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## £70,000 NEEDED URGENTLY FOR MISSIONS

### NEW GUINEA AND CARPENTARIA MUST HAVE MORE STAFF

£70,000 is urgently needed before the end of the year if the Australian Board of Missions is to fulfil its obligations to the missionary dioceses.

The board decided this at its meeting, held in Sydney last week, from September 27 to 29.

New developments in New Guinea and Carpentaria were among the most important of the board's discussions.

In a session of the meeting specially given to New Guinea, the bishop, the Right Reverend P. N. W. Strong, gave a vivid account of the work in his diocese.

He said that there were 2,000,000 inhabitants of Papua-New Guinea living in an area four times the size of Great Britain.

He praised the work the Australian Government has done in Papua-New Guinea and the sound way in which the Administration was bringing the peoples of the Territories towards self-sufficiency and independence.

He applauded the recent energetic Government drive for teachers from Australia to deepen and expand the educational system and spoke appreciatively of the assistance and co-operation given to him by the Administration in all aspects of his work.

Referring to his diocese, the bishop said that there were ninety missionaries and 500 Papuan workers to cope with the work.

His entire budget to pay the five hundred and ninety workers and their families, run the educational and medical institutions, maintain the buildings, pay the running costs of boats and crew was just under £70,000. Of this sum the Australian Board of Missions gave £49,000.

Therefore there had to be great economy in everything merely to keep the diocese going and the sacrifice, materially and spiritually, demanded from all who work for the diocese was very great.

The diocese was constantly being pressed by the people of the country to teach the Faith and start new schools and medical work in many areas not only in far away places but also in the new and growing cities like Lae and Port Moresby.

#### KOKI MISSION

He instanced the Koki Mission which has been started to provide a spiritual and welfare centre for Anglican Papuans working and living in Port Moresby which is run by the Franciscans.

Bishop David Hand, together with Bishop Strong, inspired the board with the challenge and opportunities in the Kokoda area and the Highlands.

About 1½ million people live in these regions. The majority are very primitive. Many areas are still being opened up.

Very often the Church is invited to go in and work there soon after the Administration has opened it up. They often had the heart-breaking task of refusing, purely on the ground of lack of staff.

Some of the work in the Highlands is in the same area as Lutheran Mission work but the Anglican Mission does not seek to convert those who are already in the Lutheran Church. Dr. Kuder, the President of

the Lutheran Mission and Bishop Hand work in close agreement. The population is so large and the number of Christians so small that there is plenty of scope for both missions in this one area.

The great drive to meet the clamour for deepening and expanding the educational programme by Government and Church was emphasised by both bishops.

This was highlighted by Mr John Guise, a Papuan who has come to represent the laity at General Synod and the South Pacific Council, personally making a plea for 100 trained Anglican teachers from Australia to go to assist in this work immediately.

The special appeal for candidates for Carpentaria made after the May meeting brought an encouraging number of applicants from which nine were chosen.

#### NEW INDUSTRIES

The stations are attempting to find new industries and replace the depressed trochus shell industry. The board gave a special grant of £500 towards introducing new plants and trees into the Torres Strait Islands.

It lent £1,000 to Moa Island Co-operative to start them in the crayfish industry and a similar sum to S. Paul's Mission for market gardening.

The board resolved to bring to the special notice of the dioceses in Australia that they urgently need to raise £70,000 before the end of December.

To assist the missionary dioceses in their desperate struggle to cope with their expanding work, especially in the dioceses

of New Guinea and Carpentaria the board agreed to increase the 1961 budget to £164,439 and accordingly to ask the dioceses to raise their 1960 giving by 5 per cent.

This will provide among other things a fifty per cent. increase in the furlough allowances of missionaries from New Guinea

(Continued on page 12)



Delegates enjoy a tea break between sessions of General Synod in Sydney last Tuesday. Left to right: Brother Timothy, B.G.S.; the Bishop of St. Arnaud; the Reverend George Ambo (New Guinea); and the Assistant Bishop of Perth, the Right Reverend R. E. Freeth.

## GENERAL SYNOD TOLD OF NEED FOR ANGLICAN UNITY

The four Metropolitans of the Australian Provinces, together with bishops, clergy and laity, representing every diocese, were present in the Chapter House, St. Andrew's Cathedral, Sydney, last Tuesday morning for the opening session of General Synod.

The Primate, the Most Reverend H. R. Gough, in his presidential address, spoke of important happenings since General Synod met five years ago, and made a plea for Anglican unity.

His Grace said that, although Church Re-union was the ultimate goal, the present task for the Church of England was to draw "her own members into closer unity and fellowship."

"Next year we hope to go forward under our new constitution with a sense of liberty and spiritual vitality," he said.

"This fresh chapter of our history which is opening up before us presents us with a magnificent opportunity to forget those things which are behind (the bitterness of those old squabbles and Party shibboleths which have too long defaced the glory of our Anglican Church) and to reach forth unto those things which are before, pressing towards the mark for the

prize of the high calling of God in Christ Jesus.

"This unity within our Anglican Church in Australia seems to me to be our immediate goal and it is to this task I would pledge myself.

"If in God's good time such unity can be extended to other Churches, we shall all rejoice, and through prayer, service and friendship, we must seek to hasten such a possibility.

"Meanwhile let us keep our eyes on the immediate goal—a Church of England in Australia, united, revived and victorious."

The Primate said that the New Constitution Bill had been passed in the States of Victoria and Western Australia and should be passed by the other State Parliaments before the end of the year.

It was expected, therefore, that the first General Synod under the new constitution would be held next year.

His Grace said that, despite extensive building programmes, "there is serious doubt whether the Church is keeping pace with the development of this great country."

#### CLERGY SHORTAGE

He emphasised the still great shortage of clergy despite the fact that the theological colleges are full.

The Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, preached the sermon at the opening service, which was a celebration of the Holy Communion at 8 a.m. in St. Andrew's Cathedral.

He took as his text:

"Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." (John XV: 14, 15).

Bishop Burgmann's sermon was as follows:

Plato tells us that Socrates said that "friends have all things common". S. John reports that Jesus told those whom he had chosen that they were his "friends".

He called them friends because he shared with them all things that he had learned from his father.

Later on in the Gospel, Jesus demonstrates the meaning of this friendship relationship by washing the disciples' feet.

He did not thereby make himself menial to them. The disciple is not above his master, but he can aspire to become as his master.

#### DIFFICULT LESSON

The moment the disciple presumes to be greater than his master, or even greater than one of his friends, he has slipped into the spirit of the world.

In the world the great ones lord it over the rest, and expect to be called benefactors for doing so.

But in the community that sprang from the life and teaching of Jesus Christ, it was not to be so. Greatness there was measured by service inspired by love.

In the Gospels we find this lesson driven home time and time again. It was obviously a difficult lesson for the disciples to learn, and does not seem ever to have been fully and freely accepted.

In the Church, which in due time the early Christian community became, it found only partial expression.

The spirit of the world cannot be escaped completely by those who have to live in it, and the spirit of the world is seen in its purest form in the lust to dominate.

It is a delicate business to distinguish between the neces-

(Continued on page 12)

## DEDICATION AT EAST MALVERN

FROM OUR OWN CORRESPONDENT

Melbourne, September 26

A congregation of over four hundred overflowed the new All Saints' Church, East Malvern, Diocese of Melbourne, on Saturday, September 24, when the building was dedicated and opened for worship by the Archbishop of Melbourne.

The Vicar of All Saints' is the Reverend F. G. Hughes, Rural Dean of Caulfield, and the archbishop said that this is the third church with whose building Mr Hughes has been associated, one being near the Queensland border, and the other, of all places, in Spain.

The Mayor and Mayoress of Malvern were represented by Councillor and Mrs Morgan.

Among the clergy was the Archdeacon of Brighton, the Venerable G. H. Codrington, performing his first official function in this capacity, as he has changed from the Archdeaconry of Kew to Brighton.

The choir and visiting clergy met the official procession in the narthex, and the archbishop knocked to demand admission to the church, after which the service of dedication proceeded according to the set form.

After the prayers of dedication, the Grace was sung kneeling, and then all joined in the triumph of the Old Hundredth in the coronation setting.

The offering amounted to £300.

(See picture page 12)

## CANON WARREN FOR SYDNEY SYNOD

Canon M. A. C. Warren, who has been the General Secretary of the Church Missionary Society in London since 1942, will arrive in Sydney on October 12.

He will preach at the Synod of the Diocese of Sydney on October 17.

Canon Warren is well-known for his grasp of the missionary situation throughout the world, for his numerous books and for his erudite monthly newsletter.



