writer and a novelist of fame and repute.

That Jane Austen was a loyal Anglican is not surprising, for she was a daughter of the rectory and had a brother in holy orders; but that she should achieve undying fame as a novelist, ranking with Dickens himself, is quite remarkable.

It was her sound Anglican commonsense and acute observation and appreciation of the commonplace which raised her to rank supreme among women novelists.

We may say of her that she put into her books the ordinary people for whom the Book of Common Prayer seems specially to have been composed. She wrote of the ordinary clergy and laity with a most extraordinary skill, at the same time revealing the conditions of the times.

Although many of her scenes are laid in the rather prosaic drawing-rooms of middle-class houses, where theology was taken for granted, rather than discussed, the reader of Miss Austen somehow always feels the abiding and sheltering influence of the great Church of the land.

Jane Austen was born on December 16, 1775, at the parsonage of Steventon, Hants, where her father was for many years rector. She had five brothers and an adored elder sister, Cassandra.

Jane had a moderately sufficient education and went to school at Reading. She was attractive in appearance and accomplished in games of skill, drawing, music and needlework, graceful and "finished" in all her movements and an animated correspondent.

## ANONYMITY

Her literary career, like her life, was without extremes; she was neither left to pine in a garret, nor feasted as a genius. She rarely visited London; after Steventon her father moved with his family to Bath. After his death Mrs Austen, with Jane and Cassandra, lived at Southampton.

When Jane Austen died at Winchester, on July 18, 1817, at the age of forty-two, being buried in the cathedral, she was practically unknown in the literary world.

She had not put her name to her four published novels, "Sense and Sensibility," "Pride and Prejudice," "Mansfield Park" and "Emma," though she had allowed her authorship to be known among her friends. She had met no famous writer or editor and had corresponded with none, and was never in touch with the book-market.

Her novels usually lay in her desk a long time before they appeared, and did not come out in the order she wrote them.

"Pride and Prejudice" was summarily rejected by the publisher Cadell, and "Northanger Abbey," her earliest work, was sold to a Bath publisher in 1803 for £10. He did nothing with it and a few years later she bought it back, the publisher little realising he was losing the chance of a lifetime.

This novel did not appear until a year after her death, when

it was accompanied through the Press by her last work, "Persuasion," written in the period of her declining health.

In all, she received £700 for her novels during her lifetime. She was entirely free from the money-making idea, and when she received £150 for "Sense and Sensibility" declared the sum "a prodigious recompense for what had cost her nothing."

She did not "invent" her characters, they were actual living people of her acquaintance. She had the rare vision to see what was already there, and enchantingly present it for our future delight.

She was deeply religious in her quiet Anglican way, brought up in the old High Church tradition, which preserved her from the extremes of the Revivalist movement to which at one time, some say, she was attracted. Her serene faith, like that of the Reverend Mr Collins, was supplied by the "ordinances, rites and ceremonies of the Church of England" and gave her a life singularly free from fear.

Fear breeds obsessions and no obsessions are found in her six novels, so precious for their well-

balanced outlook and serene philosophy; so "Anglican" in thought and content.

Her biographers have traced from various sources the existence of one outstanding love-affair in Jane Austen's life; what prevented its happy conclusion is not known, but her religion was strong enough to prevent any souring of character, and her very last chapter is a summary of the quiet rapture of unbroken wedded felicity, a Christian outlook all too rare among some modern writers of the "realistic" school, who apparently prefer to mock all things sacred.

## P.B. THEOLOGY

Yet, in the truest sense, Jane Austen was far more realistic than they. She saw the sweet and wholesome springs of ordinary everyday life and presented them unerringly, without pride or prejudice.

We may smile happily at the foibles of her delightful characters, but it is "a mirr that has no bitter springs." Because this great and gifted Anglican writer was herself so good a person, her fascinating novels do us

good as we read them, reaffirming our faith in the kindly and wholesome Anglican tradition.

Some critics protest that Jane Austen does not take us "out of ourselves"; but she does far more. In a truly religious sense she takes us "into ourselves," teaching us to study human nature from within, the very purpose of all drama. Her world may seem small, but it is the Christian world in miniature, full of truth, wit, sense and proportion.

No wonder Macaulay said "Among those who have approached nearest to the manner of Shakespeare, we have no hesitation in placing Jane Austen, a woman of whom England may justly be proud."

Sheila Kaye-Smith says: "Her characters are sensible companions; in their company I lose my cares, for Jane Austen is the perfect novelist of legitimate escape, such as are our holidays."

And, for the Anglican-minded reader, there is a "holy-day" undercurrent which makes all her writings sweet and wholesome, a serenity deriving wholly from her Prayer Book theology.

## PASTOR IN PAROCHIA . . . 4

# "MY NAME IS LEGION"

BY THE REVEREND J. C. DONOGHUE

AN amazing thing about the Bible is its timelessness.

Because it was written so long ago (as we reckon time) we tend to think that we need to make allowances for it in the light of modern knowledge and know-how.

Then suddenly we come across something that is as modern as to-morrow (as they say), and it gives us a pleasant shock of surprise.

An example of this is the account of the healing of the Demonic besides the shores of the Lake of Galilee.

It is a queer story in some ways with its description of the flight of the demons and the mad rush of the swine into the sea. (I am certain that some of us might tell stories from our own experience that would sound just as queer, but be none the less true for all that.)

But the amazing thing about this story is the answer given by the demented man when asked for his name. "My name is Legion," he said, "for we are many."

To-day we would call it "schizophrenia" or "split personality" or something else equally modern in sound and learning—but we would mean exactly the same thing as the man meant when he answered "Legion."

## CONFLICTS

Furthermore, every other man to-day is afflicted with the same madman's malady. Our personalities are torn apart with all manner of conflicting interests, desires, ambitions, loyalties. The face that we wear in the street is not the same face that we wear at home, and the face that we wear at home is not the same face that we wear in the office or at the play.

Asked the same question in the same circumstances we might very well give the same answer, "My name is Legion."

Not only individuals but communities too are sometimes torn apart by conflicting interests. Instead of working together for the good of the whole its mem-

bers break up into angry, snarling sects, condemning one another, opposing one another. There will be hot debates and name calling and bitterness and clamour—but no progress.

If disunity is possible in communities and we know that it is—how much more likely is it to occur between national groups? All the factors that make for disunity within states will be present, and new ones will be added.

Some people, for example, find it difficult to avoid feelings of superiority towards people whose race, colour, or language differ from their own. Others are suspicious of those who hold different religious and political beliefs. We are prone to regard the social customs and practices of other people as being unimportant.

