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## JOINT MEETING ON UNITY HELD IN CANADA

### ABBOT TALKS TO ANGLICANS AND ROMAN CATHOLICS

FROM A CORRESPONDENT

Victoria, B.C., Canada, January 15

Anglicans and Roman Catholics here joined together last month to hear the Abbot of Downside, Dom Christopher Butler, O.S.B., speak on "The Second Vatican Council and the Ecumenical Movement."

The Archbishop of British Columbia, the Most Reverend H. E. Sexton, and the Roman Catholic Bishop of Victoria called the joint meeting in the auditorium of the Victoria High School.

The abbot spoke first of the decision by Pope John XXIII, despite his advanced years, to convene a second Vatican Council that may hold "exciting possibilities."

Whereas the first Vatican Council ninety years ago defined a doctrine (the papal primacy and infallibility) concerning the forthcoming council Pope John has expressed the hope that something may be done to heal the divisions of Christendom.

The suggestion is specially exciting to-day, the abbot continued, because for 50 years Anglicans, along with some Protestants, have been involved in "a growing movement or aspiration towards Christian unity," and this has been reinforced by the interest and, now, the active participation of the Eastern Orthodox Churches in the World Council of Churches.

Until the accession of the present Pope the authorities of the Roman Catholic Church treated the non-Roman ecumenical movement with great reserve, though an instruction from the Vatican to the bishops about twelve years ago, while full of caution, seemed the harbinger of a more positive attitude.

Perhaps it was Pope John's idea for the new council that inspired Dr Fisher, then Archbishop of Canterbury, to make his historic visit to Rome in 1960.

That visit, followed immediately by his visit to the head of the new Roman Commission on Christian Unity, has immensely changed the whole climate of ecumenical thinking, as is very apparent in England, where the Roman Catholic bishops have their own local committee, headed by Archbishop Heenan, a personal friend of the new Archbishop of Canterbury, to deal with these matters.

It is necessary with loving frankness to insist that the Roman Catholic Church will not renounce her claim to be "The one and only Church founded by Christ," said the abbot.

#### SELF-CRITICISM

Fear lest she might be misconstrued in this respect may account for a recent emphasis that the Second Vatican Council will concentrate on putting in order her affairs so as to present a truer and more attractive image of herself. (Every Christian body should undertake such self-criticism.)

With regard to this better "image," it is possible that whereas the First Vatican Council defined the prerogatives of the papacy, the Second Vatican Council may define the complementary prerogatives of the episcopate, thus allaying fears of an unchecked autocracy over the Church by a single officer.

Furthermore a grouping of local hierarchies to form within limits self-governing units within

the Church might appeal to many of our "separated brethren."

So much for hypotheses, the abbot went on; meantime "there are tasks for each of us:

"First, prayer; a practical recognition of the fact that any worthwhile unity must be God's doing, a work of grace.

"Secondly, fraternal charity between Christians of differing allegiance. We have got to move right away," he said, "from the old frame of mind which saw a Christian who did not belong to our own body as a sort of natural enemy.

"Above all we have to practise the charity which recognises privately and publicly the good faith of those who disagree with us.

#### TO THE TRUTH

"It is no doubt true that the deepest lines of cleavage to-day are in the differing ways in which we interpret the Gospel—in doctrine and theology.

"These are questions of truth, and truth cannot be tampered with in the interests even of unity.

"But charity—love—is not blind. On the contrary, we have scriptural warrant for saying that he who practises charity will come to the truth.

"Charity leads to mutual understanding, and this is one of the prerequisites for appreciat-

ing the truth in another's position and recognising what is non-essential in our own position.

"Thirdly, on the basis of prayer and growing charity, we can get into communication with one another even when we (Continued on page 3)

## COMRADES STUDY DISUNION

FROM A CORRESPONDENT

Adelaide, January 15

The thirteenth Federal Conference of the Comrades of S. George, the youth Order of the Australian Board of Missions, was held at S. Peter's College, Adelaide, from December 29 to January 8.

The purpose of the conference was to provide an opportunity of corporate worship and the study of the Order and to look at the various aspects of disunion in Christendom and their effect upon the mission of the Church.

Some fifty members of the Order from every State in the Commonwealth attended.

The chairman of the conference was the Bishop of Adelaide, Dr T. T. Reed, and the secretary, Miss Una Clifford (A.B.M. Youth Officer).

Speakers at the conference were the Reverend K. M. Lindsay (Rector of S. Mary Magdalene's, Adelaide); Mr Glen Mallet (Knight Commander of the

Methodist Order of Knights); Dr S. P. Hebart (Principal of the Theological College of the United Evangelical Lutheran Church); the Reverend B. C. Burleigh (Principal of the Adelaide Baptist Theological College); the Reverend B. Buxton, S.J. (Rector of Aquinas College, Adelaide); Mr Allan Dawson (President of the Adelaide University Agnostics Society); Miss Judy Webb (Head of S. Hilda's Training College, Dogura, New Guinea); the Reverend Peter Prentice; the Reverend Robert Browne; and the Reverend Cecil Kelley.

The chaplain to the conference was the Reverend L. R. Jupp, Rector of All Souls', St Peters, Adelaide.

Each day began with Morning Prayer and Holy Communion, and Evening Prayer was said before the evening session, which ended with the Office of Compline.

Study was conducted in the mornings and evenings, with afternoons free.

On the Wednesday, an excursion was made to visit the Barossa Valley.

On the last night of the conference a barbecue was held at the home of Mrs Wanzek.

The conference combined work and play, but the chief purpose was to study the mission of the Church and the divisions of Christendom and thus to come to a realisation of how the witness of the Church to the world and its evangelistic work are weakened by our unhappy divisions.

The conference became increasingly aware not merely of the practical difficulties presented by disunion in the mission field but also of the sin of disunity, agreeing that the greatest evil lay in the thwarting by man of the purpose of God—that the Church should be visibly one divine society.

## U.S.A. RECTOR IN SYDNEY

### UNUSUAL PARISH

A former lawyer and U.S. Naval Intelligence Officer, now an Anglican priest, visited Australia last week.

He was the Rector of S. James', San Francisco, the Reverend Max L. Christensen, who was making the round trip as chaplain aboard the Matson Line vessel "Monterey," accompanied by his wife, Barbara.

Mr Christensen graduated in Law from Berkeley University before the war. After serving with the U.S. Navy he studied theology at the Church Divinity School of the Pacific, San Francisco (the largest of the theological seminaries in the West of the U.S.A.).

His present parish is one of unusual interest, because socially and racially it is among the most mixed in the Diocese of San Francisco.

He has worked steadily during his incumbency on a programme of integration.

His assistant priest is a Negro. The policy which the diocese is implementing is to abolish small minority churches—there are two Chinese, two Negro and one Japanese church in San Francisco—without destroying their cultural heritages.

The Parish of S. James', with 750 baptised members of the Protestant Episcopal Church on its roll, has an annual budget of some £17,000 in Australian currency.

## ARCHBISHOP, AT ISLINGTON, URGES PRAYER BOOK REVISION

ANGLICAN NEWS SERVICE

London, January 15

Revision of the Prayer Book was both desirable and necessary, said the Archbishop of Sydney, the Most Reverend H. R. Gough, at Church House, Westminster, on January 9.

He was speaking at the opening of the Islington Clerical Conference, of which he is patron.

The theme of this year's conference, to tie in with the tercentenary of the Book of Common Prayer, is "The glory of our liturgy."

Dr Gough told the large gathering of Evangelical clergy that the Prayer Book was incomparable, but that did not mean it was perfect.

It did not meet altogether the needs of the present day. Even the service of Holy Communion could be still further enriched. He hoped the conference would go forward with courage with that kind of prospect in view.

He was a little perturbed when he came across people who were against any such revision because they seemed to think the Reformers were absolutely perfect. They owed an incalculable

debt to those great men and thanked God for them, but just as the Book of Common Prayer was not absolutely perfect, so those men were not absolutely perfect.

They made mistakes. He appealed for a return to the purity of the worship of the Early Church.

#### STRIFE PAST

In his presidential address, the Reverend R. P. Johnson said that the theological cleavage between Evangelical and Anglo-Catholic was deep and sincere. Bitterness and party strife were, he believed, largely a thing of the past.

Each was learning to respect the views of the other, although not agreeing with them.

In the present situation agreement could only be reached by way of compromise and ambiguity.

This applied both in the

realm of liturgical revision, where the doctrine of the sacraments was involved, and in Canon Law revision when they came to the more controversial canons.

Compromise and ambiguity were neither a satisfactory nor a worthy basis on which to revise their liturgy or to formulate canons, he said.

Thus they should be prepared to leave on one side for the time being those revisions involving issues on which they were so deeply divided.

Speaking, he believed, for all Evangelicals, he welcomed the initiative taken by the thirty-two theologians who had signed the open letter on inter-communion.

Some of them might have wished the signatories had gone further.

They were fully behind them in the proposals they made and would press at all levels for their implementation.



The members of the Order of the Comrades of S. George who attended the Federal conference held in Adelaide from December 29 to January 8. Amongst those in the front row are (left to right): (2) the Reverend J. Smith (Tasmania); (4) the Reverend A. Day, S.A.; (5) Miss Judy Webb, New Guinea; (6) the Reverend R. Browne, Sydney; (7) the Reverend P. Prentice, G.B.R.E.; (8) Miss Una Clifford; (9) the Bishop of Adelaide; (10) Mr Keith Hutton, S.A.; (11) the Reverend C. Kelley, Sydney; and (12) the Reverend L. R. Jupp, Adelaide.



The Reverend M. L. and Mrs Christensen, from San Francisco, aboard the "Monterey" in Sydney last week.



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## THE ALL-AGE SUNDAY SCHOOL . . . 14

# GETTING TO KNOW OUR NORTHERN NEIGHBOURS: THE JAPANESE

By WINIFRED M. MERRITT

UNTIL just over a century ago, Japan was isolated from the rest of the world by a "closed door" policy. In 1853, Commodore Perry arrived there from America to discuss the possibility of opening up Japan to foreign trade. Nothing definite came of the talks, and the Commodore said he would return the following year for an answer.

When he did so in 1854, he received an affirmative decision, and the first Treaty of Amity and Commerce was signed at Yokohama. Protracted negotiations ensued as to a location for a trading centre, and in 1858 Yokohama was selected. Treaties with Britain, France, Holland and Russia followed the American Treaty.

Yokohama was then merely a small fishing village of 101 houses and 350 residents, but the Japanese authorities pressed forward with the building of jetties and warehouses, and the port was opened in 1859, the then swampy foreshore being designated "The Settlement".

During the 1860s, various incidents and clashes occurred between Japanese and other powers, and eventually a British squadron and garrison were installed at Yokohama.

The future Admiral Togo joined H.M.S. "Worcester" to learn the art of naval gunnery as practised in the West, and Japan's future as a world power was settled.

Gradually the entire country was opened up, and in 1875, conditions no longer warranting the presence of troops, the British and French garrisons withdrew.

At 11.58 a.m. on September 1, 1923, Yokohama and Tokyo were devastated by a great earthquake. Violent convulsions and tremors razed buildings, and fire broke out, intensified by winds from an approaching typhoon. Estimates of the casualties varied considerably, one being 183,000, of which 110,000 were in Yokohama.

Gradually the two cities were restored, but large areas were destroyed by air raids during World War II, and rebuilding had once more to be undertaken. To-day, Tokyo claims the distinction of being the largest city in the world.

While Yokohama's recovery has been slower, the old fishing village possesses some fine new buildings and parks, an abundance of shops, and many Western facilities.

Tokyo, the modern seat of government, is served by a maze of surface railways, street-car line, "bus routes, vast numbers of cars and taxis and, beneath the surface, extensive underground railways, and even an under-sea railway. The city has been referred to as "The Cross-roads of the World."

### NIGHT LIFE

Evening brings everyone out on to the streets of Tokyo, which has a more glittering night life than any other city of the Far East. It is, indeed, a fantastic place, spreading in every direction its population of ten million people, about one-tenth of the country's total population.

It was Sunday when I saw it first, per medium of a conducted coach tour. Every shop was open. All the ten million people seemed to be in town, and all the city's vehicles.

Japanese dress vied with Western clothes. All types of people mingled in the crowds.

There were narrow lanes bending away out of sight, and wide modern thoroughfares, tiny square shops and gigantic department stores, open stalls, fabulous modern skyscraper buildings, forests of television

masts, and a moving mass of trains, buses, trams, taxis, bicycles, and pet dogs on leads. I saw the Emperor's Palace, the residence of the Crown Prince, and many universities, colleges and schools. I was taken along street after street of shops and commercial buildings, banks, theatres, art galleries and bazaars.

Washing draped alike the little matchbox houses and the enormous modern blocks of flats, bedding was hanging out everywhere to air, and umbrellas lay dry after the previous day's rain.

I saw the impressive Parliament Building, the American and British Embassies, the Meiji Shrine Gardens, a vast "Luna Park" in full swing, and the famous Ginza shopping street with its graceful willow trees.

Lunch at a fine modern hotel called the "New Japan" was followed by an hour in a big department store with roof gardens and children's playing area, escalators, lifts, stairways, and mountains of merchandise and thronging shoppers.

### FEW CHRISTIANS

I returned to the ship in the evening through the fabulous neon lights of Tokyo and the tea-time traffic jungle. It was dark by 5 o'clock, and the lights were seen to full effect, a veritable city in the sky.

As our coach went on its way, the tour manager, conductor and my fellow travellers joined together in community singing in English of popular songs, hymns and Christmas carols.

A novel item was the solo singing by the tour manager of our National Anthem, the passengers rising with one impulse to their feet and standing swaying as the coach travelled jerkily along in the traffic.

It was easy to forget it was Sunday, for Christians are a small minority in Japan. Over 90 per cent. of the Japanese people are Shintoists, 80 per cent. are Buddhists—at least, 40 per cent. are "both." In addition, many new sects have arisen since the war, incorporating a mixture of Buddhism, Faith Healing, Shintoism, Confucianism and Christianity.

Christianity was introduced into Japan in 1549, and within fifty years there were nearly a million Christians. Then fol-

lowed a period of persecution, and the doors were closed to Christians for two hundred years. Missionaries were readmitted in the middle of the nineteenth century, when it was found that congregations of Christians were still meeting in secret.

Response to Christianity has been slower in the last hundred years. There are now only about 700,000 Christians out of towards one hundred million people, so that Christians number not much over 1 per cent. Many new Christian missions have been commenced since the War, and at present thousands of missionaries are at work. There is now freedom of religion in Japan.

Japan's education system is comprehensive and thorough, incorporating every medium known to the West. She is almost 100 per cent. literate. Her capital's skyline is like that of New York City.

There are fourteen million radios and nearly 350 broadcasting stations, in addition to 58 national and 61 commercial television stations.

She has colour television and 80 per cent. of her population is a potential listening and looking audience.

Christmas is fast becoming a country-wide celebration, with emphasis on gifts and greetings rather than on religion. New Year's Eve is associated with the Buddhist idea of the 108 worldly cares. Every temple bell in Japan booms 108 times to ring out the old year and ring in the new. The rosaries used by Buddhist believers contain 108 beads.

The Japanese people are living a "dual" life. They wear Western clothing and footwear outdoors and Japanese kimono at home. They enjoy both Japanese and Western food and drink, live in semi-Western houses, and attend both Japanese and Western amusements.

Because Western clothes are less expensive and more practical for everyday wear allowing greater freedom of movement, Japanese women prefer Western clothes. On special occasions, however, such as parties and ceremonies, many beautiful native costumes are worn.

Thousands of "foreign" words, most of them derived from English, have been absorbed and "Japanised."

Most Japanese use the Greg-

orian calendar, but the lunar calendar is still followed, especially among the rural population and the more superstitious of the urban people. The Japanese zodiacal signs are rat, ox, tiger, hare, dragon, serpent, horse, sheep, monkey, cock, dog, and wild boar.

Sixty-one is an auspicious year in the life of a Japanese, because one cycle of the ten calendar signs and of the twelve zodiacal signs is completed. Seventy is also lucky, because that year is believed to be a "rarely reached age."

The characters for 77 mean "glad," and those for 88 mean "rice," so these numbers are lucky too.

Unlucky years are 42 for men and 33 for women, because 42 is the equivalent of "to death" and 33 of "severely, unsparringly."

