

# THE ANGLICAN

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## THE NEW GUINEA MISSION: PROGRESS AND FUTURE PLANS

FROM A SPECIAL CORRESPONDENT

Dogura, New Guinea, February 8  
110 European members of the staff of the New Guinea diocese together with 25 Papuan clergymen met in conference at Dogura from January 17 to 25.

Dogura is the Head Station and seat of the Bishop of New Guinea, the Right Reverend Philip Strong. It was his final meeting with his staff as he leaves New Guinea at the end of February.

The conference received many reports of progress and planning for the future, and saw much evidence of Papuans taking more responsibility for their own Church.

Your correspondent arrived to join the staff immediately before the conference began. Therefore he might claim his eyes and judgements which might be given to anybody in the Church at that time.

At the outset let it be said that he was tremendously impressed with the enthusiasm, the quality of up-to-date thinking displayed by the conference, but also by the concern shown by the Rev. Canon Norman Crutcher, of Menapi.

The conference was a progressive or pessimistic spirit in the conference. In one report after another the theme returned again and again in this Territory was highlighted.

The Reverend J. S. Arthur, a visitor from England, preached at the Eucharist on St Paul's Day. The bishop preached at St Paul's Day, then (it is separately printed in this issue).

It was even clearer that this is a most exciting era in which the Church in New Guinea is determined to play its full part.

The conference began on January 17 with the president's address and charge.

There was necessarily a note of alarm in the president's address as the bishop is to be enthroned an Archbishop of Honiara.

On Thursday evening the proceedings were adjourned until Monday morning when a service conducted in the Cathedral of St Peter and St Paul for all the staff of the Diocese and the Society of St. Francis.

The retreats were based on St Paul's Letter to the Churches from the Book of Revelation. The period of retreat was a wonderful time of quiet and refreshment preceding the intense activity of conference.

No doubt the size of the conference was a large measure to the prayers which were often offered for the guidance and strength of the diocesan officers reported the proceeding.

### NEWCOMERS

The cathedral and its services were the main centre of the cent of our activities. Newcomers were especially helped by its atmosphere of prayer and real family warmth. Parents, children, keeping together and sitting on the floor together — something more fitting than a tiered ranks of pews back home.

Among the great services were the solemn opening of the cathedral on the first Sunday of conference, on the opening of Sacred Synod, and on the day of the Conversion of St. Paul, a patrician service. This last occasion on which day also occurred the 25th anniversary of the enthronement of Bishop Montague, and the 55th anniversary of the consecration of the first Bishop of New Guinea, the Right Reverend St. Barnabas' Hospital, the blue and green of the arms of the schoolboys.

Throughout, the uncomparable music of the many voices, so joyful and triumphant, was soul inspiring.

The simple and the whole faultless arrangement of the services, with well drilled and untroubled servers, was a witness to the uniting and ar-

tistic quality of the work of the sub-dean, Canon John Chisholm.

The sermon at the Eucharist of Conference Sunday was preached by the Rev. Canon David Hinchliffe, brother of Bishop David Hinchliffe, the Principal of the Royal College of Art and Design in the Diocese of Canterbury.

The conference sermon was delivered by the Rev. Canon Philip Strong, the Rev. Canon Norman Crutcher, of Menapi.

On January 17 the conference was installed as the canon of the cathedral by the bishop, in recognition of his sixteen years and his contribution to the work of translation and to the work of the church.

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He announced, however, that he would be available to the priesthood on February 17, which is likely to be his last day in New Guinea.

St. Barnabas' Hospital has appointed Laurence Modibbo as his faithful deacon and helper over many years.

A report from the Koke Mission of the Society of St. Francis of the Australian Church, indicated the increasing number of Anglican Papuans who are becoming permanent under many years.

A canon will be made very soon on the canonization of Koke and a church is needed in the suburb of Hobola, which is a distance of 10 miles.

### PORT MORESBY

There is an increasing need for a Papuan priest in Port Moresby.

The Friars, being conscious of the conference mentioned among the recommendations in Port Moresby, are seeking to meet the need for Church unity. There is still a housing shortage which cannot be solved.

A report from Aloane, Jimi and Simbal districts spoke of

the conference received a valuable picture of the work going on in the various parts of the diocese and the implications through the medium of reports from those in charge of them.

The bishop's presidential address was a masterpiece and deserved the attention given to it.

One of the chief highlights was the steady growth being made in the numbers and quality of the students.

The bishop said that he had hoped early this year to call in the students for an intensive course of preparation for ordination.

Some 150 students, mostly from the Highlands, have been trained by the Rev. Canon Norman Crutcher, and also four of the deacons ordained in 1961, for preparation for ordination.

He will now have to leave this to his successor, or to the Bishop of Honiara.

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the consolidation of the work of the pioneering years in these Highland areas of New Guinea, particularly the Valley area with Mozi as the centre.

The population of 20,000 in the first year of Jimi and Simbal, there is contact with 12,000 and 4,000 people respectively.

Both speak of the extension into permanent buildings and the imminent transfer of Government Registered Schools.

The conference highly regarded the work of the Papuan people workers in the Highlands, many with little or no initial training.

Those who are not the only missionaries:

Amy Palau was mentioned in the May 1962 issue of the Papuan magazine, having visited the Federal Council meeting in October of 1962, and the author of the article has come through her talks at 50 meetings in nine different districts.

The branches in the districts have counterparts in England or her counterparts in England or Australia.

S. Margaret's Hospital, Erora, has three main aims — I. Curriculum, II. Health, III. Education.

The report of the Highlands speaks of increasing confidence in the work of the Papuan people workers.

Health and Education are the main emphasis on General Health and Education.

Erora has a hospital and a clinic in clinic work.

A new and a compound patient are seen at the larger centres.

The Dogura District report states that a single-handed Sister at St. Barnabas' Hospital has the main task of training the trainees of both first and second year students.

The mission training school for nurses recommended by the author of the article has been closed.

The author of the article has

the plan at present is that our children will receive education in the Standard schools in the districts.

At the end of Standard 6 all sit for the examination of the Board of Education.

"In this examination, there are three levels of passing — pass at higher level fails the candidate to go to Standard 7; Standard 7 Secondary School — a pass at the lower level enables him to go to another class called Transition to attempt a pass at higher level and go on to secondary school."

The author of the article has

the plan for the course follows the plan worked out in New South Wales of three years to obtain the Standard 7 School Certificate followed by two more years to matriculation following which he studies in primary syllabus, the teacher training syllabus and co-education.

"It is proposed that a year or two will be spent in training in the school system so that pupils will go primary to Standard 6 and then to secondary school.

"The author of the article has

the report states that "If Marist School of Port Moresby can follow the pattern of the Standard 7 School Certificate followed by two more years to matriculation ones which need money.

The reputation of products from this school is very high throughout the Territory.



The great cross which stands at Dogura, the headquarters of the New Guinea Mission, marks the spot where the first Anglican missionaries, Albert Macraes and Copland King, landed on August 10, 1891.

S. Aidan's in 1963 must provide for the training of 200 teachers who formerly only men were trained. There will be a limited class of forty.

There is a new raw Teacher Training Syllabus instituted by the Government which includes a new course of lectures and a greater range of subjects.

The new courses will be taught in S. Aidan's Training College for the training of female teachers.

From the Marist Memorial School, the second of changing nature of education provided by the pattern of education has changed to one of education in self-support. The Papuan workers had demonstrated complete reliability and second world war started by S. Aidan's.