Unhappily, we seek for the cause of this disunity in every direction but the right one. In our own community I have heard it said that the unlucky choice of a site for a railway station is at the root of our disunity.

And it is noteworthy that when nations commit acts of aggression against other nations they are always motivated by the loftiest ideals!

But behind disunity there lies a much deeper problem—the problem of evil.

When men fight and quarrel, even to their own destruction, we must seek for the cause in such common facts as pride, fear, cruelty, lust, selfishness, and the desire to dominate.

These things add up to the problem of evil, and the measure of our ability to overcome evil is the measure of our ability to continue to exist.

In one form or another evil is at the root of the disturbances in the lives of individuals. It inhibits growth and progress in communities. It is the fruitful cause of war between nations.

What is the cure? For the individual, and within states, the rule of law is partly the

answer. Evil is recognised and laws are passed for its control. Individuals must conform to the law or pay the penalty.

But the rule of law, though good in itself, is not sufficient. It has two weaknesses. It only applies after the damage is done; and it cannot reach the hidden depths of the heart.

As an example of the first, what consolation can there be for the parents, whose child has been ravaged, in the knowledge that the law will exact a penalty?

And for an example of the second, self destruction is an offence against the law. But this act alone cannot prevent the suicide rate from rising steadily in some countries—and certainly in Australia.

## TWO UNITIES

If one commits an assault upon a fellow citizen, or too obviously disturbs the peace in other ways, one comes into conflict with the law. But without conflicting with the law we can make ourselves thoroughly unpleasant in many other ways. A person may live well within the law, and yet, because of defects in character and training be quite incapable of good citizenship.

An even more serious defect in the rule of law is the fact that as between nations it just does not and cannot apply. For no nation recognises the right of any group outside of itself to be the final arbiter as to what constitutes the law.

What then shall we do? And where shall we turn? The answer is simple. Two things, and two things alone, are capable of uniting men.

A common war for a common cause will do it. So too will a common devotion.

We can no longer afford the first. Can we achieve the second? God alone knows. But at the very least there is hope.

Already in communities scattered throughout the world Christians gather together in a common devotion to a common

# UNIVERSITY CHAPLAIN FOR ADELAIDE DESCRIBES TASK

FROM A CORRESPONDENT

Adelaide, March 13

The first Anglican chaplain to the University of Adelaide, the Reverend J. S. Dunkerley, arrived from England to take up his position on March 4.

Mr Dunkerley, who had been head of the Bush Brotherhood of S. Paul in the Diocese of Brisbane for five years, had been on holiday in England.

He will be in residence in S. Mark's College, Adelaide, but will be chaplain to all Anglican students in the university.

He said he was thrilled to be coming to work as a university chaplain at a time when university education was expanding so rapidly—indeed booming.

The present relation between the Christian Churches and the learned world was very difficult, but more encouraging than it had been for the past fifty years, he said.

There had never been so many opportunities for fruitful co-operation as now, and it was important that these opportunities be used, Mr Dunkerley said.

"In a university like Adelaide, which is and must continue to be largely non-residential, the exploitation of these opportunities will involve facing frankly certain problems, which can be solved, given goodwill all round," he said.

Among these was the relation of Anglican students, keen to be organised as a family group

within their own Church, with Christian students of other denominations, with whom they would wish to work harmoniously in every possible way.

Mr Dunkerley said it was, perhaps, still more important that the life of students living in Adelaide itself should be harmoniously dovetailed with that of their own parishes.

"The target must be to see that non-resident students miss nothing of the fullness of university life, without failing to make available the benefits they receive from it in the service of their parishes," he said.

## TWO DANGERS TO CHURCH DESCRIBED

ANGLICAN NEWS SERVICE

Two great dangers to the Church of the Province of South Africa were described by the Archbishop of Cape Town's domestic chaplain, the Reverend J. M. Burns, in London last week.

Addressing a luncheon for supporters of the Church in South Africa, he said that the phenomenal increase in unorthodox separatist sects, now numbering 1,300, constituted a great threat to orthodox Christianity, which was now widely identified in the minds of Africans with white domination.

The second danger came from the growing attack on the Church by resurgent Islam, backed by money and all the propaganda machinery of the United Arab Republic, Mr Burns said.

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# ISSUES IN A "PART-TIME" MINISTRY

BY THE RIGHT REVEREND S. F. BAYNE, EXECUTIVE OFFICER OF THE ANGLICAN COMMUNION.

THE so-called part-time ministry is a matter of some current interest in our Anglican family.

It goes by a variety of names actually—some more polite than others—but what is signified usually is the training and ordination of clergymen whose livelihood is to be gained in secular employment and who will contribute their clerical services in their spare time.

This is a development found in nearly all of our Churches. The Bishop of Hong Kong has long pioneered in the field. In England it is widely advocated.

The American Church has been particularly identified with the "perpetual diaconate" (whereby business and professional men are made deacons, after training, and assist sacramentally and otherwise in their own parish churches in their spare time).

In different measure, all the experiments share in certain common hopes, and seek to meet certain common needs.

The major needs are, first, for more clergymen that we have or can afford; second, for clergymen who can move more freely into the mixed frontiers of a secular culture; third, for a way to cope with the increasing number of "late vocations"—men who awaken to their true calling only after their careers and responsibilities in life have been established so firmly that they cannot easily retrace their steps.

The hopes correspond to the needs: that through such a "volunteer" ministry the Church may find a greatly-needed reservoir of trained leadership for areas of special need, and equally provide a possible way into the ministry for truly dedicated laymen who are not free to follow more traditional paths.

Attitudes toward these proposals vary widely, and debate is keen.

At one extreme, the American Church perhaps is the least convinced, at the moment.

This may reflect the fact that the problems of the supply and financial support of the clergy are probably less acute in the United States and Canada than elsewhere in the Anglican world, and also that the "professional" self-consciousness of the clergy (indeed of the laity, too) is at its highest point there.

Through force of circumstances, the American Church (and it is not alone in this, except that its history is longest) has had to cope with the problem of self-support from the outset and has had to learn a corresponding degree of self-reliance in the support of the ministry.

Thus it has been easier for that Church (and others like it) to move ahead through the economic and social revolution of recent times, and maintain its ministry in a rough parity with the rest of its society's skills.

## IN AMERICA

Intertwined with this has been the development of a fairly sharp "professional" sense in America.