The Assistant Bishop of New Guinea, the Right Reverend David Hand, with the Reverend George Ambo, who will be consecrated as a second assistant bishop for New Guinea in Brisbane on October 28, seen in Sydney during sessions of General Synod this week.



## DISCUSSIONS AT LAMBETH

### RECENT TRENDS ASSESSED

#### TWO TRADITIONS MEET

ANGLICAN NEWS SERVICE  
London, October 3

Theologians from the Anglican and French Reformed Churches last week completed a series of unofficial discussions at Lambeth Palace on "Christian Initiation."

The conference, of which the Right Reverend J. W. C. Wand was chairman, was the third held in the past four years.

The first considered liturgy and its relation to private prayer and Christian belief, and the second was devoted to discussions on preaching, public worship, and the life of prayer.

The recent conference began with a consideration of the Biblical evidence on baptism, and on the relation of baptism to confirmation.

Papers on subsequent days dealt with the development of Christian initiation in the history of the Church.

A paper from a French layman treated "The place of preaching and the Bible study in Christian initiation."

The delegates attended daily services of Holy Communion and Morning and Evening Prayer in the chapel of Lambeth Palace, and at noon each day one of the French pastors conducted a meditation.

Delegates found that French Reformed sacramental theology was much closer to that of the Anglican tradition than either party had believed.

#### UNITY CHAPEL SERVICE

### COVENTRY PLANS PROGRESS

ANGLICAN NEWS SERVICE  
London, October 3

A commemorative stone was set in the floor of the Chapel of Unity in Coventry Cathedral on September 22 by an associate secretary of the World Council of Churches, Dr Leslie Cooke.

Dr Cooke assisted in drawing up the constitution for the centre of inter-denominational worship, now under construction.

At the service, the original declaration made on November 14, 1945, at a service in the ruins, was reaffirmed by the successors of those who first put their names to the document.

The document says: "Recognising that there is but one Christ for all peoples and all times, we seek in the fellowship of this chapel to take our part with the blessed company of all faithful people."

Three of the fifty-six glass murals already completed for the new Coventry Cathedral will be exhibited on October 26.

### CHANGES POSSIBLE IN SCOTLAND

THE "LIVING CHURCH" SERVICE  
New York, October 3

The provincial Synod of the Episcopal Church in Scotland, to meet in November, will consider suggestions from the college of bishops concerning liturgical additions, a new canon on penance, a canon for permissive versions of the Bible, and a canon to deal with the secularisation of former members of religious communities.

Other matters on the agenda are changes in the procedure for electing bishops, variations or additions to the Scottish Prayer Book (1929) for experimental use, and a proposal to change the name of the church to "The Scottish Episcopal Church."

## LAY HELPERS SOUGHT

### INSTRUCTION ON WEEK NIGHTS

ANGLICAN NEWS SERVICE  
London, October 3

More use should be made of week-day evenings for giving lay people instruction in the Faith, the Bishop of Ripon, the Right Reverend J. H. Moorman, said last week.

Bishop Moorman was addressing his diocesan clergy in Durham at a conference on lay evangelism.

The clergy raised the problem of providing lay people sufficiently instructed for the task of evangelism.

Bishop Moorman said that one of the reasons for the lack of informed lay people was the widespread substitution of the Parish Communion for Matins.

The trend itself was desirable, but the ministry of the word suffered as a result, because many who attended the Parish Communion were not present to hear the sermon at Evensong.

#### "RESISTANCE"

The bishop urged the clergy to resist "the tyranny of choir and organ" in parish churches.

The introduction of the organ and of a surplised choir in the average parish church, he said.

"The psalms are much better said in the smaller churches, and a small choir of men and women singing from the back of the church can best help the congregation," he said.

One of the jobs the bishop preferred the laity not to do was to read the lessons.

This he regarded as an important part of the clergyman's work.

If the squire must do something, let him lead the people in prayer after the third collect, the bishop said.

#### "EVANGELISTIC YEAR"

### DIOCESAN-WIDE EFFORT

THE "LIVING CHURCH" SERVICE  
New York, October 3

The Bishop of Western Michigan has called upon all his people to keep an "Evangelistic Year" which began this month.

A diocesan-wide teaching-preaching mission is being held this month in 36 of the parishes and missions, with congregations of the other 16 attending those nearby.

Twenty-one of the diocesan clergy are serving as missionaries with twelve clergy and one bishop from outside the diocese.

The bishop, himself, is the missionary for the See city, Grand Rapids.

Prayer and planning for the mission has been going on for seven months.

When the mission ends, adult inquirers' classes, leading to Confirmation, will be organised.

There will also be courses in lay evangelism during Advent and Epiphany.

During Lent, another diocesan-wide effort will be staged with schools of prayer and schools of religion.

An appraisal of the entire programme will be made after Easter.

### ANGLICAN MINISTER TO THE VATICAN

THE "LIVING CHURCH" SERVICE  
New York, September 26

Sir Peter Scarlett, British Ambassador to Norway, has been named to succeed the late Sir Marcus Cheke as Minister to the Vatican.

He is a member of the Church of England.

The practice is that the British Minister to the Vatican is always an Anglican or a Protestant, and that the First Secretary at the British Legation in Rome is always a Roman Catholic.

## DR FISHER IN FIVE REGIONS

### PASTORAL VISIT TO NIGERIA

ANGLICAN NEWS SERVICE  
London, October 3

The Archbishop of Canterbury, the Most Reverend G. F. Fisher, is due to return to London to-day after a ten-day visit to Nigeria in connection with the independence day celebrations on October 1.

Most of the period was spent in visiting five dioceses in the region for church, school and public engagements.

In Northern Nigeria, on September 23 and 24, he met church people at Holy Trinity Church, Kano, and attended a number of meetings at Kaduna.

In the Diocese of the Niger on September 24 and 25 he attended Morning Prayer in the uncompleted cathedral at Onitsha, and visited the Oji River Leper Settlement.

After a short visit to the Diocese of Ondo-Benin he spent three days in the Diocese of Ibadan, and then went to Lagos for the independence day celebrations.

In Lagos his other engagements included a visit to the British and Foreign Bible Society at Apapa, a diocesan reception, and the opening of the new Girl Guide building by Lady Baden-Powell, at which the archbishop gave the blessing.

Mrs Fisher, who accompanied the archbishop on his tour, met members of the Mothers' Union and the Women's Guild in Ondo-Benin and Lagos.

### OBITUARY

#### THE REVEREND B. HORNER, C.R.

We record with regret the death on September 23 of the Reverend Bernard Horner, C.R., who was one of the oldest living members of the Community of the Resurrection, Mirfield, England. He was 87.

Fr Horner, during more than half a century, had held practically every office in the community and the college, including that of Superior.

He was one of the earliest priests to rally round Charles Gore, the founder, when he and a few friends decided to revive in the Church of England the religious life which had been destroyed at the Reformation.

Fr Horner celebrated the golden jubilee of his profession in July, 1954.

From 1908 to 1922 he was Warden of the college; from 1925 to 1937 he was Head of the London Priory; from 1940 to 1943 he was Superior of the Community at Mirfield, where he spent the remainder of his life, discharging a variety of duties.

#### NEW PLANS FOR ORTHODOX TALKS

ECUMENICAL PRESS SERVICE  
Geneva, October 3

A meeting of Eastern Orthodox prelates, which was postponed in September until further notice, will probably be held late in 1961, according to information received here by the World Council of Churches.

A preparatory meeting for the Pan-Orthodox Council is scheduled for Easter on the Island of Rhodes.

The purpose of the council is to bring together representatives of all the Eastern Orthodox patriarchates and churches to discuss Christian unity.

#### W.C.C. OFFICIAL BECOMES BISHOP

ECUMENICAL PRESS SERVICE  
Geneva, October 3

Father Emilian Timiadis, representative of the Ecumenical Patriarchate of Constantinople to the World Council of Churches was consecrated on September 25 to become titular Bishop of Meloes, a see in Asia Minor.

Bishop Timiadis will continue his work with the World Council of Churches.

## ARCHITECTS CONFER

### CHURCH DESIGN CRITICISED

ANGLICAN NEWS SERVICE

London, October 3

"Architects' architecture" in many modern churches was condemned by members of a three-day conference on church architecture held in Liverpool last week.

With the encouragement of the Bishop of Blackburn, the Right Reverend Charles Claxton, 125 clergy, architects and designers were invited to the conference by the Extra-Mural Department of Liverpool University.