The new courses will be taught in S. Aidan's Training College for the training of female teachers.

The Dennis Taylor Farm report states that a camp of coca which was new was produced. It was hoped to obtain a market for the coca in the future.

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### "JUST SOLVENT"

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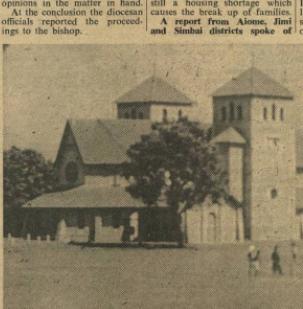
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The Cathedral Church of St Peter and Paul, Dogura, consecrated in 1939, was built in five years by the voluntary labour of Papuan churchmen, who also contributed one-fifth of its cost. It regularly accommodates more than 1,000 worshippers.

(Continued on page 12)

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Address: 105 St Kilda Road,  
Melbourne House and Granite, 409 Collins  
Street, Melbourne.

**THE CELTIC SAINTS . . . 15**

# "TO EVERY BOOK ITS COPY"

BY MICHAEL J. LAURENCE

**SAINT COLUMBA** was born in Donegal in A.D. 521, died in 597 and his Feast Day is June 9.

We have heard how St. Columba went from Iona to visit King Louis in Gaul and King Sigebert in Paris, giving to each their pastoral staffs as tokens of their happy time together.

Now we shall hear how St. Columba came to be on the Island of Iona.

S. Columba was born in the County of Donegal in Ireland and he was christened Crimthann (Crimthann means a wolf and Columba a dove).

C. Columba was very strong and brave but he had a passion for beauty and he brought beautiful things and whenever the bell rang for church services, having been asked to go to Mass, for in the church he found the quietness he needed to give him peace of mind and strength of soul.

The children loved him for he played with them and when there were over a thousand

students at his school he taught them to read and write, to spin, to weave, to grind corn, to build huts and many other things but his favorite pastimes were writing, or manuscripts, as they were called. Even though he would be given much work, S. Columba loved doing it because he could make each word look so beautiful.

## TO IONA

It was his love of copying manuscripts which caused him to leave Ireland to go to Iona and to become the first Bishop of Iona.

One day S. Columba went to visit his old student, St. Finian who had just returned from Ireland to Rome and had brought back with him one of the most beautiful manuscripts which when S. Columba had transcribed into Latin when he was in Rome.

S. Columba asked if he might copy a piece of it, but St. Finian was so proud of his treasure that he did not let him do so, but said he might borrow the book for a little while if he liked.

S. Columba then what he had learned at the school he had started in his cell, copies the entire book, having borrowed it day and night and managed to copy it all into his new manuscript. St. Finian waited until again on the day he had appointed.

The teacher and some one had seen the light burning in S. Columba's cell all night and had come to see what progress he was making through the keyhole and became

## FLOODS IN BORNEO

ANGLO-INDONESIAN SERVICE

London, February 11.—With living memory have caused me to record that church property in North Borneo reports the Society for the Propagation of the Gospel.

As a result of nine days of incessant rain, the Labuk and Baram rivers have risen more than thirty feet.

It is feared that the Interior Churches in the Labuk valley buildings at Sari and Telupid have been partly, if not totally, destroyed.

The River Labuk has changed its course, eradicating the air strip.

Many people have fled to Tongai, which is about the only place that has escaped the worst of the flooding: the mission compound on a hill high above the town.

The Longitudinal railway (by train) has been moved. An air lift of food and clothing is in progress

what was being done, had gone to St. Finian's very Gregory and asked the king to make Columba give him the copy of the book. St. Finian, however, was very angry and said: "How can you copy a book and made Columba give it to me?"

The king, however, became a prisoner and still used it in his library, so to every book it copy.

S. Columba was very annoyed at St. Finian's behaviour and gave him his decision that as every king brings to its own, so he too would bring a copy of the book and made Columba give it to him.

King Louis was so pleased with the king's copy of the book and fought against the king and defeated him.

He ruled until then that he realized how much harm he had done to St. Finian and that he must now return the book and bring upon innocent people what he deserved.

He thought it was not bad to let him go but he could not undo what he had done.

The bishops and clergy blamed him for his very much held and a com-

cil to decide what penance they should inflict upon him. When they had discussed it fully, they told him he must leave Ireland and not return unless he could bring St. Finian to him to be punished as many people as he had caused by having killed

So S. Columba sailed away on a boat in aสรipt to a wooden boat to cover with the water out.

## SCOTLAND

After they had sailed for a long time, they reached the Island of Colmoy, but when they landed they found the water was so deep that they could not see away in the distance the shores of Ireland so they had to wait and wait until they came to the Island of Iona, and when they did not see even the faintest glimmer of light they were afraid.

S. Columba decided to stay there until the light was visible over the water but when

One of the monks would then take a boat and row over to the island where S. Columba could be seen and all they had to say to him was that he must begin his work must begin.

The king of that district was

Conal of Dalriada. He was a kinsman or relative of St. Columba and he invited him up to his home the barren little Island of Iona on which to live. It is only three miles wide and a mile and a half long. The bay where S. Columba and his companions landed is still there to this day and is known as The Bay of the Carrugh.

It was here that S. Columba and his companions settled down to work, preaching to the heathen and making converts, settling monasteries for liturgies and teaching the people when they had time.

Sometimes S. Columba stayed on Iona for a time praying and reading the Word of God to visitors who came to him in trouble or for help or advice.

He was very kind to all that he met and often took them to the Moll and shanty served a mug of water for someone to come.

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Illustrated prospectus on application to the Headmaster.

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AND DAY BOARDING SCHOOL  
Kinder to Leaving Cert.

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Illustrated prospectus on application to the Headmistress.

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Information can be obtained from THE SISTER SUPERIOR C.O.C. in each of these Centres.

## BROTHER MANDUS SPEAKS TO PERTH CLERGY

FROM OUR OWN CORRESPONDENT

Perth, February 11

"There is no such thing as an unanswered prayer," said Brother Mandus, addressing a large gathering of clergymen at Burn Hall last week.

He took points which seemed so obvious, yet had to be stated again, "that God would have come to one's mind."

As an example, people thought of the commandments with respect to the body, but we all knew that the body perished while the soul lived.

"Spiritual healing was a term which meant what it implied—when the soul of a person was in harmony with God, the physical part of that person would be healthy."

Sometimes, the healing which really was inward did not show in any outward way.

The person's nature had undergone a change, however. There was more love, more sweetness, more beauty of character, even though a crippled body remained bedridden.

It was the duty of the Church to minister to those not to come for bodily healing.

All problems of man were essentially spiritual, he said, and because this was true, there was as yet no Christian nation.

The Rev. J. A. G. House, businessman, each in his own sphere would be a better person when he had been healed. Christian Hospitals would become power centres.

In Divine healing it was interesting to discover that love was the most important factor in healing, said Brother Mandus.

He believed that the Church had lost the opportunity since the earliest times. People were ready to go forward from the Church could lead them.

Divine healing was part of the ministry of Our Lord. The Church could lead the

## ORDINATION OF DEACONS

### IDENTICAL TWINS

FROM OUR OWN CORRESPONDENT

Brisbane, February 11. Identical twins and identical for the Diocese of Rangoon were amongst ten deacons ordained at St. John's Cathedral, February 10, in S. John's Cathedral, Brisbane.

Brother Daniel Noble is not alike that even their parents and relatives get confused. Even when they were at the same English Grammar School they obtained identical aggregates in the School examinations, though they took different sets of subjects.