The specialising which has been characteristic of all Western life, and conspicuously so in America, has tended to multiply and upgrade all skills—to dignify them as "professions" and endow them with a mystique of their own, a language, a reserved area, a watchful defensiveness against unauthorised intruders, and all the other paraphernalia of occupational self-consciousness.

The ministry has been affected by this significantly, for good and for ill.

A good effect has been the sharpening of American theological education, particularly in the elements of pastoral techniques.

A bad effect has been to underline the distinction between the clergy and laity, and the sacred and the secular, and so to develop a clerical self-consciousness and pomposity and, perhaps even more, to encourage a false, professional veneration,

an unjustified abjectness in the minds of the laity. (I will hear from several customers on that last remark, I think.)

At the other extreme might be placed the Church of England, which has had the advantages (such as they are) of a largely endowed clergy, which has generally frowned on over-specialised training, which has now to cope for the first time in a good many centuries with the problem of the support of the clergy, and which is wrestling with an insufficient supply of both men and money.

I have over-simplified the picture of both Churches, of course, to indicate certain broad differences in situation, and to help explain why an English Churchman views with equanimity the same proposal that his American cousin views with alarm.

Arguments and tensions exist, but there has been surprisingly little direct and full dialogue.

Rather it has been a case of conversation between bishops as they left a meeting, or parsons waiting for the meeting to begin, or laymen having coffee after a long evening with a difficult budget.

Let me suggest a theme or two for dialogue.

There is a need, everywhere, for more clergy than we have or can afford.

How much is this due to (a) faulty stewardship, (b) a cockeyed sense of values which discourages vocations among young men, (c) a false gentility which regards the priesthood as a life for gentlemen who are miraculously spared any need for a visible means of support, (d) a lack of expectancy that the life and work of a priest amount to very much anyway? There are other thoughts, too.

My point is that, until we have tackled the basic problem of vocation itself, we are not justified in running to a volunteer ministry as the only solution to our plight.

We had better find out why the Reformation, for all its healthy skepticism about priestcraft, failed to do anything very radical about clericalism. This is probably because the Reformation was so largely in the hands of clergymen, which was a pity.

But, be that as it may, the fact is that clericalism persisted (in somewhat more antiseptic forms) in the post-Reformation Church, and persists (one has only to ponder the annoying medieval distinction, in the Prayer for the Whole State of Christ's Church, between what is expected of the clergy and of the laity, to get a whiff of the clericalism I mean).

There is nobody stiffer than a person who is acutely conscious of the privileges of his order, of his monopoly on theological learning, liturgical authority, general sanctity, and so on. And the worst of it is that the laity so often believe in all this nonsense, and put us on pedestals, and feel the

This sounds as if I were opposed to the "part-time" ministry. Indeed, I am not.

What worries me is not that we have it, but that we have it for the wrong reasons.

There are good reasons for it, good enough to justify a lot more radical experimentation than any of us has yet tried.

And we shall never have deep dialogue about it until we get below the superficial and often selfish reasons so often put forward in defence of it.

There is a need for a volunteer, part-time, anonymous, unprofessional element in the clergy.

But that need is only uncovered when one first asks why we do not have more priests, why we do not support them, why it is not a vocation that attracts young men in generous numbers.

There is a need to find a way for older men to enter the sacred ministry, even though the full, lifetime, professional ministry is impossible for them.

And we in the clergy—well, let me say I—need to learn humility about my own professional self-consciousness in this respect.

## CLERICALISM

The Reformation, for all its healthy skepticism about priestcraft, failed to do anything very radical about clericalism. This is probably because the Reformation was so largely in the hands of clergymen, which was a pity.

But, be that as it may, the fact is that clericalism persisted (in somewhat more antiseptic forms) in the post-Reformation Church, and persists (one has only to ponder the annoying medieval distinction, in the Prayer for the Whole State of Christ's Church, between what is expected of the clergy and of the laity, to get a whiff of the clericalism I mean).

There is nobody stiffer than a person who is acutely conscious of the privileges of his order, of his monopoly on theological learning, liturgical authority, general sanctity, and so on. And the worst of it is that the laity so often believe in all this nonsense, and put us on pedestals, and feel the

only way a man can serve God is by being ordained.

It is the down-grading of the laity—this secularising of the layman's ministry—which plays so large and hateful a part in our thoughts about the ministry as a whole.

Again I say, I am completely in favour of any way which will let more men, older men, fulfill a true priestly vocation at any time, under any circumstances. The "part-time" ministry is a way for this to happen.

But no man can make a fair choice about ordination until he has had a true look at the holiness of being a layman. This is precisely what is so difficult in a clericalized and professionalized Church. (And I repeat, the "professionalizing" is often the work of the laity as of the clergy.)

There is no single, simple, clear issue about the "part-time" ministry. It is a most complex question, involving many issues: stewardship; the use of ordained men in non-parochial ministries; the need for a new estimate of the ministry of the laity; the place of anonymous, crypto-priests in some missionary frontiers; the task of rescuing the work of a deacon from the silly, vestigial, liturgical excuse it now enjoys and restoring to it something of the sense of the service of God's people it once had; the urgent duty to regain a true sense of the partnership of clergy and laity; the clear call to a restatement of the true dignity and depth of any ministry.

We must talk of these things if we are to be saved from dealing with the sacred ministry as if it were a gimmick to save us from our own selfishness, and if we are to restore to the whole of God's services the soberness and beauty Our Lord has once for all revealed to us in His supreme priesthood.

## BRISBANE PASSION PLAY BEGINS AUSTRALIAN TOUR

FROM A CORRESPONDENT

More than 6,000 miles will be covered by two T.A.A. airliners, a Lockheed Electra and a DC6B, when the Iona Passion Play tours the Australian capital cities during the last three weeks of Lent.

Special permission has been obtained to skirt the Woomera Rocket Range so that the planes will be able to cover the distance from Alice Springs to Perth in a limited time.

This route is rarely used, but permission for the flight was granted by the United Kingdom Defence Research and Supply Staff.

A spokesman for the passion play committee said last week that while there are many similarities between the passion play at Oberammergau, Germany, and the Australian production, there are interesting differences.

### ANNUAL EVENT

At Oberammergau, the play is produced every ten years in a huge theatre, with a permanent stage at one end open to the sky, capable of accommodating 500 players in the big crowd scenes.

There are fifty performances each of eight hours duration, between May and October. Thus tens of thousands of people from all over the world are able to witness this magnificent spectacle, which was last presented in 1960.

In Australia the play is of two and a half hours duration, with a cast of 150 players. It was first presented in 1958 at Iona College, Lindum, Brisbane.