The programme included visits to Liverpool Cathedral and to the site of the new Roman Catholic Metropolitan Cathedral, where the plans for the completion of both projects were discussed.

Professor R. G. Medwin, of Liverpool University, commented on the mistaken idea prevalent among architects invited to plan a new church—in thinking that they were facing a modern problem, one which gave them complete freedom in design.

This attitude often produced the worst kind of "architects' architecture," he said.

One of the speakers quoted a recent conversation with the Dean of Cologne, who was pleased with the opportunity the war had given of rebuilding many poorly planned nineteenth century churches.

#### BLESSING

"Thank you for bombing so many of our churches. I am afraid we did not give you so much help in England," the dean is quoted as saying.

On the final morning, a Roman Catholic priest and his architect discussed the relations of architect and client, at a session at which the Bishop of Blackburn was chairman.

### FULL COMMUNION SOUGHT

ECUMENICAL NEWS SERVICE  
Geneva, October 3

The Philippine Independent Church, with two million members, last month formally requested the establishment of full communion with the Protestant Episcopal Church in the United States of America.

The church was formed at the turn of the century, when almost three million Roman Catholics seceded from Rome after their failure to persuade the Roman Catholic authorities to introduce reforms.

In 1948 the Independent Church re-established an episcopate in the historic succession through the Protestant Episcopal Church.

Action on the proposal is not expected before the next meeting of the General Convention of the Protestant Episcopal Church in September, 1961.

#### TWO COMMUNITIES JOIN FORCES

THE "LIVING CHURCH" SERVICE  
New York, October 3

The Community of S. Mary at the Cross, an order of African women which has existed at Leribe in Basutoland, Africa, since 1924 has become a part of the English Community of the Holy Name.

The African community has fourteen members.

A multi-racial community house will be established at Leribe. Four African sisters are now living in the mother house at Malvern Link, England.

The community will be involved in considerable expense for the two-way traffic necessary between England and Basutoland.

#### BISHOP OF QUEBEC CHOSEN

ANGLICAN NEWS SERVICE  
London, October 3

The Archdeacon of Quebec, Canada, the Venerable R. F. Brown, was last week elected Bishop of Quebec.



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# MEETING MEN IN COMMUNITY

A FEW miles out of Adelaide, up the wide steep climb to Mount Lofty, is Crafer, and nestling alongside the three great television masts on the mountain lies S. Michael's House, the Australian headquarters of the Society of the Sacred Mission.

I'd visited S. Michael's several times over the past few years, and had often thought that I should try to capture for listeners something of the rhythm of its life, so recently I returned for a few days to live with "Men in Community".

Anyone unaccustomed to what is technically called the "religious" life, that is, the life lived by companies of men or women who feel called to leave the ordinary associations of day-to-day life in order to devote themselves solely to the service of God, must be struck by the constant recitation of the psalms.

Around the clock the Society gathers in chapel to say one of the Offices of the day—little services of prayer—Prime, Matins, Terce, Compline . . . and in the course of the worship there are always the psalms.

The established rhythm of the centuries' old recitation of God's praise very soon enfolds the newcomer or the visitor to a "religious" house, and he would be insensitive indeed if he wasn't set thinking about the deep things of life and his own smallness.

Towards the end of the last century the Church of England saw the growth of several religious communities in its midst.

This Society of the Sacred Mission was one of them.

To-day its main House is at Kelham in England, and its members are often affectionately known as "the Kelham Fathers".

But Adelaide is a long way from Kelham, and a lot of things have happened between 1894 and 1960, and I wanted to talk with the men who were busy around me, not only with prayer, but, as the sight of many books spilling over from the library into the corridors assured me, with study; and from "noises off", busy with the manifold household tasks that must be performed by any men in any community, religious or otherwise.

I found a likely man, a Scot, Hugh McCartney, of Melbourne, who told me that he wasn't a member of the Society, but was training for the Church of England's ministry.

**MUNRO:**

What year are you in?

**McCartney:**

I am now in the fifth year of the theological course here at S. Michael's.

**MUNRO:**

What happens to you after this year?

**McCartney:**

All going well, at the end of the year I have to take the usual examinations set by the Australian College of Theology, and on passing these I should be ordained deacon; I think on the second Sunday in Lent next year.

**MUNRO:**

Hugh, seeing you are going to enter upon a fairly normal parish ministry, have you ever felt that there is any conflict between what you have in mind and the religious life as practised here?

**McCartney:**

No, not personally, although I can see that there could be conflict in this situation.

While one is trying to work out "vocation" primarily, I think the main thing is to find what God wants one to do in this situation, and if he is calling one to the religious life, I feel the call will be made

This is the first part of a radio feature on the Society of the Sacred Mission, Crafer, South Australia, presented on July 17 by Dr John Munro, Federal Supervisor of Religious Broadcasts for the Australian Broadcasting Commission. It is reproduced by kind permission of the A.B.C.

quite clear by the work of the Holy Spirit.

But, personally, I have never felt any real conflict myself.

**MUNRO:**

I know that you have had considerable experience working for some of the big shipping lines before you felt a call to the full time ministry of the Church; by living in one of the Society's Houses have you learnt anything about people which you didn't know before?

**McCartney:**

Quite a deal; living with people is completely different from working with them.

After all, one comes to work at 9 a.m. in the morning, and if one is lucky one leaves at 5 p.m.

Here you are with people from 6 o'clock in the morning till 11 o'clock at night, when you go to bed; therefore, you know them in a much different way.

You are living with them as members of a family, and with all the disadvantages and all the advantages that that entails.

You cannot get away from your family, and you cannot get away from the fellow you are living with at S. Michael's.

You have to take him as he is, with his good points, and with his not so good ones.

He has to accept you on the same basis.

The next person to be tackled was a young clergyman, the Reverend Kevin Hall, of Perth.

He, too, is not a member of the Society of the Sacred Mission, but after some experience in parish ministering is doing further studies before ordination to the priesthood.

**MUNRO:**

Mr. Hall, with some experience of ministering in a parish, would you say that residence in a religious house like S. Michael's has helped you to understand the ordinary man woman?

**HALL:**

Yes, I think it has helped me to understand the ordinary man and woman, because with your own class-mates and college mates coming from different walks of life, and with the interchange of ideas around the class, you are able to get a very good idea of what it is like to be in the different jobs which most parish people are in.

**MUNRO:**

Is it harder to be well-disciplined in prayer and other religious observances when you are out in parish life?

**HALL:**

Yes, on the whole I think it is, because in the Community you have the ordinary college routine, which means that you go to chapel when the chapel bell goes, and you don't have to decide for yourself what time to go and say your prayers, or what time to do other work.

It's part of the routine.

But in parish life it's up to you — apart from Sunday services.

In your ordinary spiritual and prayer life in a parish you are very much on your own.

**MUNRO:**

Well, then, is it harder to be a Christian out there or here?

**HALL:**

No, I do not think it is any harder to be a Christian out there or in here.

The difficulties and defects that one finds in a person's character and in his life in

this Society are of the same sort of order as one finds in an ordinary person — though minor things become major things here, because we are living on top of one another.

Quite often a mountain is made out of a molehill.

But out in a parish you are not living on top of people, so you don't see these minor things quite so much.

But the major things are just as bad.

On the whole I find that although there are different sorts of faults, it is just as hard to be a Christian here as there.

Sometimes I think it is a bit harder, because we are living on top of one another.

I must confess I was floundering a little.

I seemed to keep picking on men who were not members of the Society or testing a call to the religious life, but on students being trained for the regular ministry of the Church by the Society.

I found Neville Connell, who seemed to be very much part of the place, but who surprised me by telling me he was quite new to S. Michael's.

**MUNRO:**

Have you ever lived in a community of men before?

**CONNELL:**

No, the only other time I have ever lived in a community was a weekend spent at the

House prior to coming up here to commence my training.

**MUNRO:**

Is it anything like what you expected it to be?

**CONNELL:**

Basically it is. I had read about religious communities and had a vague understanding of what they did, but it was mainly as I expected, and the interesting thing at first was how it was worked out in practice, especially as far as the spiritual side was concerned.

**MUNRO:**

What about problems of adjustment in your first months; are they difficult? Can you get any help with them?

**CONNELL:**

Well, there certainly are problems of adjustment. I think everybody would have them.

I certainly had mine, and if they cannot be sorted out by the person himself, well, it is his job mainly to go to his chaplain.

Each class has a chaplain who is there for that reason and others, and rather than talk it over with his own fellow students it is much better for him to go to his chaplain and talk it over with him.

He can give him the benefit of his own years of experience.

Well, you can see I had unresolved difficulties.