Four and nine are unlucky numbers because they mean death, suffering and pain. Put them together, say the Japanese, and you have thirteen—an "unlucky" number in the West!

Japan has seven deities of luck—the god of fishermen and tradesmen, of farmers, of warriors and missionaries, of prophets, of longevity, of large-mindedness, learning and wealth, and one goddess—the goddess of art, literature, music and eloquence.

### GREAT NEED

Two carved giants stand guard at the main gateway of Japanese Buddhist temples, to keep away evil spirits.

The entrance to most Japanese shrines is guarded also by two dog-like stone images. The origin of these is lost and remains a mystery.

At the approach to some shrines is a fox, the messenger of the shrine. Tablets bearing painted horses and other pictures are offered by worshippers as tokens of gratitude. Trinket-covered racks are used to decorate household altars.

They are supposed to rake in good fortune and prosperity during the coming year. Such are some Japanese superstitions.

Yet in very many ways Japan is much more Western than Eastern. Her greatest need at this time is undoubtedly the Christian Faith. A Japanese guide said to me during my tour, "The people don't come to the temples to worship any more—they just come to look."

## HE COULD HAVE BEEN OUR "ANGLICAN OF THE WEEK"

FROM OUR OWN CORRESPONDENT

ALLAWAH GROVE, situated near Perth Airport, used to be an army camp. For some time the rows of neat huts stood vacant until the government decided to turn the fringe-dwelling full-bloods and half-castes out of the vicinity of the suburb of Bassendean, to be housed in Allawah Grove.

Then it became a sinkpit of drunken brawls, stabbings and vice of many kinds. Various "do-good" societies and individuals have attempted to bring cleanliness, peace and respectability into the place.

The late lamented Charles Perkins, Minister for Native Welfare, gave official recognition to a Welfare Committee which has slowly won the confidence of the residents of unsightly and unhappy Allawah Grove.

An indication of the progress that has been made is the enrolment, last year, in S. Matthew's, Guildford, branch of the Church of England Boys' Society of Herbert Bropho (13), of

Allawah Grove.

He attends C.E.B.S. meetings regularly and plays football in a junior team at Guildford. (No other boy or girl in the Grove has attempted to join outside activities.)

The fact that Herbert is the darkest complexioned child in the Grove, could, one would have thought, added to his difficulty in joining outside activities, but he appears not to have let this worry him.

### C.E.B.S. MEMBER

Also, it speaks highly of the true Christian spirit of C.E.B.S. that Herbert Bropho should have elected to apply for membership to C.E.B.S. and for S. Matthew's, Guildford, branch in which he is accepted as just one more Anglican boy whose membership means much to the branch.

The Superintendent of the Grove Settlement reports that Herbert is the most helpful child within the settlement, helping in such matters as controlling the younger ones on the

school bus and getting wood for people who cannot do so.

It is reported of him that always he has been one of the cleanest children at the settlement; surprise visits to the Grove have shown that generally he is much more presentable in appearance than are the others.

Last year he was the most regular of all the children at the Grove in his school attendance. The results of his annual school examinations have been excellent—he has secured 75 per cent. in all subjects with the exception of arithmetic in which he failed to secure a pass.

Herbert Bropho has been awarded the prize offered by the Swan Districts Rotary Club for the most progressive child at Allawah Grove.

Since it is not our intention to make Herbert feel that he is in any sense extraordinary or different from white children, we have not published his photograph, and we trust that Herbert will not see what here has been published.

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## CHURCH ARMY STAFF CONFERENCE

### ENQUIRY INTO METHODS OF EVANGELISM

FROM A CORRESPONDENT

Thirty-five officers of the Church Army met in conference at the Missionary and Bible College, Croydon, N.S.W., in the first week of January.

A number of well-known personalities were present from every State in the Commonwealth.

Their leader, the Reverend A. W. Batley, is widely recognised as a missionary, as also is Captain R. L. Gwilt and Captain H. E. Cole.

Sister Muriel Stanley from Cairns was only one of six Aboriginal officers present.

Conference visitors included the Reverend J. S. Cowland, founder of the work in Australia, the Reverend J. R. Payne, Rector of Coorparoo and Queensland representative of the Church Army, and the Reverend G. J. Coad, Rector of Wallasey, N.S.W., who until recently was Warden of the Church Army Training College.

The conference assembled on the evening of Monday, January 1, and continued until after breakfast on Friday, January 5.

At the opening session on the Monday evening, tape-recorded messages were relayed from the Primate of Australia, as president of the society; and the Reverend Donald Lynch, chief secretary of the parent society in England.

On January 2, a service of Holy Communion was celebrated in the parish Church of St. James, Croydon, at 7 a.m.

The celebrant was the Federal Secretary of the Church Army, assisted by the Warden of the college.

During the service four students were presented to Captain Batley, who commissioned them as officers of the society.

#### NEW OFFICERS

Those commissioned were Sister C. McDonald, who will take up an appointment in the Parish of Holland Park in Brisbane; Captain R. Coutts, who will work in the Diocese of Bathurst; Captain G. MacRobb, who will take charge of a Mission Caravan and Captain N. Roser, who has been appointed to the Parish of Croydon in South Australia.

During the rest of the conference a series of Group Dynamics was organised and this covered a wide field of enquiry into the meaning and methods of evangelism.

Many cherished theories were challenged and new and invigorating suggestions were put forward by younger members of the staff.

As a result a very valuable report is being compiled which will guide those responsible for the future development of the work.

Among the interesting items of news announced at the conference was the transfer of the society's training college from Stockton to Croydon in N.S.W.; the appointment of Sister E. N. Bacon as head of the women's work in place of Sister E. M. Parsons who will pioneer a new work as a Church visitor to hospitals in Newcastle; and the forthcoming transfer of the society's Federal Office from Burwood to the new Sydney diocesan property in Kent Street in the city.



The thirty-five officers of the Church Army who met in conference in Sydney this month.

## BISHOP MILES ARRIVES TO WORK IN NORTH QUEENSLAND

FROM OUR OWN CORRESPONDENT

Townsville, January 15

On time to the minute, the Sunlander from the south arrived here on January 12 at 6 a.m. Among the passengers was a tall, bearded, well-built churchman whose coming makes new history in the Diocese of North Queensland.

He is the Right Reverend Grosvenor Miles, formerly assistant-Bishop of Madagascar. Bishop Miles, a New Zealander by birth, has volunteered to serve in the Bush Brotherhood of S. Barnabas and will have headquarters at All Souls' School, Charters Towers.

After greeting by and breakfast with the bishop of the diocese, the Right Reverend Ian Shevill, he began a day of activity which did not end until shortly before midnight but he showed no sign of fatigue and laughingly said that he felt quite at home in the prevailing over-ninety degree heat after twenty years' experience of it in Madagascar.

Having been "sworn in" at the Diocesan Registry Office and introduced to the staff, the bishop was escorted by your correspondent to the Police Station from which he emerged as a licensed driver in the State of Queensland. He manifested keen interest in the city and its activities and had a word of approval for Townsville's stores.

In the evening a reception was held at Bishop's Lodge where Bishop and Mrs Shevill received members of the clergy, the Diocesan Council and their wives, and introduced them to Bishop Miles.

Archdeacon W. Hohenhouse welcomed the bishop on behalf of the clergy and assured him that he would find a welcome among the people as warm as

the prevailing temperature which was really quite healthy. People from the south sent their invalids to Queensland and they invariably got well, he said.

The Chancellor, Brigadier F. North, speaking on behalf of the laity seconded the welcome and said that the radio publicists had emphasised the fact that Bishop Miles would be the lowest paid bishop in Australia, receiving only 18/2 a week.

He wondered what the bishop could do with the twopenny and whether, if bargains in bishops were to be had, we should not have more of them. He assured the bishop of the loyalty of the laity.

Mr E. Smith, registrar and treasurer of the diocese supported the welcome but said that as treasurer he was concerned about figures and those reported were wrong, for actually the bishop would receive 19/11 per week, while the importance of his work could not be expressed in figures.

Canon Cedric Hurt, Warden of the Brotherhood, said that while the Brotherhood had given many bishops to the Church, it had never before received a bishop as a working member.

#### BUSH TRACKS

This historic occasion would mean much to the west where people could not get easily to a church. They would now be able to receive Confirmation in remote places.

He painted a picture of the difficulties which the bishop would encounter—long journeys, bush tracks, black soil bogs and the like.

Bishop Shevill said that he welcomed the assistance of Bishop Miles, and since he liked the heat, he thought that after a spell in the West, he might care to take a spell of duty in the coastal heat.

Bishop Miles' coming would be a great encouragement to lonely bush brothers in their work, and his spiritual guidance would be invaluable to the lay brethren.

Bishop Miles, replying said that already he felt quite at home in Queensland and Canon Hurt's catalogue of difficulties did not dismay him for he could match such experiences from his own adventures in Madagascar which was on the same latitude as North Queensland.

Speaking of the work in Madagascar, he said that after many years of Christian teaching they had had a queen who banished the missionaries and murdered over 10,000 Christians.

The remarkable thing was that when her regime ended and

the missionaries were recalled it was found that there were more Christians than before the persecution.

He corrected the idea that Madagascar's people were African. Actually, he said, they were of Malayan descent.

Thanking the bishop, clergy, and laity of the diocese for their warm welcome, Bishop Miles said that he was sure he was going to be very happy in his new work.

Next week, the bishop will move on to S. Barnabas' School, Ravenshoe, where he will attend his first Brotherhood Chapter.

#### B.G.S. DIAMOND JUBILEE

The diamond jubilee celebrations of the Brotherhood of the Good Shepherd will be held at Dubbo from January 27 to 29.

On the Saturday evening there will be a welcome to visitors on the lawn of the Brotherhood House grounds.

Following the Eucharist on Sunday morning the Bishop of Bathurst will bless the new cottage which has been completed for the use of retired brothers.

In the afternoon there will be a pilgrimage to Gilgandra where the B.G.S. began its work in 1902.

A service will be held in S. Ambrose's Church on the exact site where Brother Charles pitched his tent.

Evensong at Dubbo will be in the parish church.

On the Monday morning there will be a Requiem Eucharist to remember past members and supporters of the Brotherhood.

## UNITY IN CANADA

(Continued from page 1)

are not yet able to proceed to communion with one another.

"In charitable discussion, especially between scholars and theologians, there is the possibility of preparing the ground for the great act of God himself without which no valid and valuable unity of all Christians will ever be possible.

"Fourthly, and finally," said the abbot in conclusion, "we can practise the Christian virtue of hope. We must not be deterred by difficulties which may seem to us insuperable.

"Uncompromising in our faith, unwavering in our charity, we must be invincible in our hope—our trust that God, who has allowed us in this century to see such an astounding change from contentment with division to yearning for unity, will complete the good work which he has begun in us and that, if not in our own time, yet in God's time, the unity which Christ instituted will not only exist but will impress itself upon the world which hungers for the Gospel as a palpable and undeniable and supernatural fact: 'that the world may know that thou hast sent me'."

The meeting, organised by the Knights of Columbus, was attended by about 500 members of the Roman and Anglican communions.

The Bishop of Victoria and the Archbishop of British Columbia made a formal entrance in ecclesiastical robes.

#### ANGLICAN BROTHER

The chairman, Alderman N. J. Griffin of the Victoria City Council, called upon the Bishop of Victoria to bid the meeting stand for a minute in silent prayer.

The Abbot of Downside was introduced to the meeting by his Anglican brother, Canon C. Hilary Butler, Hall Lecturer of Christ Church Cathedral, Victoria, and was formally thanked at the end of the meeting by the Reverend Fr Monahan, O.M.I., of Duncan.

The archbishop moved a resolution of thanks to the Bishop of Victoria for arranging the meeting, and this was warmly applauded.

A most encouraging feature of this joint meeting between the two Christian bodies was the atmosphere of peace, friendship and sincere desire for progress in that unity which Christ desired of his Father when He prayed "that they may be one, even as we are one."

#### THE CARPENTARIA APPEAL

The following donations (not previously acknowledged) have been received for the housing appeal at Edward River, Mitchell River and Lockhart River Mission Stations in the Diocese of Carpentaria:

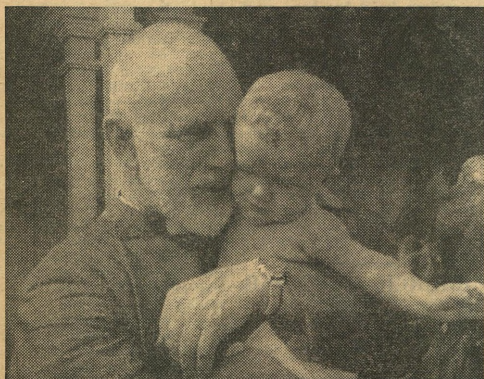
Mr and Mrs O. Muller, £2/2/-; Mrs R. S. Steel, £5/-/-; Parish of Fortitude Valley, £50/-/-; Parish of Toowoomba (S. Luke's M.U.), £2/2/-; Parish of Toowoong (Broughton M.U.), £6/10/-; Parish of Lutwyche, £1/1/-; S. Andrew's Ladies' Guild, Boort, Vic., £21/1/-; All Saints' College, Bathurst, £95/10/-; Anonymous, Sandgate, N.S.W., £25/-/6; S. James' (Sydney) Retiring Collection, £24/15/9; S. James' (Sydney) Women's Fellowship, £277/7/10; S. Mark's Opportunity Shop, Camberwell, Vic., £25/-/-.

#### MOSCOW SERVICES

ECUMENICAL PRESS SERVICE

Geneva, January 15

Press reports of the Russian Orthodox Christmas services note that among the 3,000 worshippers in Moscow Cathedral a considerable number were young people. It is agreed that the proportion was clearly higher than in recent years.



The Right Reverend Grosvenor Miles with Peter Shevill, the five months old son of the Bishop of North Queensland and Mrs Shevill.



—Armidade Express picture.

After the ordination service at S. Peter's Cathedral, Armidade, on S. Thomas' Day, several clergy asked their newly ordained colleagues for their blessing. Here is the Reverend David Bowden (Armidade) giving his blessing to his former colleague, the Reverend John Beer, who recently was inducted Vicar of Emmaville.



# THE ANGLICAN

FRIDAY JANUARY 19 1962

## THE TRUE MORAL ISSUE

Taking the broad view, things will doubtless in the long run stabilise — one way or another — in the Congo, Ceylon, Indonesia and other once colonial, now independent areas. So will the relations of these areas with the rest of the world. What we see now resembles perhaps what the world saw during the rise of modern nationalism after the seventeenth century. There is a marked resemblance between present events and those which attended the breakdown of the Austrian and Turkish Empires, the decay of temporal Papal power, or the death of the Byzantine Empire.

Such reflections are met in philosophers and historians. The future may already be written. But this justifies no man in assuming the shape of that future is definitively established without reference to the past and present from which it will spring, or that he can do nothing to affect it. On the contrary, so fatalistic a view is un-Christian, the negation of positive morality. To-day is the result of yesterday; to-morrow that of to-day. How evil or good what to-morrow brings forth depends upon how evilly or well we behave to-day: the quality of Australia's relations with Indonesia, and the rest of the world, to-morrow, depends as much as anything on what we decide to do about it right now.

It is no easier for a nation than an individual to base its actions on Christian principle. There is a venerable school of thought which holds that Christian morality has nothing whatever to do with the conduct of international affairs; but this is surely a view to which no Anglican should subscribe. There are, of course, dangers in trying to frame any national policy on Christian principles; these are inherent, not in the principles, but in the depravity of those who misapply them. Thus, "Christianity" was shamefully used to cloak the abominable — indeed, sacrilegious — excesses of so-called Christian soldiers during the Crusades. May this warning from history induce in us caution and humility!

On the face of it some of the facts about the Indonesian problem and its background appear to be these. First, nothing remotely resembling a parliamentary democracy can evolve in Indonesia in this century: internal order and stability will be maintained only by an absolutist régime, which will certainly be communist. This must deeply concern us, to the extent that the philosophy of such a régime does violence to the Christian concept of the individual, and to the extent that Indonesian acts harmonise with those of other communist countries. Second, under the present and any future régime, Indonesia will certainly continue to try to conquer West New Guinea by force of arms. The "hot" war started this week. This, too, must deeply concern us: Indonesia's leaders have broken their word not to use armed force, and their obligations under the U.N. Charter. Third, they will next mount attacks on the Territories of Papua and New Guinea presently administered by Australia, upon pretexts as illegal and illogical as their flimsy excuses for attacking West New Guinea. This should concern us deeply, not primarily for any subsequent threat to Australia's national security, but because of what it will mean for the Papuans.

