

# THE ANGLICAN

Incorporating The Church Standard

No. 405

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

FRIDAY MAY 13 1960

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

Price: NINE PENCE

## BOARD INCREASES TEMPO IN MISSION PROGRAMME

### EMPHASIS THIS YEAR ON WORK AMONG THE ABORIGINES

FROM A SPECIAL CORRESPONDENT

Work among the Australian Aborigines and the Torres Strait Islanders will be a major concern of the Australian Board of Missions during the coming year.

This decision was reached at the Board's meeting in Sydney, May 3 to 5, when the past year's work was reviewed, and plans and policies determined for the next.

The Board will launch a campaign for workers among the Aborigines on National Aborigines' Day, July 8.

The meeting found the number of resignations during 1959 from both these mission fields alarming.

The members decided to increase the tempo of the development programme and to make a special effort to find men and women workers in the Australian Church.

Interest in serving the Aborigines was lacking, and the missionaries and the people themselves were suffering frustrations in their work, the Board found.

In the Diocese of Carpentaria, a particularly critical situation has developed with the collapse of the trochus industry.

This has left the majority of the islanders unemployed, and men and women are needed to teach them new industries.

The Board agreed to provide capital loans for this purpose.

#### YARRABAH

Negotiations are proceeding between the Bishop of North Queensland and the Queensland government for the Yarrabah mission station to become a government station from July 1, 1960.

The Anglican Church will continue to have sole responsibility for the spiritual welfare of the inhabitants, the Board was told.

Forty new missionaries will be needed each year if the expanding opportunities in missionary dioceses are to be seized, the members were told.

During 1959, thirty-four Australians commenced service in the fields under the care of the Australian Board of Missions.

This was the largest number

for any year in the Board's history.

Twenty-one dioceses exceeded their financial objective for the Board's work for the year, and more than carried the five dioceses which fell short of their quotas.

A surplus of £4,773 was reported for the year; it has been given as extra grants.

£4,000 went to the Diocese of Polynesia for building a centre for new work among the Indian people of Fiji, and the rest to New Guinea to pay for the printing of scriptures in a native language.

#### THANKSGIVING

From diocesan contributions, £90,000 and from legacies, £19,000, was given to mission work itself.

Administration by the Board cost 7.7 per cent. of the mission expenditure.

Requests from the Australian Church for films, literature and deputation work cost the Board £32,000, it was reported.

An act of thanksgiving for the Church's offerings of service and money was made at the corporate Communion service in St. Andrew's Cathedral.

A list of the missionaries and the auditor's report were included in the offertory.

Among those who retired or resigned during the year were Archdeacon and Mrs A. E. Teall after forty years' service in Melanesia; the Reverend and Mrs. Luscombe Newman, after twenty-six years in New Guinea; Dr and Mrs Keys Smith, after ten years in Singapore; the Reverend and Mrs. F. W. Hip-

kin, after seven years at Yarrabah.

The Board heard a full report from the Bishop of Melanesia on the loss of *Southern Cross VIII*, the bishop's mission vessel.

It was decided to give all possible help with the replacement, and a special appeal will be launched when the cost of replacing it is known.

The Board has accepted responsibility for increasing the grants to some of the missionary dioceses, and has added Korea to its fields of activity.

Accordingly, it has asked the dioceses in Australia to increase their financial objectives twenty per cent. on their 1959 goals.

## SOUTH AFRICAN POLICY CONDEMNED BY SYNOD

FROM OUR OWN CORRESPONDENT

Goulburn, May 9

A resolution condemning the policy of the South African Government towards coloured peoples as unchristian was passed by the Synod of the Diocese of Canberra and Goulburn meeting here on May 2 and 3.

The resolution also expressed sympathetic concern for the struggle of the Church of the Province of South Africa for the vindication of Christian principles.

The only piece of legislation passed by the synod was an ordinance to provide for the insurance against sickness and accident of the parochial clergy.

The reports of the Bishop-in-Council, the Property Trust, the Canberra and Goulburn Church Society and the various diocesan organisations and institutions were received and adopted.

The missions report showed that a record total of £8,199 was contributed by the parishes in 1959 to the Australian Board of Missions, the Church Missionary Society, the Bible Society and S.P.C.K.

The Church Mail Bag School which distributes Sunday school lessons by post to children both in the diocese and in the Dio-

cese of Bathurst, has almost 5,000 children on its rolls and recently enrolled the 10,000th pupil within the diocese.

It has been conducted since its foundation by Mrs Eva Pike and Miss Nellie Motte.

The Bungaribul Boys' Home near Tumbarumba, has launched an appeal for £20,000 to provide accommodation for another twelve boys.

#### BOYS' HOME

The appeal was presented simultaneously in all the parishes on Sunday, May 8.

Members of the appeal committee will visit each parish between now and the end of the year.

Another resolution commended the work of the Good Neighbour Councils in N.S.W. and

the A.C.T. to the parishes and recommended that contacts should be established between the parishes in Great Britain from which migrants come and the parishes in Australia to which they come.

The Australian Council for the World Council of Churches was congratulated on the success of the first National Conference of Australian Churches and its official report was commended to church people.

The diocesan representatives on General Synod are to bring before General Synod the claims of S. Mark's Library for support from the Church in Australia.

Other resolutions referred to the Bishop-in-Council proposals for the establishment of an agricultural college in connection with the Canberra Grammar School; for supplementing the incomes of retired clergy; and for the appointment of a full-time chaplain at the Kenmore Mental Hospital.

#### LILAC HALL

Synod ended on Tuesday evening with votes of thanks to the president, the officers of synod, the registrar and his staff, the people of the Goulburn parishes for hospitality and for providing refreshments during the synod and to the Press and radio stations for their coverage of the proceedings.

The sessions of synod were held in the recently completed Lilac City Hall, which offered excellent facilities for such a gathering and ample accommodation both for the members of synod and for the public who attended its sittings.

London, May 9  
Anglicans, Presbyterians and Free Churchmen throughout Great Britain are co-operating from May 8 to 14 to raise an additional £500,000

## CHURCHES COMBINE IN FINAL EFFORT FOR REFUGEE YEAR

ANGLICAN NEWS SERVICE

Week raised about £250,000; the organisers are confident that they will be able to double that amount this year.

The effect of World Refugee Year on Christian endeavour in Britain was discussed by the Bishop of Chichester, the Right Reverend Roger Wilson, in the latest issue of the *Chichester Diocesan Leaflet*.

"The refugee has done us a service," he wrote. "He has united Christians in co-operative effort.

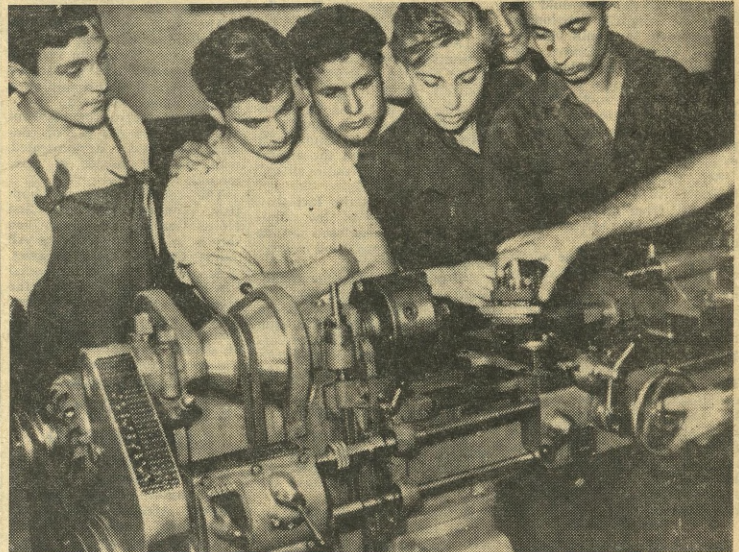
Last year's Christian Aid

"Groups of individuals, local Christian Councils of churches, have found a new sense of unity in this cause."

The bishop added, however, that "it would be tragic if somehow refugee work came to be recognised as the main field of Christian co-operation to the exclusion of others."

"The claims of compassion and the calls of Christian social witness are shared by us all, whatever our theological differences," Bishop Wilson said.

## REFUGEES LEARN A TRADE



As World Refugee Year closes on May 31, churchpeople are reminded that their contributions towards the national target of £500,000 will help the World Council of Churches in such acts of resettlement as the one shown in this picture where Arab boys are being taught a trade. Donations may be given at local churches or sent direct to the W.C.C. secretary in each State.

## APPRENTICES AT CHURCH

### TOOLS OF TRADE BLESSED

FROM OUR OWN CORRESPONDENT  
Melbourne, May 9

The annual service to mark Apprenticeship Week was held in St. Paul's Cathedral here yesterday morning.

The Governor, Sir Dallas Brooks, read the second lesson.

The Apprentice of the Year 1959, Mr D. C. T. Burnip, read the first lesson.

The Bishop Coadjutor, the Right Reverend Donald Redding, preached.

The ceremony of the presentation and blessing of tools of trade took place at the Choir Screen, where a carpenter's bench and lathe were in position.

Twelve young craftsmen from technical schools and the Army and R.A.A.F. Apprentices' Schools stepped forward in turn and placed a tool on the bench or the lathe, after a blessing had been pronounced on each by the Dean, the Very Reverend S. Barton Babbage.

The band from the Army School of Music, Balcombe, played before and after the service.

## QUIET DAY FOR YOUNG PEOPLE

FROM OUR OWN CORRESPONDENT

The Young Anglican Fellowship in the Diocese of Newcastle will hold its annual Quiet Day in Christ Church Cathedral, Newcastle, on May 14.

Fellowship members will come from as far as Singleton and Gosford to attend the Quiet Day, which will be conducted by the Rector of Weston, the Reverend J. C. Speers.

The day will consist of addresses by the conductor, with prayers, hymns, and quiet periods for meditation, silent prayer and reading.

It will begin at 2.30 p.m., and end at 8 p.m.

## EDUCATION COURSE TO BE GIVEN IN THREE SUBJECTS

FROM OUR OWN CORRESPONDENT

Perth, May 9

The Perth Adult Religious Education Board has announced its programme of studies for 1960.

"The chief purpose of the course," writes the Reverend A. T. Pidd, Rector of Christ Church, Claremont, who is director of studies, "is to assist Anglicans to a fuller understanding of their Church, its faith and practice."

For this year the course consists of:

(i) The making and meaning of the New Testament, with a special study of a Gospel and of The Acts.

(ii) The Basis of and the Constitution of the Prayer Book.

(iii) The History of the Church of England.

There are no examinations excepting for any who desire to do Th.A.; the aim is the instruction, discussion and reading which are necessary to increase religious knowledge.

Lectures are given in two centres, Perth and Fremantle. Five priests of the Diocese of



## MISSIONARY STILL HELD

### GOVERNMENT TO PRESS CASE

#### TERMS REFUSED

ANGLICAN NEWS SERVICE  
London, May 9

The Prime Minister of Great Britain, Mr Harold Macmillan, told Parliament on April 28 that he would ask that the Anglican missionary imprisoned in South Africa, Miss Hannah Stanton, be either charged or released.

He said he would discuss her case with the South African Minister of External Affairs Mr Louw, when he came to London for the Commonwealth Prime Ministers' Conference.

Miss Stanton has refused the Union Government's offer to release her from detention if she will leave South Africa without delay.

Mr Macmillan said he admired her reason for not accepting the conditions.

"We are now pressing that she should be either charged or released without condition," he said.

The Conservative member for Twickenham, Miss Stanton's constituency, told the members he had received fifty letters from all over the country testifying to Miss Stanton's character, and mentioning in particular that she was of a most peaceful disposition and not likely to be mixed up in any violence.

## BIBLE SOCIETY WORK SUFFERS

ANGLICAN NEWS SERVICE  
London, May 9

New stewardship schemes in British churches were adversely affecting the work of the British and Foreign Bible Society, the Reverend W. J. Platt said on May 4.

Dr Platt, the retiring general secretary of the society, was presenting the 156th annual report to a meeting in Central Hall, Westminster.

Of the cost of their activities, total free contributions amounted to £700,000, which with legacies came to £960,000.

About half of this came from overseas, Dr Platt said.

Only about one-sixth, £116,000 came through their local Home Auxiliaries, and could not be regarded as satisfactory, he said.

The world outside Europe seemed to be full of five-year plans to spread western "know-how," Dr Platt said.

It would not be by the religious denominations of the west nor the ancient faiths of the east that the world's life would be shaped.

The real revolution was based on western technology and scientific knowledge.

This new approach to life had produced a spiritual vacuum in many countries, Dr Platt said.

"In this movement in the minds of men, the British and Foreign Bible Society makes a world-wide contribution," he said.

The Reverend J. T. Watson will replace Dr Platt as general secretary of the society from June 1.

## ARCHBISHOP FOR EAST AFRICA

ANGLICAN NEWS SERVICE  
London, May 9

The bishops in East Africa have elected the Right Reverend Leonard James Beecher, Bishop of Mombasa, as Archbishop-designate of the new Church of the Province of East Africa.

The province is to be inaugurated by the Archbishop of Canterbury in August, and will include the dioceses of Mombasa, Zanzibar, Masasi, Central Tanganyika, and South-West Taneanvika.

Bishop Beecher, who is fifty-three, has spent thirty years in his present diocese, as a teacher, a missionary with the Church Missionary Society, archdeacon, and bishop.

## SECTS GROW IN AFRICA

### CHURCH FORCE IN POLITICS

ANGLICAN NEWS SERVICE  
London, May 9

The Church in Africa faced the danger of becoming discredited, and of its members taking refuge in large numbers in schismatic sects, the president of the Church Missionary Society, Sir Kenneth Grubb, said on May 3.

These sects were far more nationalistic in their purpose than Christian in their faith and doctrine, he said.

"There is still time for European leaders of the Church in Africa to show unequivocally their sympathy with the aspirations of African nationalism," Sir Kenneth said.

He referred to the fact that, in certain parts of the continent, Africans had been joining sects for years past, and in large numbers.

"If this should become a landslide, then the hope which I have expressed that an African Christian leadership may season and mellow these critical years of African political development will be rendered nugatory," he said.

#### "COOL PILOT"

All churchpeople should pray that the Church and its leaders in Africa would play the part of the cool pilot and save the ship.

By the Church, he said, he meant not only the Church in its services, but the Church present through its members in politics, group relations, and public life generally.

"All our work, at home and abroad, is interconnected."

"If our Church is lively at home, it will be enterprising abroad."

"If it is generous at home, it will not be niggardly abroad."

"If it is praying for the conversion of England, it will be no less concerned for the faith among the nations," Sir Kenneth said.

## LONDON EDITOR TO RETIRE

ANGLICAN NEWS SERVICE  
London, May 2

The editor of the "Church Times," London, Miss Rosamund S. Essex, will retire at the end of August, when she reaches the age of sixty.

Miss Essex will be succeeded by the Reverend Roger L. Roberts, at present Vicar of St. Botolph's - without - Aldersgate with All Hallows', London Wall, and warden of the Church of England Men's Society.

The present editor joined the staff of the "Church Times" in 1927. From 1947 she was assistant editor, and became editor in 1950.

Mr Roberts joined the editorial staff of the newspaper in 1950, and has served in a part-time capacity as literary editor, leader-writer and reviewer.

## ANCIENT CHURCH EXTENDED

ANGLICAN NEWS SERVICE  
London, May 9

Extensions, described by the Archbishop of Wales, the Most Reverend Edwin Morris, as "a delicate operation of grafting new work on an ancient building" began last week at St. Woolos Cathedral, Newport.

The church became a cathedral with the creation of the Diocese of Monmouth.

It is fourteen centuries old, and will be extended with identical stone from the Norman church at Kemeys Inferior, in ruins a few miles away.

A spade, a box of workmen's tools, and the architect's plans for the extensions were laid on the altar and blessed, at the service to mark the beginning of work, which will cost £70,000.

## CRITICISM OF NEW RITES

### DEMONSTRATION IN LONDON

ANGLICAN NEWS SERVICE  
London, May 9

Nearly two hundred priests, mostly from the Dioceses of London and Southwark, attended a demonstration of the new rites produced by the Liturgical Commission of the Church Assembly, in London on May 2.

The first demonstration, of the rite of infant baptism, was held at All Souls', Langham Place.

A temporary font was set up in the chancel, and a minimum of ceremonial was used.