I would go to the Prior, the Superior of the House, who could surely set me on the right path, but before I could find him there were prayers again.

But this time it was Evening song and they were singing.



The window in S. Oswald's Church, Glen Iris, depicting a Red Indian, a Negro, a Chinese girl and a white man.

## UNUSUAL AND LOVELY WINDOWS PAINTED FOR MODERN CHURCH

FROM A CORRESPONDENT

A Hungarian refugee, Mr B. M. Kozak, has designed and made four unusually interesting stained glass windows for S. Oswald's Church, Glen Iris, Victoria.

The windows, which have been placed in the sanctuary, demonstrate quite forcibly that there is a real place for stained glass in modern buildings.

The first window represents Saints of the New Testament, S. Peter, S. Paul and Our Lady.

The second represents saints of the early English Church: the

patron saint of the parish, S. Oswald; S. Columba; and S. Augustine, thus depicting the founding of the Church in England from both the north and the south.

Then there are two windows representing the whole Church of to-day: one contains a Red Indian, a Negro, a Chinese girl and a white man — red, black, brown and white.

The other window represents a modern family, the mother in modern clothes holding a baby, a very life-like small boy, the father in blue dungarees and the elder son in the academic robes of a doctor — both the manual and the intellectual worker are thus represented.

The eyes of all the figures are focused on the altar and the whole is inspired by the words "with Angels and Archangels we laud and magnify Thy Glorious Name." Archangels will be placed in four high windows when funds permit.

The craftsmanship of the artist, Mr B. M. Kozak, who painted the windows, has added greatly to the beauty of the church.

### DETAIL COUNTS

Faces, hands, feet, and design and the glorious colouring are beyond criticism.

Peter being a poor fisherman wears no shoes.

Paul, a comfortable citizen of Rome, has sandals but Columba being a poor monk and accustomed to much walking not only has no shoes but his big feet reflect the fact that he walked many miles.

Similarly, the details of all the figures reveal their characters particularly the facial expressions and the type and attitude of hands, while the anatomy of the figures and the accurate detail of the robes put many lazy modern artists to shame.

## FACT & FANCY

Do you know that 1,000 people die of starvation every eight minutes? The Food for Peace Campaign, whose Director is Fr G. K. Tucker, of the Brotherhood of S. Laurence in Melbourne, is trying to do something to alleviate this position, particularly in Asia.

People who would like to help but can't give large sums of money will be interested in the campaign's "Apron, Fiesta" to be held in the Lower Town Hall, Melbourne, on Thursday, October 20. There will be prizes for the prettiest apron, the most novel apron, the best international apron, best child's apron made by a child and the best father's apron.

Entries should reach the Secretary, 51 Royal Arcade, Melbourne, by October 13. Many attractive prizes have been donated by business firms. All the aprons displayed will be sold to aid the campaign. So send an apron if you can!

The Randwick system of a rurecanal conference, upon which we commented so enthusiastically for including laymen as well as rectors, has not only been a habit for many years in Adelaide, as Bishop Donald Redding pointed out last week, but also in Tasmania.

Rural Deans in Tasmania are appointed by the bishop for a five-year term only, giving more clergy an opportunity to act in this way in their area.

The Archdeacon of Fiji, the Venerable C. W. Whonsbon-Aston has been finding that his long name and designation have been causing some fun. When he reached Auckland last month and had been transferred from "Teal" to "Pan American" to go to Fiji he found three seats had been reserved for him. He was able to give one of his seats to a traveller-in-need. "Pan American" had carved it up nicely into "Mr Archdeacon, Mr Whonsbon and Mr ven Aston."



The window representing a modern family.



# THE ANGLICAN

FRIDAY OCTOBER 7 1960

## LIKE UNTO MEN THAT WAIT

Imagination reels from the thought of the spiritual desolation of thousands in one of our large cities if, for an Easter or a Christmas or even for a Sunday in the season of Trinity, the ministrations of the Church were entirely withdrawn. No public setting forth of the gracious acts of God; no offering of corporate worship; no mediation of grace through the Church's sacraments. The prospect is intolerable, and, indeed, we should not be left in such destitution. Perth would come to the aid of Brisbane; Adelaide would fly priests to Rockhampton; the whole Anglican communion would be on our doorstep with offers of help, rather than permit such a calamity.

We can comfort ourselves. Yet without a doubt this situation, beyond imagination for our cities and parishes, is the experienced agony of thousands of our brothers in Christ within a few hours' flight of us. Sixteen congregations or groups of congregations, in dioceses that look to the Australian Church for men and money, are in exactly this position. And still the Church grows in these places. Modern Confessors of the Faith, in the Dioceses of Carpentaria and New Guinea, where the Church's work is confined by the lack of priests and lay assistants, are sharing in that miracle of growth, a miracle that puts the Australian Church under the judgement of God here and now for its tardiness. At the cost to themselves of the comforts of society, in loneliness, privation, and extended to the point of complete exhaustion, they live in complete obedience to the direction of God and in utter dependence on His provision for their needs.

But we have grown comfortable, and with it callous. The Australian Board of Missions makes no claim to be the conscience of the Australian Church in this matter: the needs of the Church in the Dioceses of Carpentaria and New Guinea and the witness of clergy and people can speak for themselves. The latest list of vacant mission posts in New Guinea begins: Priest for Taupota, priest for Boianai, priest for Sefoa, priest for Gona, priest for Samarai, priest for Kumbun, priest for the Highlands, priest for locum duties; that is the beginning. Needs just as great exist in the Dioceses of Carpentaria, Borneo, Melanesia and Korea. But the Board does describe these needs as urgent, and with loyal congregations in all these areas it takes only a little imagination to appreciate the nature of the urgency. The Board's appeal for £70,000 in three months, above the normal contributions of dioceses, gives an indication in measurable terms of the size of the tasks which the missionary dioceses face.

As one looks at the work now being undertaken by members of the Body of Christ in these dioceses, one realises that the Church's zeal in any one place exists in direct proportion to her realisation of the implications of the Incarnation of the Son of God. As the Papuans become more and more "Christ-bearers" to their own people, the contrast with our own absence of zeal in tasks accepted in the first flush of enthusiasm becomes more and more marked. The Papuans and their Australian helpers, by mutual influence, have realised in tangible fashion the implications in their own situation of the fact that "God so loved the world that He gave." He gave His Son, and with that act the Church has joined herself through the centuries in self-giving, for Christ's sake. To-day, the Papuan Church's disregard of all privation for Christ's sake has become the means for the renewal of the Australian Church, if she will have it, as similar self-giving is required of her.

Consternation can well be in our hearts as we realise with what prayerful thought the Diocese of New Guinea has decided that its work should not expand as rapidly as the demand for it is growing. For here the Church, zealous though it is for the souls of men throughout its area, must also maintain its life among the existing congregations. The frustrations, to human willingness and to the Divine Purpose, which such a situation must create, are a call to the Australian Church that will not be resisted.

## FOR THE CHURCH IN NEW GUINEA

Bless, O Lord, we beseech Thee, those whom Thou hast called to extend Thy Kingdom in New Guinea. Endue them with Thy Holy Spirit, watch over them in the hour of danger, keep them close to Thy side, and enable them continually to do Thy Will. Touch the hearts of those who shall hear the message delivered in Thy Name, and grant that all who accept it may rise to newness of life; for Christ's sake. Amen.



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

## Little Australians Have Their Say

There was a curious exhibition of little Australianism in the sneers directed at the Prime Minister, Mr Menzies, from some quarters, including a section of the metropolitan Press, over his change of mind about attending the current momentous session of the General Assembly of the United Nations in New York.

It was surely understandable that Mr Menzies should not have supposed earlier that the presence of the Australian head of government was necessary, but that he should have decided otherwise after so many other countries, both larger and smaller, had determined to be represented by their No. 1 men.

The degree to which Mr Menzies has been brought into consultation by Western leaders since his arrival at the United Nations has fully justified his decision to attend.

But, even if he had not been made so close a confidant, the issues to be debated are of such gravity for the future of mankind and the opportunity to settle them so unique in this highly representative gathering that Australia's Prime Minister should be there at this time.

## A Bishop Explains His Job

In this week when bishops from all over Australia are meeting in Sydney for the General Synod, there was extra significance in a televised interview conducted by the Australian Broadcasting Commission with the Bishop of Armidale, under the title of "On Being a Bishop."

Australian-born Bishop Moyes, who has been at Armidale since 1929 and at 76 continues to take an extraordinary active part in the leadership of the Church, both within and beyond his diocese, was an excel-

lent choice as this representative bishop, which was presumably what the A.B.C. had in mind.