"Self-determination" and "colonialism" are words, rarely defined, which contain overtones as dangerous and tragic as events in the Congo would suggest. For politically and economically developed countries to condone "self-determination" in some areas of the world to-day is as immoral, cowardly, un-Christian and irresponsible as for parents to allow infants to do what they will without restraint and guidance. As the wise parent guides his children with love, patience, understanding and, above all, humility, so then politically and economically "advanced" nations need these moral qualities in doing their unquestionable duty and service to God's children in countries less advanced. What we Australians need is the wit to see, and the courage to proclaim this, together with our abhorrence of Indonesian no less than Russian, American, French or any other brand of old-style colonialism.

Has Australia these attributes of the good parent? The answer, which depends mostly on our own record in New Guinea, is not what a Christian nation might hope; but it does entitle us to look askance at the Indonesians. Some believe that the singularly disunited assembly of nations who talk in New York (most of whom do not pay their membership fees, though they cast their votes) may quench Indonesia's infantile zest for self-aggrandisement. We believe, sadly, otherwise. A craven Federal Cabinet, which has done incalculable military, moral and diplomatic harm to Australia, may shirk its duty; it seems to us that every consideration of international justice and civilised conduct, of morality and duty, places solidly on this weakened, half-demoralised country the obligation now, if necessary alone, to make clear that we shall countenance no further armed adventures by Indonesia. And to mean what we say.



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

—Dr. Geoffrey Fisher

### A Time To Test Our Leaders

Australia has been shown very early in the new year that she is no longer walking on Easy Street.

She was aware of that last year, of course, but was perhaps inclined to think that good times were just around the corner. A complacent Federal Government seemed to think so, too, judging by the imperturbability it showed in the face of growing unemployment and other effects of its economic measures.

Even the general election of December 9, which reduced the Government's majority in the House from 32 to two and will wipe out its majority of four in the Senate from July 1, did not stir it to vigorous action.

True, Mr. Menzies promised to consult with business and union leaders about the national economy, and the first of these meetings is being held this week. Others will be held toward the end of the month. Parliament itself will meet on February 20.

It is all a rather leisurely procedure when, as figures released this week showed, there are 116,000 registered unemployed in Australia—the highest number since the depression days of the thirties. Even if each person out of work has only two dependents, that means that at least a third of a million people are living near the breadline.

Unfortunately, the registrations are likely to increase. The motor industry, which was exceptionally hard hit by the economic measures taken in November, 1960, is still in the doldrums, as the decline in December motor registrations showed after earlier signs that business was beginning to improve.

Australia is also faced with the need to seek new export markets because of readjustments which Britain's aim to join the European Common Market will make necessary.

Altogether 1962 will be a testing year for Australian statesmanship. It is hardly to be expected that the Labour Party, so narrowly denied office, will be in the mood to spare the feelings of the Menzies Government. And that Government certainly deserves criticism for its lack of a sense of urgency in getting to grips with a deteriorating situation.

At the same time, Labour, as the alternative government, has the responsibility of being constructive in its criticisms. One hopes that the inevitable clashes when Parliament meets will result in plans being hammered out which will set the nation firmly on the road to recovery.

But we should not be unmindful of the prosperity we have enjoyed since the war. We must work under God's providence if we are to deserve it again.

### Is Sydney Diocese Too Big?

A layman who has taken a keen interest in diocesan administration in Australia suggested to me this week that at least two other dioceses should be formed from the increasingly unwieldy Sydney diocese. The see cities, he further suggested, should be Wollongong and Penrith. I had heard the first proposal (our Roman Catholic brethren have already adopted it), but the second one was new to me. I can see its merit, of course, as a centre for covering both the Blue Mountains and the rapidly developing industrial areas around St Marys.

While the Archbishop of Sydney has a committee working on the job of advising him about the pattern of administration of his vast diocese with its two million Anglicans, it would be only sensible to await its report. But I have heard a rumble or two in the Sydney synod recently to suggest that the issue of dividing the diocese instead of running it by a bench of bishops, aided by archdeacons and rural deans, is far from dead.

The Sydney synod itself is now far too big — about 200 clergy and 400 laymen. This means that the Standing Committee is becoming more and more the effective synod, although its membership does not accurately reflect the composition of synod.

A report in THE ANGLICAN last week that a special session of the Sydney synod is likely before Easter "to discuss money and property matters" suggests that an instalment of the recommendations to be made by the archbishop's committee may be pending. In that event the opportunity may be near to urge

again that new dioceses should be formed.

### Fire and Flood Sufferers

The bushfires which have devastated the Dandenongs and other areas in Victoria this week are regarded by some as inevitable.

But not by the Victorian Forestry Commission. By exhortation in a countless variety of notices throughout danger areas it brings the dire consequences of carelessness sharply to the attention of all passers-by.

It may well be that some of these latest outbreaks were due to what might be called natural causes — perhaps strong sunshine striking through glass. I have seen no cause attributed. But once again, while Victorian areas are being swept by fire while central New South Wales districts are experiencing floods, the hazards of life for our country folk are being graphically contrasted.

One's sympathy goes out to those who have suffered by fire or flood at a time when many of them must have other economic problems to resolve.

### Promoting Peace Through Sport

As music is said to have charms to soothe the savage breast, so is sport believed in some quarters to bring more closely together nations which have nothing much else in common.

Most people, however, will have reservations about sport as a force for international accord after noting the frankly nationalistic strivings for mastery at the Olympic Games or, on the other hand, the apparently careless attitude toward victory or defeat shown by the Italian players in the recent Davis Cup tennis. Some take sport too seriously, some not seriously enough. But in either event there is bad feeling. And, in passing, one remembers what "rough houses" some Rugby League contests between Australia and France have been.

No, on the face of it, sporting contests would seem best confined to those who know each other well enough to regard the encounters purely for what they are — games to provide exercise.

However, if international contests could be conducted also on this altruistic plane they would certainly contribute to the comity of nations — and might even help to bridge ideological gulfs.

These thoughts are prompted by two sporting items about Russia this week. One is that Russia intends to become a Davis Cup competitor; the other is that Australia is willing to teach Russians how to play cricket.

Cricket offers the better prospect. It is more of a team game — and so far it has been much freer from individual tantrums than tennis. I don't suppose either sport will make more than a minor impact on a vast nation which does not enjoy our expansive summers (the current one in Sydney is not typical!), but if Australia gets the chance to be host to Russian sportsmen on a regular basis, the contact should be mutually valuable in improving general relations between the two countries.

—THE MAN IN THE STREET.

### CHURCH CALENDAR

January 21: Epiphany 3.  
January 22: Vincent, Deacon and Martyr.  
January 25: Conversion of S. Paul.

### CLERGY NEWS

BARBER, Canon Eric, Canon, Residentiary of All Saints' Cathedral, Bathurst, entered a hospital in Sydney on January 10 for surgery. He is expected to resume duty towards the end of February.

## ONE MINUTE SERMON

### THE LIVING SAVIOUR

S. JOHN, 1:14.

"The Word became flesh" — there is absolute identity asserted here. To us "flesh" is that part of our human nature remarkable for its weakness, and liable to evil. That manhood is taken into God in Jesus so that the flesh is controlled by the Spirit. His whole life is the Word, God expressing Himself in a human life.

A strange word tells of His life — He tabernacled, pitched His tent among us. It sounds as if His stay will be brief — but real nevertheless.

And His life revealing God's beauty and character is full of grace and truth. It corresponds to the reality and the beauty of the character of God.

Have you seen Jesus as He is — full of grace and truth? S. John did. So did S. Peter and others. "We beheld His glory." (Read the first chapter of the First Epistle of S. John). But so many missed seeing.

As Archbishop Temple reminds us, Caiaphas did not see His glory, nor did Pilate, nor Herod, nor did many of the Scribes and Pharisees — for the god of this world had blinded their eyes.

And yet S. Paul says He emptied Himself (Philippians 2: 6-10) as though becoming poor for our sakes. He left His glory behind. But the last word is with the Cross and the Resurrection. They are His glory.

So, S. John tells us from the beginning how the disciples beheld His glory — which seemed to stream through Him from beyond — from a Father, the Father who sent Him and whose character He alone reproduces.

As the source is the eternal God and Father, though it happened so long ago, it is true to-day. Not just is it the story of a page of history long ago, it is the eternal God in whom we live and move and have our being. Who is showing Himself in Jesus.

And Jesus, because of His relationship with the Father, is the same yesterday, to-day and forever. He still lives and prays for us. He still blesses and saves us as really as He did the sick, sad and sinful in the days when "He tabernacled" among men.

Jesus is our contemporary, and as really as He took our human nature into God in His earthly life would He take us into union with Him through Baptism and the Holy Communion that He might be born in us and dwell in us and we in Him. So might we say with S. Paul, "I live, yet not I but Christ lives in me."

## RECTOR'S THIRTY-SIX YEARS

Next Sunday, January 21, will see the thirty-sixth anniversary of the induction and institution of one of Australia's best-known priests, the Reverend John Hope, as Rector of Christ Church S. Laurence, Sydney.

Notoriously averse to any kind of publicity which involves his own name, Fr. John is known to bishops and clergy of most Australian dioceses because of the proximity of Christ Church Clergy House to Sydney's Central Railway, and the moving population which has enjoyed the hospitality of the house for nearly four decades.

Although he is the senior of the tiny band of Anglo-Catholics in a predominantly Evangelical diocese, he is honoured by his clerical colleagues for the range of social work which he has inspired in the parish, its work for missions, and the part he has played in the ministry of healing.

The work of spiritual healing (Fr. John is chaplain of the Guild of S. Luke in N.S.W.) has transcended all variations of churchmanship in Sydney diocese, and is supported by clergy whose views on other matters differ widely.

Solemn Evensong next Sunday will include a special note of thanksgiving for his ministry.

## RELIGIOUS BROADCASTS

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

SUNDAY, JANUARY 21:  
RADIO SERVIC: 9.30 a.m. A.E.T. S. Gregory Chorale, Sydney.  
DIVINE SERVICE: 11.00 a.m. A.E.T. S. Mary's Cathedral, Sydney.  
RELIGIOUS SPEAK: 4.15 p.m. A.E.T. "Religious Liberty in Indonesia." The Reverend Bruce Rollins.  
PRELUDE: 7.15 p.m. A.E.T. The Dorian Service, Melbourne.  
PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. Dr T. E. Pollard.  
THE EPILOGUE: 10.48 p.m. A.E.T. From the Temple Church, London.  
MONDAY, JANUARY 22:  
FACING THE WEEK: 6.15 a.m. A.E.T. The Reverend Frank Borland.  
WEDNESDAY, JANUARY 24:  
RELIGION IN LIFE: 10.00 p.m. A.E.T. "What is Religion About?" — Part 2 — Professor John MacMurray.  
FRIDAY, JANUARY 26:  
EVENSONG: 4.30 p.m. A.E.T. S. Paul's Cathedral, Melbourne.  
MONDAY, JANUARY 22 — SATURDAY, JANUARY 27:  
READINGS FROM THE BIBLE (not Saturday): 7.00 a.m. A.E.T. The Reverend Damien Burton.  
PAUSE A MOMENT (not Saturday): 9.55 a.m. A.E.T. The Reverend S. J. Henshall.  
DAILY DEVOTIONAL: 10.03 a.m. A.E.T.  
Monday — Mrs Harvey Perkins.  
Tuesday — The Reverend John Gerry.  
Wednesday — Dr Colin Duncan.  
Thursday — The Reverend A. P. Campbell.  
Friday — The Reverend S. W. Kurrie.  
Saturday — Professor J. S. Stewart.  
EVENING MEDITATION: 11.15 p.m. A.E.T. The Reverend A. J. Glenon.  
SATURDAY, JANUARY 27:  
SATURDAY AFTERNOON TALK: 2.00 p.m. A.E.T. "The Plain Man Looks at the Bible" by William Nell is reviewed by Mr G. Parker.  
TELEVISION:  
SUNDAY, JANUARY 21:  
ARN 2, SYDNEY:  
11.00 a.m. "Divine Service" from Canterbury Presbyterian Church, Melbourne. Preacher: The Reverend James Beatty.  
5.15 p.m. "Sunday Special" — "Dove and Goliath" — The Reverend Bernard Bogan.  
At the same time, Labour, as the alternative government, has the responsibility of being constructive in its criticisms. One hopes that the inevitable clashes when Parliament meets will result in plans being hammered out which will set the nation firmly on the road to recovery.



## 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.

### BAPTISM

#### MINOR POINTS

TO THE EDITOR OF THE ANGLICAN

Sir,—The letter under this title in THE ANGLICAN (January 12) has many merits, but there is one astounding statement that one would imagine no instructed Anglican could ever make, viz., that there is no practical difference between a Salvationist dedicating a child under a banner and our own practice of baptism in a font. This certainly is either a very poor example of a "minor point" or shows a complete lack of Biblical and Church knowledge.

Can the writer produce a single Scripture justification for the dedication of a child under a banner? Supposing, that is to say, that Scripture is to be accepted as standard of what matters and what does not? Yet what a tremendous part baptism plays in the New Testament story. Every human being in the story begins his Christian life by being baptised—even S. Paul, great though he was. And S. Paul himself stresses this minor point very strongly. Let the writer study Romans, Chapter 6, or more succinctly, Galatians 3: 27: "For as many of you as have been baptised into Christ have put on Christ."

Dedication under a flag may be an expressive ceremony—that is a minor point. Baptism means the imparting of a new spiritual nature. It is a gift from God. "What must I do to be saved?" asked the Philippian gaoler, and Paul and Silas replied: "Believe on the Lord Jesus Christ, and thou shalt be saved." And the upshot? "And (he) was baptised, he and all his, straightaway." (Acts 16: 30-33). Does your correspondent have a better judgement than the New Testament writers as to what is a minor point? "One Lord, one Faith, One Baptism" (Ephesians 4: 5)—not one dedication!

Let us by all means put minor things in minor places—but make sure first that we choose what are really minor points before we do so.

Yours, etc.,

(Dr)

A. CAPELL.

Roseville, N.S.W.

### THE REFORMERS AND EPISCOPACY

TO THE EDITOR OF THE ANGLICAN

Sir,—Can "Convert" (January 12) establish by historical evidence his statements that Calvin, Knox, Luther, etc., "left the Church" or that "The Church of England can trace her descent through her line of bishops back to the Apostles?"

With regard to the former statement, if he reads the works of Calvin and Luther, he will see that they never disagreed that episcopacy was the best method of Church government, but that in the circumstances of their day they were left little alternative but to take the course they followed. With every bishop in the Church in their country against them and believing that the Church's life and purity of doctrine were more important than any particular system of Church government, they founded alternative systems and supported their action by reference to Scripture.

But it was their followers, Melancthon in Germany, Beza in Switzerland, and the Zwinglians and Anabaptists throughout Europe who propagated views which are often erroneously attributed to the Reformers themselves. Knox was offered a bishopric and declined it, not

because he disagreed with episcopacy, but because it was politically unsafe at the time to accept it. Throughout his ministry Knox worked with a system of Church government that was, in essence, episcopal.

It was Andrew Melville who introduced the full Presbyterian system to Scotland—a system advocated not so much by Calvin, as Calvin's successors. England was able to preserve episcopacy because some of her leading reformers (notably Cranmer) were at the same time bishops.

With regard to the latter statement, this has been asserted only since the Oxford Movement. The assertions of Newman and Keble on this subject will be found to rest mainly on a catena of patristic references collected by the Elizabethan and Caroline Divines to disprove the Presbyterian assertion that the Presbyterian system of Church government was "jure divino." No one has yet produced the actual line of episcopal succession for which so much is claimed, nor is it likely that it ever will be produced.

Assertions, unsupported by historical evidence, not only damage the cause of Christian unity in our own day, but have been a chief cause ever since the Reformation, of undoing so much of what the original Reformers sought to achieve.

Yours, etc.,

(The Reverend)

A. DE Q. ROBIN.

Croydon, Victoria.