After an interval for questions and comments, the rite of confirmation was demonstrated, with similar absence of ceremonial.

The complete rite for baptism, confirmation, and first Holy Communion was then shown in the neighbouring All Saints' Church, Margaret Street.

A great deal of ceremonial was employed here, to show the possible variation in treatment.

The subsequent discussion dealt, in the main, with points of detail, and revision of the text was recommended.

## RACE QUESTION CONSIDERED

ANGLICAN NEWS SERVICE  
London, May 9

A motion condemning the South African policy of "apartheid" and expressing sympathy with all those who have suffered through the recent disturbances will be presented to the joint session of Convocation on May 10.

The two houses of the Convocation of Canterbury will meet in full synod until May 12 in Church House, Westminster, under the presidency of the Archbishop of Canterbury.

Other matters on the agenda are the re-union scheme in North India and Pakistan, the rule of law in international relations, and the production of religious plays.

The Bishop of Exeter, the Right Reverend R. C. Mortimer, will move that a joint committee, of bishops and members of the Lower House, be appointed to report on the plan of re-union and possibilities of intercommunion with the North Indian Church.

In the Upper House, the Bishop of Lichfield, Dr Arthur Reeve, will ask for regulations controlling the production of religious plays in churches and in parishes.

Discussion in the Lower House will be concerned with relations between the Church of England and the Church of Sweden, now that the latter has ordained women.

## BUILDING FUND FOR SOUTH INDIA

ECUMENICAL PRESS SERVICE  
Geneva, May 9

A gift of £1,500 from an anonymous Anglican priest has launched the Building Aid Fund of the Church of South India.

The fund will be used to underwrite up to fifty per cent. of the needs of church construction, with applications from village congregations taking priority.

## COVENTRY MOVE TO FOSTER VOCATIONS

ANGLICAN NEWS SERVICE  
London, May 9

The Bishop of Coventry, the Right Reverend Cuthbert Bardsley, last week announced a diocesan move for fostering vocations to the ministry.

The bishop told a meeting of the Additional Curates Society in London that he had appointed a "first-class" director for the work, who would have six priests working under him.

They would visit schools of all kinds — public, grammar, and secondary modern — to encourage interest in the work of the ministry.

## DR RAMSEY IN AFRICA

### "FASCINATING" EXPERIENCE

ANGLICAN NEWS SERVICE  
London, May 9

The Archbishop of York, the Most Reverend A. M. Ramsey, last week described his visit to Central Africa, now in its third week, as a happy and fascinating experience.

One of his first engagements in Northern Rhodesia was to preach at a service in Lusaka, on the site of the new cathedral, the foundation stone for which was set by Queen Elizabeth the Queen Mother in 1957.

A summary of his sermon was given in the vernacular to the mixed congregation before he preached it.

The service was a thanksgiving for the arrival one hundred years ago of the first missionary from the Universities' Mission to Central Africa, and for the founding, fifty years ago, of the Diocese of Northern Rhodesia.

Dr Ramsey has visited churches in Nyasaland, and dedicated two new churches in the Diocese of South-West Tanganyika.

In Northern Rhodesia he toured the Copper Belt, the huge concentration of industry and population, near the Belgian Congo border.

Here he addressed six hundred people at the Mindolo Ecumenical Centre.

## IRISH CLERGY AT LECTURES

ANGLICAN NEWS SERVICE  
London, May 9

Ninety clergymen of the Church of Ireland, including the Bishops of Kilmore, Down and Dromore, and Connor attended a four-day refresher course last week at Portrush, Northern Ireland.

Since over ninety per cent. of the Irish clergy are university graduates, the standards of question and discussion were high.

Devotional lectures were given in the parish church by the Provost of Southwark, the Very Reverend George Reindorp, and the theological addresses by Canon E. W. Heaton, Chancellor of Salisbury Cathedral, on "the New Life of the Old Testament."

Evening discussions were held on marriage counselling, Christian stewardship, and visual aids.

This was the twenty-fifth annual course of such a nature.

## PILGRIMAGE TO ISTANBUL

ECUMENICAL PRESS SERVICE  
Geneva, May 9

Three hundred clergy and laymen from the Greek Orthodox Church in the United States of America have left for Istanbul, Turkey, to pay homage to Patriarch Athenagoras I.

In Greece they will be joined by another two hundred pilgrims.

The pilgrimage is in honour of the twelfth anniversary of the elevation of Patriarch Athenagoras to the patriarchal throne.

Led by Archbishop Iakovos of New York, head of the Greek Orthodox Archdiocese of North and South America, the American party will invite the Ecumenical Patriarch to visit their country.

For eighteen years before his elevation, the patriarch was Archbishop of North and South America.

## MISSION DISPLAY IN SHOP WINDOW

ANGLICAN NEWS SERVICE  
London, May 9

A shop window in the east end of London, in the Parish of St. Michael's, Bromley-by-Bow, was used for a visual aids display, during an evangelistic campaign last week conducted by the Reverend Ronald Haynes, of the Community of the Resurrection.

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ORGAN BLOWING APPARATUS, manufactured by G. Meidinger & Cie of Basle, Switzerland, is available for installation on existing Organs. This Apparatus may be installed within the building adjacent to the Organ due to its silent operation; the recent installation at St. Barnabas' Church, Broadway, Sydney, was carried out in this manner.

For further particulars, please contact—

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## ANNOUNCING . . .

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# GIPPSLAND SYNOD ACCEPTS PLANNED GIVING SCHEME

## FUNDS FOR CLERGY TRAINING AND NEW AREA DEVELOPMENT

[FROM OUR OWN CORRESPONDENT]

Sale, Vic., May 9

After keen debate, the Synod of the Diocese of Gippsland on April 27 ratified the action of the Bishop-in-Council in engaging the Wells Organisation to conduct a diocesan canvass.

The synod pledged its support for the venture, which will be undertaken in October or November, 1960.

A member of the Wells Organisation, Mr W. R. C. Butt, addressed the synod, giving his estimate of the parishes' potential to support diocesan projects.

He said that a target of not less than £55,000 should be set for the three-year period.

Among the priorities listed for the developmental programme was the establishment of a capital fund for the future appointment of an assistant bishop.

Two thousand pounds is to be allocated to clergy training, and to "in service" training for parish priests.

Missionary contributions are to increase by fifty per cent., and help for new areas of development in the diocese stands high on the list of priorities.

Money has also been allocated for the development of A'Becket Park Camp, Raymond Island, for S. Anne's Girls' Grammar School, and for extensions to the Cathedral Church of S. Paul.

The director of the Diocesan Board of Religious Education, Canon H. A. Cairns, reported that a diocesan Education Officer, Miss Eileen Ellis, had been appointed.

Mail-bag Sunday school lessons were sent to 759 children in the diocese and a fortnightly broadcast over Station 3TR. Sale, was made for children in isolated areas, Canon Cairns said.

### SUCCESS IN ORGAN EXAMINATION

[FROM A CORRESPONDENT]  
Newcastle, May 9

Miss Margaret Clark of Mayfield West, a former holder of a Newcastle Diocesan Organ Scholarship, was successful in the recent A.M.E.B. examinations in gaining the A.Mus.A. in Organ.

Miss Clark is a pupil of Mr K. A. Noake, organist of Christ Church Cathedral here.

### PRAYERS FOR SUMMIT TALKS

[FROM A CORRESPONDENT]

In response to the call to prayer for the Summit Conference, issued by the Primate, and the Archbishops of Australia, and the Bishops of Adelaide and Tasmania, a day of continuous intercession will be held in S. Andrew's Cathedral, Sydney, on May 13.

The Summit Conference begins in Geneva on May 16.

Intercessions will begin in the cathedral at 8.30 a.m. and finish at 6 p.m., and churchpeople may enter and leave at any time.

### CONSECRATION OF COADJUTOR

[FROM A CORRESPONDENT]

The Reverend R. E. Davies, Warden of S. John's Theological College, Morpeth, will be consecrated in S. Andrew's Cathedral, Sydney, on June 7, at a service beginning at 10.30 a.m.

The consecrating bishop will be the Archbishop of Sydney, the Most Reverend H. R. Gough, assisted by bishops of the Province of New South Wales.

Mr Davies is to serve as Bishop Coadjutor of Newcastle.

The editor of the diocesan *Church News*, the Reverend H. Kirby, reported that circulation figures had risen to 6,000 every month.

In spite of increased size, and the consequent increase in cost of production, a profit had been made in the past year, and the paper had a credit balance of £551, he said.

The Diocese of Gippsland had given £776 less to missions in 1959 than in 1958, the secretary of the Missionary Committee, the Reverend G. A. Turner, said.

However, an appeal for a new engine for the boat of the Reverend H. Andrew, on missionary service in Papua, had received an immediate response.

Seventy pounds had already been received, and parishioners

in the Parish of Bass had subscribed £100.

In an effort to recover a more effective attitude to missions, the Missionary Committee has asked parishes to include mission quotas in the parish budget, and to encourage the use of boxes or duplex envelopes.

On April 28, the synod heard a report from the Reverend F. Coaldrake, chairman of the Australian Board of Missions, on "The Pattern of Missions."

Mr Coaldrake warned of the dangers in planned-giving programmes, where the missionary theme became submerged and urged every parish and the diocesan authorities to guard against what had happened in many other parishes in Australia.

## BATHURST WELCOMES THE PRIMATE

[FROM OUR OWN CORRESPONDENT]

Bathurst, May 9

A grey wintry day which gradually developed into sparkling sunshine, enormous crowds coming from every part of the diocese, and services marked by their colour and splendour were characteristic of the welcome given to the Primate by the Diocese and the City of Bathurst on Monday, May 2.

"We were reminded of the Valley of Strathmore in Scotland," said the Primate in describing his and his wife's first impressions of Bathurst, "and that is indeed a compliment."

Bathurst in return paid the Primate the compliment of describing him as "a leader of whom we are very proud and for whom we thank God."

The archbishop and Mrs Gough arrived at Bathurst at 12.30 p.m. and, after lunch at Bishops Court, were tendered a civic reception by the Mayor of Bathurst, Alderman O. C. Parnham, in the new Civic Buildings.

Later in the afternoon the Primate dedicated and opened new buildings at All Saints' College.

He complimented the headmaster on the school which had been described by the Bishop of Bathurst as "bursting at the seams" and incisively told the large congregation that religion was a "must" in education.

### GARDEN PARTY

At the garden party which followed he mixed freely with the guests, meeting many hundreds of them.

All Saints' Cathedral was packed to the doors for the service at night.

Although the service commenced at 7.30 p.m. the first arrivals were there at 5 p.m. and by 7 p.m. there was not a spare seat anywhere.

### BARRIER REEF TRIP FOR C.E.B.S.

[FROM OUR OWN CORRESPONDENT]  
Melbourne, May 9

On Thursday, May 12, thirty-five members of the Church of England Boys' Society, under the leadership of Mr A. L. Browne, will leave S. Paul's Cathedral Close on the first stage of a trip of 3,500 miles by bus and launch to the Great Barrier Reef.

They will travel by bus via Canberra, Sydney and Newcastle to Gladstone and return by the New England Highway on May 25.

Amplifiers carried the proceedings to an overflow congregation in the Cathedral Hall.

The service began with a liturgical reception of the Primate and was followed by the Synod Evensong at which the Primate preached.

At 7.30 p.m. the First Procession entered by the West Door. This comprised the lay members of synod and the clergy of the diocese.

Then the hymn, "Glorious things of thee are spoken," was sung and the second procession entered from the southern ambulatory.

This consisted of the four archdeacons in copes, the diocesan registrar, Miss Jean Purser; the chancellor, Mr Bernard Riley, in wig and gown; then the Bishop of Bathurst, in cope and mitre, attended by his chaplains and accompanied by two diminutive servers in red cassocks as cope boys.

As the hymn continued the third procession moved from the southern ambulatory, along the south aisle to the West Door.

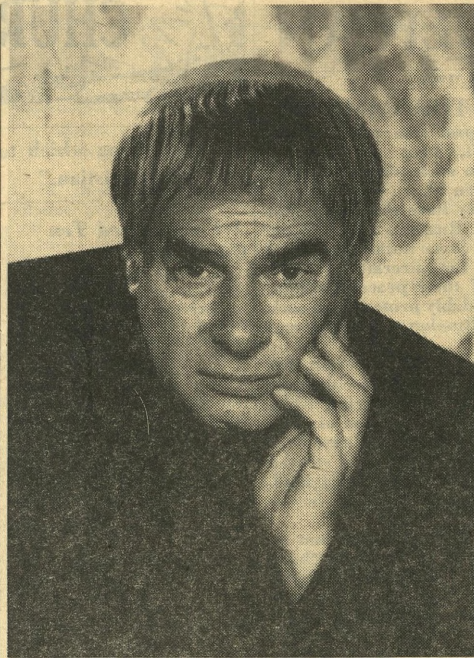
This was headed by the cathedral choir, then the cathedral vestry, the canons in their copes and finally the canon residentiary. All took up positions in the narthex to await the Primate.

In the silence following the hymn the congregation of more than 750 waited. The ringing of one of the cathedral bells signalled the Primate's approach, then the three mighty knocks on the door told of his arrival.

He crossed the threshold and sought admittance. With this granted by the canon residentiary a fanfare was sounded by two scarlet-coated trumpeters of the Eastern Command Band, standing in the western gallery.

The Primate then addressed the congregation which, with one voice responded to his greeting.

Came a further fanfare and from high in the tower the bells pealed out a welcome, notifying the city that the head of all Australian Anglicans had now entered the Mother Church of the diocese.



Robert Speaight, the English actor, as Thomas à Becket in T. S. Eliot's play "Murder in the Cathedral." He will give his farewell performance in this country in this role over the Australian Broadcasting Commission on May 23 at 8 p.m.

## FACT & FANCY

"Who will lead the procession of witness in Townsville on Good Friday night?" the teacher asked a large class of kindergarten age. "The Easter Bunny," replied the most intelligent. The Bishop of North Queensland, in his Easter sermon in the cathedral, recounted this story, adding that being fools for Christ is one of a Christian's jobs — but on Easter Day, the Christian is glad to have been a bunny because the festival is the vindication of his faith.

Some hostile slogans greeted the South African cricket team on its arrival in London. Some of the placards read: "Apartheid isn't cricket." "Hit apartheid for six." "Run out racialism." "Bowl apartheid for a duck."

The Reverend R. Ogden, preaching at the Anzac service in S. John's, Ashfield, Sydney, showed the congregation a gleaming silver chalice which had been found by an Australian soldier in New Guinea. "When I came across it, dirt was thick upon it and it was being used in an officers' mess as an ash tray. When they were told the proper use of the vessel they gladly consented to my having it, with many apologies: I cleaned the chalice and have used it ever since."

Apology Impending? "Even the misuse of the English language can be amusing at times," wrote a listener to the B.B.C. recently. "A B.B.C. reporter interviewing a Minister of Her Majesty's Government unwittingly gave us the laugh of the month when he asked: 'In a nutshell, how is your mind working?'"

## NEW HOME FOR AGED RUSSIANS

A home for aged Russian refugees will be opened at Mount Riddell Road, Healesville, Victoria, on Sunday, May 22, at 1 p.m.

The Archbishop Sava of the Russian Orthodox Church in Australia and New Zealand will bless the home.

It will be officially opened by the Archbishop of Melbourne, the Most Reverend Frank Woods.

The Resettlement Department of the Australian Council for the World Council of Churches is associated with the Russian Welfare Society in this project.

A similar home for aged Russian refugees was opened at Cabramatta, near Sydney, last year.

Four old people have now arrived from China for the home at Healesville.

The remaining six, still in China, await the issue of exit visas by the Chinese government.



The Primate, the Most Reverend H. R. Gough, speaking at All Saints' College, Bathurst, on May 2, after he had dedicated and officially opened the new wing of the War Memorial Junior School.



# THE ANGLICAN

FRIDAY MAY 13 1960

## THE RULES OF THE GAME

At intervals during the past five years or so, unarmed American aircraft, bent on peaceful meteorological flights between such places as Japan and, say, New York, have been blown off course by unexpectedly high winds. They have then been shot down by suspiciously-minded Russians and Chinese over such places as Mongolia. Since nothing was ever subsequently discovered of the aircraft or their crews to provide evidence of their peaceful intent, the Americans have understandably protested on each occasion about uncalled-for Russian suspicions and actions.