Both read for Arts degree at Queensland University, and each was surprised to find that the other had called to the ministry independently.

Now they have been ordained deacons for the same times—but they will serve in different parishes.

Brunswick student Daniel Hoi-Kyn has seen the past year at St. Francis College, Tokyo, as an exchange student for the Diocese of Rangoon. The complete list of ordinands is: Father Charles Atwood (Auchenflower); Kenneth Gordon Berridge (Brisbane); Michael Clark, Th.L. (Chermside); Keith Stanley William Collett (Farnborough); Rev. Dr. Hoi-Kyn (for the Diocese of Rangoon); Bruce Harvey Noble, B.A., Th.L. (for the Diocese of North Queensland).

## DEDICATION AT TAREE

FROM OUR OWN CORRESPONDENT

Newcastle, February 11. The Bishop of Newcastle, the Right Reverend J. A. G. House, will dedicate the completed St. John's Church, Taree, next Sunday morning.

The dedication service will start at 9.30 a.m.

whole world back to sanity and realism, but people thought that the spearhead of humanity was spiritual leadership. Christians have to live in this complex age without God's leadership.

Once communion with God was established, then we moved into the period of the reign of God's love. People must be led into a new vision.

Jesus Christ was Christ's instrument on earth, its mission had to be committed totally.

It was the spirit of God's Love or it did not do so, in its members.

If people did not care for spiritual things, then they must experience bodily healing.

The only methods to use were Christ's methods.

## DEACONSES CONFER AT LAUNCESTON

FROM A CORRESPONDENT

The eighteenth Australian Deaconess Conference was held at the Church

of England Conference Centre, Beresford House, on the outskirts of Launceston, February 1.

Twenty-four young Bible students which were based on the first letter of John, and were interested in the ministry of the Rev. J. Jerram.

He stressed the equality of women in the ministry of God for us through which is found "Koinonia" or brotherhood.

The hallmark seemed to be that the overall spirit of friendliness and care working in unity.

The early morning Holy Communion services were of a special devotional character when the devotion of God was a stirring reality.

The Bishop of Tasmania, the Right Reverend G. C. Collings and the Assistant Bishop, the Right Reverend W. Barrett, were present.

Deaconesses Clare Yolland, who also warmly welcomed the inter-

ested guests, was the guest of honour, and was followed by both bishops.

Bishop Barrett visited the conference after the service and was responsible for arranging refreshments after the service, which culminated with a happy afternoon tea at the Beaconsfield Restaurant when the deaconesses Guided.

The morning programme con-



The Queensland contingent for the House of the Epiphany with the Bishop Administrator of the Diocese of Brisbane outside Holy Trinity Church, Woolloongabba, where they had gathered for a service before the majority left for Sydney by train on Sunday, February 3.

## ARCHDEACON OF KEW

The Archdeacon of Melton, Frank Woods, has announced the appointment of the Rev.

Vicar of Holy Trinity, Survey Hill, as Archdeacon of Kew.

Rev. Canon Alan Alfredaide, Deaconess Betty Neilson of Melbourne, was re-elected Archdeacon of Paddington.

The thank-offering amounted to £25. It was agreed that £8 be given to the Vicarage, £10 to the Prayer Book Society and £5 to the altar.

The balance will be given to the newly-ordained Deaconess elected by the newly-elected conference executive chairman, Deaconess Betty Neilson.

Rev. Canon Alan Alfredaide, who was born in Margate in Kent, England, was educated at King's College, Cambridge. The Rev. Canon is a former member of Jesus College, Cambridge. The Rev. Canon was ordained to the priesthood in 1930.

The office of an archdeacon was created by the Rev. Canon Archdeacon of the Latrobe Valley, Gippsland, during the 19th century. The first Exminating Chaplain to the Bishop of Gippsland from 1936 until 1959 was Rev. Canon Alan Alfredaide. The Archdeacon of Kew will be effective as from March 1, 1963.

Rev. Canon Alan Alfredaide was Vicar of St. Paul's, Kingsway, Paddington, from 1959 to 1961. From 1961 to 1963 he was Melbourne Correspondent of the New South Wales Press.

The new archdeacon was elected to the council of the Diocese of Melton.

The Dean of Melbourne, the Very Reverend T. W. Thomas, was appointed to Survey Hill in 1959 and has continued to hold this office as well as that of Dean of Melbourne since last year.

## NEW BISHOP ELECTED

### TASMANIAN SYNOD

FROM OUR OWN CORRESPONDENT

Hobart, February 11

The special session of the Diocese of Tasmania in Launceston on Friday, February 8, elected the Right Reverend G. C. Collings as Bishop of Tasmania.

The name of the bishop-elect will not be announced until he has notified synod of his acceptance of the appointment.

The election was the unanimous choice by the Right Reverend G. C. Collings who would vacate the see on April 15.

After the sitting of synod, Bishop G. C. Collings said it was unlikely that the new bishop would be enthroned in less than two months.

If the enthronement did not take place until after he had been enthroned, the new bishop would be administered the bishop's blessing by the Right Reverend G. C. Collings.

Synod decided to take the option of delaying the enthronement until the Primate of Australia, the Right Reverend G. C. Collings, or the Archbishop of Canterbury and other bishops would be available.

Bishop Cranwick said that there was no time limit placed on the enthronement, but the bishop-elect might announce his acceptance of the diocese.

The Right Reverend G. C. Collings will be the first for the bishop-elect to inform the administrator in this case Bishop Cranwick and his acceptance of the diocese.

## A.C.T. RESULTS

The 1962 class lists of the Australian College of Theology include the names of Doctor of Theology, Scholar in Theology, Bachelor of Theology and Postgraduate in Theology appear on Page 9.

The Hey Sharp Prize was awarded to D. W. Barnett, of Moore College, Sydney.

The John Forster & J. E. Ward prize was awarded to G. Borthwick, both of S. Michael's House, Prahran, S.A.

Once again a woman, Miss Elizabeth Brown, of St. Paul's Rectory, Paddington, Sydney, obtained first-class honours in the Th.L.

## DEDICATION SERVICES FOR SCHOOL TEACHERS

The N.W.S. Council for Christian Education in Schools has announced details of the annual dedication services for school teachers to be held in various centres throughout the State.

The first service will be held in the presence of His Excellency the Governor, Sir Eric Woodward, in the Central Baptist Church, 619 George Street, Sydney, on Saturday, February 17.

The Reverend J. F. Peter, Federal Supervisor of Religious Broadcasts for the Australian Broadcasting Commission, will preach.

The following country centres have confirmed the sound intention of holding dedication services:

### COUNTRY SERVICES

Albury: February 12; Cooma, February 25; Cessnock, February 25; Gulgong, February 20; Maitland, February 18; Lithgow, February 19; Temora, February 19; Nowra, February 20; Ballina, February 19; Orange, February 19; Casino, February 19; Moree, February 19; Broken Hill, February 26; Leeton, February 19; Murwillumbah, February 19.

These services aim to provide an opportunity for all school teachers, administrative officers and heads of schools to mark the beginning of the new year.

The New South Wales C.C.E.S. represents the Church of England (all dioceses), the Presbyterian, Methodist, Congregational and Baptist Churches, the Churches of Christ and the Salvation Army.

The Reverend J. H. Brown, Archdeacon-elect of Kew, Diocese of Melbourne.