### THE REVEREND C. B. G. CHAMBERS

The Reverend C. B. G. Chambers, formerly of the Diocese of Melbourne, has completed his work as Church Missionary Society representative and treasurer in the Karachi archdiocese, West Pakistan.

With his wife and his daughter, Sister Helen Chambers of the Mission Hospital, Sukkur, he is sailing for England this month to visit friends and relatives.

Sister Chambers will return to Melbourne in September.

and is now an annual event during Lent. It is planned to present it annually in each capital city.

Only native-born villagers may take part in the German play. More than a year before the opening performance, the village council arranges a ballot for the principal characters.

There are no such limitations in Australia although at the moment the majority of the leading players come from Lindum, Brisbane, and have retained their roles from year to year.

The men at Oberammergau spend months growing beards in preparation for the presentation, but the Australians, because of the hot humid climate and demands of business life, from which they are drawn, prefer to wear false ones.

Pope John has sent his blessing on the passion play pilgrimage. The interdenominational cast, led by Father T. Shortall, O.M.L., a Roman Catholic priest, leaves Brisbane on March 13.

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## VICTORIAN INLAND PARISH KEEPS FIRST CENTENARY

FROM A CORRESPONDENT

Ballan, Vic., March 13

The Parish of Ballan, which claims the distinction of being the first parish in Victoria outside Melbourne to have a resident vicar, last week celebrated the centenary of the parish church.

Centenary functions began on March 4 with a garden party in the grounds of St. John's Church.

The following day, a thanksgiving service was held, at which the Archdeacon of Ballarat, the Venerable R. G. Porter, preached.

The choir of St. John's, Bungee, a neighbouring parish, assisted at the service.

Yesterday the Bishop of Ballarat, the Right Reverend W. A. Hardie, preached at the centenary Eucharist at 11 a.m.

The Ballarat Boys' Grammar School choir came across for the occasion.

The foundation stone of the present church was set by Bishop Charles Perry of Melbourne on March 10, 1861.

It was opened for use the following year, and consecrated in 1879.

The Vicar of Ballan is the Reverend Harold Scott. A history of the parish in its first hundred years has been produced for the centenary celebrations.

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Palings

## THE CRUX OF THE MATTER

SOME people do not like crucifixes. Some say children should not be permitted to see the cruelly represented there. Some say, "How horrible. Let us turn our backs and act as if it weren't there." The Devil belongs to the first group, and he probably inspired the others, for they certainly play into his hands.

The less real our religion is the more the Devil rejoices. The more we succumb to his temptations to escape from reality, forgetting that the Figure on the Cross is a real Man as well as God Who made all men, the more surely are we doing the Devil's work.

There was in the nineteenth century a philosopher called Nietzsche who hated God and everything that encouraged belief in God. His was a philosophy of negation and destruction of all existing values, and eventually it destroyed him. He wrote a book called "The Twilight of the Idols" in which he exulted because he thought he could see the end of all moral and legal codes and institutions.

He painted a picture of the growing decadence and anarchy in countries which had already repudiated Religion, and regretted that the decay in England was slower because Christian morality had so thoroughly permeated society, government and the law.

But even there the end was in sight because once men had thrown overboard active belief in God, any system of ethics that had been based on it would soon crumble.

### FAITH FIRST

This is what he said: "Christianity is a system, a complete outlook upon the world, conceived as a whole.

"If its leading concept, the belief in God, is wrenched from it, the whole is destroyed; nothing vital remains in our grasp. Christianity presupposes that man does not and cannot know what is good or bad for him: the Christian believes in God, who alone can know these things. Christian morality is a command, its origin is transcendental . . . it stands or falls with the belief in God." (Italics not in original.)

Nietzsche hated our religion, but he saw clearly what many self-calling Christians refuse to see: that when we renounce Christian faith, we abandon all right to Christian morality; and that when either an individual or a community stops believing in God, it has abandoned the

This article was written by a member of the Community of the Sisters of the Church which has Houses in five Australian States, to which are attached primary and secondary boarding schools for girls. The Australian novitiate is S. Mary's, Perth College, Mount Lawley, W.A.

only raison d'être (both foundation and support) of all its moral system.

This is essential truth which we need to reiterate until it is part of all our thinking and spills over from our lives into those we teach—whether in the schoolroom, factory, office, dance floor or playing field.

And what is Christian faith? Look at the Crucifix. It is all there: "For God so loved the world, that He gave His only-begotten Son." Christianity is belief in Jesus Christ and personal acceptance of the logical implications of His birth, life, death and resurrection.

We must clean out of our thinking (as a prelude to clarifying the nation's) the feeble but insidious, "I am a Christian because it is good for the children or because it keeps a man 'straight.'" Nietzsche wanted to see the end of all ordered society and he recognised the beginning of that end in man's drift away from an ennobling dependence on God to an impoverishing dependence on a "respectable" moral code.

Christianity is not "a good system of ethics"; a safeguard of morality; an assurance of respectability; a "safe" category on a census form.

Christianity is living belief in the living God, or it is, as Nietzsche knew, very soon nothing at all.

Church people must protest in their lives against the incorrect use of the noble words "Christian," "Christianity": I am a Christian because of what the picture accompanying this article represents. I am a Christian because I believe in God as He is revealed to us in Jesus Christ. I believe this revelation to be true because I believe that Jesus Christ is Himself God.

I therefore accept His right to rule my life in every detail—how I behave; my relationship to all other human beings; what work I do; how employ my leisure; whether and whom I should marry.

I am a Christian because I believe in God. I believe He is trustworthy, dependable and knows and loves me as an individual, and I believe that He has made me to know, love and serve Him as my highest human activity. I acknowledge God's right to rule my life and demand my obedience and love because of what He did for me.

I believe that He so cared for the eternal welfare of my body, mind and soul that He, although Almighty God, the only Creator and Sustainer of all things, yet for my sake became Man in order that He might live a truly human life (the life I was originally created to live) and die a truly human death in order to recreate me in His likeness.

And I believe that even as He took upon Himself the likeness of man, I and all my fellow humans can, through the Cross and our acceptance of it, take on us the likeness of Jesus Christ the Son of God.

### OUR OFFERING

Yes. We can take . . . It is all there for us—Our Lord's offering of Himself and the help of His grace in His Church's Sacraments. The road is open. We just have to step out along it and stretch towards Him to take what He offers with those outstretched arms . . .

And we must accept—as He did for our sakes: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." "And he that taketh not his cross, and followeth after Me, is not worthy of Me." "He that loseth his life for My sake shall find it."