The Russians have not been awfully tolerant, for it is said that their own aircraft, too, have accidentally strayed off course during this same period while flying from Moscow to Vladivostok. Instead of their pilots finding themselves at the appointed time over the region of Tomsk, they appear to have strayed over Greenland, northern Canada, and even England. Clearly, pilots are not what they used to be — whether Russian or American.

The only difference that really matters is that no Russian aircraft to date appear to have got themselves shot down. Whether they fly faster or higher when lost, or the Americans' detection and gun and rocket systems are below par, or whether these "lost" Russian aircraft are strictly imaginary, is not known. In all this childish, savage game, the Russians have kept the eleventh commandment: they have not been found out. Human nature being what it is (and it happens to be the same in Moscow as in New York), who will begrudge the virtuous Russians the present enjoyment of their reward? Not we! For as many years as these American aircraft have managed to get "lost" we have criticised in these columns the very bases of the policy which has allowed them ever to get airborne. If our criticisms have lost us the favour of one or two pompous occupants of seats in high places, we are consoled by the thought that they accord with the views held by the great majority of our readers and all Anglicans.

Espionage, like telephone tapping, is good dirty fun, with its own peculiar conventions and rules. Chief among these is that the real principals in the game — the governments concerned — must always make sure no act of their agents can be sheeted home to them. The Russians, it must be admitted, have managed to keep scrupulously to the conventions: that is, no one has ever caught them red-handed at any flagrant breach. They have managed to shrug off Fuchs, Petrov, and a dozen others by simply disowning them, expressing horror and regret and, on occasion, ostentatiously "de-moting" some senior officer. That is the way these things are done. But to own up to espionage, to admit employing spies, never!

Our small complaint with the Americans is that they just do not play the game in the only possible way. They debase it, as they have tended from the highest of motives to debase nearly every canon of diplomacy and international good manners for years past. Barely half a century ago, an admission such as that made by the State Department this week would have served any national state with a shred of dignity or self-respect as a sound *casus belli*. To-day, the code of politeness which once marked the conduct of the nations has so far declined (for which the Americans are not least to blame) that few people realise that the State Department's admission is something more dangerous by far than the flight of the U-2 aircraft itself. These idiots in Washington have admitted being guilty of the inexcusable! Without the appropriate apology! At a time like this, let us hope for continued Russian restraint!

## A Wicked Blunder

The silliness of some in Washington is matched by the stupidity of others in Pekin.

Goodness knows, we have never held much brief in these columns for the work of many missionaries in China, and least of all for the work of the Roman Catholic Church there, taken as a whole. It is within the knowledge of Australian Christians of all denominations who have visited China, as it is within the knowledge of many Chinese communists themselves, however, that the new China had no more loving, understanding and loyal friend and supporter than the Roman Catholic Bishop James Walsh, whose imprisonment for 20 years for "espionage" has now been confirmed. His treatment, by those whom he loved and whom he interpreted to visitors from the West, suggests that the Chinese have betrayed the tolerant values on which their ancient culture rested and have themselves fallen victims to the gross practices of the modern barbarian world.



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

## A Vicar Asked Ten Questions

How can the parson get closer to the people? I wonder whether that might have been one of the questions discussed at the annual clergy school of Sydney Diocese at Moss Vale on the Southern Highlands of N.S.W. this week, for I read that there were to be "group discussions on problems in practical parish work."

It seems to me that an outstanding practical problem is to bring people into closer knowledge of the work of the Church — and that, of course, is mainly over to the overworked clergy to achieve.

Better publicity within parishes would be a big help in many cases. But one difficulty is to reach the indifferent or downright hostile nominal Anglicans.

That this is not just an Australian problem will surprise no one. But it is interesting to note what is being done about it elsewhere. I read this week, for instance, that a vicar in Essex, England, has asked his parishioners to answer ten questions so that he may be helped in helping them.

Here are the questions: (1) Would you mind much if the parish church had to close its doors through lack of support and interest? (2) What really keeps you away from church? (3) Would you say that sermons are boring? (4) How would you "improve" the services of the church? (5) Do you feel any or no need for religion? (6) Do you feel any obligation to support the church financially? (7) Have you ever felt the need to attend a class of instruction or a "refresher course"? (8) Did you know there are such classes at your parish church and that these are attended by adults? (9) Which is the more honest: to get to know the Church's faith from the inside or to stand outside and criticise? (10) Are uninstructed people in a position to give their views on such an important subject as religion?

The last two questions strike me as rhetorical. But the others are objectively useful. However, to be of real value to the vicar they would need to be answered by a typical cross-section of the parish and not just by those who come to church, regularly or occasionally.

The vicar has his reservations about the outcome of his quiz. He said he wanted "views, not just excuses and grumbles."

## Princess' Wedding On Television

The televising of the marriage of Princess Margaret and Mr Antony Armstrong-Jones in Westminster Abbey last Friday was a technical triumph.

I know I am on record in this column recently against the photographing of the marriage service on the ground that it is unnecessarily distracting at a time of great solemnity.

But the television films of the Princess' wedding would indicate that in this instance a ceremony of great interest to millions was recorded without impairment of reverence or dignity. The unselfconscious bearing of all the principals showed their concentration on the service so one assumes that the television cameras were discreetly arranged to make that result possible.

There will be general agreement, however, that a wise decision was made in banning any close-up views of the bride and bridegroom in the most solemn part of the service, leading up to their pronouncement as man

and wife by the Archbishop of Canterbury. Princess Margaret herself is believed to have insisted on this arrangement.

The television films will live long in the memories of most viewers for the splendid way in which they captured the great beauty and dignity of the service.

The magnificent setting of the historic Abbey, the wonderful music, the precise, stately ordering of the processions and the clear, confident and reverent way in which the archbishop and the Dean of Westminster led the service were particularly impressive features.

So, while the human drama of this marriage of a well-loved Princess and a commoner marked out the occasion as exciting and historic, yet that memorable telecast emphasised the deeper religious values. And both bride

and groom, in their preparation for this day, had acknowledged their awareness of the spiritual basis of marriage.

As they begin their lives together there will be many prayers that they will be encouraged to continue to set a high standard of Christian conduct and service. Their example could be significant to their generation — the one to which great responsibilities will soon be passing.

## Summit Talks To Open Under A Cloud

As these comments are being written a heavy cloud hangs over the Summit talks of the Big Four which are due to begin in Paris next Monday.

After the very gradual, and sometimes painful, progress made toward the holding of these talks in the past year or so, it is disappointing that they should not open under blue skies.

The many exchanges of visits by national leaders as preliminaries to the Summit meeting should have given every opportunity to clear away misunderstandings and to lay the foundation for real peace-winning achievements in Paris.

Unhappily, the incident of the American aircraft, shot down by Russians while spying over their territory, has undermined much of the international trust and goodwill that had been built up, and might well mar the success of the Summit talks.

Constant prayers for the conference — and special prayers next Sunday — have been requested by the leaders of all denominations in Australia. The seeming setback to the talks by last week's incident makes it especially necessary that the prayers should seek the removal of all barriers to the attaining of that international understanding which will "set forward peace and mutual goodwill among men."

—THE MAN IN THE STREET.

## ONE MINUTE SERMON

### LOVING PRAYER EFFECTUAL

GENESIS 18:16 TO END.

What a man sows that shall he also reap. Here is one of the sad passages of the Bible, the breaking up of Lot's home, the death of his wife and the loss of all his possessions! How rosy it seemed in the day when he went near Sodom and its well-watered plains.

But before we hear of the destruction of Sodom, we hear of God's confidence in Abraham and we read Abraham's great plea for the doomed city.

God revealed to him that Sodom and Gomorrah would be destroyed—their wickedness was great, the cup of sin had run over.

But, said Abraham, the just God will not destroy the good with the evil, the righteous with the wicked! No! said God. If there be fifty righteous in the city—I will spare not only them, but the whole city for their sakes. Was not that enough?

Abraham knew Sodom's reputation! Perhaps there may be five short of the fifty! I will still spare the city, said the Lord. What if there are only 40! Still will the city be spared if there are forty righteous therein. So the great intercessor, for that is what Abraham has become, pleads on. It may be that there are not even 40, nor 30, nor 20, but only 10. "I will not destroy the city for ten's sake," said God.

What a glory is to be found in this chapter, in the mercy of God and the loving prayer of a great man. Who said that prayer can accomplish nothing? The greatest thing anyone can do for a man is to pray for him.

Prayer is the background of the Saviour's saving power, for He is able to save to the uttermost those that come to God by Him, seeing He ever liveth to make intercession for them.

And how great is the saving power of a good life. "The effectual fervent prayer of a righteous man (S. James 5:16) availeth much." The Christian is meant to be a light in the world, he is called to be the salt of the earth, he must be a leaven to transform the life of men, and all this by the indwelling Spirit of Jesus Christ.

## CLERGY NEWS

ADAMS, The Reverend R. K. S., Rector of St. Augustine's, Unley, Diocese of Adelaide, has been elected by the clergy of the diocese to fill the vacancy in the Howard Honorary Canonry caused by the appointment of the Ven. J. L. Bond to the Hale Canonry.

CUSSEN, The Reverend C. F., formerly Rector of St. Matthew's, Mundurrup, Diocese of North Queensland, has been appointed Diocesan Missioner in association with St. Peter's, West End, Townsville, in the same diocese.

DONOHOO, The Reverend A. R., formerly Assistant Curate at St. Clement's, Mosman, Diocese of Sydney, has been appointed Curate at St. Thomas, Rozelle, Diocese of Sydney.

EMERY, The Reverend E. J., Assistant Curate at St. Michael's, Wollongong, Diocese of Sydney, to be Assistant Curate at St. Clement's, Mosman, in the same diocese.

GEE, The Reverend R. P., Rector of St. Luke's, Thornleigh, Diocese of Sydney, has announced his retirement.

HOBART, Canon H. Hampden, became Acting Rector of Thornleigh-Pennant Hills, Diocese of Sydney, on May 1.

LAMBERT, The Reverend L. T., Rector of St. Basil's Church, Artarmon, Diocese of Sydney, has been granted extended sick leave until January 1, 1961.

The Ven. C. S. Robertson, sometime Chairman of the Australian Board of Missions, is acting-Rector until that date.

MEYER, The Reverend R. S. R., formerly Locum Tenens at Leichhardt, Diocese of Sydney, to be Assistant Curate at St. Andrew's, Roseville, in the same diocese.

OSCROFT, The Reverend R. O., formerly Assistant Priest at St. Paul's Cathedral, Rockhampton, has become Locum Tenens at Blackall, in the same diocese.

ROBINSON, The Reverend Mark, Rockhampton, has been appointed Rural Dean of the West in that diocese.

ROJOHNS, The Reverend A. J., was admitted as Priest-in-charge of the Edgewood-Ascot Park Mission, Diocese of Adelaide, on May 5.

RUDGE, The Reverend P. F., Assistant Priest in the Parish of Wagga, Diocese of Canberra and Goulburn, has been appointed Priest-in-charge of St. Luke's,

## CANON BLANCHE TO RETIRE

FROM A CORRESPONDENT

Goulburn, May 9

Canon Douglas Blanche, acting on medical advice, has announced his retirement from the active ministry.

He has been an assistant priest at St. Saviour's Cathedral since 1958.

He was elected to a canonry of the cathedral in 1937.

Canon Blanche has served in the parishes of Wagga Wagga, Delegate, Lake Bathurst, Koorawatha, Braidwood, Yass, Cooma and Barmadman.

## CORRESPONDENT FOR WANGARATTA

The Reverend Eric Payne-Croston has been appointed THE ANGLICAN correspondent for the Diocese of Wangaratta.

He is the Rector of Holy Trinity, Benalla, and a lecturer at St. Columba's Hall, Wangaratta.

## CHURCH CALENDAR

May 15: The Fourth Sunday after Easter.

May 19: S. Dunstan, Archbishop.



## 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.

## "HEWERS OF WOOD"

## EDUCATION FOR AFRICANS

TO THE EDITOR OF THE ANGLICAN

Sir,—May I say how much I appreciate the way in which your Leading Articles on the situation in South Africa stuck to principles on the highest level without getting lost in details.

You will know, and your readers may care to learn, that the object of the Bantu Education Act, 1953, was to confine Africans to the rôle of hewers of wood and drawers of water.

Primary education is not, and never has been, compulsory for African children. At the time of the introduction of the Act only 883,896 Africans were attending school. That is, 41% of Africans of school age.

Only 4% of African children went beyond primary school, compared with 24% of European students.

The Union's expenditure per head of school children in 1958 was: European £43.88; Coloured and Asian £18.84; Africans £7.58.

In support of the Bill, Dr H. F. Verwoerd criticised education which "creates people who are trained for professions not open to them."

It will be obvious from the above that the line of action which you suggested is imperative for the future development of South Africa.

Yours sincerely,  
A. R. WARWICK.  
Narabeen, N.S.W.

## ASCENSION DAY

TO THE EDITOR OF THE ANGLICAN

Sir,—May I draw the attention of your readers to an excellent article on the importance of the Ascension, by the Reverend Christopher Cooper, of Kadina, S.A., in the May issue of the *Adelaide Church Guardian*.

He writes: "The Ascension is not a particularly important aspect of the Faith, is it? We do not seem to make much of Ascension Day." On the contrary, the Ascension is very important, indeed, and the only reason why Ascension Day is not kept in the same class as Christmas and Easter is that an unspeakable Government has not seen fit to make it a public holiday."

If this strongly worded statement of his is true, isn't it about time that members of the Anglican communion, together with their Roman brethren and any others, like the Lutherans, for example, who value the annual commemoration of these great Holy Days in our Christian Year, brought pressure to bear on our Government to have the Ascension Day gazetted as a public holiday?

All the great festivals of the Church are incorporated in the words of the Creed (in this case—"He ascended into heaven. And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead."); yet the Ascension continues to be the Cinderella amongst them, because there is no "holiday" to mark the fact that it is primarily a "holy-day."

Within Church circles, of course, there has been a growing awareness of the place of the Ascension in proclaiming a gospel of eternal salvation. This is to be observed in church architecture alone, where an increasing number of churches are using the symbol of the Christus Rex, so common in the

early Church—the figure of Our Lord on the Cross or His Eternal Throne, reigning as our glorified King.

The "English Churchman's" Kalendar has as its illustration for this month the magnificent Tapestry-Dossal for Coventry Cathedral designed by Graham Sutherland, depicting the Christ seated in glory, with the comment—"It will be a significant happening when once again a great Christian cathedral is dominated by a figure of the Risen Lord in glory. The great Gothic movement of the late twelfth century had other ideas about the east end of a great church, but something was lost when the representation of Him Who is Alpha and Omega ceased to be visibly held before the eyes of worshippers."

Our Adelaide cathedral also preserves the great truth of the Ascension in its rerod, showing Christ reigning as the Eternal King, behind the hanging chancel rood, which is the portrayal of Calvary—a visible representation of the two sides to our redemption.

To be practical in this regard, may one suggest that the next General Synod takes steps towards a more fitting national observance of the Ascension in a country that at least lays claim to be Christian.

(The Reverend)  
T. G. DROUGHT.  
Burra, South Australia.

## PRAYERS FOR PATIENTS

TO THE EDITOR OF THE ANGLICAN

Sir,—It would be of much help to my Hospital Chaplaincy at the Royal Prince Alfred Hospital, Sydney, if you would be good enough to publish in your valuable columns the existence of "Prayers for Patients" at the R.P.A. Hospital Chapel.

There are two sessions—at 12.15 p.m. and 1.15 p.m. on Wednesdays and Sundays. Each session occupies half an hour. The later sessions are particularly designed for anyone visiting patients at the hospital so that they may attend the prayer session before going on to the wards.

Other denominations are giving whole-hearted support to this venture. The whole four sessions are open to the public to attend.

Names for prayer can be left at the enquiry desk at the hospital. Names can also be posted to me at Royal Prince Alfred Hospital, Missenden Road, Camperdown. It would be of much help also to know that people in their homes were joining in prayer with those in the chapel on Wednesdays and Sundays.

Your sincerely,  
(The Reverend)  
L. J. HARRIS.  
Hospital Chaplain.

## APPOINTMENT OF HEADMASTER

TO THE EDITOR OF THE ANGLICAN

Sir,—It is surely desirable that the Headmaster of a Church of England grammar school should be a qualified man in Priest's Orders. Yet I have heard from a reliable source that the new Headmaster of Hale School, Perth, is not only a layman, but a member of a Protestant denomination.