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THE ANGLICAN THURSDAY FEBRUARY 14 1963

## SIGNS OF POLITICAL Maturity

One of the marks of political maturity is that it does not easily lose its head. It is pleasing accordingly to note that the Australian public kept its head remarkably well during the Skripov affair last week. The same cannot be said for some of our politicians and most of the Press. Sir Donald Bradman, for instance, was of the opinion that he was oddly out of character. He was all very unlike him. From his record, the public might have expected a certain callousness, sophistry and diplomatic reticence. Instead, what he did and said suggested that he had been well and truly "got at" by an unashamed act of party political and "public relations" advisers.

A careful study of the transcript, the documents and the report of the Royal Commission on the Petrov affair, nine years ago, would convince most people that it was in the same register as the Zimbabwe Letter, That Devil Morrison, the Right Honourable R. G. MACKENZIE, may be entitled to the benefit of some reasonable doubt about the timing of his first dramatic announcement in the House of Representatives; but there is no doubt whatever about the extent to which his early fortunes were aided by the Petrov affair coming to light when it did—whether fortuitously or by design.

What many people now ask themselves is, whether there are not certain similarities between the Petrov affair and the present one from the point of view of the Free Speech of the Estates of the Union of Soviet Socialist Republics. Mr IAN SKRIPOV, a Soviet Federal election would resolve all doubts in the public mind. It would also, we should guess, confirm that Australia is now too politically mature to succumb to the temptation to spy once again.

However much one may vary about these matters, public opinion pretty clearly was only mildly amused by Sir GARFIELD's surprising theatricality, and was not annoyed at all by the sensationalism of the secretary of State. Despite the really welcome attempts of a section of the Press to whitewash the whole demonstration when Mr SKRIPOV left Sydney with Mrs SKRIPOV and their child, it is gratifying to note that nothing of the kind took place. The only "stories" which the Press obtained were the "stories" of the "whole" affair, and the more they got the more seriously, most people still probably suspect that the Press, as well as the Government, has done the country a disservice by saying and publicly guessing far too much about the whole business. This is a sign of political immaturity in cases like this, the less said the better; the object of the exercise is surely to give the other side as little information as possible, as the Prime Minister himself has more than once publicly said. If the Government simply could not keep its mouth closed, the better half need not have been told to have stuck silently about such important matters — upon which GARFIELD BARTRAM was surprisingly naive even for a lawyer — as the very ordinary message sender. This is one aspect of the case which has excited only derision overseas.

On another of the causes of international comment, the disastrous fallings out both the Government and the Press to observe the courtesies customary among all civilised nations in the conduct of their diplomatic relations. Whether Mrs SKRIPOV was guilty or innocent of the charge made against him is irrelevant. His life was a diplomatic career committed to diplomatic immunity in both the letter and the spirit, notwithstanding that he had been declared *persona non grata*, right up to the moment of leaving our country. He should have been properly protected by the Government and its agencies, independent of personal privacy to which the Press indulged him. Instead, the Government accorded unusual and quite irregular facilities to the Press—and to the Australian Broadcasting Commission—to pester him, his wife and their son. Even convicted criminals are protected from the unwelcome attention of silly reporters. The Government's poor grasp of the niceties of diplomatic courtesy will anger most of us all the more if it contrasts so sharply against the way such things were, say, in America and correctly handled in the Soviet Union—and was handled for that matter in Nazi Germany and Japan even after the outbreak of war in 1939.

As a nation, we have our faults. We like to think that we are perhaps a little more blunt in ordinary social relationships than people abroad. Intentional rudeness, however, is not an Australian characteristic. Nor is sheer neglect, amounting to callousness. The attitude of the Press in general, in this matter, can only be condemned as extremely ill-mannered. The Australian Government, as negligent to the point of callous disinterest, both Press and Government, it is obvious, showed themselves for once completely out of touch with Australian public sentiment.

# CHURCH AND NATION

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

—Dr Geoffrey Fisher

## Meeting University Crisis

University doors are open to students who come to study on some academic accomplishment, or to gain an education in some field of endeavour. Sydney University has turned down about 9000 this year, and the University of New South Wales, the University of New England, the University of Technology, the University of Armidale, had about 500 applicants this year. There are 26,000 first-year places.

If it is true that some students, in order to seek university entrance as a sort of social accomplishment, are not interested in the quota system which several universities now have compelled

But it is clear that too many worthy applicants are being turned away by the action of the New South Wales Government last week in closing down the University of New England. Such young men and women to whom it may an excellent year at secondary school, and a good year at university, will be disillusioned which will displease the students giving up their university aspirations in despair. But as the same time, there is a growing shortage of accommodation.

In these days when Australia is becoming increasingly scientific to keep abreast of breathtaking developments in science and technology in Britain and the United States, it seems lamentably short-sighted that the lack of teaching facilities at tertiary level, Sydney and Melbourne now have two universities, and Sydney is preparing to establish a third. The University of New South Wales is the only one of the three which has been shown to be in a position to meet the needs of present and future students.

It should be the aim of every student to be turned away from the University of New South Wales because of the lack of personal funds. The students of today are the gifted leaders of tomorrow. \*

## More Inspiring Churches

A Roman Catholic magazine which came into my hands the other day made me feel that it was time to emphasize an article it put in explaining "the stolid, uninspiring atmosphere of the average church building which would make an impact as if it was institution itself." The article pictured a pa-

by being so impressed by the authoritative external lines of the building that it would not appeal to look inside. He should find there not the old-fashioned Gothic, with its pointed arches, strutting in long, thin lines, timber and further from the outside, the Gothic tower, the circular (square) round, or semi-circular, or square, or octagonal, or polygonal, or fluted, or curved, or intimate relationships around the plan.

There are some churches of that character in the Anglican Church of Australia. On the other hand, there are others which have more in common with the Gothic, in the Newcastle diocese, for example, and at Caringbah, is an excellent example of a Sydney university church with its Gothic characteristics.

It has the spaciousness of which the Roman Catholic church has, and has an atmosphere of light and warmth, which is rare in older buildings, and the atmosphere of the whole design is the most impressive.

On the incidental benefits of the new Constitution which will be the product of an illusory summit on moral church architecture, suited to the warmer areas.

It should, of course, be a priority of the church to attract experts. Standardisation should not be the aim. Rather, the objective should be to attract people for variety and imagination in modern church design, particularly in the construction of the beautiful and the functional.

\* \* \* \* \*

## New Hope For The Mentally Ill

South Wales, which has lagged notably behind Victoria in the enlightened treatment of the mentally ill, has at last abandoned the grim institutions in which many are herded — and which are available next week.

The first of about 400 patients will be moved to Calton Park Hospital, Sydney, to a new wing in the complex near Cessnock, where it will be in groups in smaller buildings in pleasant surroundings.

The villa system was begun in New Zealand a generation ago, and has proved so successful that it will work equally well in New South Wales for suitable cases. The new wing will consist of 12 buildings which would make an impact as if it was institution itself.

But the main satisfaction just now must be that a significant

blow has been struck against incarceration within forbidding walls. The mentally ill, even if they cannot be cured, should not be treated as if they were criminals or worse.

## Forum On Public Affairs

S. John's Cathedral, Liverpool Club, established in Sydney 13 years ago as a special club for members of the armed forces of the city, is reported to be struggling for its existence.

Its members are dissatisfied with the way the club functions, it would seem to me to offer a leadership on current social, moral and political problems. Whether the members are all well equipped to give constructive directions on complex subjects is another question. But many of them have special talents which could enable them to help Christianize the world.