There are the heroic crosses for the few and the little fretting humbling crosses for us many. He is waiting for us to accept our little cross showing that we ally ourselves with Him—that we have chosen the name "Christian" for our own name. And then He leans down from His big Cross—the one big enough to bear the burden of the whole world's pain and evil—and takes to Himself the weight of ours.

—COMMUNITY OF THE SISTERS OF THE CHURCH.

### "GOODWILL" IN SOUTH AFRICA

### DUTCH POSITION APPLAUDED

THE "LIVING CHURCH" SERVICE

New York, March 6

The Archbishop of Cape Town, the Most Reverend Joost de Blank, last month said he was optimistic for the eventual defeat of racial segregation in the Union of South Africa.

"For the first time since I have been in Africa I see hope for the future," he said in the diocesan paper, *Good Hope*.

He described a new understanding among the Churches of South Africa as a result of the consultation convened by the World Council of Churches in December.

"Delegates of the Dutch Reformed Churches of the Transvaal could not have been more helpful and eager to find a common ground with the other delegations," the archbishop said.

"Anglicans have been gratified to discover how far these Churches were prepared to go in order to increase goodwill and lessen injustice in the existing apartheid situation.

"It is common knowledge that the delegates of these two Churches have been under heavy fire since the conference's findings were published.

"We honour their courage and pray for a steadfastness of purpose on their part," the archbishop said.

## A "PROMISED LAND" FOUND FOR REFUGEES

By MR GEOFFREY MURRAY, STAFF WRITER FOR THE WORLD COUNCIL OF CHURCHES

AFTER forty years of wandering in the modern wilderness, forty-eight refugee families who still speak Aramaic, Christ's native language, are to be given new, permanent homes this year by the World Council of Churches.

The building project, which begins in April as soon as the rainy season ends, will cost 50,000 dollars. It is being financed with funds raised mainly in Britain from efforts during World Refugee Year.

The little community of 195 men, women and children who will benefit are Armenian refugees whom nobody hitherto has wanted. Driven out of Armenia at the end of World War I, their long wanderings have taken them to Iraq, Syria and finally to Lebanon.

Some of the men are cobblers, and the women find seasonal work in the fields. But for the most part they are unskilled. No country, and until now no organisation, has been willing to accept or help them.

However, they have consistently refused to be split up. Somehow they have contrived to keep together and survive, despite appalling hardships.

I drove in February from Beirut across snowy mountains, a skier's paradise, to Zahle, a little village in the fertile valley of Bekaa, where for some years now these people have been sheltering in the most primitive conditions.

I visited homes where it was not uncommon for a single damp room to house eleven people. In other places where there were only two adults and five children to a room, conditions seemed good by comparison.

An outside tap was the only water supply for many families. A single lamp provided light.

Cooking was done on tiny oil stoves, but the mountain bread, in thin round loaves, which is the community's staple food, has

to be baked every day by the women in outdoor ovens, according to a recipe which is thousands of years old.

Incredibly these rooms, where so many live and sleep, are born and die, were very clean and tidy. In many western countries the rooms themselves would have been condemned as unfit for animals to inhabit.

The single attraction was the view across the valley of dazzling, snow-crowned mountains towering into the blue sky above Syria.

I met Father Alexandros, the Nestorian priest who is their leader. He was born in Turkey, and speaks many languages, including English. I heard him talking in Aramaic to his little flock whom he refuses to desert. He has no church of his own, but a friendly Orthodox priest in Zahle allows him to conduct services for these wandering Armenians every Sunday.

Some years ago he was offered a pastorate in Beirut, but he turned it down so that he could stay with his people. He and his wife and their three sons, one

### TALKS PLANNED ON INTER-COMMUNION

ECUMENICAL PRESS SERVICE

Geneva, March 13

Representatives of the Church of Sweden (Lutheran) and the Church of Scotland (Presbyterian) will meet at Sigtuna, Sweden, early in April to discuss inter-communion.

The meeting is the result of a long correspondence between the two Churches.

The Moderator-designate of the Church of Scotland will lead a delegation of six or seven. The Swedish representatives will include the Archbishop of Uppsala and the Bishops of Lund and Harnosand.

of whom is a schoolteacher and another is a carpenter, live beside the people he serves so faithfully. The youngest son is hoping to go soon to Bagdad to find work. He has only recently left school.

It was Father Alexandros who first brought the needs of these people to the notice of Miss Ruth Black, a Scotswoman who is the World Council of Churches' senior representative in the Near East.

Miss Black, after a full investigation, reported their plight to the World Council of Churches' headquarters in Geneva. It was agreed to resettle them as an entire community in the district if the funds required could be raised during World Refugee Year.

There were many difficulties in the way, but eventually a suitable site was found. Plans have been drawn, and now enough money is available for building to begin as soon as the weather is suitable.

Each house will be properly equipped according to modern standards of health and hygiene, and each will have its own garden where the refugees will be able to grow vegetables and corn for their bread.

They will live rent free, and so will be better able to survive as stateless persons in Lebanon, which has many restrictions on the kind of work which refugees can undertake to make a living.

If enough money can be raised, it is intended to build a school for the community, and if a grant can be obtained from the Ecumenical Church Loan Fund, a church will be built for them in which to worship according to the Nestorian rites.

Like the Children of Israel, these refugees have wandered for long in the wilderness. Now they are about to make their home in a valley which, says tradition, flows with milk and honey.



The crucifix in the chapel of the Sisters of the Community of the Church at Perth College, W.A.

## THE NEW ENGLISH NEW TESTAMENT

Marking the 350th Anniversary of the Authorised Version of the Bible, the Oxford and Cambridge University Presses have published the New English New Testament released on March 14, 1961.

This translation in modern idiom is the work of an inter-denominational committee of eminent British Biblical scholars.

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# BISHOP BAYNE DESCRIBES WHAT HIS POST INVOLVES

ANGLICAN NEWS SERVICE

London, March 13

The Right Reverend Stephen F. Bayne, Executive Officer of the Anglican Communion, on March 7 gave an account of his work to a Press conference in London.

"The heart of this new ministry is not in any specific job I do (of which there are probably thirty or more)—it is the deepening and widening of the common life of the Christians in the Anglican communion and the people whom they seek to serve and among whom they live," Bishop Bayne said.

"Anglicanism started as a purely national Church. But just as Englishmen went abroad themselves and settled, so even more did ideas which were English in their form or origin, go abroad, and take root.

"Thus, the 'Anglican' tradition of Christianity was exported, through colonists, books, missionaries, businessmen, and so on, and the result is this curious world-wide family of Churches.