The A.B.C. and the commercial television stages are making notable progress in the quality of the talks that have been presented in recent months. I suppose two important factors for success in this medium are relaxed "subjects" and intelligent questioners. These were conspicuous in this particular A.B.C. presentation. Bishop Moyes might have been chatting quietly in his study, and Mr Michael Charlton, his interviewer, put questions excellently designed to bring out information on Church work and views.

Having seen Mr Charlton as compere (if that is the right word) in a wide variety of subjects recently, ranging from a survey of the place of women in the community to the description of debutantes at a lady mayress' ball (with some technical aid on the fashion front), I much admire his versatility. But doubtless his success owes something to careful preparation, on which he is also to be congratulated.

## "Dumping" Migrants In Hostels

Australia's great post-war migration programme, in which both Labour and Liberal governments have had a share, is a development of which this nation can be very proud. Proof that the process of assimilation is going on at a remarkably rapid pace was given during the week in the revelation that 45 per cent. of marriages of migrants after their arrival here have been to Australians.

But in so vast an enterprise there are bound to be some shortcomings. One of the more serious of these seem to be that insufficient help and advice are given to many migrants in their early days here, with the result that some become disgruntled,

even to the extent of returning to their native land.

A few months ago the recently appointed Church of England immigration chaplain in Sydney, the Reverend Ralph Fraser, in an interview with a Sydney newspaper, urged that migrants should not be obliged to stay too long in hostels, and that they should be protected against confidence men, particularly those who sought to sell them over-valued land far from the cities.

Mr Fraser, I notice, has renewed these warnings in the most featured article in a new monthly magazine, "Migrant Voice," which aims to serve the needs of newcomers to Australia, from both British and foreign countries.

"Migrant Voice" says Mr Fraser "wants to put a bomb under the Immigration Department," because he is shocked at the way it "dumps" people in hostels—and doesn't seem to care what happens to them afterwards.

Church workers are stepping in to help migrants to sort out some of their worries. Mr Fraser contends that Government social workers should be giving that sort of service. But their numbers have been cut from 23 to nine, of whom only two are available for the Sydney area.

One likes to think that Church people give much practical help to newcomers from abroad, and, in particular, that such movements as "Bring out an Anglican" ensure that the welcome to those it sponsors has a family warmth to it.

But the Immigration Department must not shirk its basic responsibilities. Mr Fraser urges that each migrant should be guaranteed satisfaction for at least three months after arrival. That seems to be a reasonable proposition. But no migrant can be expected to be satisfied if he is still in a hostel at the end of that time.

## The Green Light For Sunday Sport

Big attendances at a variety of sporting events in New South Wales last Sunday show how far along the road of paganism many Australians have gone. This Sunday came between the usual sports crowded Saturday, and the Labour Day holiday on the Monday, when there were again many sporting attractions. So there was no excuse of lack of free dates for converting the intervening Sunday into another sports-crazy day, virtually indistinguishable from Saturday and the holiday.

Yet about 50,000 people spent the Sunday, watching motor-racing near Bathurst (some had slept in their cars there all night to make certain of good track-side positions); nearly 18,000 watched a Soccer final in Sydney; and 7,000 tramped in the wake of golfing "stars."

I'm all in favour of healthy exercise, whenever it can be obtained, including Sundays. But I do feel that the recent alarming growth in commercialised spectator sports on Sundays calls for disapproval. I am surprised that it is permissible to charge for admission to these Sunday sports gatherings. But apparently it is because the Rugby League code has had "the green light" in the past winter to organise Sunday matches on one of Sydney's main playing arenas. And it is not notorious for providing free entertainment.

—THE MAN IN THE STREET.

## ONE MINUTE SERMON

### RESISTANCE TO TEMPTATION

GENESIS 39

Joseph has arrived in Egypt and been sold to Potiphar, captain of the King's Guard. Joseph is an attractive person and soon gains favour and trust at the hands of Potiphar. Moreover Joseph has a real religion, a deep trust in God and his life corresponds.

Comparatively soon he is overseer of Potiphar's house and possessions, handles them well, and brings blessing upon them.

"He left all he had in Joseph's hand" reveals the extent of Potiphar's trust in Joseph and makes one realise the tragedy of what happens.

For Joseph unwittingly attracted Potiphar's wife and she seeks to make love to him. He refuses her advances, and his reasons are clear cut and weighty.

(1) His master has trusted everything in the house to him, there is no one set over him to whom he must give account. Only Potiphar's wife is sacrosanct as must be—and how can Joseph violate so great a trust and be guilty of so great a disloyalty? This cannot be!

(2) More than that, Joseph is responsible to God. The day of the Ten Commandments is far ahead, but Joseph has a moral sense and "thou shalt not commit adultery" is a guiding principle in his loyalty to God. "How then," he says, "can I do this great wickedness and sin against God?"

But nothing can calm the lust of this emotional woman. Day by day she persists, and day by day Joseph resists. At last she catches him alone in the house, makes her advances and snatches his cloak as he rushes from her. "There is no fury like a woman scorned."

Her lust turns to hate and quickly she makes a false accusation against him, first to the servants about her and later to her husband. There is but one end—Joseph goes to prison, innocent and undefended.

But even here his personality, his loyalty to God wins him favour and trust, and before long he is as much in a position of responsibility as he had been in Potiphar's home.

"Yet saw I never the righteous forsaken." Joseph has a positive religion, not merely to avoid sin but to live goodness. He lives in the Presence of God and by God's grace, an example indeed to us all in the face of temptation.

It would be good as one reads the story of his honour to pray the collects for the Seventh and Eighteenth Sundays after Trinity.

## CLERGY NEWS

**BOLT.** The Reverend R. V., Assistant Curate at St. Barnabas' Church, Balwyn, has been appointed to the charge of St. John's, Cranbourne, to be inducted on November 23.

**BURNETT.** The Reverend J. J., Curate of the Epiphany, Northcote, Diocese of Melbourne, has been appointed Rector of Swan Hill, Diocese of St. Arnaud, to be inducted on November 11.

**FELTHAM.** The Reverend G. H., formerly Rector of Woolwich, Diocese of Sydney, has been appointed Rector of Five Dock, in the same diocese.

**MCDONALD.** The Reverend N. W., formerly Rector of Yallourn, Diocese of Gippsland, has been appointed Rector of Leonnatha, in the same diocese.

**MITCHELL.** The Reverend W. J., formerly Rector of Portland, Diocese of Ballarat, has been appointed Vicar of Seaford, Diocese of Melbourne.

**WALL.** The Reverend G. R., Assistant Curate at St. Peter's, Box Hill, Diocese of Melbourne, has been appointed Vicar of Christ Church, Dingley, in the same diocese, to be inducted on November 16.

## CHURCH CALENDAR

**October 9:** The Seventeenth Sunday after Trinity. S. Denys, Bishop and Martyr.  
**October 13:** Translation of King Edward Confessor.

## RELIGIOUS BROADCASTS

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

**SUNDAY, OCTOBER 9:**

**RADIO SERVICE:** 9.30 a.m. A.E.T., 2 p.m. W.A.T. From Wesley College, University of Sydney. Preacher: The Reverend B. R. Wyllie.

**RELIGION SPEAKS:** 3.45 p.m. A.E.T., W.A.T. "Point of Contact." A series concerning Christianity's impact on Australian life: (1) "The Churches in an Australian Atmosphere." The Reverend K. Henderson.

**PRELUDE:** 7.15 p.m. A.E.T., W.A.T. The Julian Singers, Sydney.

**PLAIN CHRISTIANITY:** 7.30 p.m. A.E.T., W.A.T.

The Most Reverend T. Muldoon. **THE EPILOGUE:** 10.48 p.m. A.E.T., S.A.T., 10.50 p.m. W.A.T. For the Seventeenth Sunday after Trinity. Broadcast from the B.B.C.

**MONDAY, OCTOBER 10:**

**FACING THE WEEK:** 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.

The Reverend S. J. Henshall.

**MONDAY, OCTOBER 10 — FRIDAY, OCTOBER 14:**

**READINGS FROM THE BIBLE:** 7 a.m. A.E.T., 7.40 a.m. S.A.T., 8.10 a.m. A.E.T., W.A.T., 8.25 a.m. S.A.T., 8.45 a.m. W.A.T. The Reverend P. McKenna.

**MONDAY, OCTOBER 10 — SATURDAY, OCTOBER 15:**

**DAILY DEVOTIONAL:** 10.03 a.m. A.E.T.

October 10: Mrs C. Mackerras.