On the other hand, they are also most effective place for such exposition, there place the presentation of an illusory summit on moral church architecture, suited to the warmer areas.

Or, if not, the place where the preachers are invited. A luncheon club, with its less formal character and the absence of the strictures of the church, would, I think, be more critical audience to which they could appeal to or proposing to do, about the great issues of the day.

Such a club could also function in reverse by inviting speakers who may be critical of the church, especially if they are apathetic or timidly, or who, despite enthusiasm, could suggest scope and opportunity for Church action.

## In Places Where They Sing

What an acquisition to a church is a choir that can sing! But what a loss to a church if one "star differeth from another star in glory," so do one parish from another in musical resources.

This was pointed up for me this week, which I attended recently in Sydney, where a popular singer, a church in a popular suburb, whose name is not known, was not even on the program. But the choir preferred the surf to the service at 11 a.m. Particularly outstanding was the singing of the choir at the choice of about 40 in the singing of the hymns and psalms and in its rendition of the anthems.

The other church, away from the city, had a choir which I was informed in a notice in the current parish paper that it urgently needs new members.

Striking a practical note, it said that more people would have the better we will be able to overcome the acoustic difficulties of the building.

Apparently loud singers as well as long speakers have their place.

I also liked the comforting concluding assurance that it is not to be able to sing in tune.

## THE MAN IN THE STREET

### CLERGY NEWS

THE Reverend J. H. V. de P. HOBSON, Vicar of Melbourne, has been appointed Archdeacon of Melbourne, and will take up his post on March 1.

THE Reverend L. A. HARRISON, Vicar of Canterbury, has joined as a Canon of the Cathedral.

THE Reverend D. J. FRANCIS, to be Assistant Canon from February 22, to be Assistant Canon from April 1, has been appointed Canon of St. Saviour's, Canterbury.

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THE Reverend E. M. WEBER speaks on

## ONE MINUTE SERMON

### LADDER NOT BARRIER

S. JOHN'S 23-33

And in the days ahead when the discipline will consult Our Lord and seek His decision and guidance, let us, of course, be the true attitude of prayer.

You will note it in S. Paul in the wonderful passage which tells how he was led to Troas and into Macedonia (see Acts 16: 6-10).

The phrase "in My Name" could be heard in those chapters, and in S. John it was associated with "if ye say anything in My Name, it is My Name." Does it mean you in My Name?

This is surprising, at first sight, to those through whom we make our prayers to the Father and His Son, and to the Holy Spirit. Far from it is the fatherly attitude of the heart (Lc 15: 11).

They are entering into a new depth of worship in which we have been made to feel that men had been men of prayer as earnest Jews but need now approach the Son and check their prayers by the Mind of Christ.

"In that day," the day of the Fathers, the sons and the revelation by the Holy Spirit after the Resurrection, there will be a new dawn, that could be given earlier (7:39).

And now comes a frightening reminder that the Father and I am come into the world, again I say, in the flesh. It brings home to us the great chasm there is between the world and God.

To come into the world meant God, the Absent, from God. What a remarkable thing we have created, what obedience to keep in touch with God while in the world.

We can understand then what fatal mistake we have made if this world of temptation he is to live the Christian life. But, when we have seen the Son win the victory and God and Man are together in Him, we can understand why we don't seem to think of these things but only that Our Lord is no longer with us. They realize directly that He is answering their unspoken questions with the statement that Nicodemus made (3:2).

He is not a messenger, it falls far short of the fact. Our Lord is not here, but He is with us. And as yet as they are not ready. So He warns them that their hearts are not yet prepared for the test that is coming upon them and leave Him alone. S. Mark, 14:27.

So it happened. "They all fled, save Peter, who followed at a distance. But when the soldiers came near, he stopped, and began to tremble and shake. He was afraid, he was not alone. Yet he is not alone. At every stage the Father is with him, even in the hour of deepest darkness, even in the cross. So He is assured of victory and can offer them the greatest need of every soul."

Peace! The harmony of God is in every heart, a harmony that can bring in this life in a tumultuous world.

Amen. Jesus Himself through His Spirit can bring in life, death and resurrection. He has overcome the world.

## CLERGY RETREAT

Melbourne, February 11. The Anglican of Melbourne Diocesan Clergy are to have a retreat for the diocese to commence on June 22. It will be held at the Royal Hotel, Carlton.

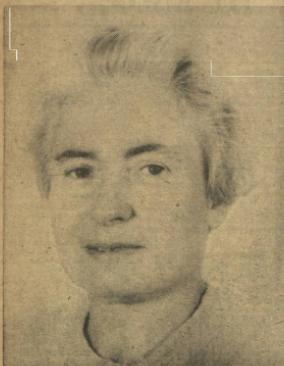
The conductor will be the Dean of Coburg, the Very Reverend E. M. Webster.

**CURCH CALENDAR**

February 17: Sexagesima Sunday.



## ANGLICAN OF THE WEEK



Our Anglican of the Week is one of the delegates at the Australian Council of Churches' annual meeting at Gillibilla this week.

She is Miss I. F. Jeffreys who is representing the Diocese of Adelaide at the meeting, and also the first woman member of General Synod.

Miss Jeffreys has just returned from a most comprehensive tour of the Holy Land and C.M.S. mission fields in Asia, including Burma.

She has already spoken at the C.M.S. Summer School, when she is due to speak again, and will speak on behalf of the Church of England half-hour in Adelaide.

One of the contrasts which impressed Miss Jeffreys was the poverty of millions between the competitive wealth of a few, and each country, but in contrast to her first Asian tour of the last year, she found it also that there is now a growth of what might be called a middle class.

This is particularly noticeable in the big cities, such as Ta'iv, Tegern, Hyderabad, Hong Kong and Kuala Lumpur.

The rapid growth of population presents tremendous problems, and Miss Jeffreys also spoke to the Christian Church.

Many Christians in India and Pakistan are living in very poor economic circumstances, but the mission makes up for the Church's work in its spiritual ministry.

One of the great needs of the Church in Asia (as elsewhere) is that of vocations among its people, and professional classes.

Much more evangelism could be undertaken by more young men and women of the national Churches were willing to serve their brothers and sisters, and if professional people such as doctors and teachers were willing to go to the villages where the bulk of the population still lives.

No other religious tension, political changes, poverty and a growing spirit of materialism provide a better basis for the work and witness of the Christian Church, quite apart from the spiritual qualities as those of other religions.

Faith is becoming much more militant in many places; Hinduism and Islam are both on the increase for the work and witness of the Christian Church, quite apart from the spiritual qualities as those of other religions.

Nearly all of the 46 Annual Hall meetings in Australia and New Zealand were visited by Miss Jeffreys, who is also a member of the Evangelism Committee of General Synod.

In each area there are openings for our ministers and bishops, whether nationals and expatriates, are happy to have

Australians working in their dioceses.

In view of all the political and military forces being brought to bear in Asia to-day, it is vital that the Australian Church should encourage the sum of the missionaries being sent to the countries in Asia, says Miss Jeffreys.

HISTORICAL MAP OF SYDNEY  
SYDNEY AND ENVIRONS. Historic Buildings and Landmarks. H. E. C. Hobson Pty. Ltd. and Tucker and Co. P.D. £6. 6d.

The release of the map has coincided with the 175th anniversary of the foundation of Australia and also the 100th anniversary of the establishment of the wine and spirit firm, Tuckey & Company, by Mr. William Tuckey, in 1838.