If this is so, would some spokesman for the School's Council (perhaps its ex officio Chairman, the Lord Archbishop of Perth) care to comment on this rather unusual appointment, which must be an embarrassment to the whole Church?

Yours faithfully,  
JAMES EDWARD.  
Newtown, N.S.W.

## ASCENSION DAY INSTALLATION

FROM A CORRESPONDENT

Rockhampton, May 9

The Dean-Elect of Rockhampton, the Reverend John Hazlewood, will be inducted and installed as Dean of St. Paul's Cathedral, Rockhampton, on Ascension Day, May 26.

## MISSIONARY RALLY

## FOUR PARISHES JOIN

FROM A CORRESPONDENT  
Newcastle, May 9

More than two hundred members of the C.E.B.S., G.F.S. and Y.A.F. representing the parishes of Maitland, Cessnock, Weston and Wollombi attended a missionary rally at St. Mary's, Maitland, on May 5.

Following a march through Maitland streets, a short service was conducted by the Rector of St. Mary's, Canon M. M. Redman. In his address he urged all young people to listen for the call of God in their lives.

## TWO AREAS

Later in the parish hall the Reverend E. H. Wheatley, Rector of St. Mark's, Islington, and a former A.B.M. staff officer spoke about the work of the Church in New Guinea and Melanesia.

He stressed the need for the active participation of all Anglican youth groups to extend Christ's Kingdom at home and abroad by prayer and service.

He illustrated his talk with coloured slides and these combined with his personal missionary experiences thrilled his youthful audience.

The rally was organised by Maitland C.E.B.S. in conjunction with the Australian Board of Missions.

## CHURCH CHOIR WORKSHOP

FROM OUR OWN CORRESPONDENT  
Perth, May 9

The Perth diocesan branch of the Royal School of Church Music has decided to hold a "Church Choir Workshop" for choir boys whose voices are changing.

This workshop will take the form of a residential course at Guildford Grammar Preparatory School. The workshop will cover sight singing, voice production and music of church services for boys of fourteen years and upwards.

The idea of running this residential course arose from a request to take teenagers into last year's choir-boys' camp which brought to light a widespread desire by teenagers for instruction and assistance with part singing in choirs.

The programme provides a goodly mixture of work and play for choristers of all ages.

## CHURCHMAN PRESENTS CASE FOR LIMITING FAMILY SIZE

WORLD COUNCIL OF CHURCHES INFORMATION

Geneva, May 9

Even the most optimistic forecasts of expanded food production did not provide any permanent escape from family limitations, churchmen at Buck Hill Falls, Pennsylvania, were told on May 2.

Two hundred delegates from member churches of the World Council of Churches had assembled for the United States conference of the council.

Dr Richard M. Fagley, executive secretary of the Commission of the Churches on International Affairs, spoke to representatives of thirty American denominations.

He is an authority on Christian responsibility and population expansion. Outlining the need for a new balance between food and population, he said that "man does not live by bread alone, even at the material level."

"He also needs education and recreation, some space in his 'togetherness' to develop the kind of personal and community life which God intends for His children," Dr Fagley said.

"To have life more abundantly from the Christian perspective is to develop primarily a quality of life rather than to

## 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 a second chance after death?

This is a teasing question. It has always interested, and always will interest, men and women. But when we have examined some of the evidence, I think you will come to the conclusion that, tempting although this enchanted dreamland of theology is, the weight of evidence is against it.

There are glimpses in the New Testament of this universalistic hope—that in the hereafter a second chance may be given, and all will eventually choose God's Kingdom. Our Lord Himself says: "I, if I be lifted up will draw all men unto Me." St. Paul, in Ephesians 1:10, says, "that in the fullness of time, he might gather all things in Christ, both which are in heaven, and which are on earth."

## FINAL ORDER

He reminds Timothy that "God willeth all men to be saved, and come to the knowledge of the truth." To the Corinthians (1 Corinthians 15:22, 25-28) he writes: "For as in Adam all die, even so in Christ shall all be made alive." A goodly array of Biblical passages thus carry the impression that He Who is the Saviour of all men, having gone out to seek the lost sheep, will reconcile all things to Himself, so that every knee shall bow to Him.

The sagacious comment of Baron von Hugel is here applicable: "This may well be a final

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.

order which includes subjection, but not salvation."

When we look at Church history, several of the Early Fathers believed in a second chance. Clement of Alexandria, Gregory of Nyssa and Origen did. Strangely enough, no divine of the Western Church seems to have accepted it. It was formally condemned at the Council of Constantinople in 543.

During modern times, there has been a re-birth of this wider hope. Dr H. R. McIntosh wrote, "If at this moment a frank and confidential plebiscite of the English-speaking ministry were taken, the likelihood is that a considerable majority would adhere to Universalism."

P. T. Forsyth believed that there are more conversions on the other side than this. Dean Farrar considered that, "In the depths of the Divine compassion, there may be an opportunity to win faith in the future state . . . God's mercy may reach many, who to all earthly appearance, might seem to die in a lost and unregenerate state."

In more recent times, Pater-son Smyth wrote, "No man will be lost till the Father has, as

it were, put His arms around him, and looked him in the eyes, with His unutterable love and been rejected."

Belief in Universalism lies not, however, in the definite teaching of Scripture, nor in the hopes of men, but rather in the broad canvas of theology. Can a God of love, Who has taken such infinite pains to create a world such as ours, and fill it with humans with such potential, doom any one to eternal separation? To fail to win one such recalcitrant soul would be the defeat of the love of God.

## UNLIMITED

For the love of God is unlimited. He is as a shepherd going out for the one hundredth sheep, as a woman searching for a coin, and a father yearning for his missing son. He has all eternity to work in. He woos so appealingly that all must eventually return to Him.

Come now to realise this. It may well be that some men, given not merely a second chance, but even a thousand chances, would meet them all with refusal or indifference. God, we may be sure, will sentence no man to irrevocable doom: but he may himself prefer it to accepting the offered goodness of God.

This, surely, is the crux of the matter. Are wickedness and bestiality redeemable? Is God's grace irresistible? It is resistible here. Will it be resistible in the next life? God cannot make men good by fiat without destroying their free-will.

Christ's death was admittedly for all men; but God has so made man that he can choose or reject God's offer.

In "A Christian Manifesto," Edwin Lewis says, "Universalism is not a Christian doctrine. It crept into early Christian theology because of certain philosophical conceptions."

"It has come back into modern theology, partly as a reaction from rhetorical descriptions of God gloating over the spectacle of the lost, and partly out of a sickly sentimentalism arising out of a false conception of the Fatherhood of God. According to the New Testament, we are born into a perishing order from which we may, or may not, escape."

## THE CHOICE

I have already quoted von Hugel. He says again, "We not only find certain texts in the Synoptic Gospels, which directly teach Hell, and put it in simple parallel with Heaven; but (an ever more conclusive fact) we can clearly trace throughout Our Lord's teaching, the keen conviction that spiritual life is a great all-important alternative and choice—a choice once for all, with consequences final and immense."

The Hell which men caricature is manifestly unjust. The Hell of reality will be accepted as finally just. Mrs E. B. Browning put it this way: "I believe that the most damned of all the devils will not be able to say to his brother, 'If the Lord had been here, my spirit had not died.'"

In Scripture, this hope of a universalistic salvation does appear, and re-appear: but even more insistent is the call that this life is probationary. Here lies the realm of moral choice. Here our eternal destiny is shaped.

The other may be a hope, but we dare not build on it. It is our present responsibility to accept Christ for ourselves, to proclaim Him unceasingly to others by word and example.

Therein lies the verdict of history—that those who have been keenest and most sacrificing in their desire to spread the Gospel have been those who, impelled by an inner urgency, have warned men to turn from "the wrath to come."

## U.S. CHURCH BOOK CLUB MOVES TO A NEW HOME

FROM A CORRESPONDENT

New York, May 9

The Episcopal Book Club has moved its offices and personnel from Nevada, Missouri, to a ranch near Eureka Springs, Arkansas.

Once the year-round residence of a Texas oil man, the property consists of 1,100 acres, two dwelling houses, a guest house, and in addition, to many other buildings, two large barns, one of which has been remodelled to accommodate the E.B.C. offices.

Being a choice spot in the Ozarks and commanding views in all directions, the ranch has been named "Hillspeak."

In announcing the purchase of the property, the Director of the club said, "We searched a

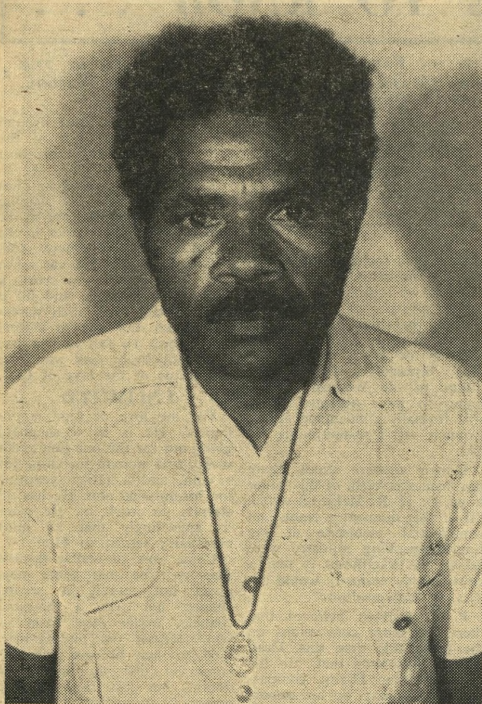
long time for a large, secluded, and naturally attractive area, in a mild climate, that would meet both our present needs and future expansion. Nothing we saw compares with 'Hillspeak.'"

The Episcopal Book Club was founded in 1953, with 80 members and about 250 dollars; it now distributes "Books-of-the-Seasons" that speak of the Church" to 850 subscribers in all states of the Union and many foreign countries.

The E.B.C. also publishes the quarterly magazine, "The Anglican Digest."



## ANGLICAN OF THE WEEK



Our Anglican of the Week is a Papuan, now in his early forties, who is a parishioner of S. John's, Port Moresby, and was a 'Fuzzy Wuzzy,' helping the allied cause during the war.

He is John Chrysosdom Takeba, who was brought up a Christian, and has remained a practising Christian throughout his life.

He was born in the village of Bogaboga, in the mission district of Makawa. He commenced his schooling at the village school and later went to the famous mission station of Dogura, where he finished his education.

After leaving Dogura he returned to his native village, where he remained until the outbreak of war in Papua-New Guinea. John was then about twenty years of age, and he helped throughout the whole of the war period assisting the Allied cause whenever and wherever possible.

"Fuzzy Wuzzies" were in the news during the war, and John was one of them. He would still be affectionately and gratefully remembered by many Allied Servicemen, as he served on the Kokoda Trail, carrying food and bringing in the wounded.

At the cessation of hostilities he returned to his village, where he spent four years before coming to Port Moresby, where he has lived ever since. He is employed by the Department of Posts and Telegraphs.

When the Bishop of New Guinea dedicated a memorial at Kokoda recently, John was given a seat in a chartered aircraft, which took people from Port Moresby to Kokoda to witness the ceremony.

John is both baptised and confirmed, and he attends the services at S. John's with unfailing regularity. He is the senior member of the Servers' Guild, and rosters himself for duty

### EPILOGUES

BEFORE WE CLOSE. Ida Church. Epworth Press. Pp. 48. English price 2s. 6d.

The sub-title, "Twenty-six Epilogues for Women's Clubs," aptly describes this booklet. Each epilogue consists of a homely meditation, a Bible text, and a short prayer.

—J.S.

## BOOK REVIEWS

### ON OBSERVING HOLY WEEK AND EASTER

CHRIST OUR PASSOVER. John T. Martin. S.C.M. Press, 10s.

THIS book belongs to the series "Studies in Ministry and Worship," edited by Professor G. W. H. Lampe. The object of the series is, by discussing trends and new developments in the Church Universal, "to move men to look back on their traditions, rejecting much that they had taken for granted, and finding treasures that they did not expect."

All over the world, in the great Churches of Christendom, men are being moved by the Liturgical Movement to discover that liturgical worship is "not only the most appropriate service the Church can offer to God, but that it has a unique evangelical and converting power."

Mr Martin contends that at the moment the Anglican services of Holy Week are generally poorly attended optional extras, unifying to the Body of Christ — mere devotional "bits," which do not carry the Christian community into the great events of our Redemption, so that they have a present significance; he sees a vision of the Church, presenting in preaching, in reading the Word, in Sacrament and ceremony the events of Holy Week as events in a cosmic drama in which she is involved, now.

Using the Book of Common Prayer as the basis for all that is done, the author makes valuable suggestions on parish services for the great days — services that must commend themselves to all Anglicans as being simple, scriptural and ancient, yet borrowing only the key ideas of early liturgies, expressing all in a modern idiom.

The services recommended for a parish as it keeps Holy Week, with Our Lord are the blessing and distribution of palms for Palm Sunday; the evening Communion on Maundy Thursday; a Good Friday Communion (cf. the Roman Catholic Good Friday service, the Lutheran Communion, and the Free Church united Communion ser-

vices); the Light service and the Baptismal service on Easter Even; followed then or later with the great Eucharist of Easter Day.

Other suggestions are for the stripping of altars, a vigil from Thursday evening to Friday morning, the single loaf and the westward position on Thursday evening — controversial, but mercifully cutting across the traditional party-line controversies that have damaged Christ's cause for so long. Proposed forms for services are printed and three sermons are added.

The book can be thoroughly recommended to all clergy and laymen. Holy Week — Easter is the point at which to begin a parish Liturgical Movement; it is the key to Baptism and the Communion; it opens up the Old Testament, it preaches the New; it is the Christian Passover; and it must be entered into corporately by the People of God, knowing afresh that each year they have been delivered by God out of the Darkness of Egypt into the Promised Land, that they have indeed passed from Death to Life. Such is the message of this book.

—D.E.U.B.

### ON MARRIAGE GUIDANCE

MARRIAGE—BEFORE AND AFTER. Gordon Beatty. Pp. 29. Father and Son Welfare Movement.

The booklet comprises four addresses given by the Director of S. Andrew's Cathedral Counselling Services at lunch-hour services in Sydney.

The addresses are necessarily short and, because of this, the booklet is limited in scope.

It has, of course, a Christian basis, but it does not stress the authority of the Church.

Not enough is made of "duty" in marriage and before.

—J.S.

[Our review copy from the Father and Son Movement of Australia, 39 Goulburn Street, Sydney.]

### "IS THE GOSPEL TRUE?"

HISTORY AND THE CHRISTIAN APOLOGETIC. T. A. Roberts. S.P.C.K. Pp. 174. 41s 6d.

THE author says in his preface that "no effort has been made to discuss the questions examined in this essay at the 'popular level.'"

This is almost an understatement and this is definitely a book for the specialist. But its subject matter is of more general interest and of the first importance for all who seek to proclaim the Gospel.

What do we mean by saying that Christianity is an historical religion? In what sense was the Resurrection an historical event? Is the Gospel true? These are some of the questions which the author discusses.

In a long central chapter he examines three books by well-known Anglican scholars: F. C. Burkitt's "The Gospel History and Its Transmission" (1906); C. H. Dodd's "History and the Gospel" (1938); and Austin Farrer's "A Study in S. Mark" (1951); and discusses the answers given to such questions by historical criticism, form criticism and typological criticism of the Gospels.

He concludes, "An inquiry into the credentials of the historical claims of Christianity confronts us with this dilemma.

"On the one hand, if Christianity is not to be cut adrift from its historical roots, the question posed explicitly by Burkitt and Dodd, and implicitly by Farrer: 'Is the Gospel true?' must be answered at the first level by a rigorous application of historical criticism, with all its techniques and methods for assessing the reliability of evidence about the past.

"But historical criticism is essentially a secular tool, fashioned to meet secular interests, and

thus by its nature useless to evaluate the religious affirmations of Faith.

"Yet the very documents which we seek to examine historically were written from Faith to Faith, bearing witness to the Word which became Flesh, dwelling amongst us, and revealing the glory of the Only-begotten Son of God.

"How this dilemma is to be resolved is the most pressing problem in the field of Christian apologetic. To pose rather than resolve this dilemma has

been the cardinal aim of this discussion."

It is to be hoped that those who are competent in the field of New Testament studies will continue the discussion and make their findings known to all who, in the author's words, "are seriously engaged in the task of constructing in terms of the thought-forms of the twentieth century a Christian apologetic which will appeal to educated, intelligent people."