### WEST PAPUA

TO THE EDITOR OF THE ANGLICAN

Sir,—We naturally think and talk much about results that would follow if Indonesia controls Papua, but there has been little said about the religious result, though it is the most vital of all. Indonesia showed last year, by its refusal to admit the Bible after a certain date, that it stood for Mohammedanism as against Christianity. This attitude, given free play in West Papua, would mean that the Government would set out to make the Papuans Mohammedan. This would be easy as primitive races can just add a few simple things, for example, "God is one and Mahomet is His Prophet," praying and fasting at the right times; they need not give up their old superstitions so long as they don't parade them. They gain fellowship in a worldwide brotherhood. Of course the Government can give them privileges of all sorts.

All this is happening in Southern Sudan to-day. The Government has had much trouble with the primitive tribes there. So now it is out to make them Mohammedans. Taking over Christian schools is one method. The idea is that once the people are Mohammedans, they will want Mohammedans to govern them. Clearly Indonesia would apply that idea in West Papua. The people would be hostile to any Christian nation, including Australia. I commend the subject to the thought and prayers of your readers.

Yours truly,

(Canon)

H. R. CAVALIER.

Adelaide:

### CHURCH AND STATE

TO THE EDITOR OF THE ANGLICAN

Sir,—Secularism, communism and other "isms" and pressure groups are making complete havoc in both Church and State by breaking down the historic structures in society in which the tensions were carefully and naturally adjusted.

In pre-Reformation times there was a fine, though to our view primitive, adjustment of human rights in England based on a view of society that was thoroughly Christian and scientific. The land was the common domain, out of which all classes without taxes and without destitution. A long struggle between king, barons and people resulted in a complete breakdown of this system.

After Henry VIII and Edward VI the people were dis-

possessed (and have remained so ever since), the Church was despoiled by the dissolution of the monasteries which undertook virtually all education and the care of the poor, and the old landholders were converted into a new aristocracy under which England became divided into two classes, the landowners and the landless, the haves and the have-nots.

The Church as well as the State played a shameful part in all this, and the dispossessed people soon came to realise that the established Church authorities were on the side of the haves, and this was a prime reason for the mass departure from the Church which has been so prominent a feature of England ever since. It was not hostility to Christianity, but hostility to injustice and exploitation.

The whole long story is not simple, as this letter might seem to imply, but it is tragic and needs study. But how much interest in it do the clergy and loyal laity take? Romanists have been quick to capitalise on it, and have made substantial gains out of it.

If anyone is interested in forming a Social Truth Society to study these matters, I should be glad to hear from him or her. Genuine informed Christianity has an answer to social problems. Both Anglicans and non-Anglicans might be expected to respond to this, and enquiries would be welcome.

Yours truly,

W. A. DOWE.

G.P.O. Box 666,

Sydney.

### THE "OPEN LETTER"

TO THE EDITOR OF THE ANGLICAN

Sir,— "Convert" dealing with John 20:18 et seq. makes several mistakes. Firstly, it was "the disciples" gathered in the Upper Room, not only the Apostles. Secondly there is no suggestion they had been there all day. John tells us they went home after visiting the tomb, and they must have separated for a part of the day, for Our Lord appeared to Peter when the others were absent.

It seems then probable that the "Upper Room" was a place known to many of the disciples, and when the various stories of the Resurrection were spread about they gathered there to talk things over. Cleophas and another disciple (his wife Mary?) were there when Our Lord appeared.

The third and fourth mistakes "Convert" makes are in respect to Mary Magdalene. There is no Biblical authority for identifying her with the "Sinner" of Luke 7:37. The official Roman Catholic Book of Saints admits that this identification only began in the sixteenth century and says the Eastern Church rejects it.

"Everyman's Book of Saints" (Mowbray) says that most modern scholars reject this identification. And "Convert" should remember that Mary had been accepted by the other disciples and had ministered to Our Lord, so even if we accept this baseless identification we must agree that she would most certainly have been with the disciples in the "Upper Room"—she would not have been rejected because of her past.

May I also point out to J. Gordon Boutagy that S. Matthew does not say "three" wise men? I think the word used implies "more than two"—of that I am not sure.

Yours faithfully,

EDWIN L. HENDERSON.

Dudley Park, S.A.

### UNITY DISCUSSIONS IN RIO DE JANEIRO

ECUMENICAL PRESS SERVICE

Geneva, January 15

A series of monthly conferences has begun in Rio de Janeiro at which clergy and laity of all denominations discuss the ecumenical movement. At each meeting a specific topic is discussed, such as the forthcoming Vatican Council and the recent Third Assembly of the W.C.C.

The sessions are attended by Roman Catholics, Episcopalians, Presbyterians, Methodists and Baptists.

## 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.

### Is there power to meet life's difficulties?

This is not the way the questioner expresses himself, but having written to him personally, I have rephrased the substance of his query. For all of us have difficulties.

Some appear to be intolerably heavy and overwhelmingly difficult. They seem to be not only difficult to solve, but also difficult to bear. Is the power of God available for circumstances like these?

At times the answer comes

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.

from within ourselves. As Dr Leslie Weatherhead says in his "Psychology, Religion and Healing," there is power in the use of suggestive therapy. There is power within ourselves waiting to be released.

Life is filled with examples of heroic courage and attractive determination. Men have found

unknown sources of strength within. The World War I casualty, who lost both legs, one arm and the sight of his eyes, as well as being horribly mutilated, found that power which made his life radiant.

As a consequence of writing one of the most brilliant pieces of work ever submitted to Johns Hopkins University, he received the Doctorate of Philosophy. Heavily handicapped he might have been, but he released unknown drives from within himself.

The recently published "And a Time to Die," the story of Mark Pelgrin's fight against cancer, is another example of a truly religious man who tapped the great resources of inner strength.

There are occasions, however, where the power does not seem to come. In D. R. Davies' "In Search of Myself," he tells how he reached the stage where he despaired of the help of God. Having preached to others, he found himself a castaway.

The message of God he had so confidently preached to others he found unavailing in his need. He decided to commit suicide.

In that hour he found Christ, and the answer to his life's wanderings. As he puts it, "No one can find God as Redeemer who still flirts with the possibility that one can redeem oneself."

In complete committal, he found the true strength of life. When we realise that we can go no further alone, and turn for help to God, the power comes. But there must be desperate need. It is to the poor in spirit, the poverty-stricken, to whom salvation comes.

Fundamentally, it is because we do not trust Him enough, that we know so little of His saving power. I have been re-reading "We Were Met Together" which is the account of the National Conference of Churches held in Melbourne just two years ago.

In giving reasons for much of the ineffectiveness of to-day's Christianity, it is said that we devote too large a proportion of our time and energy in trying to do God's work in our own strength, and too little to humbly waiting upon God.

Surely there lies the answer to my correspondent's query—if we wait upon Him, the answer will assuredly come.

### What Orders and Societies exist in the Anglican Church?

There are in England to-day some 45 religious communities for women and eight for men. In the United States there are 13 for women and eight for men. There are two communities working in the Commonwealth: the Community of the Holy Name, Melbourne, founded in 1888, and the Society of the Sacred Advent, founded in 1892.

Of the older communities for women in England, two are particularly well-known: the Community of S. Mary the Virgin at Wantage and the Community of the Sisters of the Church, founded at Kilburn, London, in 1870. This latter community conducts schools in four of the capital cities of the Commonwealth.

### WORLD POVERTY

TO THE EDITOR OF THE ANGLICAN

Sir,—I don't know if the Christmas Bowl Appeal of £100,000 was reached, but if every adult person in this country gave 6d. that would be enough. It is high time that all the churches were more outspoken on this question of world hunger. The churches recently held a conference in Delhi, India, the land of much poverty, but I doubt if the question of empty stomachs was discussed.

Another conference will be held at Belgrave Heights from January 23 to 30 by the Church Missionary Society and, according to the Press, the days will be spent with prayer meetings, lectures, discussions and Bible study. I would like to have seen another item on the agenda—the cause and cure of world poverty and starvation.

I have just read in THE ANGLICAN of January 5 about the March of the Homeless, led by the Bishop of London from S. Paul's Cathedral. Could not a similar march be made in all the cities of the Free World, on the same day, to the local Heads of State, demanding action against starvation in the backward areas of the world?

Yours faithfully,

H. E. LANGLEY.

Yarram, Victoria.

### CONSECRATION IN DOMINIONS

TO THE EDITOR OF THE ANGLICAN

Sir,—I notice in the review on December 22 of Canon Herklot's new book on "The Frontiers of the Church" it is stated that the consecration of Bishop Mackenzie, in Cape Town, by Bishop Gray, in 1861, was the first Anglican consecration in the Dominions.

This, however, is not so, as Bishop William Williams, of Waiapu, was consecrated by Bishop Selwyn and three other N.Z. bishops on April 3, 1859, at Wellington, thus ante-dating Bishop Gray's action by two years.

Bishop Patteson, of Melanesia, was also consecrated in Auckland on February 24, 1861, by Bishop Selwyn, and two other N.Z. bishops.

Yours sincerely,

(Canon)

W. A. CURZON-SIGGERS.

Dunedin, N.Z.

### NORWICH CATHEDRAL REPAIRS

ANGLICAN NEWS SERVICE

London, January 15

An anonymous benefactor has given £5,000 towards the restoration of Norwich Cathedral. It is the second such sum given in recent years.

In 1960 the same benefactor gave a similar sum towards the repair and upkeep of the 900-year-old cathedral.

With the gifts the Friends of Norwich Cathedral are able to embark on a long-term plan for the main task of repairing the ambulatory roof at a cost of £9,000.

The total income for 1961 was £12,600.

### "ANSWERING BACK" AN ERROR

ANGLICAN NEWS SERVICE

London, January 8

Lord Fisher of Lambeth on January 5 advised senior schoolboys and girls here never to shout or answer back.

He said: "Sir Roy Welensky is a friend of mine—but he is fond of shouting and very fond of answering back."

"The kindest thing I can say is that although I kick him, I never hit below the belt."

"Yet he is not as bad as Mr Khrushchev, who shouts far louder and answers back at far greater length."

"If I have a criticism of the Western powers it is that they have fallen into the terrible error of answering back at great length."

Lord Fisher was speaking on the possibilities of co-existence as they affected the individual, at the Christmas holiday lectures organised by the Council for Education and World Citizenship.

He said that he had no use for world government, but the United Nations was a good thing because it evinced the principle: "Let us see if all you people can live together."

### PRAYER BOOK LECTURES

ANGLICAN NEWS SERVICE

London, January 15

The first of three lectures to commemorate the tercentenary of the Book of Common Prayer of 1662 will be given by the chaplain of the University of Leeds, the Reverend G. W. Burningham, in Emmanuel Church, Leeds, on January 25.

The subject will be "The First Prayer Book of King Edward VI."

Subsequent lectures on February 1 and February 8 will be on "The Second Prayer Book of King Edward VI" and "The Prayer Book from Elizabeth to Charles II."

### SWEDISH BISHOP APPOINTED

ECUMENICAL PRESS SERVICE

Geneva, January 15

On the recommendation of the Swedish government, King Gustav Adolf has appointed to the See of Visby a new bishop who opposes the admission of women to the ministry, legally authorised three years ago.

He is the Very Reverend Olle Herrlin, Dean of Uppsala Cathedral. The new bishop has told reporters he will "keep in mind the rights of women according to the law, and the best interests of the Church and the diocese."

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## ANGLICAN OF THE WEEK



Our Anglican of the Week is a parishioner of S. George's, Parkes, Diocese of Bathurst, who has given many years of devoted service to missionary and parish needs.

She is Miss Mary Purcival who, since she came to Parkes from Bogan Gate in 1929, has given wonderful service to her Church.

In 1929 she became a member of S. George's Guild and in 1939, secretary of the Missionary Auxiliary, and in the cause of the Missions, her service has been untiring.

It is she who prepares the yards of linen for dressings and bandages needed in the hospitals and innumerable other articles in readiness for the meetings.

It is again Miss Purcival, who later packs and posts away the many parcels. Periodically she conducts a Mission Night with the Young Anglican Group, guiding them in the preparation and provision of a parcel to be sent away.

Each month in the church crypt, a jumble sale, with Miss Purcival in charge, raises a regular and worthwhile sum of money for Mission needs.

Most outstanding is the service which she gives, quietly and unobtrusively, to the care of the altar linen at S. George's, mending and laundering the beautiful linen, which, in most cases, has originally been made and embroidered by her own busy fingers.

Many a young server has Miss Purcival to thank for his alb, which has been made or altered to his needs by her.

Three beautifully embroidered burses and veils, in constant use at the present time in the church, are the work of these same busy fingers, besides the hemstitching and finely worked linen purificators and towels.

Early this year Miss Purcival completed 28 amice to be worn by the young servers, each with an apparel in rich colour, to denote the season of the Church Year.

During the last war, when Parkes had its Air School, it was Miss Purcival who cared for the altar linen in their chapel, and looked after the surplice of the acting chaplain. Flowers from her garden adorned the same altar for the Sunday service, just as they are used at S. George's.

During the war, too, Miss

### ORIENTAL COOKING

THE FAR EASTERN EPICURE. Maria Koslik. Donovan. Heinemann. Pp. 176. 25s.

The main merit of this book on Indonesian, Malayan, Indian, Chinese and Japanese cooking is that most of the ingredients are easily obtainable in this country. It is not just a recipe book—Mrs. Donovan has linked the dishes she describes with interesting notes about customs and traditions of the country.

A few of the highlights are: Chicken in Coconut (Balinese dish), Peking Duck, and the Malayan Satays (good for barbecues).

This book makes excellent reading. It should inspire the tired cook and certainly restore the jaded appetite.

—J.S.

### BOOK REVIEWS

## REFORM OR LEAVE WELL ALONE?

THE THIRTY-NINE ARTICLES. W. R. Matthews. Hodder and Stoughton. Pp. 38. 5s. 3d.

MANY thoughtful Anglicans are becoming increasingly perturbed about the expression of their Faith as it is seen in the Thirty-Nine Articles of Religion.

Last year the Sion College in London invited two speakers to give their views whether the Articles should be restated or left in their present style. The Dean of S. Paul's pleaded most effectively for their restatement.

His fundamental complaint is that the Articles do not represent the present mind of the Church. "In my opinion, many of the questions were misconceived and unanswerable and the presuppositions mistaken."

To support his contention, he illustrates from Article 17 on Predestination and Article 31 on Christ's One Oblation. He mildly scoffs at the Article expressing the belief that Christ ascended into heaven with His bones. Worse, in his opinion, the Articles fail to state anything about many of the questions of vital concern to many modern Christians.

As to what can be done, with lucidity and clear-sightedness he

conceives there are three courses of action.

First, abolish them completely—and in many ways he finds that pleasing.

Secondly, revise them, attempting new answers.

Thirdly, write an entirely new summary. It is this last course of action which meets with his complete approval.

While the dean recognises the daunting difficulties and the possible consequences of an abortive attempt, he does, in your reviewer's opinion—and he heard the actual lecture—naïvely both overestimate the desire for reform and equally the placidity of the parties in the Church.

At the time of delivery of the lecture he could not be aware of the feeling over the Open Letter on Inter-Communion, of which he was to be a signatory.

Nevertheless, this is a brilliant and provocative essay. It deserves to be widely read as much by those who consider the Articles are best left alone—"sleeping Articles," as the dean puts it—as by those fervently anxious for reform.

—A.V.M.

## TUMULT IN CAROLINE TIMES

JOHN INGLESANT IN ENGLAND. J. H. Shorthouse. S.C.M. Press. Pp. 224. English price 13s. 6d.

THIS is a novel that has several claims to distinction, not the least being that it is a reprint of a Victorian book that took the contemporary world by storm in the seventies of last century.

Again, it is a tour de force considering that it was the work of a Birmingham businessman who wrote it in his spare time over a period of ten years.

Lastly, it is significant enough to earn an introduction by the Archbishop of Canterbury—a rarely given commendation for novels.

It is written in beautiful English with an artlessness that forms its main attraction: it is easy to overlook the lapses in the historic present when the subject matter is so engrossing.

Shorthouse is concerned in giving us a picture of England in the days of the Stuart dynasty and succeeds in portraying a very reliable likeness of the ecclesiastical and political storms that made the reign of Charles I so unhappy.