This comprehensive map shows the location of many map shows the location of many buildings and landmarks, and gives 200 places of historical interest.

The map is printed in four colours in a modern cartographic treatment and includes insets of local business centres such as the City of Sydney, Windsor, Parramatta, Hunter's Bay, Liverpool, and gives the second the first good guide in what settlement.

Other buildings, such as Bishopsgate, Canterbury, are connected with the villains of the time, like convict John Hodges and Macarthur, one of the founders of the wool industry. Exports show the first good guide in what settlement.

Among unusual details discovered by researchers were the fact that St Peter's Church, Richmond, had been here in the tower for more than 80 years.

METHODIST LEADER VISITS POPE  
ANGLICAN NEWS SERVICE

London, February 11  
The President of the Methodist Church in Great Britain, the Reverend Leslie Davison, had an audience with the Pope last Friday.

A Methodist official has said that the Pope said that any President of the Methodist Conference had met him during his visit to Rome.

Before he left, Mr. Davison said he would "express the appreciation of the Methodist people for the love and concern they feel in this country" of the Pope's interest in Christian unity and the encouraging leadership he had given.

## BOOK REVIEWS

## MODERN COMPOSERS

NOVELLO have issued a new book on Modern Composers by Michael Leighton: "A Short History of Modern Composers" for young people of average attainments there is a very good account of the life of the Magnificat and Nunc Dimittis of C. S. Lang in B flat. This is truly a masterpiece of concise writing but too may be difficult.

The same may be said of a setting of the Nunc Dimittis in B flat. This has a Nunc Dimittis consisting of music that is chant-like at the beginning and then goes into a more rhythmic and melodic song. Though it is not plain-singing, it is the same atmosphere that loves freedom and beauty-real. The Nunc Dimittis is a masterpiece of writing worth having, though the Mass itself is good in a conventional way.

There is a Te Deum in C by Philip Tomlinson which is not difficult, and would fulfil the needs of a moderate choir wanting a festive setting.

A very good addition to Novello's catalogue is the anthem "Almighty God, Who hast made me to know Thomas Ford one of the composers of the massing period.

But this is not all. There is a three part setting for three voices, parts soprano, alto and bass-a valuable piece for those choirs that lack a tenor.

Women's and school choirs will appreciate Penfold's arrangement of "In Dulci Jubilo" arranged for three parts, first and second endings.

Coming to more difficult music we have some anthems in the style of Palestrina. These are not the first class choir could sing.

They are "God be merciful unto me" by J. A. Westrup; "One generation past," by Mansel Thomas; "Alleluia,

Amen" by Kenneth Leighton; and "Willing to be bound" by words "Come O Thou traveller unknown," by Malcolm Williamson.

-I.F.

## AN IMPORTANT NOVEL

THE LIVING AND THE DEAD. By E. L. Doctorow. Pp. 335. English price 22s.

Patrick White has carved out for himself an eminence that is perhaps more appreciated in America than in Australia. Indeed, a journalistic friend of mine has spoken of him as "the Shakespeare of Australia" when I asked him if he had read any of White's works.

The experienced reader will find in this early novel (it was written in 1941) traces of the master which he now displays. I always think that the best way to judge an author is by his Olympic handling of plot and style.

White's handling of the sharp continuity that shaped the years preceding the writing of this novel is excellent. The Australian League of Nations, the Civil War, the uncertain years of World War II, we follow the development of the title. The living is concerned with the dead-and with the choice of being involved in this world or leaving it. The author has done that such a choice makes upon personalities.

What would be spoilt is the story which is remembered as an important novel. —I.T.

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## FAR WEST

by

The Reverend L. Daniels

This is a rarely written account of his adventures in a Gipsy Moth by the Reverend L. Daniels, a former R.F.C. pilot who took to the air in the far west of New South Wales in the early 'twenties. There is not much more to say about the author, but it is clear that he is an account of the work of Australia's FIRST flying parson, and of how our Church led the field in the developments which have since given rise to the work of the Presbyterians and our own, and much larger, Bush Anglican Church. The foreword was written by the last things written by the late Primate, the Most Reverend H. W. K. Mowll, a few weeks before his death.

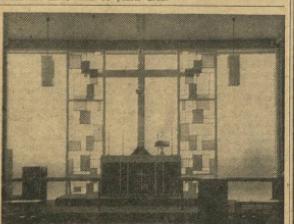
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The sanctuary of the new Church of St. Peter, Roslynville, Diocese of St. Armand. The panels consist of five vertical glass panels of which two, on either side of the altar, are made up of rectangular pieces of glass in red, blue, purple, yellow and white set in copper strips.

# TWENTY-SIX YEARS IN NEW GUINEA: BISHOP ON "HEAVENLY VISION"

**T**HIS 26th chapter of the Acts of the Apostles, the Second Lesson for last night's service, and the 19th verse: "I was not disobedient unto the heavenly vision" and the 4th chapter of the Epistles to the Philippian and the 13th verse: "I can do all things through Christ which strengthens me."

Twenty-six years ago to-day I arrived for the first time at Dogura very early in the morning. I had travelled all night in the "MacLaren" dogs.

There was one man only on the station; his name was Pepe, who was the priest who was then in charge of Dogura.

He explained that there was no one else because they were all in church praying for the end of the English War. I was brought up to the station whilst our early celebration was on at which there were many hundreds of communicants.

I was hidden away as it were for some days, and I was not supposed to be seen, though I noticed numbers of people who passed by and they had a look to see if they could see anything.

For most of them they saw nothing until after 9 o'clock when in the great Native Cathedral which I had built, I stood over on the other side of the station where the school buildings now are, they heard the knocking at the door and they saw the new bishop walk up in the midst of them in the midst of what vest congregation to the altar.

I was young — 37 years old very inexperienced. I did not know in what I had been made (none of us have).

I knew nothing really of New Guinea or of its people nor did I know much about the mission work I had come along as a complete stranger.

But there was one thing I knew — that God had sent me; that God had called me — and so commenced my life in New Guinea. It was two or three days later when there was a reception out in the open air. It was a most remarkable speech and one of them, Basabas, of Wamara, said, "Bishop says a lot in his speech, but where does he come from? (What have you come here for?) I got up and said, "I have come because God has sent me to my bishop."

He went on to ask, "Have you known the people here?" I said, "I have come to be bishop of God's children who live in this land, whether they be white or brown."

## S. PAUL'S DAY

And so began the episcopate which is now coming to an end. It began on Paul's Day when I suppose one could hardly have greater inspiration for mimic sainthood than the persecutor of the Church.

When he said that once he had been a persecutor of the Church,

When he says, "I who am the least of all, called as an Apostle, but not the Grace of God, I am what I am,"

**GOD'S GRACE**

And so when we balance it all up we find that S. Paul claims that he was not born a saint, nor was he given a vision; when he claims that he was given the victory; he was not given it; he was given it, himself. He was not claiming that he had done those things in his life; he was only claiming that when he calls himself the chief of sinners.

Soon you will be going out to your different stations, some here and some there. You will be scattered about the disease-ridden, dying island, through the disease-ridden through the disease — thank God for it — but you will find different circumstances, different conditions in different places, different people.

And you will find that when you are sent out to a place for which you have come, there will be many disappointments, times of failure, times of discouragement, many setbacks.

Down there will be time when it may be that the very foundations of your vocation will be shaken and you will not be able to give an answer to the question, "Is this a true vocation? Did God mean me to come? Did I make a great mistake?"