—A.W.H.

[Our review copy from Church Stores, Sydney.]

### AN AID FOR THE MINISTRY OF HEALING

PRAYERS FOR CHRISTIAN HEALING. A. E. Campion. Mowbrays. Pp. 89. English price 8s 6d.

SOME thirty or more years ago those who became interested in restoring to the Church its full faith, that is healing as well as preaching, found themselves pioneers in this work, at any rate in relation to modern Christianity.

These modern pioneers, of course, went back to the New Testament; they did not get much help from the Book of Common Prayer either in actual ministrations, theology of healing or prayer.

It is natural that over some thirty years there has grown up almost a liturgy of this work and we are indebted to Albert Campion, chaplain, House of the Holy Comforter and S. Barnabas Hospital, New York, for compiling this anthology.

It comprises general prayers, prayers for individual persons, personal prayers, prayers for the ministry of healing, prayers for special needs and thanksgivings for health restored.

Dr Campion has picked a mixed bunch; some of them are purely sentimental but there are enough gems to make it a useful book, say alongside "The Priest's Vade Mecum" on the priest's book shelf; in fact it will be useful to all whose work places upon them the responsibility of caring for and comforting the sick.

Here is one of the gems submitted by the Bishop of Missouri, U.S.A.

"O Lord and Master, Jesus Christ, Word of the Everlasting Father, who hast borne our griefs and carried the burden of our infirmities; Renew by Thy Holy Spirit in Thy Church, we beseech Thee, Thy gifts of healing, and send forth Thy disciples again to preach the Gospel of Thy Kingdom, and to cure the sick and relieve Thy suffering children; to the praise and glory of Thy holy Name. Amen."

—E.J.C.

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# The Youth Page

## QUESTIONS WE MUST FACE

Is it always wrong to tell a lie?

Yes, it is always wrong to tell a lie.

We can all imagine situations where even a very "small" lie might save a great deal of suffering and unhappiness.

But that would not make it right to tell a lie.

These are hard words. For a moment one might even wonder if they are contrary to the loving spirit of Christ.

However, once a person persuades himself that it is sometimes right to tell a lie, or that there are occasions when it does not matter so very much to tell a lie, the way is open to all kinds of deceit and self-deceit.

It becomes quite a lot easier to tell a lie next time, and to tell one with much more serious

results.

"Come on, Adam," said Eve. "it's only one little apple. It won't matter, just this once."

But it was more than one little apple, and it is more than "one little lie," every time one decides that a lie "just this once" will not matter.

One tries to be independent of God, and gradually becomes insensitive to Him. Choosing a lie means choosing this as well.

It is always wrong to tell a lie.

Sometimes, however, one is involved in a choice between two things, both of which are wrong.

To tell the truth might cause great misery, or even death.

If one is sure there is no other way, one must choose the "less wrong" course.

But though it is "less wrong," it does not become "right."

If honesty with men is impossible, honesty with God still will make us say that to tell a lie is always wrong.

## FILM ON YOUTH IN AMERICA

FROM A CORRESPONDENT

A sixty-minute film, "Teenage Rock," produced by the Gospel Film Ministry, will be shown in the Assembly Hall, Margaret Street, Sydney, at 8 p.m. on May 15.

Produced in close collaboration with young people in Detroit, Chicago, Los Angeles, and Grand Rapids, "Teenage Rock" considers the problems facing America's young people, and shows the answer found in the Christian Faith.

Centred on the experiences of a high school basketball star, the story traces his frustrations as he tries to find the meaning of life apart from spiritual values.

Across the young athlete's path comes a Japanese exchange student, who expresses his disappointment at the complacency of America's young people about crucial issues in the world.

This leads to a chain of events which show the desperate issues being confronted by to-day's educators and youth leaders.

## FELLOWSHIP NEEDED

A brick may be a perfectly sound brick lying on the ground — all its corners and edges true. But it is not nearly so much good lying there as when it is built into the wall of a house.

So it is with individual Christians.

They need to be built into the fellowship of Christians that is called the Church.

—Charles R. Brown.

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# GREAT YOUTH FESTIVAL IN NORTH QUEENSLAND

FROM A SPECIAL CORRESPONDENT

Townsville, May 9

Four hundred young people from all parts of the Diocese of North Queensland spent May Day weekend in Townsville, for the fifth diocesan Youth Festival.

This event is held over the May Day weekend every two years and competitions take place for four shields in Drama, Choral, Folk Dancing and Athletics.

Preparations have been going on during the past three months under the direction of the Reverend C. F. Cussen.

Festival secretaries in Townsville made arrangements for the various competitions.

Adjudicators, halls, props, fields, and meals were arranged.

The greatest problem was the question of billets, but under the guidance of Mr Ron Moore, of the Townsville Grammar School, this problem was solved.

Three hundred had been expected, but just on four hundred arrived for the competitions.

This year, because the Theatre Royal was due for renovations, the drama competition was held

in the Synod Hall, behind the cathedral.

S. James' Cathedral company of Comrades won the drama shield with its production of excerpts from "The Merchant of Venice."

Running second to the cathedral came the Comrades from S. Paul's, Charters Towers, with their presentation of "The Senora"; and, in third place, was the production of Chekov's play, "The Bear," by the Comrades from S. Matthew's, Mundingburra.

The keen rivalry between the companies from Mundingburra and the cathedral continued throughout the week-end.

The choral competition was adjudicated by Mr E. Brumby, of Palings, and Mr R. Penprase, of the Townsville Choral Society. Mr Brumby, who has adjudicated at four of the festivals, commended the young people on the high standard of singing attained, but suggested that they try not to be too over-ambitious in their selection of free choice songs.

The set piece was the S. George's Day Hymn to the tune "Westminster Abbey," by Purcell.

With the success of S. Matthew's Comrades in the choral section and the Comrades from S. James' and S. Peter's (West End) tying for second place, the competition for the Folk Dancing Shield in the afternoon on the lawns of Bishop's Lodge was keener than ever.

The Bishop's Lodge is set on a hill in sixteen acres of natural hillside overlooking the sea and Magnetic Island.

This is really the highlight of any festival, for the setting is magnificent, especially when the costumes of the dancers add gay colours to the tropic scene.

All dances were of a high standard, and again S. Matthew's was victorious, with S. James' Cathedral in second place and S. Paul's, Charters Towers, third.

In association with the Youth Festival a diocesan competition

was held for work of the Girls' Friendly Society throughout the diocese.

The young people formed a silent Profession of Witness on Sunday, May 1.



The Festival Badge, worn by the four hundred young people who attended the Diocesan Youth Festival in Townsville, beginning on April 30.

It moved through the main streets of Townsville and up the steep climb to the new cathedral, where it was welcomed by the Bishop of North Queensland, the Right Reverend Ian Shevill.

Fifty burning torches were carried in the procession, and each parish group was preceded by its banner and two penants.

The young people met on Monday at the Grammar School Oval for the March Past.

S. Matthew's completed the triple win by snatching the Athletics Shield from the cathedral by one point.

The grounds of the nearby Botanical Gardens made a picturesque setting for the picnic lunch and the presentation of the shields by the registrar, Mr C. E. Smith, and the Archdeacon of North Queensland, the Venerable W. P. Hohenhouse.

Though the four shields stayed in Townsville, there was no feeling of embitterment amongst the country parishes.

The archdeacon in his speech, however, made the suggestion that the organisers of the next festival ought to consider two grades of competition, city and country — not that the country people are second-rate, but that the city parishes did have a bigger scope in choosing people to compete for them.

## UNASSIMILATED RELIGION

To hear some people talk about religion calls to mind the conversation between the Queen and Alice in *Through the Looking Glass*.

The Queen asserts that she is one hundred and one years, five months, and one day old.

"I can't believe that," replies Alice.

"Can't you?" answers the Queen; "Try again; draw a long breath, and shut your eyes."

That is about the way some people think of the Christian religion. No wonder it means next to nothing to them when they do accept it, consent to it, become saddled with it.

No wonder its language seems antiquated and its practices burdensome.

While they have consented to it, either because they have inherited it, as they have inherited certain family possessions and practices, or because they feel that it is the right thing to do, it has not become a part of them.

They have cast their vote for it, but they do not really possess it.

—W.M.A.

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## ESKIMOS HELP THEIR NEW PARISH PRIEST

The Parish of S. Francis, Eskimo Point, on the west side of Hudson Bay in the far north of Canada, this year has gained a parish priest, after years without one.

The Reverend John Marsh and his family have settled in the mission house, but they are new to Church work in the Arctic.

So the parishioners of Eskimo Point have been teaching them the arts necessary for the northern life.

Mr Marsh can now build an igloo, drive a dog team, and hunt the white whale, caribou, and polar bear.

During the ten months of winter, he hitches his dogs to a sled of supplies, and follows his Eskimo parishioners from camp to camp, as they search for caribou.

The Eskimos of this area have what might be called a caribou economy.

They depend on these animals for hides to make clothing and tents, for meat, for bone to make needles and tools, and sinew for thread.

They live in igloos during the ten winter months, but, in the summer, when the tundra, the great plains of the Arctic, be-

come green, they live in caribou tents.

Mr Marsh wears caribou clothing on the trail in winter, because his pastoral work must continue even when the temperature is below zero with winds of fifty miles an hour.

The Eskimos are a happy people, but especially happy once a year, when the supply ship, *Rupert Island*, brings the year's provisions from southern Canada.

They love to sing, and they listen intently to sermons. Often their knowledge of the Bible and the Prayer Book surpasses that of many fellow-Anglicans in southern Canada.

Almost half the men in charge of Anglican mission posts in the Arctic are Canadians; the rest come from the British Isles. But there are many posts not yet filled.

During the past ten years, under the guidance of the Bishop of the Arctic, the Right Reverend D. B. Marsh, nine new churches and ten new mission houses have been built.

## LOOKING AT THE BOOK OF COMMON PRAYER

As one grows older, one becomes more and more responsible for one's own life.

In spiritual matters, the same process can be seen.

Godparents and parents take responsibility for the young child, but the godparents are instructed when the child is baptised "to take care that this child be brought to the bishop to be confirmed by him, so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments . . . and be instructed in the Church catechism."

In confirmation, the soul is made strong for the battle of life, that it may be able to withstand all the assaults of the enemy.

So the bishop prays for the young people presented for confirmation: "Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter."

S. Paul's prayer for his Ephesian converts describes this gift of God: "That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man."

This strength is particularly valuable when young people take on the responsibilities of their teens.

In the Bible, confirmation is

not described by that name: but the rite itself is to be found there, under the second title given to it in the Prayer Book—"Laying on of hands."

The gift of the Holy Spirit in confirmation is a gift that comes to those who are already members of the Christian family, through baptism.

## TRADITIONS

It corresponds with the practice in the Early Church, still to be found in Eastern Orthodox churches, of laying hands upon the newly baptised to make them firm in their profession of faith.

The Western Church has separated the two rites, confirming the child's membership in the Church when he "comes of age" in the knowledge of the Faith.

In our service of confirmation, we are reminded that the grace of God does not work mechanically, like a charm.

Man must do his part, and show his willingness to co-operate with God.

So, before confirmation, he accepts preparation of heart and understanding.

And during the service, he

formally takes responsibility for the promises he made through his godparents at baptism, a responsibility that, in fact, has become more and more his, in the growing time since his baptism.

## RISE AND DARE

When a day has brought a failure,

Why despair?

You can conquer on the morrow

If you care.

Give new challenge to conditions;

Rise, and dare!

Seek renewal from the Master;

He will share.

Do your best in faith, and bless it.

With a prayer.

You will find a victor's laurel

Waiting there.

—Frank W. Hill.

## A KIND OF INSANITY

Sin does a wrong to reason. Sin is a kind of insanity. So far as it goes, it makes man an irrational creature; it makes him a fool.

The consummation of sin is ever and in every form the extreme of folly.



# BROKEN VOWS AND PROMISES...

By D. C. WATT

THE One-Thing-Wrong-in-the-Church-in-Australia is the way solemn vows and promises are treated so lightly and broken so easily.

Let us look at a cross-section of them:

**1. Scene 1. A Baptismal Service.** Round the font stand the parents and godparents of the children who have been baptised. The priest turns to the godparents and says, "Forasmuch as these children have promised by you their sureties to renounce the devil and all his works, to believe in God, and to serve Him, ye must remember, that it is your parts and duties to see that these infants be taught, so soon as they shall be able to learn, what a solemn vow, promise, and profession, they have made by you."

**Scene 2. A few years later. The school playground.**

Lorraine: Margaret, will you come home with me to-morrow afternoon and play? Sue's coming.

Margaret: I can't to-morrow, Lorraine, I'm going to stay with my godmother for the week-end.

Lorraine: Your godmother? I don't know who my godmother is. I must ask Mummy.

Sue: Huh! I don't even know if I've got one! Coming, Lorraine?

**2. Scene 1. A Confirmation Service:** The front pews are filled with bright-faced boys, and behind them, radiant in their white dresses and veils, sit the girls listening intently to the words of the bishop: "Do ye here, in the Presence of God, and of this congregation, renew the solemn promise and vow that was made in your name at your baptism; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do, all those things, which your godfathers and godmothers then undertook for you?"

Shyly, but without any hesitation, comes the solemn promise of each candidate, "I do."

**Scene 2. A few years later:** On the steps of a University College stands a young girl, books under her arm. A young lad hurries up.

Marian: Oh, there you are, Dick! I hoped I'd see you! All the rest of us have agreed to meet at the station at 7.30 on Sunday morning. I said I'd tell you.

Dick: But I can't be there as early as that, Marian, not on Sunday. I go to the eight o'clock service every Sunday. Couldn't you make it later?

Marian: Oh, don't be so stuffy, Dick! You won't go to hell if you don't go to church for one Sunday! Still, it doesn't matter! I'll ask Roy to come and that means he'll take me to the ball, too; so go to church if you want to; we don't care if you do!

Dick: But, Marian, you promised I could take you to the ball!

Marian: Well, you know how you can! The boy who takes me on Sunday takes me to the ball! You know all you have to do! Be at the station on Sunday at 7.30 and I go with you, otherwise Roy takes me to the ball!

Dick: I couldn't bear that! All right, I'll come. I don't suppose it will matter if I miss just for once!

Marian: There, I knew you would! Bye now, see you Sunday!

**3. Scene 1. A Wedding Service:** The bride and bridegroom stand before the priest, who says: "Wilt thou have this woman to thy wedded wife, to live together after God's ordin-

This is the second article on "One Thing Wrong in the Church in Australia." The first article by Barbara Thiering appeared on April 29. Readers are invited to submit their views on the subject in articles of no more than 1,000 words.

ance in the holy estate of matrimony... so long as ye both shall live? The bridegroom answers, "I will." The priest turns to the woman, saying, "Wilt thou have this man to thy wedded husband, to live together after God's ordinance in the holy estate of matrimony... so long as ye both shall live?" The bride replies, "I will."

**Scene 2. A few years later:** In the sitting room of the bride's house, the one-time bride is pouring out a cup of tea for her friend.

Bride: Yes, Joan; I'm definitely determined to try to get a divorce. George is so old-fashioned about things! Thinks a woman's place is in the home and that kind of thing! And he won't even let me get a television set, although I could manage to pay the instalments out of the housekeeping money.

He says he won't have anything in the house we can't afford to buy outright! Such rot! I want to have some life while I'm still young! I'll be a long time dead!

And Bob's just crazy about me. He can give me just everything! He says he doesn't even mind my going out to work if I want to! (Oh, you should hear George on that one!) Not that I'd need to with Bob! He's got plenty, but I can't see how any woman can stand being cooped up in the house all day with a lot of howling kids and a sinkful of dirty dishes!

Friend: Aren't men unreasonable! And George is a brute the way he won't let you get things on time-payment the way everyone else does! I don't blame you in the slightest! I wouldn't stand it either!

**4. Scene 1. An Ordination Service:** The ordinands are in front of the bishop, who asks: "Do you think in your hearts that you be truly called, according to the Will of Our Lord Jesus Christ, and the order of this Church of England, to the Order and Ministry of Priesthood?" The answer comes: "I think it." The bishop goes on: "Will you be diligent to frame and fasten your own selves, and your families, according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?" The answer comes again: "I will apply myself thereto, the Lord being my helper."