October 11: The Right Reverend J. J. Booth.

October 12: School Service.

October 13: The Right Reverend C. E. B. Muschamp.

October 14: The Reverend C. A. Osborne.

October 15: The Reverend T. F. Keyte.

**WEDNESDAY, OCTOBER 12:**

**RELIGION IN LIFE:** 10 p.m. A.E.T., 9.30 p.m. S.A.T., 10.30 p.m. W.A.T.

"Behind the Word" — "Joy". The Reverend H. Davis.

**FRIDAY, OCTOBER 14:**

**EVENSONG:** 4.30 p.m. A.E.T., W.A.T. "From St. Andrew's Cathedral, Sydney."

**MONDAY, OCTOBER 10 — SATURDAY, OCTOBER 15:**

**EVENING MEDITATION:** 11.15 p.m. A.E.T. (11.45 p.m. Saturday), 11.23 p.m. S.A.T., 10.53 p.m. W.A.T.

"Canon L. J. May."

**TELEVISION:**

**SUNDAY, OCTOBER 9:**

**ARV-2, SYDNEY:**

5.15 p.m.: "Sunday Special" — "What shall we heart?" The Reverend K. Saunders.

\*10 p.m.: "Asian Pictures in an Exhibition." The Reverend B. I. Chiu.

**ABV-2, MELBOURNE:**

5.15 p.m.: "Sunday Special" — "A Japanese Christian Village."

10 p.m.: "Tribulation of the Lord" — S. Francis of Assisi.

**ABO-2, BRISBANE:**

5.45 p.m.: "Sunday Special" — "Animal Story." Brother Columban.

10 p.m.: "Training the Modern Priest." Corpus Christi College, Glen Waverley, Victoria.

**ARS-2, ADELAIDE:**

11 a.m.: Divine Service from St. Giles' Cathedral, Edinburgh.

\*5.45 p.m.: "Sunday Special" — "The world we live in." The Reverend H. Girvan.

10 p.m.: "Aboriginal Genesis."

**ABW-2, PERTH:**

11 a.m.: Divine Service from Eppling Baptist Church, Sydney. Preacher: Pastor G. Smith.

5.45 p.m.: "Sunday Special" — "The Man in the Water."

10 p.m.: "Father of the Poor" — The Legacy of St. Vincent de Paul.

**ART-2, HOBART:**

11 a.m.: Divine Service from the Sacred Heart Monastery, Croydon, Victoria.

5.45 p.m.: "Sunday Special" — "Helping Hands." The Reverend V. Rohan.

10 p.m.: "The Cry Goes Up" — "Among the Seekers."



## 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.

### AN EXAMPLE TO FOLLOW

#### CHORISTERS HELPED

TO THE EDITOR OF THE ANGLICAN  
Sir,—Congratulations to those responsible for the scheme whereby choristers of Bathurst Cathedral are to be entered at All Saints' College at greatly reduced fees.

This is the kind of example that all our Church schools should seek to follow. For our schools must now seriously undertake the task of commending themselves to the Church as a whole and of convincing the rank and file of church people that our schools are worth supporting (and subsidising).

It was the tragedy of Morpeth Grammar School that, in spite of the good work it was doing in many ways, it never succeeded in commending itself to the diocese as a whole. Thus, when the pressure came, there were few to defend it.

We all know that finance is the great obstacle to any extension of scholarship schemes, particularly to boarders. Until the Australian Church throws up some kind of permanent teaching order for men, there seems to be little that we can do to make our boarding schools available to church people of limited means.

Meanwhile, the Bathurst example must commend itself as worthy of support and imitation.

I am, etc.,

BRIAN BAILEY.

Balmain,  
N.S.W.

### INTEREST IN THE WEST

TO THE EDITOR OF THE ANGLICAN

Sir,—As original members of the congregation of "Little All Saints," Cottesloe, W.A., my family and I were deeply interested to read of the setting of the foundation stone of the new Church of All Saints, which is to replace the little old building.

May I, through your column, convey to the rector and con-

gregation, our wishes for "good luck, in the name of the Lord"; and express the hope that the work and worship of the new All Saints may be filled with the spirit of selfless devotion and deep reverence, which characterised the "Little All Saints" of long ago.

In company with a number of my Church friends, with families, I would like to thank the Reverend A. T. Pidd for his courageous and far-sighted article on Church Schools, "A School on the North Side" (September 22).

We feel that the colossal sums of money spent by the Church on secular education for the few socially privileged (it is only such who can afford the fees of Church schools) could be so much more profitably used in the interests of the spiritually underprivileged.

Yours sincerely,

ELIZABETH C. MANN.  
Adelaide.

### SOCIAL LIFE FOR NEWCOMERS

TO THE EDITOR OF THE ANGLICAN

Sir,—I am a regular practising Anglican, who came to the City of Adelaide about eight months ago. A lonely eight months it has been, for since my arrival, I have found no evidence of any kind that any of the parish churches are making the slightest effort to provide some form of social or parochial life through which newcomers like myself can meet, and get to know my fellow Anglicans.

Quite by contrast, newcomers of the Roman and Lutheran faiths who come to Adelaide are adequately looked after by their respective churches and communities, and quickly make new friends, and enjoy social life of the type unknown to me as an Anglican. Up to the present, due to sheer neglect on the part of our churches, it has never been my privilege to enjoy so much as a cup of tea in the home of any of my fellow Anglicans. I could also, had the opportunities presented themselves, have been able to invite friends to my own home.

What a difference it could have made during this long, cold, and dreary winter, had there have been an opportunity to enjoy a simple piece of social life that could be provided by a church community, and in addition, besides the possibility of invitations to visit the homes of my fellow Anglicans, I would, without a doubt, have found the means whereby I could have met, and made new friends, with interests such as my own, which are wide and varied.

The number of people, who through lack of interest on the part of our churches, have drifted away, either to apathy, or to other faiths which were prepared to accept them as new-

comers, must, I feel sure, be countless. So far as I can ascertain, however, it is not proposed to do anything to stop this drift.

A simple effort on the part of the parish churches in Adelaide, to provide social life for new residents, would do far more towards the cause of Jesus Christ, than any number of diocesan conferences.

Anglicans, particularly the clergy, are too often critical of members of other faiths, and this is usually directed against the Roman Church, when the inference could well be "Go thou, and do likewise."

Yours, etc.

ARTHUR FIRMAN.  
Adelaide.

### A.I.F. MEMORIAL CHAPEL

TO THE EDITOR OF THE ANGLICAN

Sir,—I am not unchurching the O.D.s as the Reverend L. Nash states in his letter (September 30). The O.D.s unchurching themselves when they left the Church of God to form schismatic sects of their own.

That they are Christian, in so far as they believe Christ died for them, is undisputed, but they are neither Catholic nor Apostolic. We are both. We belong to the Anglican (or English) branch or communion of God's One Holy Catholic and Apostolic Church. They belong to nothing except themselves. They made their own choice.

They quite deliberately and of their own free will left God's one Church; of their own free will they remain out of it. When they wish to come back again, we shall welcome them warmly, but until then we must hold fast the Faith committed to our trust.

We do not strengthen the cause of God's Church by weakening the Faith we have been given. We do not strengthen their desire to come back into God's One Church by appealing to consider their schismatic bodies as equal with the Church of God.

It might be well for your correspondent and for those who think like him to realise that God never promotes schism. Our Lord said He had one fold of which He was the one Shepherd. The O.D.s are outside that fold by their own choice. We must choose between joining them outside and remaining inside, where Our Lord has bidden us stay.

Good nature is sometimes one of the devices of the devil. It leads men to think more of the feelings of their fellows than of the command and will of their God.

I am, etc.,

STRONG OBJECTOR.  
Melbourne,  
Victoria.

## 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.

As a member of the Church of England, am I a Protestant? I believe I am.

Yes, you are a Protestant, but I trust more than is commonly associated with that term.

The word "Protestant" is bedevilled by much acrimonious discussion. There are members of the Church of England who loathe and detest the word, and even when it is explained, refuse to acknowledge it.

There are others who isolate it from our essential catholicity, and glory in it. Both attitudes are to be avoided.

The word itself originated at the Diet of Speier in 1529 when the Lutherans protested for, and witnessed to, certain things. That conception is inherent in Dean Inge's definition that to protest, is to protest for, rather than against, something.

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.

We protest for the essential catholicity of our faith: which has been built upon by the Roman Catholic Church, and subtracted from by the Free Churches.

A second correspondent asks the meaning of "Protestant" in this quotation: "When William III took the oath at his coronation, he vowed to maintain the Protestant Reformed Religion established by law."