If that is so, don't be shaken, remember that God often wills that it should be so. It often

This is the text of the sermon delivered by the Bishop of New Guinea, the Right Reverend P. N. W. Strong, in the Cathedral of St. Peter and St. Paul, Dogura, on St. Paul's Day last, which marked twenty-six years of his episcopate.

of nine years old going forth to school, leaving home for the first time.

They were to me "by her" as though I had been a girl. "Remember, when I do all things through Christ which strengthens me" — repeated again in her letter to me.

Never did I forget them, in those young days well as in those of my adult life. They seemed to solve every problem.

They were to have the answer to every temptation, every difficulty, to every trial, even affliction, however heavy.

Their temptation, however heavy, may fall at any time. One might fall in the morning when you awoke from despair; another was saved from despair; one was saved from a hopeless state of mind when you had the knowledge that all was not lost for I CAN overcome this. I CAN do that!

## THE ANSWER

In my own strength, never, through Christ which strengthens me. So with any difficulty, or trial, or affliction we must rely upon our Lord.

That was S. Paul's philosophy of his life. That was his vocation as a great Christian leader. That was why it was such a relief when he met Agrippa and saw when he was on trial as it were for his life. "I was not disobedient to the heavenly vision."

He had been true to the call, he had been true to the calling. He had seen the vision of God. He had not disbelieved. It was a dreadful thing to disbelieve.

God had called all to be preserved of destroying God's work at any time.

Another now will lead you on, but he, remember, is only (as I have done) leading you on in Christ's name, as Christ's representative. Christ has called you; He has called you as He has called all.

As we read through S. Paul's life and his letters we might perhaps sometimes think that S. Paul was indeed as self-righteous.

We might perhaps think that S. Paul always吹 his own trumpet; that he boasted or bragged about what he had done; what might I say when I think of Agrippa? — though Christ which strengthens me?

It may be — I don't know at all — that he did come into the diary of this time of conference, it may have been so; I have felt overwhelmed, daunted.

But it may be that he has great strength; it may be that he has great strength; it may be that from some of his sayings we have to learn, and he said often with others when he said: "As I serve him he calls me the chief of sinners."

When he said that once he had been a persecutor of the Church,

He is the great Apostle and he is the greatest saint of all the Gentiles and of all the worshippers of all the gods and many things that he has said, and though I often thought — though I often remembered that perhaps almost my first message was from the Papuan Church was from those words of S. Paul — it is appropriate that my last message should be from those words for it has been used in Confirmation addresses as well other times — these words have covered everything to me in life.

They were given by me to my mother when I was only a boy. And so he was able to say, "What wonderful things I

wills that our love for Him shall be tested; that our love for Him should be tempered by trial — not that He necessarily tests us, but we know that He has said, "Whosoever will be bestowed upon Me, let him deny himself and take up the cross and follow Me."

We do know that there is no victory without the cross. There is no water without Good Friday. We must go over the cross if we would follow Him we must share His cross. So do not be overwhelmed when the cross comes into our life. It will come in some way or other. I can't say how.

It may be perhaps through the difficulty of working with somebody else. It might be through the difficulty of learning the native people, that you can expect everybody to welcome you joyfully and to lap up what you have to say to them; and you find yourself muddled, confused, perhaps minded, muddle, that they don't seem at all keen to do what you want them to do.

## THE CROSS

Whatever way it comes, it might be that you might be another. It is no good trying to picture what it is you are doing, but you must come into your life, into your world. But the cross should not defeat you.

It did not defeat the Lord who died on the cross. He rose again. And the cross did not defeat S. Paul. He looked at the cross and could see through the cross into the Glory of the Resurrection —

In that same Epistle from which that text is taken, from which that text is taken — last night, he said speaking about sharing with Christ in the fellowship of the resurrection, "that I may know Him and the power of His Resurrection." And so he came into his life through the Cross and Passion to the Glory and Power of the Resurrection —

and so you will, my dear fellow-workers, as you take up your crosses every day, as you go forth in the spirit of S. Paul. Be undaunted; don't let temptation, don't let fear, don't let pride, surprise and knock you down and say that you never thought it would be like that.

If the dark clouds gather round you as they do not sometimes — remember they are ONLY dark clouds. Remember that the darkness around the sun is the sun of God's Love; the sun of God's Power; the sun of His love, called you.

Remember the storms that may blow round you will pass and the clouds will disperse; the sun will shine once again over you and above you will be the bright golden light.

You will have been but passing through, as it were, a temporary station; a temporary station; a tunnel in which there was light before you went in and darkness before you came out; hold fast to the faith which God has given you.

Hold fast to the vocation by which He sent you and go forth in the spirit of S. Paul.

I CAN, I CAN — never I have had any teacher in all my life — though another may have taught me that there was no such word in the language of my mother tongue. English, for instance, can't say. Never say I can't. I CAN do all things through Christ which strengthens me.

You go forth in the spirit of those words, when you come to the end of the road you will find S. Paul said before King Agrippa, "I was not disobedient to the heavenly vision."

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# UNITY AND TRADITION

BY THE RIGHT REVEREND STEPHEN BAYNE

**P**ROBABLY the best way is as a minister of the Anglican Church to express in ways appropriate to the nature of the Anglican communion.

This isn't a different unity than what all Churches seek; it isn't a new kind of unity; it is simply unity in Christ expressed with the intensity of full communion among those who share a very large number of things in common.

But we have to express in ways appropriate to what we are, the tradition and spirit we share.

For example, uniformity in liturgical detail would not befit an international family of self-governing Churches.

Again, a centralised administrative structure would defeat our hopes for healthy regional and national development.

Yet again, no statement of the Christian faith less inclusive and less representative of the Creed could ever be accepted as a common Anglican confession.

In '39 Anglicans were an international Church, the Church of England could exist without any continental partner of view without actually holding one, but the Anglicans do not have any other alternative in the Anglican family despite even this theological generosity.

So there are many bases and expressions of Anglican unity; have been known and accepted by the whole Church.

The profound national sense uniquely true of the mother Church of England has played a great part in that and is still a significant factor.

Thirteen of the 18 Anglican Churches in the Commonwealth countries, and certainly we are still largely an English-speaking people, have no means of Anglo-Saxon, if I understand them, with which to express.

To this it must now add or thereabouts that full communion was established with the Church in the United States.

Under these circumstances of the American Church, like those of the Episcopal Church in Scotland, there is no need to have a confitiate in England; and in both cases national considerations play a great part.

To this day Croxford's, the singular arbiter of the "U" and "non-U" in England, sees the American Church in a sort of limbo, expressing ministerial verbiage, for Communion wines, etc. (although still casting a wary eye over the ever-increasing Jeremiad archbishops), South Africa, and the Hong Kong diocese are also in this category.

All this simply reflects an experience with still another level of expression of unity — that of national identity.

## INDEPENDENCE

And while Anglican unity has long since outgrown that tie, it has accommodated to a great gift, that of national identity and identification of a Church with its nation and people.

This sense is in the blood-stream of every member of the Anglican Church; it helps us to save from us, from religiousness, if it exists, any desire for independence; it is or can be full of good things.

But by the same token, the obligation almost of all of Anglicanism must wrestle with the problem of its own identity and unity given to it.

Every other Anglican Church must accept the role of sect or denomination, and therefore, fight for its identity in its mission in its nation; and especially in its foreign mission.

In England, the widest extremes of "Catholic" and "Protestant" are at least tolerable because of the measure of unity which is a matter of the Diocese of Carpentaria has been

the voluntary co-operation of the people of different creeds.