For a person who had no formal historical training he is remarkably accurate in his details of the Popish parties and their intrigues for power.

His account of Father St

Clare, the Jesuit, tallies very well with the behaviour of the first Jesuit missionaries who were allowed to settle in China.

His great soliloquy on the Church of England deserves special mention...

"The English Church, as established by the law of England, offers the supernatural to all who choose to come. It is

like the Divine Being Himself, whose sun shines alike on the evil and the good.

"Upon the altars of the Church the divine presence hovers as surely, to those who believe it, as it does upon the splendid altars of Rome... I am not blind to the peculiar dangers that beset the English Church.

"I fear that its position, standing as it does, a mean between the two extremes, will engender indifference and sloth; and that its freedom will prevent its preserving a discipline and organising power, without which any community will suffer grievous damage; nevertheless, as a Church it is unique: if suffered to drop out of existence, nothing like it can ever take its place."

These words might have been read with profit by the framers of the New Constitution for the Australian Church.

—J.T.

### A HOSPITAL GUIDE

THE ADMINISTRATION OF THE SACRAMENTS IN HOSPITALS. Malcolm Osborne. Mowbray. Pp. 31. English price 3s.

This booklet is "a practical guide for nurses and chaplains" written by a former chaplain of S. James Hospital, London.

It gives simple advice on the procedure of administering the Sacraments to patients in hospitals. They are useful notes although not applicable in all cases.

—J.S.

### RUSSIAN LEADERS

ECUMENICAL PRESS SERVICE Geneva. January 15

Patriarch Alexis of Moscow has granted promotion to a number of Russian Church dignitaries. Bishop John (Wendland), the Exarch of the Patriarchate in East Berlin, has been made an archbishop.

The Arch-Priest Michael (Sernov), vice-director of the Foreign Department of the Church in Moscow, has been made an archimandrite and appointed Bishop of Podolsk and Vicar-Bishop of Moscow.

—A.V.M.

## VIGOROUS ARGUMENTS

CAMBRIDGE SERMONS. Mervyn Stockwood. Hodder and Stoughton. Pp. 128. 6s. 9d.

THIS is a reprint, with additions, of sermons preached by Bishop Stockwood when he was Vicar of the University Church in Cambridge from 1955 to 1959.

There is a simplicity about the style, a thrust and topicality about the argument, and a conviction about the sheer relevance of the Gospel which would make these sermons of tremendous appeal to both "gown and town."

No wonder something over 1,500 crowded into Great S. Mary's for the 8.30 p.m. service.

Ten of the addresses are on the Christian Year, six are general, three are liturgical and three concern his appointment to Southwark.

Here is reality. "The Church often bewails the godlessness of a large section of our communi-

ty but the Church does not always fight for the conditions that will stimulate men to live as sons of God."

Here is vision. "So far from being a rarefied spiritual exercise for the specially devout, the Communion service deals with the rough stuff of this earth—with bread and wine, with fields and factories, with men and women, with the world in a muddle, and the world as God means it to be."

Here is courage. His two addresses on Suez and homosexuality burn with the fire of determined conviction.

Readers may not agree with all of the bishop's arguments, but they will not fail to be stimulated, encouraged and invigorated by these addresses.

—A.V.M.

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## NEW PLAN FOR NORWICH

### TEAMWORK IN DEANERIES

ANGLICAN NEWS SERVICE

London, January 15

The Deanery Chapters in the Norwich diocese are to meet at least nine times a year in a new scheme which begins this month with the aim of making the clergy work more together as a team.

When the Bishop of Norwich, the Right Reverend Launcelot Fleming, visited all the clergy in their homes soon after he came to the diocese, he found that isolation, particularly for the country clergy, was a real problem for their life and ministry.

He felt that one way of surmounting this problem was to make the deanery chapters into a closer-knit fellowship so that the clergy had a real sense of belonging to, and working as, a team.

The bishop then conferred with the rural deans; and they warmly supported the idea that chapter meetings should take place once a month, except during the summer holiday period.

### AS A UNIT

The meetings will begin in church with Holy Communion followed by Matins and silent prayer; and the clergy will then have breakfast together and meet to hear a paper on a previously arranged subject, either doctrinal, pastoral or practical, followed by discussion.

The intention, in fact, is to regard the deanery chapters as a means of providing worship and fellowship for the clergy of the diocese, and refreshment, renewal and education for their work and ministry. The chapter also, of course, continues to provide a means by which matters of diocesan policy, etc., can be made known and discussed.

The subjects for chapter meetings have been drawn up for a three-year cycle, to begin in January; the subjects for discussion will be theological and doctrinal (so that members of the chapter can study some part of the Christian belief); the work of the ministry (so that members of the chapter can consider some aspects of the practice of their ministry); and practical and business subjects (e.g. the parson's house, garden and glebe; the work of the central and the diocesan Board of Education, etc.).

By this means it is hoped that gradually the clergy, and indeed the laity, will come to think more in terms of the deanery as being a unit, and not just a group of individual parishes.

### A DIOCESAN SURVEY

ANGLICAN NEWS SERVICE

London, January 15

Members of a group of 150 men in the Blackburn diocese will visit every parish during the next four months to study its financial commitments and resources.

After preliminary training they will go to each parish in pairs to consult with the church officers.

When their information is gathered together a factual study will be made of the capital needs of the diocese as a whole and priorities will be determined.

This fact-finding study is part of the "Go Forward" policy of the Blackburn diocese for 1962.

"My chief concern is to help parishes solve their own financial problems," says the Bishop of Blackburn, the Right Reverend C. R. Claxton, in the current issue of his diocesan paper.

"Too many of the clergy and parochial church councils are inhibited from advance by lack of adequate financial resources."

The results of the survey will be made available at the diocesan conference later in the year.

## QUESTIONS AT COVENTRY

### DR FISHER TO START SERIES

ANGLICAN NEWS SERVICE

London, January 15

Question and answer services are to be held in the new Coventry Cathedral after its consecration on May 25.

Well-known preachers will attend on two consecutive Sunday evenings. At the first they will give their sermon.

The congregation will then be invited to send questions by post, which the preacher will answer the next week.

The series will be started by Lord Fisher of Lambeth. Other preachers will include the Bishop of Southwark and the Bishop of Coventry.

The Provost, the Very Reverend H. C. N. Williams, said last week:

"The services will be designed to interest and instruct those who belong to no Church but yet have a deep concern to discover the meaning of being alive, and to understand how a belief in God can make sense of life's perplexities.

"We have chosen preachers who have proved their worth as teachers."

### RADIO STATION AT ADDIS ABABA

ECUMENICAL PRESS SERVICE

Geneva, January 15

Dr Franklin Clark Fry, chairman of the W.C.C.'s Central Committee, talked to Emperor Haile Selassie, during an audience at Addis Ababa, of the new shortwave radio station which Lutheran World Federation is setting up in Addis Ababa to beam programmes over Africa, the Near East, and even to the Pacific.

Dr Fry told the Emperor that it is hoped the station will be used by Churches to preach the Gospel to Africa and Asia.

He said that the project would demonstrate Christian unity because a number of Churches, including the Church of Ethiopia, would proclaim the Gospel over the same airwaves and would be heard on the same receiving sets.

The Emperor replied that he hoped the project would be a fulfilment of the words of Jesus Christ when He said that His Gospel should be preached to all nations.

During his audience with the Emperor, Dr Fry said that at the W.C.C. Assembly in New Delhi Abuna Theophilus, who led the delegation of the Ethiopian Orthodox Church, had cordially invited the W.C.C. to hold its next assembly in Addis Ababa.

Dr Fry explained that because other invitations had been received the decision would be made later by the Central Committee.

### ROME PAPER ON NEW DELHI

ECUMENICAL PRESS SERVICE

Geneva, January 15

The "Osservatore Romano," unofficial organ of the Vatican, has published its first comment on the Third Assembly of the W.C.C.

In this Father Charles Boyer, S.J., who is a member of the Vatican Council's Secretariat for Christian Unity, deals primarily with the theological aspects of the work done at New Delhi.

The definition of unity accepted by the member Churches of the W.C.C., Father Boyer writes, includes essential elements which also exist in the Roman Church, although it has no hierarchy to bind it together.

But the unity envisaged is so broad that it can hardly be achieved without some visible, infallible authority.

In Father Boyer's view it is also significant that the new Basis of the W.C.C. expressly mentions the Trinity.

## U.S.A. GIFT TO JAPAN

### REACTOR NOW IN USE

THE "LIVING CHURCH" SERVICE

New York, January 15

The nuclear reactor given by the General Convention of the Protestant Episcopal Church in the U.S.A. to St. Paul's University, Tokyo, Japan, is now in use.

It provides the first private atomic power research institute in Japan.

General Convention provided 360,000 dollars for its purchase. Some 500,000 dollars was raised in Japan to provide two buildings for the reactor and its associated laboratories.

The Presiding Bishop, the Right Reverend Arthur Lichtenberger, informed of the starting of the reactor, said the device was "the most dramatic and valuable contribution our Church could make to its missionary work in Japan and the Far East.

"Through this gift, American Christians will share the potential and realised blessing of atomic energy with a people who, in the past, have known little of its blessings but much of its curse. . . . This is not simply a venture in scientific research.

"The theological basis for this gift is to be found in the doctrine of creation. Nuclear energy is part of God's created world.

"As His people, we are concerned with the whole of God's creation.

"Through this reactor, nuclear energy's great benefits to medicine, industry, and agriculture can be made available to many people."

### WEEK OF PRAYER

ECUMENICAL PRESS SERVICE

Geneva, January 15

Clergymen from seven Christian confessions will join in an ecumenical service at St. Peter's Cathedral, Geneva, on January 21 to mark the annual Week of Prayer for Christian Unity sponsored internationally by the W.C.C.'s Faith and Order Commission.

The service, lasting one hour, will be carried directly by the Swiss television network. Stations in other European countries will also transmit the service through the Eurovision relay system.

Among those taking part in the service will be Orthodox, Anglican, Reformed, Lutheran, Methodist, Congregational and Old Catholic ministers.

In England, the Archbishops of Canterbury and York have authorised the message from the Third Assembly of the W.C.C. to be read in churches and commend its use for January 21.

The Week of Prayer sponsored by the Faith and Order Commission will begin on January 18 and will continue through January 25. It will coincide with a parallel Week of Prayer marked by many Roman Catholics.

### FRENCH THEOLOGIAN TO LECTURE

ANGLICAN NEWS SERVICE

London, January 15

Four Bible study schools for laymen and clergy have been organised by the Adult Education Committee of the Church of England Board of Education and will be conducted by the French lay theologian, Mlle Suzanne de Dietrich.

The schools for laymen will be at Dunford House, Midhurst, Sussex, from January 19 to 21 and at Morley Retreat House, Derby, from February 2 to 4, and those for clergy at Dunford House, Midhurst, Sussex, from January 22 to 26 and at Whirlow Grange, Sheffield, from January 29 to February 2.

Mlle de Dietrich, a member of the French Reformed Church, has worked for the French Christian Student Movement and has served on the executive committee of the World Council of Churches at Bossey, Switzerland.

At present she is actively engaged in ecumenical work and spends much of her time lecturing abroad.

## BISHOP OF WINCHESTER

### ENTHRONEMENT LAST WEEK

ANGLICAN NEWS SERVICE

London, January 15

The Right Reverend S. F. Allison, who has been translated from Chelmsford, was enthroned on January 7 as Bishop of Winchester before a congregation of about 2,000.

The ceremony began in the little Church of St. Lawrence, where Bishops of Winchester have prayed and prepared themselves for enthronement since the middle of the seventeenth century.

Leaving the church, Dr Allison was greeted by the Mayor of Winchester, representatives of Winchester College and the clergy of the city before walking in procession to the West door of the cathedral.

Knocking three times on the door with his pastoral staff, Dr Allison was admitted to the cathedral amid a fanfare of trumpets.

### PROCESSIONS

After the mandate of the Archbishop of Canterbury had been read, he was welcomed by the Dean of Winchester, the Very Reverend O. H. Gibbs-Smith.

The long procession moved up the nave and, standing before the high altar, Dr Allison received professions of obedience from the dean, canons, and clergy of the diocese.

A similar profession by the clergy of the diocese followed and representatives of the churches in Winchester came forward to give a greeting to the bishop.

The bishop was conducted to the steps of the throne, and after taking the oath of allegiance and supremacy was installed by the Archdeacon of Canterbury, the Venerable Alexander Sargent.

The bishop preached his first sermon to the diocese from the nave pulpit, and then, moving in procession, again stood outside the West door to give his blessing to the City and Diocese of Winchester.

### CHURCHES COMBINE TO AID YOUTH

ANGLICAN NEWS SERVICE

London, January 8

A co-operative effort by ministers and congregations of four Church of Scotland churches and one Episcopal church in Edinburgh's West End has resulted in the provision of facilities for teenagers on week nights.

The basement of St. George's West (Church of Scotland) has been converted at a cost of £3,000 to provide dancing, table tennis, billiards, and a coffee bar. There is also a small chapel.

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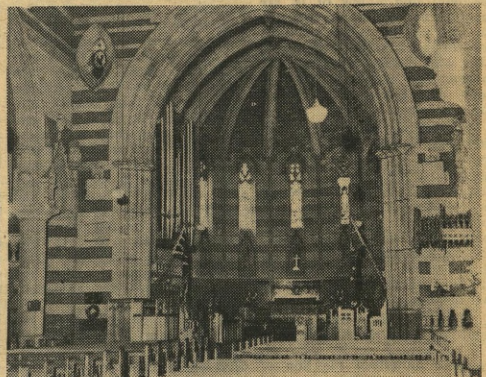
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The organ now has three keyboards, 74 stops, 2,529 pipes and a detached draw-stop console. It was dedicated by the Bishop of Tasmania, the Right Reverend Dr G. F. Cranswick, on Sunday, 19th March, 1961, followed by an opening recital by Mr O'Neill.

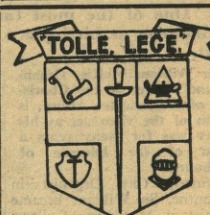
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# THE WRATH OF GOD

By D. W. MENZIES

ANYONE to-day who talks publicly about Hell and the wrath of God is regarded as being somewhat queer. Privately we all consider ourselves to be good types, having our oddities, but not really deserving censure. Anyway, God to us is a nice old gentleman who loves little children and can therefore be safely ignored.

If we do talk about Hell, it is only because we are certain we are not going there ourselves. Our happy state of mind has been rather wickedly summarised in the old jingle:

*O death, where is thy sting-a-ling-a-ling?  
O grave, thy victory?  
The bells of Hell go ting-a-ling-a-ling  
For you, but not for me!*

The fact that most of us are apathetic, and a few of us are smug, is no reason for rejecting the idea of the wrath of God. For this is a subject the Bible takes with deadly seriousness, as witness the following passage from the Book of Hebrews (after Barclay):

"For if we deliberately sin after we have received full knowledge of the truth, no sacrifice for sin is left. All that we can expect is to wait in terror for judgement and for that flaming wrath which will consume the adversaries of God. Anyone who regards the law of Moses as a dead letter dies without pity on the evidence of two or three witnesses.

"Of how much worse punishment, do you think, that man will be deemed worthy who has trampled underfoot the Son of God, who has failed to regard the blood of the new covenant, by which he was made fit for God's presence, as a sacred thing, and has insulted the Spirit, through whom God's grace comes to us?"

"For we know who it was who said, 'Vengeance is mine, I will repay' and again, 'The Lord will judge His people.' It is a fearful thing to fall into the hands of the living God."

These words are perfectly explicit, and must be taken seriously. Obviously the wrath of God cannot be dismissed in a cloud of easy-soft sentimentality. Yet it raises real problems. God we know as Divine Love. How can He therefore show wrath?

In considering this problem, a hopeless tangle is liable to result unless we approach the matter from the human side. We can start by stating our assumptions, of which the most important is our own free will. As humans, we assume that we can choose, and although circumstances may affect our choice, the final responsibility is ours.

## "LIKE JEHU"

But choice is not an isolated thing. It affects other people. If we choose to travel at seventy miles an hour on the wrong side of the road, our chosen course of action is liable to kill and maim other users of the road, and probably destroy ourselves. If we drive like Jehu, this very act involves us in consequences. If we sin, that is to say, rebel against God's ordinances, this also carries consequences, which arise from the fact that we are disrupting our relationship with God.