During the seventeenth century, Christians in England were divided into "Puritans, Protestants and Papists," the Protestants being the episcopalian churchmen.

### IN TIME OF TROUBLE

O Lord, we raise our cry to Thee,  
As booms the wild distracted sea;  
Alone, our shelter from the blast,  
Preserve us till the storm is past.

Great Arbiter of wind and wave,  
Come on the boundless deep to save;  
Though human skill avails no more,  
Thy guiding hand shall yet restore.

When angry breakers lash their way  
Against the rocks of troubled day,  
Reveal again Thy sacred form,  
Bid peace assuage the raging storm.

If hearts shall quail in sudden fear,  
Perceiving not Thy presence near,  
Then, Master, in that time of woe  
A miracle of grace bestow.

We lift a fearful hand to Thine,  
Appealing for Thy help divine;  
As shadows lengthen into night,  
Illume for us the harbour light.

Dear Lord, we thank Thee for Thy care  
Of souls that journey in despair;  
How dread the ocean lanes would be  
But for the light that burns in Thee.

G. SMITH-GRAY

### JAPANESE VOICES ON RELIGIOUS FILMS

ECUMENICAL PRESS SERVICE

Geneva, October 3

Characters representing Christ and His disciples speak Japanese in six new films being distributed in Japan by the Audio-Visual Activities Commission of the Japanese National Council of Churches.

### SCHOOL SERVICE HELD IN SYDNEY

FROM A CORRESPONDENT

A service of commemoration and thanksgiving was held by the Old Boys' Union of the Sydney Boys' High School in St. James' Church, King Street, Sydney, on September 25.

The school has an historic link with St. James', as at one time Sydney High School occupied the St. James' Grammar School in Elizabeth Street.

The Rector of St. James', Dr W. J. Edwards, conducted the service, and the preacher was the Reverend A. Dougan, principal of St. Andrew's College within the University of Sydney.

Mr. Dougan recommended that permanent school chaplains should be appointed to serve in large schools.

He said he sought the removal of "restrictions placed on schools like the Sydney Boys' High School by the N.S.W. education system."

Such schools should be given some independence in the selection of staff, and in this way be enabled to build up their traditions, he said.

That is what William promised to do: to maintain the Episcopal Reformed faith.

It is with that meaning that Charles I averred that he was giving his life to maintain "the true Protestant religion."

Equally, Archbishop Laud said that "I desire it may be remembered that I have lived in the Protestant religion established in England, and in that, I am now come to die."

Is the Church of England then Protestant? Yet, but that by accident.

As Bishop Wordsworth of Lincoln expressed it, "Her Protestantism is indeed comparatively recent, and this for a good reason because the Roman errors and corruptions, against which she protests, are recent."

Quite recently I was a member of a small group of clergy set to discuss a question similar to these. We all agreed that in view of its modern associations—of sectarianism and non-sacramentalism—that "Reformed" should be substituted for it.

Our Faith is both Catholic and Reformed.

Let us be thankful then that while we hold the Catholic Faith, we are reformed in that it is grounded on an appeal to reason and sound learning.

A correspondent has sent me three short questions about the Prayer Book.

"I don't feel at all a miserable sinner" when I join in the General Confession. Isn't this rather too strong an adjective?

It would be if the adjective means what my correspondent suggests—unhappy, depressed and out of sorts. Rather does it mean pitiable.

Surely in view of our constant falling into sin, and our failure to live up to the very best of which we are capable, we are pitiable and unprofitable indeed!

"Why is it that we pray for Bishops and Curates in the Prayer for the Church Militant, rather than Bishops and Clergy?"

I would suggest not the latter, because a bishop is a clergyman—he is the highest of the three orders of bishop, priest and deacon.

Better than this, as the 1928 Prayer Book suggests, we should pray for bishop, priests and deacons.

Originally a curate was one who had the cure of souls, and was the incumbent of a parish. Nowadays the curate assists the one who has the cure (or care) of souls, and should more accurately be referred to as the assistant curate.

Ideally, therefore, in this great prayer of intercession we pray for all the clergy whether they be in parish life or in some specialised branch of the ministry.

"Why, if we change so many words in the Prayer Book, don't we substitute 'living' for 'lively' in the Prayer for the Church Militant?"

I remember Bishop Churchill Julius of New Zealand saying that there is all the difference between a living worm and a lively worm. The Word of God is not only living: it is lively.



—Newcastle "Herald" picture and block.

The Archdeacon of Newcastle, the Venerable A. N. Williamson, (second from right) celebrated the fiftieth anniversary of his ordination on September 19. He is seen here after the luncheon with (left to right) the Right Reverend F. de Witt Batty; the bishop, the Right Reverend J. A. G. Housden; and the assistant bishop, the Right Reverend R. E. Davies.

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# ANGELICAN OF THE WEEK



Our Anglican of the Week is an aircraft pilot who last year won the Oswald Watt Memorial Medal awarded annually by the Royal Federation of Aero Clubs of Australia.

He is Mr Allan Chadwick, who is responsible for flying and maintaining the aircraft used in the Bush Church Aid's Flying Medical Service based on Ceduna, South Australia.

He was in Sydney last week to negotiate the purchase of a Cessna aircraft which will be more modern and economic than the Lockheed at present being used.

Mr Chadwick has been with the B.C.A. since 1938. He has been in Ceduna for twenty-three years. He started flying there in a small Fox Moth and has progressed with larger planes and is very hopeful about the possibilities of the new Cessna.

He operates on a radius of 350 miles from Ceduna. As well as going to certain places on routine flights every month he also answers calls on the radio network to deal with accidents and emergencies.

According to the nature of the case, he is sometimes accompanied by a B.C.A. doctor or nursing sister; sometimes he goes alone.

The citation on Mr Chadwick's medal reads: "For the most outstanding performance in the air or the most notable

contribution by an Australian or in Australia during the year."

Mr Chadwick's work is of supreme importance in the Christian service the B.C.A. provides for the people of the outback. With the expanding work of the New Medical Service at Ceduna, he could well do with an assistant.

## SCHOLARSHIP BY AUSTRALIANS

THE AUSTRALIAN CHURCH QUARTERLY. July, 1960. Pp. 41. 3s.

THE editor speaks for many of us when he suggests that we should be mentally and spiritually alert enough to recognise significant form expressed in a new idiom.

One thinks of a gem of colonial architecture defaced at great cost by new windows of blatant lights and traditional, uninspired draftsmanship.

It is not enough to say "who pays the piper calls the tune". A church is a trust which the diocesan authorities should administer under qualified advice.

It would be difficult to do

justice to Canon Church's paper on "The Church in the Apostolic Fathers." He confesses his indebtedness to no less than 87 authorities.

But he marshals his evidence with the sure feel of a sound scholar who knows he must get it across to ordinary people like your reviewer.

The Church of Our Lord is continuous with the Church of the Old Testament, the legitimate heir of all the promises of the Old Covenant.

Carefully and exactly he traces the succession through the testimony of all the Apostolic Fathers. Augustine was to say "The whole of the Old Testament runs to our Blessed Lord."

But Ignatius anticipated him when he said that Christ was "the door of the Father, through Whom Abraham and Isaac and Jacob enter in, and the Apostles and the whole Church; all these things combine in the unity of God."

"Throughout the Apostolic Fathers the importance of the role of the bishop as the *primus inter pares*, which at times almost imperceptibly merges into *primus super omnes*, is a matter of vital concern for the unity of the Church."

We might sum up a most valuable article by saying that to renounce the visible Unity of the Church, and the three-fold apostolic ministry of the Church Catholic is to make nonsense of the testimony of the history of the Church in the Apostolic Fathers.

Dr H. R. Smythe gives us a delightful work of deep scholarship, inspired by an appealing spirituality, in his paper on Divine Revelation.

Once again space is our enemy so we must be content with Dr Smythe's own head-

how can we choose among conflicting claims to historic authority?"

His answer is direct. Christ alone is the authority for the Christian faith, but the authority comes through experience, the Bible, and the Church.

An illuminating study of Our Lord follows, under three titles, Son of God, Son of Man, Saviour, all summed up as "Son of His Love." Complementary to this is a study of man, whom he sees as good (essential nature), because made by God, but a citizen of heaven in alien territory because of the actual condition of his nature. The "image of God" is the means whereby we adjust ourselves to God.

MAN as he is, contrasted with his essential nature, brings to the fore the problem of sin; in salvation from sin through God's abounding grace the author sees sinful man witnessing to the greatness and goodness of God.