"Rightly, they are autonomous, independent, rooted in their regional or national soil. But this is a rooting, only.

"There is something irrepressibly inter-national or supra-national about all Christianity, (indeed all deep religion); and this has its effect on the Anglican Churches.

"They are not 'English' any more (if they ever were)—they are companies of Christian people in the U.S.A., Japan, India, Africa, South America, who are linked together by no legal or constitutional ties whatever, but by far deeper and more stable ties of common human insights and a whole and single life within the one Church of the one Lord," he said.

"In this world of competitive nationalism, mankind desperately needs any and every way he can lay his hands on to find

his common humanity, and make it real and fruitful.

"The Christian Church, I believe, is man's best way toward that unity; and the Anglican communion is a fellowship of Christians within that larger unity. Therefore, it is important for us to fulfil in every way we can the unity and solidarity of mankind—which means to find every way to express and share the great things held in common by us all.

"This means, for example, the work of missionaries and exchanges of personnel between Churches as one way in which nations can help one another across national walls.

"The British missionary in Africa or the American teacher in Asia is an important means whereby such strength as Britain or America have to give to younger nations can be given. So likewise is the Japanese missionary in Brazil, or the Filipino missionary in Honolulu," he said.

"Even more important is the way in which the Church gives humanity the chance to talk

together about the most important things.

"It is not realistic to expect to find a single 'Christian' answer to every world problem. What is realistic and urgently important is that people can share the deepest problems and insights.

"Therefore it is of the greatest significance that within the Church it is possible for men to talk freely about the things which matter the most, and so discover the underlying unities which alone make peace possible. My job is to help the process in every way I can," Bishop Bayne said.

## SINGLETON RALLY

FROM OUR OWN CORRESPONDENT

Newcastle, March 13  
More than 700 people from the Parish of Singleton, in the Diocese of Newcastle, attended a rally in a Singleton theatre last Sunday night.

The rally was held to acquaint Singleton Anglicans with the needs of the Church at home and overseas.

The A.B.M. Home Secretary, the Reverend B. I. Chiu, said that missions were making good progress in heathen areas, but the position was more difficult in Asia, where there was competition from other highly-developed religions, some of which were older than Christianity.

He said there was a great need for more funds and more workers in the mission fields.

The Bishop of Newcastle, the Right Reverend J. A. G. Housden, spoke about the needs of the diocese. He said money was needed for the Church's homes for old people and for children, and for the Church's educational work.

## PAPER CEASES PUBLICATION

FROM OUR OWN CORRESPONDENT

Cape Town, March 9  
The official organ of the Church of the Province of South Africa, "Church News," has now been wound up.

It ceased publication last December, when subscribers were asked to submit their claims in respect of pre-paid subscriptions.

The paper, which had been published monthly for the past twenty-six years from Durban, had found it impossible to increase either circulation or advertising enough to cover rising costs of production. It had actually been published at a loss for some six years.

Apart from diocesan news sheets and magazines, there is now no organ of any kind covering the Church in South Africa as a whole.

It is understood that most of the liabilities of "Church News" have now been met.

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## Chateau Tanunda "Historical Firsts" No. 82\*

(March, 1961)



Stock Exchange Building, Bridge Street, Sydney, 1831.

## The First Telephone

Only two years after the telephone was invented in 1876 by Dr. Alexander Graham Bell, a Scotsman living in the United States, it was in use in Australia.

Australia's first long-distance telephone conversation took place in February, 1878, between Port Augusta and Semaphore, South Australia, over a distance of 240 miles, and in the same year our first telephone exchange was opened in Melbourne.

Once the value of telephonic communication was proved, the idea soon spread to other States. In Brisbane a privately-owned exchange began operations in 1880; Sydney had a private service in 1881 (at the Stock Exchange, then in Bridge Street), which was taken over by the Post Office in 1882; in Hobart and Launceston services began in 1883, in Perth in 1887, and in Fremantle in 1888.

By 1901, when the administration of Australia's postal and telecommunication services was transferred to the Commonwealth, nearly 33,000 phones were in use in this country. Thereafter, rapid expansion occurred and the total had reached 100,000 by the end of the decade.

Sydney and Melbourne were linked by telephone in 1907, and five years later—in July, 1912—the Commonwealth's first automatic exchange was opened in Geelong. A telephone line was established between Melbourne and Adelaide in 1914, between Sydney and Brisbane in 1923, and between Adelaide and Perth in 1930. The interstate communication network was completed in 1936 with the laying of a telephone cable between the mainland and Tasmania.

Telephonic links between Australia and overseas countries began in April, 1930—a radio-telephone tie-up with Britain and the Continent. Later that

year, similar links were established with the United States, Canada, New Zealand and Java. To-day, such links operate with more than 50 overseas countries.

In 1949, Australia became one of ten countries in the world to have more than a million telephones. To-day there are two million and by 1970 it is estimated that we will have four million.

In the half-century since Geelong introduced the first automatic exchange, more than 60 per cent. of Australia's telephone subscribers have been connected to automatic exchanges. In metropolitan areas some 95 per cent. of the subscribers are provided with automatic service.

To-day, small automatic exchanges (with from 40 to 200 lines) are used in many country areas in Australia. The first of these exchanges was established at Vermont, Victoria, in 1926. Now, more than 300 such units have been installed.

Because of the vast increase in telephone installations in Australia in the past ten years and new telecommunications developments, the Postal Department is in the process of converting the old code of letters and figures into an all-figure code. Some subscribers have reported difficulty in becoming accustomed to all-figure numbers, but many overseas countries are already using such a code—notably New Zealand, Sweden, Norway, Denmark, Finland, Germany, Belgium, Holland, Switzerland, Czechoslovakia, Hungary, Japan and Israel.

The estimate that the number of phones used in Australia will double in the next ten years is an impressive indication of the way in which telephones have become an indispensable adjunct of living since they were first introduced here 83 years ago.

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## DIOCESAN NEWS

### ADELAIDE

#### HOSPITAL VISITING

Men from seven branches of the Church of England Men's Society in the Diocese of Adelaide continue to visit the Parkside Mental Hospital on the first Tuesday in each month. The number of patients taking part in the service and the entertainment which follows is steadily increasing.

#### ANNUAL MEETING

Notices of motion and nominations for the council and executive of the Church of England Men's Society in the diocese are requested by the diocesan secretary, in order that arrangements for the annual general meeting at S. Barnabas' Church, Croydon, on May 3 can be finalised.