## MISSION AREA IN RADIO FEATURE

"The Bishop Said 'No,'" a feature to be presented by the Australian Broadcasting Commission, concerns work in the missionary Diocese of Carpentaria.

At the time, the "Reliance" was the only mission ketch with a two-way radio.

This enabled her to send out a call for help and contact distant Thursday Island.

Eventually her cargo and passengers were saved from the perils of shipwreck when a pump was dropped from a helicopter.

"The Bishop Said 'No'" will be broadcast on Thursday, May 19, at 8 p.m., from 2FC-2NA, 3AR, 4QG, 5CL, 7ZL; from 2CY and regionals at 9.15 p.m.

**Scene 2. A few years later:** Priests talking together in small groups of two and three after a meeting of the Rural Deanery.

1st Priest: Of course, old boy, the Church of England will never be truly Catholic until she returns to the fold of Rome! We're only a sort-of-Catholic now! I'm afraid the bishop would get a shock if he dropped in on us unannounced one day! I use the Prayer Book as little as I can! Of course, there are a few complaints, but I don't take any notice of them, and they die down!

2nd Priest: What I say is, it doesn't really matter in which Church we worship. We can worship anywhere. We are all going the same way, after all! I've practically discontinued Evensong. I find a simple Mission service so much more helpful, and it keeps us closer to our fellow-Christians I think!

3rd Priest: I can't see why my kids are expected to set an example to the whole parish! It isn't fair to them to put so much responsibility on them! After all, it wasn't their fault that they were born into a parson's family! I never make mine go to church or act any differently from any other kids! They and their friends have a right to do the same kind of things. They shouldn't need to be any different.

4th Priest: And I can't see why my wife has to act as an unpaid curate. I say there is no necessity for her to turn out to all the extra services and meetings if she doesn't feel like it!

**5. Scene 1. A Consecration Service:** The archbishop asks the bishop-elect: Will you show yourself gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help? The bishop-elect replies: "I will so show myself, by God's help."

**Scene 2. A year or two later:** On the cathedral steps.

Stranger: Excuse me, bishop, could I have a word with you? I wanted to ask you...

Bishop: No, no, not just now. I'm sorry! I'm busy. See my secretary and make an appointment with her! I never see anyone without an appointment.

A few minutes later: A lady by woman: Please, bishop, would you help me? My husband's out of work and my eldest child...

Bishop: Yes, yes! I'm deeply distressed for you! If you'll just go into the Registry Office over there and see my secretary, she'll put you on to my chaplain. He attends to all that sort of thing... Ah, good morning, Sir Francis! And you, too, Mr. Moneybags! Come along, I have the plans of the new building in my office...

And there we see them: The broken vows and promises of those who make up the Church. And do we not see them around us every day? The parents and godparents who are failing to have their children instructed in the Faith; the Confirmed who make such slight excuses serve to keep them away from church; the lawns to be mowed, the car to be cleaned, the house to be washed, the house to be painted. The husbands and wives whose broken homes and delinquent children reveal the broken vows of marriage; the priests who try to live in the world and make themselves a law unto themselves setting aside the authority of the Church which they promised to obey; and the unapproachable bishops who may be spoken to only after due protocol has been observed.

# WITHIN THE VICARAGE WALLS

with the VIXEN

IT has been most pleasing to receive so many copies of parish magazines from different parts of Australia, since I mentioned the matter in these columns some time ago. To all these kindly folk, I say thank you.

One particularly outstanding effort is that of "S. Alban's News," Richmond, South Australia. This mission district is only three years old but a faithful band of laymen have been inspired to produce their own paper regularly.

They have two years' supply of covers printed and a varying stencil to fill in the number and date on the front as required by the G.P.O., and a rarely-changed stencil for the back, giving details of service lists, name and address of Priests-in-charge, church officers' names and addresses and the different societies and secretaries within the church.

## FOUR W.C.C. STAFF APPOINTMENTS

ECUMENICAL PRESS SERVICE Geneva, May 9

The World Council of Churches announced last week the appointment of four new staff members for its Geneva headquarters.

Of the new members, three will replace staff of the Youth Department, and one will be an additional worker with the Division of Inter-Church Aid and Service to Refugees.

Mr. C. I. Itty, a layman of the Syrian Orthodox Church, from India, will replace the Reverend Philip Potter on the Youth Department staff, as one of the department's secretaries.

Miss Anita Diehl, a member of the Church of Sweden, has been appointed Work Camps secretary. The youth camps programmes arranged forty-five projects in fifty countries in 1959, involving 1,100 young people.

Dr. A. van den Heuvel, a clergyman of the Dutch Reformed Church in the Netherlands, will be associate secretary of the Youth Department.

To the staff of the Inter-Church Aid division has been appointed an English Methodist minister, the Reverend Harry Morton.

## TWO PRIESTS FOR NEW GUINEA

FROM A CORRESPONDENT Adelaide, May 9

Two Australian priests, one from the Diocese of Melbourne, and the other from the Diocese of Adelaide, are to leave shortly to serve the Church in the Diocese of New Guinea.

The Reverend D. K. Rowney, from Adelaide, will become Acting Vice-Principal of S. Aidan's College, Dogura, and the Reverend J. L. Drought, from Melbourne, will be Acting Principal, in the place of the Reverend David Durie.

Mr Drought has been Chaplain-General to the Community of the Holy Name in Melbourne. Mr Rowney has spent the last four years as Mission Chaplain of Kingston and Robe, Diocese of Adelaide.

S. Aidan's College trains from forty to fifty Papuan students as teacher-evangelists.

Mr Rowney offered for the work after a trip to New Guinea to visit a friend, Mr Bob Price, headmaster of S. Paul's School, Dogura.

Through death, sickness and furlough, the New Guinea Mission is at present in a worse position than usual with regard to manpower.

The inside pages are professionally typed for a small cost for three stencils and the committee of management do their own duplicating and assembling. The mailing list is also on a stencil and then duplicated onto gummed paper which facilitates the addressing of a large number of magazines. Well done!

The "Parish News" of Heyfield, Victoria, is a wonderful achievement in originality and ingenuity. It is another duplicated effort of from twelve to sixteen pages packed full of good reading, interspersed with chatty news items, jokes and general Church information.

A "Busy Bees" page for children fills a long felt need. Children simply love to see their letters in print!

ALL this has been achieved, during a two-year clerical vacancy, through the devotion of lay folk. I do hope the unique character of this magazine may be preserved.

The "Parish News" of Holy Trinity, Ararat, Victoria, is also a most impressive paper with many fine features - a great credit to the editorial staff, who tell me the Vicar only sees the paper for the first time when it is delivered to him, though of course he is a contributor.

All these papers I have mentioned have several features in common; they are compiled and produced solely by laymen, who are inspired by the need for a more comprehensive paper, and the desire to lift the burden entirely from the shoulders of their vicar, thus freeing him of all responsibility, and enabling him to concentrate solely on the more specialised part of his ministry.

Further, they are all duplicated, assembled and distributed by the lay people: truly parish magazines.

The "Parish Gleaner" of S. Barnabas, Croydon, S.A., has a particularly interesting feature called "Our Anglican History." This is most informative, and should be of inestimable value to all true Anglicans.

Other magazines included

valuable articles on "Our Prayer Book", "The Thirty-nine Articles", and featured "Letters to the Editor" or a "Query" page. Many have a section especially for children.

Another particularly fine duplicated effort with many excellent illustrations (God bless the artist), included a vote of thanks to the vicar's wife "who attends on behalf of the parish, at least 20 telephone calls each day, receives and attends to callers and enquirers daily, and in between times cares for her own family." Clearly there is an urgent need here for a parish secretary, or maybe even a housekeeper!

It would be impossible to refer individually to all the fine magazines sent from all over Australia. The response was wonderful and provided me with most fascinating reading. I feel I know so many of my readers personally by now, and thank you all for your interest. I love a big family!

A fact we must realise is that the Church is much bigger than the limitations of our own parish or even our own diocese. Yes—there ARE folk who have yet to fully grasp this vision.

When we do, we rise above the difficulties, petty differences, and prejudices of our own immediate environment, and are enabled to cope with them with unclouded vision secure in the knowledge that God's Kingdom is unlimited and everlasting.

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ANGLICANS OF INTEREST . . . 2

# BISHOP BUTLER: SEEKER AFTER TRUTH

By THE REVEREND EDWARD HUNT

CHRISTIANITY is a religion of the mind, as well as of the spirit, and, in every age, is called upon to wrestle with erroneous doctrines which, none the less, contain particles of truth.

It is one of the glories of our Anglican heritage that, in this unceasing quest for truth, our Church has been well served by men of piety and ability who have been able to defend Anglican theology successfully, and also to deepen and broaden it.

Such a man was Butler, an Anglican of interest because, of his famous "Analogy of Religion," in which he took a stand against the Deists, a group of semi-Christian writers, who believed in a "limited God," denied the Trinity and the Incarnation, and attacked the doctrine of the infallibility of the Scriptures.

Joseph Butler was born in 1692 at Wantage, of Presbyterian parents, and, after passing through the local Grammar School, entered an academy for the education of ministers at Tewkesbury. Here he met Thomas Secker, afterwards Archbishop of Canterbury.

While here, in his twenty-second year, he engaged in correspondence with Dr Samuel Clarke, later suspected of Arianism, in criticism of his Boyle Lectures on "The Being and Attributes of God."

The acuteness of the young man's reasoning was extraordinary and Clarke printed the correspondence in later editions of his work.

"I design the search after truth as the business of my life," wrote Butler, a purpose amply fulfilled in his mature writings. He always aimed at nothing in his style "but to be intelligible," a remark redeemed from priggishness because of the unaffected simplicity of his pious nature.

## PROMOTION

His search for truth led him into Anglicanism and in 1714 he entered Oriel, Oxford, as a candidate for holy orders. There he met Edward Talbot, son of the Bishop of Durham, through which connection came subsequent promotion.

From 1718 to 1726, he was preacher at the Rolls Chapel, delivering a great series of sermons which made his reputation, maintaining the supremacy of conscience against the hedonism of Shaftesbury, which was then so much in vogue.

Collated to Houghton, 1722, he exchanged this rectory for Stanhope, 1725, where he kept such close residence that Queen Caroline asked if he were dead. "No, madam," replied the Archbishop of York, "but he is buried!"

In 1733 Butler was made chaplain to Lord Chancellor Talbot and presented to a prebend at Rochester. Thanks to Secker he became Clerk of the Closet to Queen Caroline, 1736, attending her until her death.

About this time was published his best-known work, "The Analogy," whose preface contained

the famous sentence, "It is come, I know not how, to be taken for granted by many that Christianity is not so much as a subject for inquiry; but that is, now at length, discovered to be fictitious."

His great thesis was that probability alone establishes a moral obligation which the conscience can realise, a position denied by the Deists, who appealed solely to reason, and apparently thrived only on their negations of all the doctrines that churchmen hold dear.

In 1738, Butler was appointed Bishop of Bristol, where he came into conflict with John Wesley, whose exaggerated supernaturalism he disliked, and with Whitefield, whose teaching of total depravity seemed to him intolerable.

In 1740 the slender income of his see was supplemented with the deanery of S. Paul's. In 1746 he was made Clerk of the Closet to the King, and in 1747 is said to have refused the

Archbishopric of Canterbury, on the ground that it was "too late for him to try to support a falling Church."

In 1750 he was translated to Durham and in his primary charge attributed the general lack of religion of the times to "thoughtlessness and the common temptations of life." The remedy was to be found in greater devotion to public worship and private prayer.

## CHARGED

Because of this he was ridiculously charged with Romanism, a charge solemnly refuted by Archbishop Secker, his life-long friend. Butler died at Bath, on June 16, 1752, and was buried at Bristol Cathedral.

Patterson applauds the intense moral earnestness of all Butler's writings. He was scrupulously fair to his opponents, and, of direct purpose, understated the conclusions that could be drawn from the evidence he adduced.

His view was that cumulative evidence, which he drew from all kinds of sources, made the Christian faith a practical certainty. He wrote at his best when he emphasised the majesty of conscience as the voice of God.

Deism received its deathblow at his hands, and he secured a safe, intellectual foundation for the theology of his Church.

Malden remarks that Butler's "Analogy" is one of the most important religious classics in our language, and few books in so small bulk have produced such great effects. In general outline his great work needs very little revision even to-day.

Malden firmly dismisses Butler's reported reference to "a falling Church" as legendary, but, in any case, the fact that our historic Church did not fall before the onslaughts of Rationalism is due largely to the life and works of such devoted churchmen as Bishop Butler.

# GRAZIER MAKES PRACTICAL CHRISTIAN GESTURE

By Miss J. MACKENZIE, SECRETARY OF THE FOOD FOR PEACE CAMPAIGN

IN visiting India at his own expense on behalf of the Food for Peace Campaign, Victorian grazier, Mr Richard Austin, is making a practical Christian gesture as well as helping to put the campaign on the map.

At the inauguration of a newly formed National Council, members had the opportunity to say "Hullo—good-bye" to Mr Austin a few days before his departure.

The National Council comprises the Reverend G. K. Tucker, director; Mr Richard Austin, deputy-director; Miss Jean Mackenzie, secretary; Mr Reginald Hudson, treasurer; Miss Margaret Hutton, Mr Eric Coffey and Mr Jim Webb.

With his wife, the deputy-director will visit the United States of America and the United Kingdom, stopping off for five very full weeks in India on the way home.

The Austins will travel from the State of Nepal and northernmost India to Vellore, in the south, with many stops on the way. They will meet people to whose projects of social welfare "Food for Peace" has sent some form of assistance in the past, and they will look into other cases of need.

F.F.P. makes it a cardinal rule that every project is personally known and reported on so that identity is maintained between donor and recipient, and there is nothing in the nature of an impersonal "charity."

Mr Austin will meet an old school-friend, Dr Selwyn Baker (son of Bishop Baker) at Vellore, when he visits the Christian Medical College and Hospital there.

Readers who followed Father Tucker's series of articles in THE ANGLICAN last year will see in Mr and Mrs Austin's Indian journey a response to the plea that we face up to our obligations before it is too late.

## CRY FOR FOOD

To the north of Australia are millions of men, women and children whose health is a precarious thread withering from starvation.

They cry for food. That they should have to is a human indignity! But that we do not hear their cry is a ghastly indictment of the Faith we profess.

There was the young man, during Our Lord's time on earth, who wanted first to bury his parents before following Christ . . . in other words he wanted to attend to his own domestic affairs first.

Don't we, here in Australia, do exactly the same? Hasn't the

time come when people of vision should have the courage to say: "Let us not give lavish gifts to one another . . . let us forgo some of life's luxuries . . . let us eat less at least one day a week and in self-denial act as Christians towards our less-fortunate neighbours."

## THE MESSAGE

I planned an ultra-modern home, but a Belgian citizen whispered:

"I have no home at all."

I dreamed of a country place for the pleasure of my children, but an Arab lad kept saying:

"I have no country."

I decided on a new cupboard in my kitchen right now, but a child in China cried out:

"I have no cup."

I started to purchase a new

kind of washing machine, but a Polish woman softly whispered:

"I have nothing to wash."

I wanted a large freezing unit to store quantities of food, but across the water came the cry:

"We have no food."

I ordered a new car for the pleasure of my loved ones, but a war orphan sobbed:

"I have no loved ones."

I planned a stained-glass window for my church, but a Korean said:

"My church has no walls."

This sounds the note we must heed. It is a hollow, haunting and harrowing note, but until its full message chills our blood sufficiently to bestir us into action we are surely only lukewarm Christians.

## PRAYERS SAID FOR SUMMIT TALKS

ANGLICAN NEWS SERVICE

London, May 2

The Bishop of Manchester, the Right Reverend W. D. L. Greer, in the "Manchester Diocesan Leaflet," has suggested that leading statesmen should be mentioned by name in prayers for the Summit Conference, to be said in all churches in the diocese on May 15.

"Is it not strange," he wrote, "that, despite Our Lord's direct injunction to pray for our enemies, prayer is still regarded by many as a method of reinforcing the spiritual potential of one's own side?"

"I have never heard Mr Khrushchev's name mentioned in any prayers in a church service, yet he too is a child of God, and needs our prayers," Dr Greer said.

## CHURCHMAN'S HOME BOMBED

THE "LIVING CHURCH" SERVICE

New York, May 9

The home of Mr Z. A. Looby, a member of the Protestant Episcopal Church in the United States of America and chief counsel for 153 students arrested during "sit-in" protests against segregated lunch counters, was destroyed by a bomb on Tuesday in Easter Week.