In this sense we can understand the wrath of God, and what a terrible thing it is. For God does not lose His temper with His erring children. He does not punish us, in the crude sense of earthly punishment. He simply leaves us alone.

The wrath of God is the loneliness of Man, and Hell is the resulting state of separation. Do not imagine Hell as a boiling cauldron full of medieval devils toasting poor sinners with tridents. The flames that con-

sume the heart of Man are of his own creation, and they are not in the future, but in the here and now.

Some of the most lurid passages in the Bible deal with this very fact. "The Lord shall separate thee unto evil," says Deuteronomy, and further, "The Lord shall smite thee with madness and blindness and astonishment of heart. And thou shalt grope at noonday, as the blind gropeth in darkness."

What an accurate picture of the world to-day! The madness, the blindness, the groping, the separation, the darkness at noon.

And all this is perfectly compatible with the loving heart of God, who is not only prepared to give man freewill, but to abide by the consequences of His decision. Even when these consequences are the destruction and death of His own creation.

Yet God is not indifferent to our fate, leaving us to break ourselves in pieces on the iron wheel of the moral law. All this time He has been deeply concerned. But He could not force our allegiance, because in so doing He would make us moral machines, and less than men.

So He acted in the only way open to Him. Christmas and Good Friday together remind us that He took on our humanity. He became like us. He tore away the veil of mystery from Himself and opened a new and wider road to His immediate presence.

A road which, be it noted, we can still use or not, as we please. Even in His generosity, God was careful not to overbear human freewill, or to compel a

grudging love from His children.

Instead, He died on a cross—an act which can be understood in many ways, but is best seen in the light of His complete identification with humanity. Viewed in this light, the Cross is the logical consequence of the cradle.

For it was necessary for the Son of God to be totally human. It was necessary for Him to be born, to grow, to learn. It was necessary for Him to suffer bodily fatigue, and the mental anguish of a friend's betrayal. It was necessary for Him to experience real temptation, and the excruciating physical agony of the nails.

## REAL SORROW

One thing more was necessary. The Son of God had to experience the wrath of God. He had to be made sin that knew no sin. He had to experience the desolating loneliness of mankind, the blindness, the separation, the groping, the darkness at noon. "Why hast Thou forsaken me?" He cried, and this was no manufactured sorrow. The physical darkness that covered the earth was as nothing compared with the spiritual night of His soul. And in that moment it happened. The humanity was consummated, the job was done. The cry of the Babe in the cradle ended with the cry of the Man on the cross, and the cry of both was blended with the angel song of triumph.

From that moment a new and living way was opened to the Holy of Holies, but despite the blood of God, no single son of earth need travel on that road unless he wishes. Thus have the

demands of Divine Love and human freewill both been satisfied. Man's integrity has been respected; his soul (if he wishes) has been saved.

What wisdom was shown on Calvary! And note, I refer to wisdom on an intellectual level. Of course our heart approves the Cross instinctively, but even our dull intellect will eventually admit that this was the only thing that God could do—and how well He did it.

But it is our heart that eventually rules us, as we stand on the hill of Golgotha, and look in wonder at the spectacle of the Lord of the universe suffering, dying, and uniting with our wretched little race. Clearly, He attaches a value to us we have no right to attach to ourselves. Such extraordinary generosity calls for a total response of heart and mind and soul.

I can do no better than close, as I opened, with words from the Book of Hebrews. As we started with a description of the wrath of God, so let us finish with a passage of majesty and serenity, describing His love:

"Seeing therefore that we have a great high priest that is passed into the heaven, Jesus the Son of God, let us hold fast our profession. For we have not a high priest which cannot be touched with the feeling of our infirmities, but was in all points tested as we are, yet without sin."

And so to the triumphant peroration: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, let us draw near with a true heart in full assurance of faith."

## CHRISTMAS IN BATHURST

FROM A CORRESPONDENT

Record attendances, cool and fine weather and a strictly observed Season of Advent all contributed to make the Christmas celebrations at All Saints' Cathedral, Bathurst, among the most joyous in living memory.

They began on Saturday, December 23, with the presentation of a Nativity play, "The Story of Christmas," by 24 parishioners on a multi-level stage in the chancel of the cathedral.

Using special lighting, costumes and music, the story related how the Incarnation became necessary, how it was effected and how we, too, have a manger at which to worship.

On the morning of Sunday, December 24, the cathedral retained its Advent solemnity. In the afternoon a small army of parishioners arrived with carloads of flowers to begin the Christmas decorating.

Members of the C.E.M.S. erected a large Christmas tree in the south transept, while members of the Y.A.F. installed the Crib they had made.

This year it was the "Motel Bethlehem" with the "No Vacancies" sign showing and the Holy Family sheltering under the end carport.

Meanwhile, the cathedral choristers visited Bathurst District Hospital and sang carols in all the wards. Afterwards they were entertained by the matron, Miss Margaret Sloman.

At 7 p.m. there was a special Christmas service for children; more than 400 children arrived, many with their parents, to take part in it.

First there was screened "When the Littlest Camel Knelt," then the cathedral was darkened.

While a boy chorister sang "O Come, O Come Emmanuel," the choir, the clergy and the bishop came down the south aisle in a candle-lit procession.

From the west door they advanced to the chancel, singing

the Advent carol "People Look East," while the six candles on the high altar and the standard lights were lit and all other lights in the cathedral switched on.

There followed the first Evensong of Christmas. Afterwards the boy choristers led the bishop to the Crib where he first placed the Bambino in His manger, then blessed the Crib.

After another carol the boys set off in procession, collecting all the children as they went, and leading them back to the Crib where they offered their gifts for the Christ Child.

This year many of the gifts were in cash and this will be

sent to A.B.M. for the New Guinea Appeal.

The bishop blessed the gifts, the Westminster Carol was sung, the bishop gave his blessing and the whole congregation left to join the people of other churches at the City Carillon for carol singing as part of the city's Christian Christmas Crusade.

More than 200 people joined in Matins at 11 p.m. and a congregation of nearly 600 was present for the midnight Eucharist with 386 acts of Communion.

These, together with those made at the services later on Christmas morning, took the total to more than 800.

## A FAMOUS ORGANIST IN MELBOURNE

FROM OUR OWN CORRESPONDENT

Melbourne, January 15  
One of the most famous musicians to claim Melbourne as birth-place has returned there on a visit.

Sir William McKie, Organist and Master of the Choristers of Westminster Abbey, is a son of the vicarage, as his father was for many years a priest of the Diocese of Melbourne.

Formerly City Organist in Melbourne, Sir William became Organist at Magdalene College, Oxford, a number of years ago, and was later appointed to Westminster Abbey, where the Coronation and other royal occasions have made his name known throughout the world.

In musical circles, he is famous in his own right, and is known not only as an organist, but also as a composer.

Whilst in Melbourne, Sir

William gave a recital at St. Paul's Cathedral; and also at St. James' Church, Dandenong, where his brother-in-law is vicar.

Many had the opportunity of seeing Sir William in a television interview, where, not only did he "Meet the Press" but proved equal to every leading question designed to divert the conversation to the Royal Family.

The University of Melbourne honoured Sir William McKie with an honorary degree of Doctor of Music.

A brother of Sir William, the Right Reverend J. D. McKie, was Bishop Coadjutor of Melbourne until his appointment as Assistant Bishop of Coventry.

## FISHING FLEETS BLESSED AT LAKES ENTRANCE

FROM A CORRESPONDENT

Lakes Entrance, Vic., January 15

The traditional ceremony of the Blessing of the Seas and the Fishing Fleets was carried out by the Rector of Lakes Entrance, the Reverend D. C. Orange, on New Year's Eve before 3,000 people.

The local pipe band led a procession of Sea Scouts, Guides, choir and clergy from the parish church of St. Nicholas, patron saint of fishermen, to the Post Office wharf before the ceremony.

The service was conducted from the deck of the "Anchovette," a salmon trawler, and amplified to the people on the boats, the wharf and the foreshore.

The accompanying music—piano and violin—had previously been recorded.

Dr. H. R. Smythe of St. James', East St Kilda, came from Melbourne to preach the sermon.

After the service he presented the trophy, given by the Victorian Fishermen's Co-operative, to the best-dressed boat, the "Judith."

During an address of welcome, the manager of the co-operative, Mr. W. Jeavons, invited the congregation to come aboard the boats for the customary sail-past.

Many hundreds of people enjoyed a very pleasant conclusion

to the ceremony as about a dozen boats, led by the "Anchovette," steamed in a colourful procession up the lake, down to the Entrance and back to the wharf.

## ENGLISH BISHOP IN UGANDA

ANGLICAN NEWS SERVICE

London, January 15

The Bishop of St. Albans, the Right Reverend Michael Gresford Jones, flew to Uganda on January 11 to meet as many as possible of the thirteen missionaries who have at some time worked in his diocese.

During his stay he will take a Quiet Day in Namirembe Cathedral for the Provincial Assembly of bishops, clergy and laity.

He will also speak at four schools of prayer in the dioceses of West Buganda, Mbale, Ruwenzori and Ankole-Kigezi.

The bishop will fly to Jerusalem on February 4 and will spend another week in Rome on the way home.

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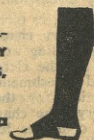
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## MUSICIANS OF THE CHURCH . . . 18

## JOSEPH ALFRED NOVELLO

BY THE REVEREND EDWARD HUNT

VINCENT NOVELLO'S son, Joseph Alfred Novello (1810-96), not only carried on his father's business in a most capable manner, but added fresh laurels to the family fame, being another musician of outstanding merit.

According to Grove's "dictionary" he was "an excellent bass singer, a member of the choir at the R.C. Chapel, Somers Town, choirmaster at Lincoln's Inn chapel and a soloist in oratorio."

"He served his apprenticeship at York to John Robinson, music teacher and organist of the R.C. chapel."

In 1829, at the age of 19, he set up as publisher at 67 Frith Street, Soho, and his first work, "Purcell's Sacred Music," begun by his father, was completed in 72 numbers, October, 1832, and marks an important step both in the history of his house and of music publishing in general.

It was also the only important series of collected pieces for the use of the Anglican Church which had been printed since Boyce (Cathedral Music, 1760-78), Arnold (1790) and Page (Harmonia Sacra, 1800).

Thus began that great catalogue of music for the Protestant Church which to-day still stands as the largest and most representative in the English-speaking world.

Previous to this, Anglican choirs were restricted to Greene's "Forty Anthems" (1743), Croft's "Thirty Anthems" (1724), Weldon's "Divine Harmony" (1710) and Barnard's "Church Music" (1641), all issued by subscription and scarce in number.

Alfred Novello's task was by no means an easy one, however. Although complaints were loud and long concerning the slovenly execution of the music in S. Paul's, London, the old composers were held of small account and Novello's splendid edition of Purcell received but grudging praise and small support.

Except in the cathedrals, anthems and services were rarely heard; music as a handmaid of worship was either only grudgingly admitted or totally ignored.

A few earnest men like William Hickson were labouring single-handed to spread a knowledge of music among the lower classes as a counter to the lure of the gin shop, but it was Alfred Novello who added an unexpected impetus to the aims of Hickson by publishing cheap music.

## POPULAR SONGS

Thanks to Novello a mania for singing took hold of the popular mind. Thus the Novellos, father and son, can justly be claimed to be responsible for the existence to-day of so much good music amongst the churches.

Alfred stimulated and guided the demand by his tours, particularly in Lancashire and Yorkshire, where he encouraged the mill hands to form choirs, and gave them not only cheap music but practical advice.

As Harvey Grace says, "to Alfred Novello and his successor, Henry Littleton, belongs the credit of discovering the artistic worth of cheap editions of standard music."

On April 1, 1833, a Royal Warrant was issued, appointing J. A. Novello as "Our Music Seller" to Queen Adelaide.

The original warrant can still be seen in the Sales Hall, Wardour Street. From 1834-67, the publishing office was at Dean Street.

It was here that the famous journal "Musical Times" was first published, then known as "Mainzer's Musical Times."

Joseph Mainzer, born in Treves, 1801, was a German expatriate, and an accomplished musician with a genius for sight-singing.

In 1841, this remarkable man settled in England, and despite ignorance of the English language organised singing classes and published the periodical taken over by J. Alfred Novello, May, 1844, as "wholesale agent for all Mainzer's works."

Mainzer's custom of including a musical supplement with each issue was continued and Novello's first number included Purcell's "In these delightful pleasant groves."

Thus was begun the great series of octavo music leaflets which to-day are spread over a dozen different catalogues all bearing the famous Novello imprint.

Alfred Novello was nothing if not progressive, and from publisher turned printer, using movable type newly-developed

by Messrs. Clowes and effecting several improvements.

His success was so pronounced that he was soon able to undertake work for other publishers, and from then on the printing works and publishing house grew hand in hand, despite the ridicule of certain critics.

## OPPOSITION

As Sabilla Novello wrote in 1894, "The startling novelty of printing first-rate compositions at the price of a few pence was resented by some music publishers as a mischievous innovation."

In addition to this opposition Novello was faced with the "taxes on knowledge," such as excise duty and stamp tax, and played a leading part in finally effecting their repeal in 1861.

His faith and courage were shown by the reduction of his prices by fifty per cent. in 1849.

Would that this venture could be repeated to-day, for it was an instant success; over 20,000 copies of Messiah being sold in a short space.

In 1854, the "Creation" score was reduced to 3s. and "Judas Maccabaeus" issued at 4s.

Alfred Novello retired from the business in 1857, after 27 strenuous years spent in popularising music.

He lived at Nice and then Genoa, where he died in 1896 at the ripe age of 86.

Dr Percy Scholes sums up this great music-lover for us by saying "The development of choral societies would have been almost impossible but for his enterprise. He was in every instance a great musician."

## GOA DOURADA

BY THE VENERABLE W. ASHLEY-BROWN

THE Portuguese founded their Golden Goa in 1511, a century before the English came to Surat, four hundred miles farther north.

It was Golden Goa, for it became the nerve centre of that amazing empire which this wonderful little nation built in Asia and East Africa.

But in building this empire they overstrained themselves. When in 1661 Bombay was ceded to England as part of the dowry of Catherine of Braganza on her marriage to our Charles II, the eventual fate of Goa was sealed as the useful Portuguese Viceroy of India pleaded.

From Bombay spread the British Indian Empire, to be followed by the Republic of India. In this hard world it is over much to expect that sooner or later India would not move into the tiny Portuguese colony of Goa, an enclave of 1,400 square miles, actually smaller than the county of Kent.

Goa is a hilly, jungle clad country of short rivers with a magnificent harbour. Four hundred years ago, great galleons, from as far away as Macao on the Chinese coast, or Malacca, or the Persian Gulf and the Red Sea, sheltered at Goa till the south-east monsoon spent itself and the convoys started for Lisbon to pick up convoys from the African settlements.

Delagoa and Algoa on the African coast mark the points of arrival and departure, to and fro. Thirty Portuguese colonies between China and Persia knew Goa as their base.

Ashore in Goa the Portuguese lived magnificently. They rivalled the splendour which only the high nobility could afford in their mother country.

In the Durbarr Hall of the government offices one sees the portraits of the viceroys and governors-general through four centuries. There is that of the man who made Goa, the splendid Albuquerque, a dynamic man who was also a dreamer.

## DREAMS OVER

He even had a vision of heading an expedition to seize Mecca and Medina and force the Moslems to surrender the holy places of Palestine! This would have been, he thought, the last magnificent crusade.

Portuguese dreams are over. Yet the supreme victory remains, the life of a truly apostolic man. S. Francis Xavier used Goa as his base for missionary work in the East on the scale of the Apostle Paul in the Mediterranean.

The great, little man is buried in a magnificent tomb in the majestic Cathedral of Bom Jesus, a fine example of Renaissance architecture.

When my elder daughter and I visited Goa, in the Lent of

1936, for we have a small English congregation there, the Portuguese authorities were very kind to us.

As we were conducted round the cathedral, a little crowd of the faithful followed us. As a special act of courtesy we were shown a relic of the saint in a gold and crystal reliquary, a tiny shrunken toe which had fallen off during a solemn exposition of the saint's body.