### MELBOURNE

#### TEACHERS' SERVICE

Five hundred teachers and people associated with the teaching profession attended a service of thanksgiving to mark the commencement of the school year on March 2, in S. Paul's Cathedral. The service was arranged by the Victorian Council for Christian Education in Schools. The chairman of the council, Archdeacon T. W. Thomas, conducted the service, assisted by the director of the council, the Reverend D. Hyde. The principal of the Victorian Baptist Theological college, the Reverend M. Himbury, preached. The Director of Education in Victoria, Mr A. McDonnell, read the first lesson, and Mr B. W. McIntyre, president of the Victorian Teachers' Union, the second. The Minister for Education was present.

#### BIBLE YEAR MEETINGS

The archbishop visited Canberra on Tuesday to speak at a public meeting in connection with the 350th anniversary of the publication of the Authorised Version of the Bible. On Wednesday evening he spoke at a Bible Year Thanksgiving meeting in the Melbourne Town Hall.

#### C.E.M.S. SERVICE

The annual corporate Communion and breakfast for the Church of England Men's Society in this diocese was held in S. Paul's Cathedral last Monday. The archbishop was celebrant; Mr J. L.

Bishop, lay president, spoke at the breakfast in the Chapter House.

On Thursday, March 16, at the annual meeting of the C.E.M.S., the incoming lay president for the diocese, Mr Peter W. Challen, will be instituted by the archbishop. His Grace will also commission the new Organising Secretary, Mr R. C. Hinneberg, in S. Paul's Cathedral at 7.45 p.m.

### SYDNEY

#### TOUR OF CHURCHES

The Church of England Historical Society and S. Andrew's Cathedral Guild are holding a tour of churches on Saturday, March 25, from 9 a.m. to 5.30 p.m. in the western suburbs of Sydney. Bookings may be made with the dean's secretary.

#### S. JOHN PASSION

The S. Andrew's Cathedral Choral Society will present Bach's "S. John Passion" in the cathedral on Good Friday and Holy Saturday at 7.30 p.m. The choir will be conducted by Mr M. J. Byers.

#### PICTON EXHIBITION

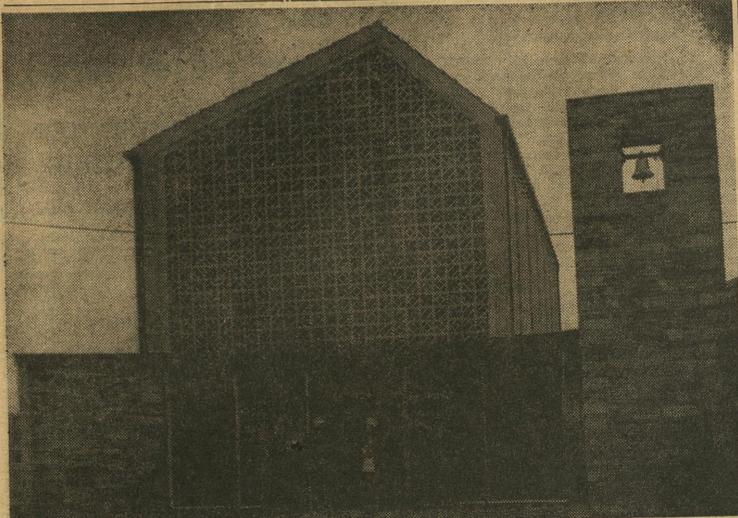
The fifth annual missionary exhibition at Picton will take place from March 18 to 26. It will commence with a convention tea at 6 p.m. on March 18, to which members of other Sydney parishes have been invited. Following the tea missionary films will be screened. The Australian Board of Missions, The Church Missionary Society and thirty other societies will contribute to the Exhibition. The Rector of Picton is the Reverend Barry Schofield.

#### PALLISTER FETE

The annual fete for the Pallister Girls' Home, Sydney will be held at the home on April 29. Mr Norman Jenkyn, Q.C., will open the fete at 2 p.m. The senior boys of the Police Citizens Boys' Club will entertain guests with band music and an exhibition of judo.

#### R.S.C.M. COURSE

A demonstration course on psalm singing and speech rhythm will be held at S. John's Church, Balmain, on Monday, March 20, at 7.45 p.m. The provincial representative, Mr Mervyn J. Byers, will lecture. All those wishing to attend are asked to bring a Parish Psalter if possible.



The front of S. Aidan's Church, Strathmore, which was dedicated by the Bishop Coadjutor of Melbourne, the Right Reverend D. L. Redding, on March 4.

## STUDENT SERVICES HELD IN ADELAIDE UNIVERSITY

FROM OUR OWN CORRESPONDENT

Adelaide, March 13

The opening of the university year at the University of Adelaide was marked by a number of special services.

On Thursday, March 9, the Students' Representative Council, a body responsible for the administration and improvement of student facilities, held its annual service, conducted by the Warden of the Union.

About five hundred students and staff members gathered in the main hall of the university for the service, at which the address was given by the Reverend J. S. C. Miller, headmaster of S. Peter's School. He considered the application in the university situation of the general Christian vocation to "take up your cross and follow Christ."

The following morning 150 students attended the first Anglican Society corporate communion.

The Bishop of Adelaide, the Right Reverend T. T. Reed, was the celebrant, assisted by the Bishop Coadjutor, the Right Reverend J. C. Vockler, and the chaplain to Anglican students, the Reverend J. S. Dunkerley. The service was followed by breakfast at the society's "Freshers' Welcome." The party continued until nearly midday, to the accompaniment of a small jazz band.

Last Sunday, the day before lectures commenced, two services for students were held in

city churches, a S. Matthew's and Holy Trinity, addressed by the Reverend Alan Cole.

## VISITOR FROM PAKISTAN

FROM OUR OWN CORRESPONDENT

Melbourne, March 13

The Reverend Sadiq Masih arrived in Melbourne on March 6, at the invitation of C.M.S. and Ridley College, Melbourne, to spend one year studying at Ridley College and joining in fellowship with the Church here in Victoria.

Mr Masih was educated at the C.M.S. High School, Narowal, Pakistan, and studied theology at Khatauli, India.

He was ordained in 1943 and since then has worked in the Lahore diocese both at Pattoki and Clarkabad.

For the last six years he has been on the staff of the Cathedral of the Resurrection, Lahore, where he has two main responsibilities, one as curate of the cathedral (assisting Archdeacon Jawahir Masih, archdeacon of the cathedral) and the other as chaplain to the Pakistan Forces in Lahore Cantonments.

Mr Masih is married with six children, two boys and four girls.