Mr Looby escaped unharmed.

## ACTING PRIMATE OF NEW ZEALAND

ANGLICAN NEWS SERVICE

Wellington, N.Z., May 9

The Bishop of Waipatu, New Zealand, the Right Reverend N. A. Lesser, will be acting-Primate of the Province of New Zealand until a Primate has been chosen.

## CANBERRA CHURCH APPOINTMENT

FROM A CORRESPONDENT

Canberra, May 2

The Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, has appointed the Reverend Peter F. Rudge as Priest-in-charge of the Parish of S. Luke, Canberra.

He will take up his appointment on July 1.

Mr Rudge is a graduate in Commerce of the University of Tasmania, and also holds its Diploma of Public Administration.

He has the Licentiate of Theology of the Australian College of Theology, and was trained for the priesthood at S. Michael's House, Crafters, South Australia, the Australian headquarters of the Society of the Sacred Mission.

Mr Rudge succeeds the Reverend Hayden McCallum, who has been granted a scholarship from the Union Theological Seminary, New York, for a period of study for two years.

He has been Assistant Priest in the Parish of Wagga, Diocese of Canberra and Goulburn.

## S.P.C.K. LEADER TO SPEAK HERE

The Reverend Eric Thornton, who retired from his post as Chief Organising Secretary of the Society for Promoting Christian Knowledge, will visit this country in July.

He will speak at many centres here on behalf of S.P.C.K. from his base in Melbourne.

Mr Thornton is an Australian who has lived in England since 1936. He was with the S.P.C.K. from 1944 onwards.

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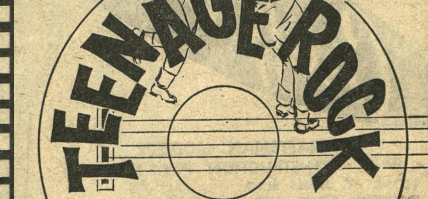
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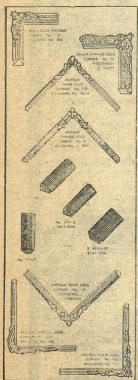
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# FROM THE RAMU TO THE JIMI

By THE BISHOP COADJUTOR OF NEW GUINEA, THE RIGHT REVEREND DAVID HAND

THE ANGLICAN for April 1 carried a front-page feature of our doings at the dedication of S. David's Church, Gringri. That was due to smart reporting by the first visitor we have ever had into that area from Australia, Mr John Tonetti. I commend him, and thank THE ANGLICAN for making our cause known.

Gringri is in the Asai Valley, which is the first valley back into the Schraders behind Aiom. We started Saint Paul's at Aiom in the Ramu Valley early in 1953; the school there was recognised by the Department of Education last year.

Entry restrictions, which still apply, kept us out of the Schraders till the beginning of 1956, when we received our permits waiving the restrictions under certain safeguards.

The reason for the restrictions? The wild nature of the people, dwelling in some of the most rugged country in the territory. Gringri was the first station we established. The redoubtable Tom Watson founded it, and named it Saint David's—nothing to do with me, but because the Asai reminded him of Wales!

We now have stations at the strategic centres of Lower, Middle and Upper Asai, under Papuan teachers. There are still no proper government walking-tracks, though there are now rest-houses where in the early days we had always to pitch tents.

The Simbai, which is over the second fold in the Schraders Ranges, is a much longer river. In its lower reaches, there is no population (it runs, like the Asai, into the Ramu).

## THREE STATIONS

In its middle reaches we have now three stations, one of them (Gai, on the south bank) serving the first of the Maring groups which spill over from there into the North Wall of the Jimi; the Gai people are very proud and warlike. Brother Barnabas Samo of the mountains of Malaita is just the man for them; helping him is the quiet, cultured Brother Peter Ruim who teaches school.

Last time I passed that way, at the tribal boundary where the carriers from the last place hand over to the carriers from the next place, I had to disarm 25 men from each side and read the riot act and compel them to shake hands, for they were about to lay into each other with axes and knives and bows and arrows because somebody was accused of having moved the boundary a yard or two.

Recently, a tree fell down in the next village athwart a house and killed a boy; the people blamed Gai for having done sorcery, so off they went to Gai and killed a boy there in pay-

ment. Gai went back and killed another, and vice versa.

Finally, Br Barnabas moved the nearest government officer to send a policeman to take the offenders to court. The morning they left, a Gai man shewed his disapproval by going and killing another!

Nearer the top of the Simbai lies Kumbruf, overlooking a small creek. The creek, and the ridge, contain gold in payable quantities. Ali honour to Mr Jim Mackinnon who has braved the attendant difficulties and is making something out of it.

Jim is a very good friend to us, his generosity is proverbial; we wish we could do more back for him. He has marked a block of ground for us for a station, and I've promised him it shall be Saint Andrew's, because he is not called Mackinnon for nothing!

At the head of the Simbai River is a place which, when Tom Watson and I first set up our tents there in 1956, was a wild swampy basin of reeds and kunai and deep peaty mud.

But it was the only place anywhere in the Schraders where it seemed slightly possible that one day one might put an airstrip. Jim was the first to try, because he needed to get things in for his gold-workings.

Goodness knows how he achieved it, even though the strip was for the most part only a table of clay floating on top of the swamp and drained in the most essential places.

D.C.A. then decided that more was needed; the government decided that the place would well suit for a Patrol Post; an officer arrived. Now, the place, arbitrarily called "Simbai", is becoming a garden city.

There are still many frustrations, rainfall restrictions on the strip and so on; but we've now been granted the 20 acres we asked for, and had to battle for, for our station.

The Reverend Peter Robin is in charge, but spends most of his time on patrol round all the stations; Max Iles is building a splendid house with locally pit-sawn timber—which the pit-sawyer's don't always bring with as much rapidity as Max would like!

Roofing iron and small Cessna aircraft don't agree together, so we had to fly the iron to Aiom and have it carried over the mountains, three days' walk.

Bob Armstrong looks after many odd jobs, and station routine and administration when Fr Peter is away. Michael Thomas is surveyor and planner and executor of roads, drains and bridges—and invaluable service.

We first occupied Simbai as a station on Saint Laurence's Day, August 10, 1958, 67 years to the day after the first landing of our pioneer missionaries in

Papua. So the Roman deacon is its patron, and his gridiron its badge.

The school is building up slowly in numbers, under the care of our Papuans, and the medical aid-post always busy under Eroro-trained Sylvester Aric.

In New Year, 1960, Fr Peter and I received our permits to go out further west. So it was that in March, we crossed the low divide between the head of the Simbai and the head of the Kaironk, and into the latter's very beautiful and more open valley.

We have with us two Papuan teachers, and on arrival at Kaironk itself, we joined forces with a New Zealander linguist, Dr Bruce Biggs of Auckland University, spent a day sifting the mission station, left the Papuans to build it, and proceeded to "break bush."

Bruce was to have a whale of a time with his tape-recorder before the patrol ended, taping not only the languages in the areas we covered but also those of different teachers and Melanesian Brothers. He was a pleasant companion.

## IN CAMP

We spent a week away from tracks and rest-houses, sending on interpreters each day to call in the locals to some convenient spot, sending on the tents early each morning so that the camp could be pitched and the locals encouraged to bring in food for us to buy for ourselves and camp-followers and the line of 40 permanent carriers we had by now amassed. (This was increased to 60 as we came closer to Tabibuga, where we were expecting a charter plane with stores from Gopoka to be carried to the Jimi distributing station.)

The first day was perhaps the worst. Sticking to the ridges-tops, we walked for eight hours and never crossed the smallest stream, arriving at the night's camp-site with throats as parched as the Israelites in the desert. Tracks made no pretence of being graded; if the shortest place between two points involved ascending for two or three hours at a gradient of one-in-one, well, God bless you, that's the way we went.

We sited three new stations, at what appeared to be places central to population, though the population as you go down towards the junction of the Kaironk and the Jimi is not dense. At one place, we erected a large bush-timber cross. Some of the people said they had never seen a white man before.

We ultimately rejoined the government track—this time it was the improved-style track which has become the fashion in the Jimi Valley (south over the Bismarck Crest from the

Simbai River, roughly parallel to it but running westwards until in the end it finds the Sepik.)

A rest-house marked the end of the road, whose next lap will link it in five hours' walking time to Simbai back over the top. This was at Ginjinji, centre of the Tongobi people, who had visited us over the range and asked for teachers.

We have placed there two of the Melanesian Brothers to get the place going, Br Ben and Br Wilson.

An interpreter whom Jim Mackinnon lent us for this patrol, Fabgoi, comes from that place, and Jim has generously allowed him to go back in there to help the brothers get started.

The question of the provision of interpreters throughout this area is a very important one; teachers or Brothers vary in their ability to pick up languages, few (in some places, none) of the locals know pidgin—none at all, of course, English.

The interpreters at all the stations figure prominently on Fr Peter's and my intercession lists. The king of them all, Wala, was on this patrol with us—though his permanent posting is with Br Barnabas at Gai.

He speaks the languages of all the areas through which we went, and with that combines a drive and enthusiasm for the cause and an ability to organise camps or lines of carriers like a sergeant-major.

I hope to be able to afford sometime to take him (and his almost-as-good brother-in-law Bobi, interpreter with two of the Brothers in the Jimi) to Papua to see the big sights of the Mission and come back and interpret their meaning to their people.

## AN AIRSTRIP

We have nothing in New Guinea like Dogura or Gona or the Martyrs' School or Eroro hospitals to show to people from the back end of the bush and say, "This is what we are aiming to do for you; this is the meaning of it all."

We went from Ginjinji to our station at Bokapai, and thence crossed the Jimi to camp close to Tabibuga Patrol Post where the government recently completed an airstrip to serve the Middle Jimi area.

The meeting of the stores off the plane worked like clock-work, and by nightfall we had had a profitable interview with the pleasant new patrol officer there and got back over the Jimi to our own north side, and to the shelter of another of our own stations.

The next day, half the carriers were paid off and headed

for home, and we set about a leisurely visit to all our North Wall stations.

These had been opened twelve months ago, and are all well established now; and at each of them large crowds gathered for the blessing of their stations.

At Kompiai, (population 869), which is our present H.Q. for this work among the Maring people, we parted company, Fr Peter and Dr Bruce going back to Simbai for Easter and I to Aiom—where they are temporarily without a priest—to give the new Christians there their Easter sacraments.

We were out for 42 days. It was one of the longest and hardest patrols we have yet undertaken. Please thank God for this protection; pray that He may use our effort for His glory, may give us the strength we need to keep it up, may give us above all some more able-bodied Australian or English priests or laymen to help us before it is too late.

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—A.V.M.

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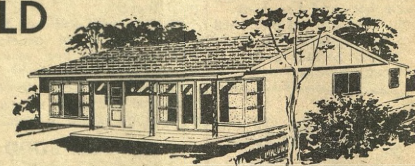
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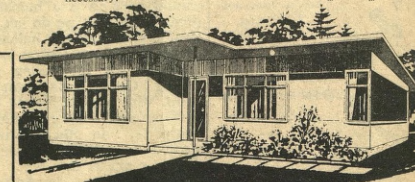
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## CLERGY CONFERENCE ON DIVORCE LAW

### CHURCH'S RESPONSIBILITY IN COUNSELLING SHOWN

FROM A CORRESPONDENT

"The whole work of marriage guidance is very much the business of the Church," the Reverend Gordon Beatty said in Sydney on May 4.

Mr Beatty, who is Director of S. Andrew's Cathedral Marriage Guidance Centre, was speaking in Wesley Chapel, Sydney, at a conference for clergy convened by the Father and Son Welfare Movement.

One hundred and twenty clergy representing the major denominations in Sydney attended the conference of which Dr B. H. Peterson was chairman.

Marriage counselling, in its modern technical sense, had developed rapidly in recent years in many countries, including Australia, Mr Beatty said.

The rapid urbanisation of society had broken traditional family patterns, and counselling had become more urgent.

Where young people previously sought help in a family council, they now sought it from independent sources, he said.

New knowledge about marriage and inter-personal relations has encouraged husbands and wives to look for greater personal fulfilment in the relationship of marriage.

Other factors contributing to the development of marriage counselling were the growing sense of equality between men and women, and the increased rate of divorce, Mr Beatty said.

#### PREVENTION

Referring to the new Divorce Legislation, Mr Beatty asserted that whilst it was in a special sense "the brainchild of Sir Garfield Barwick, it grows out of the thinking and feeling of the majority of intelligent men and women in our society today."

Not only did it remove some of the anomalies which existed in the divorce laws of various states but it embodied remedial and preventative aspects.

Part 2 of the Act provided for financial assistance to approved marriage guidance organisations, whilst Part 3 provided machinery for bringing the facilities of marriage conciliation and guidance to the notice of those approaching the courts for divorce, he said.

The term "marriage guidance" in the legislation covered three distinct aspects, namely general education for marriage, particular preparation for marriage, and the counselling of people in marital difficulty, he said.

Mr Beatty stressed the need for every clergyman to ensure

that the young couples who come to him for marriage had sufficient understanding and insights to achieve happiness in their marriage.

"I feel that if we have time to celebrate the marriages we must somehow ensure they are properly prepared for marriage," he said.

He stressed that marriage counselling was a highly skilled function and that it was the responsibility of every clergyman to equip himself as adequately as possible.

"Whilst every clergyman is not necessarily temperamentally suited to act as a marriage counsellor," he said, "every clergyman should have some training in counselling techniques."

"Room must be found in the curricula of all theological colleges to make this possible," Mr Beatty said.

#### OBITUARY

##### DR H. W. BRADFIELD

We record with regret the death of Harold William Bradfield, Bishop of Bath and Wells, England, at his home on the Feast of St. Philip and St. James, May 1.

Dr Bradfield had returned to his diocese two days previously, after acting as chaplain to the British community in Venice for Easter.

He trained for the ministry at King's College, London, after serving in France during the First World War, and was ordained in 1922.

He became vicar, successively, of Prestwick and Heyside, and in 1934 was appointed secretary of the Canterbury Diocesan Board of Finance.

Archdeacon of Croydon from 1942, he contributed to the financial concerns of the Church Assembly, working in particular to remove inequalities in clerical stipends.

On his consecration in 1946, he was the youngest diocesan bishop in Great Britain. He followed Dr J. W. C. Wand as Bishop of Bath and Wells in that year.

Dr Bradfield supported Queen Elizabeth at her coronation. He had been chairman of the Central Advisory Council for the Training of the Ministry (C.A.C.T.M.) for ten years prior to his death.

#### DIOCESAN NEWS

##### ADELAIDE

###### COTTAGES FOR AGED

In accordance with the will of the late Alfred West, an Adelaide churchman, an incorporated body has been established to erect and administer "Cottage Homes for Aged People." The first group of these cottages should be completed and ready for occupation at the end of May, in Carlisle Street, Northfield, Adelaide. In the terms of the bequest, they are for use by members of the Church of England who are in reduced circumstances.

###### ORDINATION

On Ascension Day, May 26, at 10 a.m., the Bishop of Adelaide, the Right Reverend T. T. Reed, will ordain two deacons to the priesthood in St. Peter's Cathedral, Adelaide. They are the Reverend D. S. Miller and the Reverend G. D. Sibly.

###### BOYS' HOME MEETING

On Friday, May 13, the annual general meeting of the Church of England Boys' Home, Walkerville, will be held. The Bishop of Adelaide, the Right Reverend T. T. Reed, will preside.

###### TEACHERS' FESTIVAL

The Sunday school department in the Diocese of Adelaide, under

the organiser of religious education, Miss Dawn Driden, held a teachers' festival on May 8 at St. Columba's Church, Hawthorn. More than 160 people attended. A devotional address was given by the Rector, the Reverend Correll, and then two visiting teachers gave demonstration lessons. A similar festival is held in the diocese four times a year, and has been customary for the last five years.

###### OLD PARISH CHURCH

On May 8, the parish church of St. Philip and St. James, Noarlunga, Diocese of Adelaide, was 110 years old. It is one of the oldest churches in South Australia, and stands on the main road to Victor Harbour. The church had been painted for the anniversary, and a special Evensong was conducted by the Rector, the Reverend Donald Wallace. A brass plate was unveiled to the memory of Mrs W. Dungey, who had worked for the church for many years.