My daughter feels as I do about the Holy Catholic Faith. We both reverence the greatest missionary saint since apostolic times. Everyone else fell on their knees. But we simply could not do it.

## HALF CHRISTIAN

Every ten years an exposition of the body is held and attracts pilgrims from all over Asia. A curmudgeonly Portuguese official commented that when the patriarch (Primate of Goa) or governor-general runs short of revenue an exposition is organised. We did not believe this.

About half the population of Goa is Christian, the remaining 300,000 are Hindu. Australians who visit England by P. & O. ships are tended by Goan stewards who answer to historic Portuguese names like Da Silva or Da Sousa.

40,000 Goans, now an integrated type and devout Roman Catholics, earn their living in the Indian Republic. I had a Goan cook for 20 years, and employed

an excellent Goan barrister when a British soldier in whom I was interested got into trouble.

The rise of Portuguese power in the East was as sudden and brilliant as its decline was rapid and pathetic. Curiously enough, their inspiration came in one remove from England, from the energy and imagination of Prince Henry the Navigator, son of John I of Portugal and Philippa, daughter of John of Gaunt.

With Spain and Portugal both aiming at colonial empires, the Pope divided the world outside Europe between the two aspiring Powers!

Thirty thousand Religious had their headquarters at Goa, a magnificent city with ten thousand Portuguese houses. The great cathedral, churches, monasteries and convents were founded by the religious genius of the Portuguese. Devoted bands of missionaries went north and south and east from Goa.

To-day the buildings remain, but the glory has gone with the power of Portugal, and at night the jackals howl in the jungle which ever encroaches.

The loss of Goa was inevitable, once Britain had voluntarily surrendered Indian sovereignty, as the Portuguese viceroy sadly feared in 1662. But the loss is a terrible blow to Portuguese pride, and we do well to feel sympathy for this gallant little people who have been our Allies for many centuries.

## KYOGLE'S NEW CHURCH

FROM A CORRESPONDENT  
Kyogle, N.S.W., January 15  
The new Church of S. James at Kyogle, Diocese of Grafton, is due for completion and dedication in May.

The foundation stone was set by the bishop, the Right Reverend R. G. Arthur, on December 16.

The church will cost £22,000 without furnishings. The architects are Conrad and Gargett, of Brisbane. The builders are F. E. Marsh and Co., of Kyogle.

The building is of brick with steel portal frames and a tiled roof. There is 1,500 feet of transparent glass in the walls.

It will be finished with a copper-sheathed spire and a cross, 16 feet by 14 feet, above the gable entrance.

The rector, the Reverend J. E. Winslow, hopes that many of the furnishings will be given as memorials.

## NEW DELHI MESSAGE FOR CHURCHES

The assistant general secretary of the World Council of Churches, the Reverend D. M. Taylor, said last week that the message of the Third Assembly of the World Council of Churches to all congregations is being reprinted and circulated in this country.

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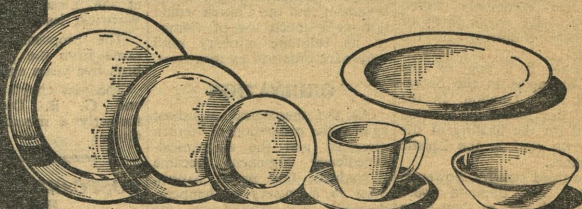


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## THE THIRTY-NINE ARTICLES . . . 25 (PART 2)

## THE FIVE LESSER SACRAMENTS

BY FRANCIS JOHN BRERLY

THE Twenty-Fifth Article of Religion begins, we remember, by refuting the doctrine which Zwingli and other Continental Reformers taught, that the Sacraments are only badges or tokens which distinguish the Christian from the non-Christian, and emphasises the importance of the two great Sacraments of the Gospel, Holy Baptism and Holy Communion, which it says are "sure witnesses and effective signs of grace and God's good will to wards us, by which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in Him."

The Article then goes on, "THOSE FIVE COMMONLY CALLED SACRAMENTS, THAT IS TO SAY, CONFIRMATION, PENANCE, ORDERS, MATRIMONY AND EXTREME UNCTION, ARE NOT TO BE COUNTED FOR SACRAMENTS OF THE GOSPEL, BEING SUCH AS HAVE GROWN PARTLY OF THE CORRUPT FOLLOWING OF THE APOSTLES, PARTLY ARE STATES OF LIFE ALLOWED IN THE SCRIPTURES: BUT YET HAVE NOT LIKE NATURE OF SACRAMENTS WITH BAPTISM AND THE LORD'S SUPPER, FOR THAT THEY HAVE NOT ANY VISIBLE SIGN OR CEREMONY ORDAINED OF GOD."

Commonly means usually or generally.

We must notice the very careful phraseology that is used in this part of the Article. It does not say that the five commonly called Sacraments are not Sacraments, but that they are not to be counted as Sacraments of the Gospel.

That means we are to distinguish between the two great Sacraments of the Gospel for which Our Lord ordained the matter to be used, the form of words to be employed and the ceremony (or form of action) which was to accompany each, and the five lesser Sacraments of the Church (sometimes called Rites) for which He ordained no particular matter, form of words or ceremony.

The Article gives three reasons for differentiating between the two great Sacraments of the Gospel and the five lesser Sacraments of the Church.

First, it says, "THOSE FIVE COMMONLY CALLED SACRAMENTS . . . HAVE GROWN PARTLY OF THE CORRUPT FOLLOWING OF THE APOSTLES."

## HOLY UNCTION

Corrupt following means erroneous imitation. We shall understand it better if we use the analogy of Chaucer's English and the English of to-day. Chaucer's English was pure Anglo-Saxon. Our English is a "corrupt following" of it.

Our words are derived from the same roots and are fundamentally the same, but their appearance and in some cases their meaning has altered considerably.

That is something of what the Article means when it says, "those five commonly called Sacraments have grown partly of the corrupt following of the Apostles."

We shall find one of the clearest examples in the Sacrament of Holy Unction. In the days of the Apostles, Unction was used for the healing of the sick, as we read in the Epistle of St. James.

By the third century, however, candidates for Baptism were anointed with oil, as they were again at their Confirmation.

The Unction of the sick, then, was the third or last of the Anointings and became known as extrema unctio which means the last of the anointings.

As time went on, however, extrema unctio became unctio in extremis which means anointing at the last (or at the point of death). Even to-day in the Church of Rome, Unction is reserved for those who are either

about to die or in such sore sickness that death seems certain. The Church of England uses the Sacrament of Holy Unction for the healing of the sick as well as for those who are near death in accordance with the custom of the primitive Church.

We can see, then, that although the Sacrament of Extreme Unction was used in Apostolic times, the Sacrament as it is used to-day, especially in the Church of Rome, is a "corrupt following" of the Apostles. Similarly with the other Sacraments of the Church: although they are fundamentally the same, they have changed their outward appearances and so are "corrupt followings" of the Apostles.

Secondly, "THOSE FIVE COMMONLY CALLED SACRAMENTS . . . PARTLY ARE STATES OF LIFE ALLOWED IN THE SCRIPTURES."

States means circumstances at any time. Allowed means approved or sanctioned.

This means, then, that the five Sacraments of the Church are approved or sanctioned by the Scriptures for the different circumstances of life. Confirmation, for instance, is for when we reach the age of discretion and have learned what the Faith of the Church is; Penance, for when, having sinned and our consciences unquiet, we can find no rest for our souls until we have turned to God in a Sacramental Confession; Holy Orders are for those who are called to the priesthood; Matrimony, for those who desire the blessing of the Church upon their marriage; Holy Unction, for those who are sick.

In this way, we learn that

Mother Church cares for all her children all through their lives and provides for every circumstance that may arise, and that her care is sanctioned and approved by Holy Scripture.

Thirdly, "THOSE FIVE COMMONLY CALLED SACRAMENTS . . . HAVE NOT LIKE NATURE OF SACRAMENTS WITH BAPTISM AND THE LORD'S SUPPER, FOR THAT THEY HAVE NOT ANY VISIBLE SIGN OR CEREMONY ORDAINED OF GOD."

We must notice here again that the Article neither says the five are not Sacraments nor that they have no outward and visible sign of their inward and spiritual grace (as all Sacraments have), but that they have "NO VISIBLE SIGN OR CEREMONY ORDAINED OF GOD," as have the Sacraments of the Gospel, Holy Baptism and Holy Communion.

## VISIBLE SIGNS

Our Lord, we know, ordained that the outward and visible sign of Baptism should be water and the "ceremony," the pouring on of the water "in the Name of the Father and of the Son and of the Holy Ghost;" and for Holy Communion, He ordained that the outward and visible sign should be bread and wine and the "ceremony," the breaking of the bread with the words, this is My Body, and the blessing of the cup with the words, this is My Blood.

Our Lord did not ordain any particular matter, form of words or ceremony for the other five Sacraments, though He sanctioned each of them, as we

realise as we read the Acts of the Apostles.

We shall understand this better if we think of our earthly lives: we must be born and we must be fed if we are to continue to live. We must be born in a certain way and fed in a certain way.

Those are the essentials. Other things may be just as important in themselves and in their own way, but it is not so essential to have hard and fast rules about them. As times alter, methods may change. So it is with our spiritual lives.

We must be born to God in the Sacrament of Baptism and fed by God in the Sacrament of Holy Communion.

Those are the essentials and those Sacraments must be administered in the same way all through the ages. But the other five Sacraments, important though they are in themselves, do not require such hard and fast rules for their administration. As times change methods may alter.

Our Lord, we remember, spent the Great Forty Days after His Resurrection with His Disciples and at the end of that time, told them they were to teach all men to observe all that He had taught them.

In the Acts of the Apostles, we read that from the Day of Pentecost, all who were baptised "continued steadfastly in the Apostles' doctrine," which means they obeyed Our Lord implicitly.

Both in the Acts of the Apostles and in the Epistles we can see each of the seven Sacraments being taught and administered.

## MARRIAGE GUIDANCE CONSULTATION

## MELBOURNE WORK AND TRAINING

FROM A CORRESPONDENT

Melbourne, January 15

The Church of England Marriage Guidance and Education Council in the Diocese of Melbourne on November 30 last year called together a number of people to discuss strategy for the council.

The gathering included counsellors and trainees, education group-leaders, parish clergy, representatives of Church Social Service agencies, social workers, and doctors, as well as council members.

Under the leadership of the director, the Reverend Bruce Reddrop, the consultation first discussed and clarified the work of marriage guidance.

This ranged from counselling of couples in conflict to education of children and parents in human relations, and included some consideration of who should do this work and how they should be trained.

Later in the day, the consultation broke up into four groups to consider strategy in regard to training counsellors, training education group leaders, training clergy and public relations.

Appreciation was expressed of the co-operation of the Marriage Guidance Council of Victoria in continuing to train our counsellors.

## TRAINING

There was some consideration of the course of training and need to find the right people to train as counsellors was emphasised.

Education group leaders need to be carefully selected and trained. Their training should include some understanding of the anatomy and physiology of reproduction, of recognition of behaviour problems, of counselling methods together with an understanding of methods of education.

People assume that the clergy are counsellors, so some training in counselling is important for each clergyman. Some help was being given through schools of

pastoral care, etc. A concentrated "School of Counselling" for a week or a fortnight was suggested.

Throughout these discussions there were references to the need of de-centralisation, of making counselling and education available to people all over Victoria rather than only in Melbourne.

Among those present were the chairman of the council, Canon R. M. Hudson, and Dr W. L. Carrington, one of the pioneers in the field of marriage guidance in Australia.

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## CHURCH SHOULD USE WOMEN

## MORE, SAYS BISHOP HUNTER

ANGLICAN NEWS SERVICE

London, January 15

The Bishop of Sheffield, the Right Reverend Leslie Hunter, in his diocesan letter deplores the fact that the Church has not made fuller use of well-educated women.

He said that the hopes raised after the war that deaconesses and other women workers would be given more scope and responsibility had not been realised.

"In the last ten years the number of well-educated women in training has declined," he writes.

"No serious attempt has been made by the episcopate or anybody else to ensure that there is a lifework for trained and qualified women—other than for the rare few who may move into specialised and diocesan work."

"The failure of the Church to make good use of women in the parochial ministry is more serious because the number of theological students in the universities is a declining percentage of the total number, and the increase of the number of men offering for ordination has not kept pace with the increase in population."

The bishop explains that this failure gave added weight to the argument that the Church would not make much use of women in its full-time ministry until they were ordained as men were.

## ORDINATION

As the theological argument against the ordination of women dissolved and the ecumenical-expediency argument became discredited, this might happen even in a society as temperamentally conservative as the Church of England.

"If it is right, it will happen. In the meantime, must the full-time ministry be weakened by a continuing reluctance to make intelligent use of the service of laywomen, trained, qualified and devoted?"

The bishop suggests two things which might be done to reinforce the parochial ministry and which might, in time, at-

tract more women with educational qualifications into it.

• Licensed workers or deaconesses of proved experience might be given pastoral charge of a district or parish by the bishop, and be authorised to take non-sacramental services and to preach in its church.

• If the lay readers insisted that their association should continue to be a male enclave, then the bishops, either corporately or individually in their dioceses, should institute an association of women preachers and teachers, and should take care that only women of good standing in their professions and in public life were appointed.

## PARENTS PROPOSED A CHAPEL

ANGLICAN NEWS SERVICE

London, January 15

The Assistant Bishop of Coventry, the Right Reverend John McKie, dedicated a chapel at the Emscote Lawn School, Warwick, last month.

The proposal for a chapel came from the parents of the boys five years ago.

The new chaplain, the Reverend G. B. Dickinson, was formerly a missionary in New Guinea.

## POSTCARD WILL BRING RECTOR

ANGLICAN NEWS SERVICE

London, January 15

The Reverend Hugh Blackburne, who has taken over a group ministry in nine Norfolk parishes, has distributed prepaid postcards to all his parishioners.

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# CHURCH UNITY: THREE SYSTEMS CONSIDERED

BY THE VICAR OF WARRNAMBOOL, THE REVEREND GORDON BROWN.

IF I understand aright those who have spoken on behalf of the various Protestant Churches, they stand on common ground in the following respects:

1. The Scriptures are the God-given supreme source of grace and truth, under Christ. The Scriptures focus God-in-Christ.

2. From the Scriptures are derived three channels of Divine activity: the spoken Gospel; the Gospel sacraments; the Ministry. Again, if I understand correctly, the spoken Gospel and the Gospel Sacraments are the means of expressing and conveying the grace and truth of which the Scriptures are the supreme source.

The Ministry derives from the Scriptures, but is not a channel of grace in the sense that the spoken Gospel and the Sacraments are channels. The Scriptures *authorise* the Ministry.

The Ministry then guides and directs the spoken Gospel and presents the Sacraments in the manner of a guardian, an appointed officer. The Sacraments are in no sense sacrificial. They flow, as it were, one way only, from God to the believer.

If a picture will help, imagine the Scriptures as a Divine reservoir. The reservoir is open to the sky, that is to the free grace of God-in-Christ. Attached to the reservoir are two outlet pipes. These stand for the spoken word of the Gospel and the portrayed word of the Gospel sacraments. Holding and directing these two outlet pipes is the Ministry, appointed according to the particular system under consideration (Presbyterian, Congregational, etc.).

I believe this picture correctly relates the various parts of the Protestant system. (There are, of course, other factors, but I am limiting myself to particular aspects in order to make a broad comparison with other systems.)

This picture allows those who avail themselves of the offered grace contact with Christ through the Scriptures alone, although a Ministry is required for the orderly administration of word and sacrament. The Ministry, it should be noted, is in no sense an intermediary, in no sense itself a channel of grace. It claims authority, but is not sacerdotal. It does not come between God and man, or even between the Scriptures and man.

If I understand aright the Roman Catholic position, Divine activity is focused and conveyed through three related God-given channels—the Apostolic Ministry, the Catholic Sacraments, and the Scriptures. This threefold system constitutes the "given" factor in the Church, which in its wholeness is the Body of Christ, that is, Christ manifesting Himself.

## CHANNELS

The Ministry is therefore not dependent on the Scriptures for its authority; nor are the Sacraments. All three are dependent on Christ, whose authority created them, and whose power resides in them.

In practice the three channels become two—the Ministry and what we can call the "Sacraments - containing - the - Gospel." Thus there are already three contrasts apparent between the Protestant and Roman Catholic systems.