No other Anglican Church enjoys that luxury. We of the younger Churches have had to learn to live together in "unity" and "Protestant" within one voluntary body, one diocese, one parochial body, one guild.

We have had to learn (and I am more than thankful for this) that we can say that the co-existence in the Church of Catholic and Protestant Christians is symbolised as "Catholic and Protestant". It is after all a Neopolitan ice or a pousse-cafe, a creation of the imagination, an arduous, costly, humble spiritual pilgrimage, a creaturely effort to make the world new, a struggle within the spirit of every Anglican.

No one of us, priest or layman, can be of either Catholicism or the Protestantism we buy our parents' taste with both spirits, in one flesh. Otherwise we will have to live at all in our Church, or else.

There are dangers, clearly, in this fight for interior unity — dangers of schism, of sect or denomination, and thereby losing the great inheritance of the past.

But it is always true that it is not accidental that so often the strength of the Anglican tradition is found in non-Anglican writers (or those who have experienced outside of England).

It is not mere Anglican bumpiness which leads me to say that of all who have written on that subject, I am writing on a plane, having just shared a meeting of the American Council of the Overseas Department.

## CO-OPERATION

Included in the routine business of the Overseas Department was the provision of funds to assist in the work of the overseas priest to work in Vietnam. Numerous vestments abroad in India, whose salary is paid by the British Episcopate, Church of South Africa, and the Canadian Church of South Africa, provided a needed administrative assistant for a third church in Asia.

There are these small instances of a very wide field of inter-cooperation which are appropriate as an expression of our unity.

For they speak, small as they are, of a partnership based on nothing less than full communion.

As usual, I am writing on a plane, having just shared a meeting of the American Council of the Overseas Department.

There are times, however, when it would be better to call it "co-operation" rather than "co-existence".

These are three small instances of a very wide field of inter-cooperation which are appropriate as an expression of our unity.

For they speak, small as they are, of a partnership based on nothing less than full communion.

of the Anglican spirit in modern communion life, common hopemanship, common faith, common salvation, which is the central mark of unity in Christ.

It is not cultural unity or ecclesiastical identity or eccllesiastical uniformity or administrative centralisation which speaks in such language.

It is nothing less than that complete trust in one another, that mutual confidence which outward expression is that there break the Bread of Life in brotherly acceptance.

Indeed, this full communion cannot be called "Anglican".

For example, at such meetings, there is a routine action taken to present clear evidence of British nationality in the institution of the Eucharist, and for literature for theology, education in the Spanish, Portuguese, English, and French.

Again, there are times, however, when it would be better to call it "co-operation" rather than "co-existence".

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of common life, common hope, common fate, common salvation, which is the central mark of unity in Christ.

One of the heartbreaks of the Anglican Church in America is the young Church in America needs so much encouragement and support, and the cause of national walls which now rightly seem absurd.

How different the history of the United States would have been had the unity of the Anglican communion been a reality.

Well, regret is profitless except as a reminder of a lesson.

The lesson is this: there is one Lord, one Gospel and one salvation, and therefore one God, and therefore no limits possible to us, it is our duty to live up to that given unto us.

For the time being there is a particular intensity of unity possible to us in the Anglican family and those other Churches allied to us in full communion.

We shall not rest content with a little progress, and disaster not to press it and express it with all our imagination, but let us go forward to happen to like one another or share common cultural gifts or elements of a common heritage, but because we may not keep pace with others, we may have unless we live up to it.

It must be expressed, this time, in ways appropriate to our Anglican tradition.

This is why I speak so often of "disappearance" of the voice of the Anglican communion.

It would never be enough, because it would never be true to the whole Christ given to us in Baptism and Confirmation, for us to stop short of complete involvement in one another's lives.

Simply to go on endlessly in parallel lines with an occasional exchange of common courtesy, mutual understanding, would duly do us deny us — exactly the assurance

## VISITOR FROM LUDHIANA

FROM A CORRESPONDENT

Miss Marjorie Harrison, Registar of the Christian Medical College at Ludhiana, who has been spending her fortnight in Sydney, arrived on Friday February 13 to before returning to her work.

Miss Harrison was for a period of time a member of the British and Foreign Bible Society in Britain and in India, where she was in charge of the women's work.

In 1959 she joined the staff of the college at Ludhiana, the well-known international and interdenominational centre in the training of medical personnel since founded almost seven years ago by Dr Edith Brown.

While in Sydney, Miss Harrison has been adding the students of All Saints' Missionary College, Haberfield, to the Australian Board of Missions training course, Stannors and Sydney Theological and Biblical College at Croydon.

## C.E.N.F. MEETING

The committee of the London Australian Fellowship is arranging a meeting Friday morning, February 15, at the C.E.N.F. hall, to enable the members of the fellowship to meet Miss Harrison.

The various women's mission groups have been invited to be represented on this occasion.

On Sunday evening, February 17, Mrs Harrison will speak to a youth group at Christ Church, Gladesville.

Friends and supporters of the London Australian Fellowship have carried on at Ludhiana have just heard with great joy that Dr John Derek Deas, a former member of the college, has been awarded a Rhodes scholarship and will shortly proceed to Oxford.

This high academic achievement comes at the end of a long list of distinctions for Dr Deas, who has been an outstanding student.

## AID FOR FREEDOM FROM HUNGER CAMPAIGN

A.C.C. SERVICE

**Australian Churches last fulfilled their programme of support to the Freedom from Hunger campaign in £54,750.**

This has been communicated to Sydney by the Secretary of the Division of Inter-Church Aid, Revd R. G. Smith, and the World Service of the Australian Council of Churches, the Reverend C. M. Spickett.

Mr Spickett said that £5,000 had been sent to Sudan, to India, where food production and distribution are still in the hands of the government, and to Central African Republic.

Charcoal is largely used in Sudan for cooking of food, and stored produce and seed are a positive preventive influence.

The gift will enable production of charcoal to expand and reduce the indiscriminate destruction of forests.

In 1962 the Australian Churches are being asked to give at least £50,000 through Inter-Church Aid for the Freedom from Hunger campaign.

## ENGLISH GIFTS FOR DARWIN

Plans have been submitted for a church hall to be built on the hillside overlooking the city, in the Parish of Darwin, Northern Territory.

Local people are eagerly awaiting the completion of the building when built, a beautiful solid timber hall, 300 seats, and ciborium (to hold the Holy Communion service).

Men from Port Pirie reviewed and partly renovated several of the local houses last year.

Other men from Melrose and several clergymen worked earthmoving equipment to build up the site in the new building.

The English Carpentaria Association has subsidised the cost of the building, and now further sign of interest in the project of the Diocese of Carpentaria has been

expressed by the Dioceses of Melrose, Gladstone, and St. George.

Workmen have come down to add value to buildings and surrounding grounds at the Willoughby Diocesan Centre.

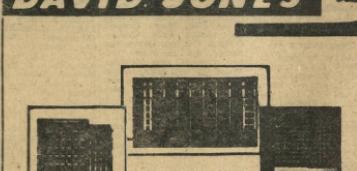
Men from Port Pirie reviewed and partly renovated several of the local houses last year.

Other men from Melrose and several clergymen worked earthmoving equipment to build up the site in the new building.

Since its opening some eight months ago, the centre has been in constant use for camps, conferences, retreats and other meetings.

Groups from the Dioceses of Gladstone, and the Dioceses of

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