##### GIPPSLAND

###### INDUCTION AT HEYFIELD

Newly arrived from England, the Reverend J. H. Francis, was instituted and inducted to the charge of the Parish of Heyfield on May 6 by the Bishop of Gippsland, the Right Reverend D. A. Gamsey. S.

James' Church, Heyfield, was packed with an overflowing congregation in which were people from each of the country districts in the parish. There were six visiting priests present; Canon A. E. Clark, who has been Locum Tenens during the interregnum, and the Venerable E. J. Lees.

In the parish hall after the service a public welcome was given to the new rector and his family. Speeches of welcome were given on behalf of the parish, the diocese, the other churches, and municipal life. At the conclusion of the welcome a presentation was made to Canon Clark in recognition of his faithful ministry during the twenty months' interregnum.

##### MELBOURNE

###### NEW CHURCH

Archbishop Woods dedicated the new Church of St. Thomas, Upper Ferntree Gully, on May 7.

###### HEADMISTRESSES' ASSOCIATION

Last Sunday morning the archbishop preached at the Church of St. James-the-Less, Mt Eliza, when members of the Headmistresses' Association attended.

###### INDUCTION

On May 11, the archbishop instituted the Reverend D. B. Warner to the change of the Parochial District of St. Paul's, Ringwood.

###### WEST FOOTSCRAY

On Saturday, May 14, the archbishop will dedicate the new Church of St. George the Martyr, West Footscray.

###### BLESSING OF THE PLOUGH

Bishop Donald Redding blessed the plough at a special service at St. John's, Riddell's Creek, last Sunday afternoon.

###### S. JAMES' OLD CATHEDRAL

On Sunday afternoon a service of thanksgiving for all those who have been married at St. James' Old Cathedral, all those who have used the cathedral for baptisms, and all those who are connected with the work of the Mission of St. James and St. John, was held. The Reverend Gilbert Lambie preached.

###### Y.A.F. CAMPS

Two district groups of the Young Anglican Fellowship were in camp last week-end. Members of District 1 (Dandenong to Brighton area) were at the Toe H Camp, Point Lonsdale, and members of District 3 (Alphington to Eltham area) were at Ocean Grove.

Sixty young people from St. Faith's, Burwood, spent the week-end at the National Fitness Camp, Mount Evelyn, under the leadership of Mr Ian Knight.

###### SERVICE FOR BANKERS

Members of the Bankers' Institute attended their annual service in the cathedral on May 10. The Moderator-General of the Presbyterian Church, the Right Reverend A. C. Watson, preached. The Dean led special prayers. The lessons were read by Mr O. R. Carlson and Mr N. K. McLeod.

##### NEWCASTLE

###### LAY READERS MEET

Lay readers from many parts of the Diocese of Newcastle attended a devotional afternoon at All Saints' Church, Belmont, on May 1. The director was the Rector of Belmont, the Reverend A. C. Blaxell, who gave two devotional addresses during the afternoon. Intercessions were led by Belmont lay readers, and lay readers from several parishes conducted the service of festal Evensong at night. The preacher was the association secretary, the Reverend W. Griffith Cochrane, who is rector of The Entrance.

A meeting of the twenty-two lay readers who attended decided to hold a weekend for members of the Newcastle Diocese Lay Helpers' Association at the Conference Centre at Morpeth next September.

###### LEADERS' CONFERENCE

Nearly forty members of the Young Anglican Fellowship attended a youth leaders' conference at the Morpeth Conference Centre from April 29 to May 1. They came from as far as Dumagat, Singleton and Gosford, and included branch leaders and officers, and some rank-and-file members.

The Newcastle Diocesan Youth Officer, Miss E. Murlin, was conductor, and the vice-warden of St. John's Theological College, Morpeth, the Reverend G. Griffith, was chaplain.

##### PERTH

###### COMMONWEALTH YOUTH SUNDAY

All was in readiness for the huge rally of youth on the Esplanade on Sunday, May 1. The Governor of Western Australia was due to arrive exactly at 2.30 p.m.

but a sudden cloud burst preceded His Excellency's arrival and drenched uniforms, banners and band instruments.

Stiffly-starched gauntlets sagged limp; trombones spouted water when stretched to their utmost; bonnets, berets, straw-boaters and glengarries spilled rain down the faces of their wearers. Rain poured down people's backs and into their shoes.

The parade, which was made up of units which had marched on so brisk and smart was ordered to break ranks and to run for shelter. As the rain did not cease, the parade was not reformed.

The Governor did, however, read the Queen's message to such as chose to stand firm, come wind, come weather. Perth youth were to have marched with young people from Canada, Ceylon, Britain, Pakistan, India and eighty Malayans.

###### OUTPOSTS OF DIOCESE

To minister to outlying parts of the Diocese of Perth, the Reverend L. W. Riley, Rector of Applecross, will pay a visit to Christmas Island this month, and the Reverend S. H. J. Best will pay a visit to Cocos Islands in June.

##### SYDNEY

###### CLERGY SCHOOL

The annual clergy school of the diocese was held at Tudor House, Moss Vale, from May 9 to 13. The visiting lecturer was Bishop Stephen Neill. A great deal of time at the school was devoted to group discussions concerning problems in parish work.

###### MODERN MUSIC

The choir of St. Giles' Church, Greenwich, Diocese of Sydney, will present a modern musical setting of the Holy Communion Service on May 26 in the parish church, beginning at 7.30 p.m. It is the "Twentieth Century Folk Mass," written by the Reverend Geoffrey Beaumont. The cantor will be Mr Ronald Ballaway.

###### RANDWICK MISSION

A Church Army mission to the Parish of St. Jude, Randwick, under the direction of Captain A. W. Bailey, began on May 1 with the first mission service. A men's tea preceded the service and "Religion in Industry Today" was the subject for discussion. On Monday, May 2, a Procession of Witness moved around the parish, concluding with the daily mission service at 8 p.m.

###### DRAMA IN CHURCH

The Australian Christian Theatre Guild will present the controversial,

modern religious play, "Cry Dawn in Dark Babylon" in St. John's Church, Balmain, on May 22 at 7.30 p.m. There will be no scenery in addition to the normal church furnishings. The chapel will be used as the house in the play.

##### FLORENCE NIGHTINGALE SERVICE

The Florence Nightingale memorial service will be held in St. James' Church, King Street, on May 22 at 7.15 p.m. Nurses from city hospitals will attend. The Dean of Armidale, the Very Reverend M. K. Jones, will preach.

##### ORGANIST'S LONG RECORD

Mr W. Hardingham who has been organist and choirmaster at St. Michael's, Wollongong, for the last fifteen years has retired. During that time he has not missed one Sunday service.

##### SCHOOL FAIR

A fete at the Illawarra Grammar School this month raised £470. Some of the money will go towards equipment for a hut to be used as a sports room and carpentry room for pupils.

##### WANGARATTA

###### CLERGY RETREAT

The annual conference and retreat for clergy in the Diocese of Wangaratta was held at the Retreat House, Cheltenham, Melbourne, from April 25 to 29. The Bishop of Wangaratta, the Right Reverend T. M. Armour, was chairman and retreat conductor.

During the two days spent in conference, the clergy passed a resolution on the desirability of appointing a diocesan commissioner of Promotion. The clergy expressed their concern at the relaxing of the rule against marriages in Lent, and stressed the importance of administering Holy Baptism in accordance with the rubrics in the Book of Common Prayer.

###### EAST WINDOW DEDICATED

Antique glass only recently introduced into Australia has been used in the new east window of St. Matthew's Church, Broadford, Diocese of Wangaratta. The window was dedicated on the feast of St. Philip and St. James, May 1, by the Bishop of Wangaratta, the Right Reverend T. M. Armour. It is the gift of Mr P. S. Grimwade, the Rector of St. Matthew's, the Reverend S. D. Bartholomew, designed the window, of three lights, depicting the Crucifixion, with the Virgin Mary and St. John.

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# ANXIETY ON RACE ISSUE AMONG EUROPEANS

## AMERICAN CHURCHMEN TOLD OF SOUTH AFRICAN SITUATION

THE "LIVING CHURCH" SERVICE

New York, May 9

"There is an immense body of Europeans in South Africa deeply disturbed and frustrated by the racial situation," the Archdeacon of Cape Town, the Venerable Cecil Wood, said on April 26.

Archdeacon Wood was speaking at a press conference in American Church Union headquarters in New York City.

Three million of the ten million Africans there were Christians, but there were signs that many were losing faith in Christianity, he said.

Some Anglican churches had been burned, as well as churches of other Christian bodies.

"The tragedy is that the government has no answer to violence but violence," he said.

The archdeacon said that Anglican and Dutch Reformed Churches had good relations on the parochial level, but that relations at top Church levels were non-existent, "because such relations would be futile when our policies are diametrically opposed".

The Anglican Church was seeking two things, he said:

- Consultation of responsible authorities with African leaders; and
- Moratorium on all laws that compel segregation, while the situation is examined by all races.

The Church still allowed non-Europeans to worship with whites, though this was against government regulations, he said. No churches had been closed.

### ANGLICANS ELECTED TO COUNCIL

FROM OUR OWN CORRESPONDENT  
Melbourne, May 9

At the last meeting of the Victorian Council for Christian Education in Schools, which controls the religious instruction given in State primary and secondary schools, the Bishop Coadjutor of Melbourne, the Right Reverend Donald Redding, was welcomed as successor to Bishop J. D. McKie.

The following Anglican representatives were elected to the executive of the council: the Reverend R. W. Dann, the Reverend A. W. Singleton, and Miss D. James.

for allowing inter-racial worship, though the regulation permitted such closing.

However, geographical separation of the races tended to keep inter-racial worship at a minimum, Archdeacon Wood said.

The general secretary of the World Council of Churches, Dr W. A. Visser 't Hooft, said on May 2 that condemnation and threats would not improve the situation in South Africa.

"The ecumenical way is the

way of fraternal conversation, of persuasion, and of reconciliation," he told two hundred delegates to the annual meeting of the United States of America's branch of the World Council of Churches.

He told the meeting at Buck Hill Falls, Pennsylvania, that despite progress in the church situation in South Africa, "changes do not go far enough" to meet the rapidly developing situation.

## CHURCH HALL DEDICATED TO SERVE OUTCENTRE OF BENTLEIGH PARISH

FROM A CORRESPONDENT

Melbourne, May 9

A church hall to serve parishioners at East Bentleigh, an outcentre of S. John's Parish, Bentleigh, Victoria, was dedicated to S. Christopher on May 1.

The Bishop Coadjutor of Melbourne, the Right Reverend Donald Redding, performed the dedication at the 9 a.m. service, the usual time for morning service in East Bentleigh.

Following the dedication of the building and church furnishings, all of which were constructed of light natural coloured hardwood, Bishop Redding celebrated Holy Communion.

The hall was packed, and immediately following the service the Ladies' Guild served morning coffee to the members of the congregation.

This worthy building, tastefully furnished sanctuary, well appointed kitchen, toilet-block, and foyer will cater for many of the needs of this growing community.

Two special features of the hall are the sculptured wooden cross and the door-mat woven by the Royal Institute for the Blind.

The sculptured wooden cross

outside the west wall alongside the main entrance was designed by Marilyn McNamara and executed by the group of third-year Interior Design students of the Royal Melbourne Technical College.

The hollow vertical member of the cross symbolises the way leading upwards to God.

The arms crossing over this suggest the obstructions which

the Christian must overcome on his journey.

"Also the symbolism of a transparent cross suggests it is of little significance unless one can see beyond the wood to its real meaning.

The door-mat may be known in future as the "Jesus Mat." It is intended to remind us of Christ's action at the Last Supper when he took a basin and towel and washed the disciples' feet saying, "I am among you as he that serveth."

S. Christopher's Hall has been constructed of red brick, and will seat four hundred.

### NEW ZEALAND PRIEST VISITS AUSTRALIA

FROM A CORRESPONDENT  
Wellington, N.Z., May 9

The Reverend W. G. Heerdegen, missionary of the Wellington City Mission of the Anglican Church, arrived from New Zealand in Sydney on April 26.

He will attend a conference of city missionaries in Brisbane in May, and while he is in Sydney will be shown some of the social service work of the Diocese of Sydney by the Reverend R. G. Fillingham, General Secretary of the Sydney Diocesan Home Mission Society.

### MISSIONARY FROM NIGERIA DIES

ANGLICAN NEWS SERVICE

London, May 9

The Venerable George Burton, archdeacon emeritus and a missionary in Nigeria for forty-nine years, died in London on May 3 at the age of seventy-seven.

Archdeacon Burton was at one time vice-principal, and from 1920 to 1948 principal, of the Church Missionary Society's training centre, S. Andrew's College, at Oyo in Nigeria.

## MORE DONATIONS TO FUND FOR MEMORIAL CHAPEL

Contributions to the appeal for funds to build a war memorial chapel at H.M.A.S. Watson, Sydney, have now reached £19,215/4/-.

Donations previously acknowledged brought the fund to £18,149/3/1.

Up to May 3, the following gifts were made:—

Royal Sydney Yacht Squadron: £70/4/1; Brigadier J. E. Pagan: £27/6/6; the R.S.S. & A.I.L. of Australia — Maroubra sub-branch: £26/5/-; Ship's Company — H.M.A.S. Penguin: £10/10/-; Lt. Com. A. D. C. Lund, M. V. Vickery, Miss M. Elliott, Kilravock Pty. Ltd., J. Millington-Drake, Mrs L. Humphrey, each £5/5/-; S. John's, Campsie, N. Whitely, T. B. Cox, J. Hammett, J. Bradshaw, Lt. and Mrs J. Scott, each £5/-; Mrs J. Buchanan, £3/15/-; Mrs F. G. Maloney, Miss L. Martyn, Capt. and Mrs J. M. Flattery, each £3/3/-; Mrs H. Farncomb, B. Roberts, A. Bence, W. Shoemaker, R. Nesbit, D. Price, the Reverend A. Laing, Mrs A. Spurgeon, each £2/10/-; Lt. Com. C. V. Wood, Mrs E. M. Nelson, Commander A. J. Travis, Lt.

A. A. McKenzie, the Hon. G. F. Amberg, Mrs N. Onus, C. W. Dapson, the Hon. V. H. Treat, Mrs E. Merrillees, Lt. Cdr. G. A. Ward, Miss R. M. Bedford, E. E. Humphries, each £2/2/-; Lt. M. Ward, £2/1/-; Mrs M. Leppard, N. Cameron Smith, Lt. C. F. Young, Miss R. Ingram, Lt. F. S. Sharp, each £1/1/-; Mrs A. Stuart, Lt. J. T. Eason, each £1/-; Anonymous, £8/15/-.

From the collection taken at the ceremony for setting the foundation stone of the chapel, the following amounts were received: Anonymous, £50; Ducon Condenser Pty. Ltd., £50; H.M.A.S. Shropshire Assn., £45; Cadet Midshipmen of R.N.A. College, Jervis Bay, £27; Brigadier T. A. J. Playfair, Dr E. A. Booth, each £10/10/-; Kambala Church of England School for Girls, £10/-; Savoy Corporation Ltd., £5/5/-; Mrs H. A. Showers, E. C. Barton, Mrs C. J. Pocock, each £5/-; Miss D. Morris, £1/1/-; Lt. and Mrs E. Tewey, A. W. MacInnes, each £2/2/-; B. J. Ball Pty. Ltd., £1/11/-; Mrs A. D. Barton and S. Crossing, 1/1/-; Miss M. Johnston, 1/1/-; Cash, £197/4/8.

This collection, in itself, amounted to £431/8/8.

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### MEETING

IT IS with pleasure that we announce that the Archbishop of Sydney, the Most Reverend H. R. Gough, O.B.E., D.D., will be present at the next meeting of the Sydney Clerical Prayer Union to be held in the C.M.S. Board Room, 93 Bathurst Street, Sydney (second floor), on Friday, May 20, at 11.30 a.m. The Archbishop has consented to address the gathering. We invite all clergy to be present and to have lunch with us afterwards in the C.M.S. canteen.

### ENGAGEMENT

CUSSEN-GAULT: The engagement is announced of Deirdre Glens, daughter of Mrs. F. Gault, of Brisbane, to the Reverend Colin F. Cussen, of St. Peter's Church, West End, Townsville.

### WANTED

YOUNG ANGLICAN lady, age 22, sailing to England early August, seeks companion. Reply Vivienne Manuell, 3 Bank Street, Port Fairy, Victoria.

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