1. For Protestants there is only one "given" factor in the Church—the Scriptures. For Roman Catholics there are three.

2. For Protestants the Ministry, the spoken word and the Sacraments are *derived* from the Scriptures and *depend* on the Scriptures. For Roman Catholics the Ministry and Sacraments are not derived but given.

3. The priesthood is in the fullest sense an intermediary between God and man, a channel of grace, and therefore sacerdotal.

A further essential difference must be noted.

In the Roman Catholic sacramental system the Mass "flows" in two directions. It is sacrificial. What the Sacrament becomes is presented before God as a sacrificial offering through the

priesthood. It is then presented to the faithful as sacramental food.

Consider a picture using the same figures as the Protestant picture. The Sacraments (or Sacraments - containing - the - Gospel) are a Divine reservoir. The top of the reservoir is open to the sky, that is, the free grace of God.

There is an outlet pipe coming out of the reservoir and the pipe is fitted with a control valve, which allows a two-way flow.

The outlet pipe is not held and directed by the Ministry as in the Protestant picture. The pipe and its valve together are the Ministry.

Now we realise that analogies are useful, but must not be pressed too far or too literally. But I believe this picture is correct in so far as it shows how, for the Roman Catholic, the Apostolic Ministry is itself an essential channel for the Divine activity to be communicated to the believer. Again, it is the essential channel for the offering or presentation of the Eucharistic Sacrifice to God.

In this picture God must act, because He has chosen so to act, through His Ministry, through His Sacraments.

It is commonly believed (on both sides of the fence) that there are only two systems in Christianity—the Roman Catholic and the Protestant. Let it be known that the Anglican Church claims for itself a unique position. It is neither Roman Catholic nor Protestant. In some ways it is both, and it believes it needs to be thus, in order to manifest the fullness of Divine grace and truth, in other words, to be truly Catholic.

## DIFFERENCES

Up to a point, the Anglican system follows the Roman. Divine activity is conveyed through three related channels—the Apostolic Ministry, the Sacraments, the Scriptures, but it must be clearly understood that the inter-relationship of these three channels differs for Anglicans from the Roman system.

The difference is this: in the Anglican system, God's saving grace and truth are mediated through the Scriptures and Sacraments, but not through the Ministry as in the Roman system. God's saving grace and truth come through Scriptures and Sacraments by means of the apostolic Ministry. This will be clarified in a moment (1958 Lambeth Report 2:3).

The "flow" of the Eucharist is two-way. It is sacrificial. What the sacrament becomes is presented before God as a sacrificial offering. It is presented by the whole Church, which is led and represented by the priesthood. Priest and people together perform a sacerdotal function. The Sacrament is then presented to the faithful in Holy Communion.

The Scriptures are read and preached by the Ministry, according to the Apostolic teaching and authority focused in the bishops (the guardians of the faith) and expressed in the Creeds.

Now for the Anglican, this threefold system of Scriptures, Sacraments and Ministry together constitute (as in the Roman system) the "given" aspect of the Church. We also hold that the Church is the Body of Christ, that is, Christ manifesting Himself.

Again, we hold that the Ministry is not dependent on the Scriptures for its authority; nor are the Sacraments. All three are dependent on Christ, whose authority created them and whose power resides in them.

We differ from Rome in our claim that the Apostolic Ministry controls and administers, but does not itself channel the grace of the sacraments and the truth of the Bible.

Here is the Anglican picture. Imagine two reservoirs side by side. They stand for the Sacraments and the Scriptures. The tops of the reservoirs are open to the sky, that is, to the free grace of God.

There is a pipe outlet from

This article was originally delivered as a paper to men of all denominations at Warrnambool, Victoria, last year. It was the last of a series given by local priests and ministers.

each reservoir, and each outlet is fitted with a valve.

The outlets are not simply presented by the Ministry (as in the Protestant case). The outlets themselves are not the Ministry (as in the Roman case). The Ministry controls the pipes and operates the valves.

As in the Roman Catholic system, the Ministry is therefore essential for the Divine activity to be communicated to the faithful. But the Ministry is essential only as an instrument in the process, not as a channel in the system.

"What is conferred on Ordination is not the power to make sacramental a rite which otherwise would not be such, but authority (potestas) to administer Sacraments which belong to the Church, and which, therefore, can only be rightly administered by those who hold the Church's commission to do so" (William Temple).

The Ministry then secures its "given" character, not by being a part of the main sacramental system, but by another sacramental channel—the channel of apostolic succession going back to Christ in history.

In this total picture then, God must again act, because He has chosen to do so, through His Ministry, His Sacraments, His Scriptures.

It is only proper to say at this point, that this view of the Church is the central and general Anglican position. But there are two "wings" in the Church of England, which, while accepting the Ministry, Scriptures and Sacraments as given and necessary, nevertheless lean to either the Roman or the Protestant positions in the emphasis and the interpretation they give.

I think if we are honest about this we must say that there is similar "leaning" in both Roman and Protestant communions. The only difference is that it is outward and visible with the Anglicans. It has to be inward and invisible with those who belong to a rigidly disciplinary body.

It is all a matter of setting authorities in their right historical order and priority. Protestants make the Scriptures the sole source of authority. But the real source of the Church's authority is Christ, who came before any of the New Testament was written.

Next in the line of authority came the Church, which was at work in the world for many years before the first book of the New Testament was composed.

## THE FRAMEWORK

Within the Church the Apostolic Ministry was functioning, and the Christian sacraments were being administered. Then came the Scriptures.

So it is clear that there were three channels of authority stemming from Christ to be found in the early Church. Together these three channels made the framework of the Body of Christ.

Let us be clear, however, that the shape of the Ministry, the shape of the Sacraments, and the shape of the Scriptures were not absolutely defined from the beginning of the Church's life. These things took many years to stabilise into the common pattern.

The Scriptures (N.T.) went through a sorting-out period lasting for 200 years. The Sacraments underwent a similar time of clarifying in rite and ceremony.

The Ministry emerged from a sorting-out "tunnel" in the shape that was universally accepted for 1,500 years—the Ministry of Bishops, Priests and Deacons.

Thus Anglicans maintain that if the N.T. is accepted at all, it can only be accepted in the context of the Church at the time when the New Testament was finally completed and recognised. And that was the time when the threefold Ministry was

hold, contains all the essential organs of the Church.

And our view of history, in which we are supported by Orthodox and Protestants, is that the Pope as understood in later centuries and to-day, cannot be found in the Church of the first centuries.

There just isn't time to go into the details of this claim, but the purpose of this paper is to give only a summary of the Anglican position, and this, I hope, I have done.

In the light of this exposition

of the Anglican position, it should be clear that no reunion can be contemplated that omits what we regard as essential in the Church.

This is not to say that other Churches do not manifest grace and truth. It is clear that they do. Holding the view we hold about the Scriptures and Sacraments, it is obvious that these are means of grace in an objective sense, and so they must communicate themselves to a degree in any context where they are used in faith.

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## DR RAMSEY SPEAKS ON CHURCH UNITY

### THE W.C.C. IS GROWING IN MATURITY, HE SAYS

ANGLICAN NEWS SERVICE

London, January 15

The Archbishop of Canterbury, the Most Reverend A. M. Ramsey, spoke about the progress towards Church unity made at the New Delhi meeting when he addressed a meeting at Central Hall, Westminster, on January 11.

The meeting was organised by the British Council of Churches.

"The World Council grows in maturity as it finds itself in touch with and serving Christendom more widely, more representatively," Dr Ramsey said.

"The goal of unity has become more definite.

"At St Andrews in 1960 the Faith and Order Commission drew up a definition of that goal, making it clear that it meant unity in witness and service, but also a churchly unity, and that definition has now been commended by the assembly.

"It does not mark doctrinal agreement; we differ still in our interpretations of churchly unity. But the definition means that we all repudiate any facile idea of a goal short of one that is truly churchly in character.

"In this connection the World Council has, I think, reached the maturity of ceasing to be self-conscious about its own status.

"No one suspects it of wanting to be a super-Church or an alternative Vatican. It is the servant.

"It serves a goal of unity defined as something beyond itself. It serves the Churches in their quest of it.

#### HUMILITY

"It serves Christendom of which it knows humbly that it does not yet represent the whole. It is nearer to the maturity of self-conscious humility in the service of God."

Dr Ramsey continued: "There is a picture for the eye. What does it say to our conscience?"

"That we should bring to our Churches and congregations the joy of knowing that Christendom is a real fact and in the inspiration of that fact we do our several jobs.

"That we should stir ourselves to new adventures in serving God both in evangelism and meeting the needs of distressed humanity.

"What do we do to meet the

needs of the homeless in other lands and in our own?"

"What do we do to make our country one where immigration need not be restricted because we grapple with the needs of the members of other races who come here?"

"Are we giving ourselves to prayer for peace and disarmament so that a tremendous energy of prayer is influencing the nations and their leaders into a new trust and will for peace?"

"What do we do to work with other sorts of Christians and to learn from them?"

"Delhi is a symbol; a milestone on a journey, but also a signpost telling us to go on."

Dr Ramsey said the fact that the assembly was held in India, a country which was religious and yet not Christian, had made delegates aware that Christendom in the world was faced not only by materialism, not only by apathy and godlessness, but by religion.

#### DUTCH CHURCH ON WEST NEW GUINEA

ECUMENICAL PRESS SERVICE

Geneva, January 15

The general synod of the Netherlands Reformed Church has made "a strong appeal" to the government, parliament and people to take the initiative to break the deadlock between Holland and Indonesia over the New Guinea issue.

The synod's executive council, in a letter sent to parliament, government and Churches, says it must be possible to find a way of breaking this deadlock.

The synod adds it has taken note of a letter by the Evangelical Church of Halmahera and Morotai in Indonesia in which this Church appeals to the Netherlands Reformed Church to consider, "for the sake of peace and mankind," ways of ending amicably the dispute over West New Guinea between the governments of the Netherlands and Indonesia.



A view of the new Church of S. Alban, Woodburn, Diocese of Grafton, which was dedicated last month ("The Anglican," January 12)

## FACTS AND FIGURES SHOWN IN ENGLISH CHURCH SURVEY

ANGLICAN NEWS SERVICE

London, January 15

The statistical survey of the Church of England, published on January 12, shows that in 1958 — the last year for which figures are available — 3,771 persons were received from the Roman Catholic Church into the Church of England.

The annual average in the years 1954 to 1956 was 3,480.

Those received from other religions in 1958 totalled 6,959, against an annual average of 11,295 for the years 1954 to 1956.

The survey shows that at the end of 1959, thirty clergymen who had been received into the Church of England from the Roman Catholic Church were full-time workers in the provinces of Canterbury and York.

The survey, which is on a scale never before attempted by the Church, is the work of the Statistical Unit of the Central Board of Finance.

To obtain the necessary data, forms containing nearly 200 questions were sent to more than 17,900 parish churches.

Figures for the years 1919 to 1959 show that a decline in Sunday school attendances appears to be related to an increase in the number of cars.

Even so, a Sunday school attendance of 1,161,226 boys and girls is shown.

The Bishop of Middleton, the Right Reverend E. R. Wickham, who writes a foreword to the survey, said at a Press conference last week that with the increase of affluence had come an economic freedom.

People were no longer tied to the block or the town, and their social habits on Sundays were changing.

They were moving in the direction of the American pattern,

where afternoon Sunday school and Sunday evening services really existed no longer, but far more families went to the morning service and then out in the car during the afternoon.

The number of deacons ordained rose from 441 in 1954 to 559 in 1960, says the survey. Although it is estimated that the Church could do with another 7,000 clergymen, figures show that ordained strength at the end of 1959 was 18,969, and that the average age was 53.

Of the 10,375 incumbents, only 1,229 are under 40.

The average age at ordination is now 32.

The Bishop of Middleton, in his introductory article, says that analysis of the Church and measurement of its relationship to the community by statistical and other modes of sociological study provided positive means of advance.

Copies of the survey are to be sent to other Churches and to the Vatican.

The survey is called, "Facts and Figures about the Church of England." It costs 21s. sterling.

## DR BLAKE ON RUSSIAN ORTHODOX CHURCH

ECUMENICAL PRESS SERVICE

Geneva, January 15

One of the problems which the World Council of Churches faces with the admission to membership of the Russian Orthodox Church and Orthodox Churches from other Communist countries is their anti-Roman Catholic position, said Dr Eugene Carson Blake in New York last week.

Dr Blake, who is chief executive officer of the United Presbyterian Church in the U.S.A., had just returned from a three-day visit to the U.S.S.R.

Dr Blake said that at a time when the W.C.C. is trying to improve relations with the Roman Catholic Church the attitude of the Russian Church could present a difficult situation.

Nevertheless, Dr Blake strongly defended the admission of the Russian Church to membership of the W.C.C.

He said that the World Council now brings together Churches that had been out of touch with each other and provides a place where Christians can come to understand those who live under different political systems.

He added that reports from

delegates in Assembly committees indicate that the Russian Church intends to base its votes in the W.C.C. on religious and not on political grounds.

He thought that the Communist Party's intensified anti-religious campaign appeared to be having "some effect."

But he noted that there is a distinction between the Communist Party, which is totally irreligious, and the government of the U.S.S.R., which allows the existence of the Church.

The church he had attended in Russia had been full, but the congregation had been made up largely of older women. "The warmth of the Russian people, especially in church circles, towards Americans is very moving," Dr Blake said.

## EIGHTEEN DEACONESSES GRADUATE

A record number of eighteen students graduated from Deaconess House, Sydney, at the end of the year.

Three of the graduates have been accepted by the Church Missionary Society for work among the Aborigines and overseas.

Miss Barbara Maidment, an occupational therapist, is going to undertake a piece of work among the Aborigines who are lepers in the north.

Miss Nancy Collett is to serve as a youth worker in Tanganyika, and Sister Barbara Young, a trained nurse, expects to go overseas. In addition to these, Sister Josephine Brennan has also been accepted for missionary service.

Sister Marlene Sweetman has been appointed Parish Sister at S. Stephen's, Coorparoo, Diocese of Brisbane.

S. Michael's Home at Kelso, Diocese of Bathurst has claimed

two of our graduates, Sister Flo Adamson, who is Sister-in-charge, and Sister Barbara Knox is the deputy head of the home.

Sister Margaret Sinclair, the former senior student is to be Parish Sister at S. Mark's, Darling Point, and Sister Jeanette Lawrence at Panania.

Sister Maureen Cripps was instituted as Parish Sister at S. Stephen's, Penrith, on December 3, by Archdeacon G. Delbridge. Sister Phyllis Hulce is to be an assistant at Pallister Girls' Home, Greenwich.

The Board of Religious Education is to be the sphere of activity for Sister Wanda Sams, an infant's school teacher.

Sister Margot Poole hopes to serve in the Parish of Holy Trinity, Erskineville.

## PRAYER BOOK IN BRAILLE

THE "LIVING CHURCH" SERVICE

New York, January 15

A twenty-year-old blind lay reader, Robert Peters of Tyler, Texas, has embossed the complete Book of Common Prayer in Braille.

The "Texas Churchman," in reporting this, suggests that Mr Peters' copy may be the world's only complete Braille edition of the Prayer Book.

Mr Peters has been completely blind since the age of 13. He lost one eye when he was three months old.

The Braille Prayer Book contains 950 pages and weighs seven pounds.

Mr Peters transcribed it on an embossing machine after members of his family had recorded the material on tape.

Materials for the book cost about fifty dollars. The completed work is insured for 1,200 dollars.

## 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 "Positions Wanted" insertions.

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ORGANIST and Choirmaster wanted at S. Peter's, Eastern Hill, Melbourne, C2. Applications should be made to the Vicar, Canon E. E. Maynard.

DOCTOR-NURSES needed urgently for Christian hospital work. Information from Organising Missioner, Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, Sydney. (Telephone BM 3164 Sydney Exchange) or 276 Collins Street Melbourne. (Telephone MF 8962 Melbourne Exchange.)

WANTED. MATRON for Anglican Hostel, Bourke. Good Christian woman required. References. Write immediately to Box 45, Bourke.

BEXLEY. A member of THE ANGLICAN staff requires a reliable woman from 3.30 to 5.30 p.m., Monday to Friday, for light household duties and to care for 9 year schoolgirl. Phone Mrs. Bailey, MX 5488 (Sydney Exchange).

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