## TWO RETREATS FOR CLERGY

FROM OUR OWN CORRESPONDENT

Melbourne, March 6.

Two retreats have been arranged for the clergy of the Diocese of Melbourne for this year. Both will be held at the Retreat House, Cheltenham.

The dates will be September 4 to 8 and November 13 to 17. In each case the retreat will begin on Monday evening, and end at breakfast on Friday morning.

## TOO EARLY ANNOUNCEMENTS BRING A BISHOP'S PROTEST

The Bishop of Adelaide, the Right Reverend T. T. Reed, has criticised the method of announcement of the election of Bishop K. J. Clements to the Diocese of Canberra and Goulburn.

In his monthly letter in the Adelaide "Church Guardian" for March, Bishop Reed writes, after congratulating Bishop Clements on his election:

"The only surprising thing about the election was its announcement before it had been confirmed by the Bishops of the Province of New South Wales."

It is understood that Bishop Reed learned after writing in his diocesan magazine that the confirmation had in fact come from a majority of the Bishops of the Province before the announcement was made.

"Fortunately, I can see little prospect, as I write this just after the announcement, that the regrettable incident which took place over the last election to the Diocese of Rockhampton will be repeated."

"It should, however, be possible to revise the method of appointment of bishops in Australia in such a way that announcement of the election is not made public until it has been confirmed."

THE ANGLICAN has ascertained that the Archbishop of Sydney, the Most Reverend H. R. Gough, in his capacity as Metropolitan of the Province of New South Wales, arranged for telegrams to be sent to the Bishops of the Province, whose confirmation of the election was necessary, on the morning of February 22, immediately he

was informed by the Administrator of the Diocese of Canberra and Goulburn, the Right Reverend R. G. Arthur.

It is understood that the announcement was made before every bishop had transmitted his approval by telegram; but that the confirmations of a majority of the Bishops had reached the Metropolitan before the announcement was made.

One Sydney commercial broadcasting station, however, "beat the gun," by broadcasting the announcement of Bishop Clements' election before it was physically possible for the Metropolitan to have received the confirmation of all the Bishops of the Province.

## TRAINING COURSE FOR LAYMEN

FROM A CORRESPONDENT

The Department of Promotion of the Diocese of Sydney has arranged a laymen's conference to be held at "Gilbulla" Conference Centre, Menangle, from May 5 to 7.

The theme of the weekend is "why do men engage in church work?"

The Reverend Noel Delbridge, Director of Promotion in the Diocese of Newcastle, will be the conference chaplain.

A special course has been arranged for those wives who wish to accompany their husbands.



The ordination group after the service in S. Paul's Cathedral, Melbourne, on March 5. On the archbishop's right are the Dean of Melbourne, and the Archdeacon of St Arnaud, the Venerable P. Monie, who gave the address.

## RECORD NUMBER ORDAINED

FROM A CORRESPONDENT

Melbourne, March 6

The largest ordination in the history of the Province of Victoria took place on March 5 in S. Paul's Cathedral, Melbourne.

The Archbishop of Melbourne, the Most Reverend F. Woods, was assisted by the Bishop Coadjutor, the Right Reverend D. L. Redding, in ordaining eighteen men to the priesthood and fourteen to the diaconate.

The preacher, the Archdeacon of St Arnaud, the Venerable Peter Monie, said that many of those being ordained were men of mature age, who had received their call from business and teaching careers.

The occasion is important, he said, not only for the men personally, and for the Church they are going to serve, but it is important for God and for the world, too, for the Church is the instrument of God's purpose for mankind.

By coming down to earth at Bethlehem, God has identified Himself with human life: the Church, both the clergy and laity, as they go about their daily life, are called to bring the Will of God to bear on day-by-day human situations and transform them.

## TEACHERS MEET IN BRISBANE

FROM OUR OWN CORRESPONDENT

Brisbane, March 6

About 120 Sunday school kindergarten teachers attended their first conference for the year on March 3 in S. John's Cathedral Buildings, Brisbane.

Honours certificates were presented to the kindergartens which had attained the required standard in 1960. Everton Park Sunday school received a special commendation as it is functioning under great difficulties.

Two sessions were held during the conference. Experienced teachers, led by Miss H. Beaumont, studied the question "What makes worship real for little children?"

Less experienced teachers, led by Miss V. Willis, discussed methods of helping children to learn.

The two groups later came together to see materials which could be used as aids and expression work with lessons in the next three months.

The conference was the first of three to take place this year.

## CLASSIFIED ADVERTISEMENTS

THE ANGLICAN classified advertising rate is 6d. per word (payable in advance). Minimum 4/- per advertisement. A special rate of 3d. per word (minimum 2/6) is charged for "Position Wanted" insertions.

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CHURCH OF ENGLAND Flying Medical Service. Vacancies for nursing staff and domestic workers in outback hospitals. Information from the Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, Sydney. Telephone: BM 3164 (Sydney Exchange).

WANTED PRIEST assist 7 a.m. and 8 a.m. Easter Day, S. Mary's, Waverley. FW 3077 (Sydney Exchange).

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## OPPORTUNITY SHOP SHARES PROFITS

FROM A CORRESPONDENT

Melbourne, March 13

A total of £4,361 was distributed to twenty-four church and charitable enterprises during 1960 as a result of trading at S. Mark's Opportunity Shop, Camberwell, Victoria.

This was reported to parishioners at their annual meeting on March 1, by the secretary of the Opportunity Shop, Mr A. Wakefield.

Among the causes which received donations were the Brotherhood of S. Laurence, £712; the Archbishop's Manpower Appeal, £200; the Ordination Candidates' Committee, £100; the S. Mark's Sunday school building fund, £656; and the Braille Writers' Association, £50.

The Church Missionary Society received £80 for its work among Aborigines, and £100 was sent to support medical work in Hong Kong undertaken by an Australian, Dr John Burgess.

## G.F.S. ELECTIONS IN NEWCASTLE

FROM OUR OWN CORRESPONDENT Newcastle, March 20

The annual meeting of the Girls' Friendly Society in the Diocese of Newcastle this month was attended by delegates from as far away as Scone and Aberdeen.

The meeting re-elected Mrs J. A. G. Housden as diocesan chairman. Other officers elected were: vice-chairmen, Mrs R. V. Hanington, Mrs N. Shaw, Mrs H. F. G. Randall and Miss J. Perkins; secretary, Mrs B. W. Scully; and treasurer, Mrs J. Thompson.

The society has more than 1,300 members in the Diocese of Newcastle.

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

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