The book closes with a consideration of "And the life everlasting" but here Ferré is less happy, and surprisingly sympathetic to the doctrine of reincarnation, although he does make it clear that, "The Christian who believes that Christ truly rose from the dead knows — whatever elements of truth the doctrine of reincarnation may have on the lower levels of life — that for man the final truth is personal resurrection."

Any thoughtful person will profit by a study of this book, which is stimulating without in any sense being heavy reading.

—A.W.S.

## BOOK REVIEWS

### CHALLENGE FOR THE LAYMAN

KNOW YOUR FAITH. Nels Ferré. Epworth Press. Pp. 127. English price 8s. 6d.

THE increasing emphasis on stewardship within the Church is proving a powerful stimulus to lay people to realise that, in a very real sense, they are the Church. An inevitable corollary to this is the discovery of the need for greater knowledge and understanding of the content of the faith.

This book of Nels Ferré (already the author of several books) is a splendid volume for the thoughtful and concerned layman.

The author is Abbot Professor of Christian Theology at Andrew Newton Theological School, and this book has been written largely as the result of two visits to Britain, where, despite his contacts with a very vigorous church life, he discovered how big a proportion of the population is not an active, believing part of the Christian community.

Therefore he writes, "Only an intellectually solid faith can shape life aright. Faith must be both real and relevant. The battle for truth calls for stronger participation by Christian thinkers who are competent and courageous enough to challenge the basic presuppositions of secular ideologies. *Know Your Faith* aims at helping to clarify the Christian faith and make it strong in the Church."

In a clear, lucid style, characterised by short sentences, he first faces the question of authority, which is a central problem for Christian people today. His basic question becomes, "Granted that God alone is the authority of the Christian faith,

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## AMERICAN SHORT STORIES

HAPPY FAMILIES ARE ALL ALIKE. Peter Taylor. Macmillan. Pp. 305. 20s.

THE title is a quotation from "Anna Karenina" which goes on, "every unhappy family is unhappy in its own way." These American short stories are studies not so much of unhappiness as of variations from the norm of family life. Each (to echo the quotation) excels in its own way, and no two are at all alike.

One — winner of the 1959 O. Henry Memorial Award — is better than anything of O. Henry's, and repays the trouble of looking up Bronzino's painting that gives it its title: a nude allegory showing Venus fondled by a beautiful youth, with a delightful little boy preparing to shower them with rose-petals; but Time and Truth have drawn aside the rich curtains behind them, revealing a gorgon of jealousy and a sphinx offering, with hands misleadingly reversed, the honeycomb of corruption and her own sting'd tail.

Like Bronzino, Mr Taylor

sees human nature, even in its folly, as essentially lovely; but he is no sentimentalist. "A Friend and Protector," on the Caliban theme, has a sting'd tail for readers interested in juvenile, or any, delinquency. The lady who shows us round the fearful desecration of her carefully walled and watered garden is herself a gorgon.

The prize-winning story, on territory somewhere between Kafka and de la Mare, describes how the children of the leading families of a smallish town were, on reaching puberty, mentally disvirgined at a party given each year by an elderly and rather disreputable brother and sister who were somehow accepted as social arbiters in this regard.

The other stories are much easier to understand, and should be compulsory reading for all who seek to love young people intelligently.

—J.P.S.



## QUESTIONS WE MUST FACE

Is it all right to pray for success in examinations, or is this seeking an unfair advantage?

Do you mean "Is it all right with men?" or "Is it all right with God?"

Your non-Christian fellow students may superstitiously think that you are invoking aid that has no relation to your ability.

But God wants us to pray about everything we do, so some sort of prayers for examination time are certainly in order.

What are we to pray for? First of all, Christians only pray that things may happen "according to God's will."

They don't try to change

God's mind for Him by praying.

To pray in any other way would be to regard God's power as magic, not as a personal power that is characterised by justice and love.

Since He is absolutely just, we would not be praying "according to His will" if we asked for a degree of success that was totally unjust — to ourselves as much as to the other competitors.

And if we prayed for an unfair result and gained it, we would do wrong to claim that it was due to God's action: "He's on my side, even at the cost of being unjust." Men and human forces can thwart God's will; that is the sort of world He has made.

So in praying about examinations, we pray that God's justice may prevail in the results.

Then we leave the issue to God — and when the results come out we leave the question of justice or injustice to His judgement.

### THE TEST

The other part of our prayers in this matter is concerned with our own efforts in the examinations themselves.

You know how in every aspect of our lives we must fall short of what God created us for without His help.

This applies as much to our intellectual striving as to the moral and devotional side of it.

You can feel confident that you are praying according to His will if you admit your need of His strengthening grace in your thinking and remembering as much as in your living, and ask God for that grace.

Here again we can be sure that He gives it. Remember He said: "Ask and ye shall receive." So we ask with trust, and leave the issue in His hand.

These two matters lead us then to the question of "intention."

Behind both sorts of prayer lies our desire that God may be glorified by our efforts here as in all things.

It should be the intention of all our studies — reaching the climax in the examinations.

With this intention we worship God with all the energies of our mind.

By all means go to Holy Communion on the day of your examination if you can; offer to God what you are about to do, and seek His grace to do it.

### BIBLE QUIZ

1. What lie made Ananias eternally notorious? Acts 5: 1-11.
2. Where was the term Christians first employed? Acts 11: 26.
3. What caused the first heresy trial in the history of the Church? Acts 15: 1-12.
4. How was it settled? Acts 15: 13-29.
5. Who became a convert to Christianity after being soundly thrashed? Acts 18: 17; 1 Cor. 1: 11.

### CHRISTIAN DUTY

The man who stays away from church on Sunday for a lesser reason than would keep him from work on Monday is failing in his duties as a Christian, and thereby harming both himself and his church.

The man who stays away from church because he had to complete a job he promised to do, and which he might have done instead of watching a football match on Saturday, is not taking his religion seriously, and is not the stuff of which Christ's disciples are made.

(The Archbishop of Cape Town)

### CORRECTION

We regret a misprint on this page last week. The paragraph should have read:

The Church in her Prayer Book, and through her Bible teaching, leaves us in no doubt that unchastity is sin, but she doesn't leave us there.

# The Youth Page

## BENDIGO YOUTH ATTEND WEEK OF ACTIVITIES

FROM OUR OWN CORRESPONDENT

A great variety of youth activities took place in Bendigo from September 18 to 25, during the annual Diocesan Youth Week.

The first major function took place on the Tuesday evening, when the bi-monthly meeting of the Sunday School Teachers' Fellowship was held in the cathedral hall.

Teachers from all Bendigo and district parishes were present, and the programme consisted of a study of the forms of worship used in the junior Sunday schools.

Each superintendent outlined the form of service he used, and commented on various features of it.

A useful discussion followed. On Friday afternoon and evening, the annual Girls' Friendly

Society Exhibition was held in S. Paul's parish hall.

Nearly 1,300 entries — three hundred more than last year's record — were exhibited.

Entries came from seventeen branches.

Mrs Hawley, newly-appointed organiser, did a magnificent job, with the aid of a keen team of workers.

During the evening session, Mrs R. E. Richards, wife of the Bishop of Bendigo, welcomed all present.

Mrs Hawley thanked all those who entered items or helped in any way.

The Bishop of Bendigo, the

Bendigo, October 3

Right Reverend R. E. Richards, presented the prizes.

Not only were there more entries, but the standards and quality of entry were improved from any previous year.

Individual awards were: Junior, Yvonne Sayers (Kangaroo Flat); Intermediate, Rosemary Hudson (Tongala); Senior, Joan Whittle (Kangaroo Flat).

Awards for the best map of the diocese were: Intermediate, Lynette Humbert (Lockington); first, Norma Carruthers (Holy Trinity); second, Senior, E. Wilson (Kyabram).

Branch awards: Juniors: First, Kangaroo Flat; second, Lockington; Intermediate: First, Kangaroo Flat; second, Holy Trinity, Bendigo; Senior: First, Kyabram; second, Kangaroo Flat.

### TEACHERS

The Sunday school teachers' workshop, held at the cathedral over the second week-end, was attended by teachers from eleven parishes.

The workshop was arranged by the diocesan secretary of the Education Council, the Reverend E. A. Harvey, and led by Miss D. Stamps and Miss B. Hayes of the G.B.R.E. and Miss Audrey Fuller and Miss Elaine McDonough, of S. Christopher's College.

The programme included Bible study; group discussions on teaching problems; workshop groups; teaching — in grades; teaching aids; and group discussion on "the back-home situation".

Meals were taken corporately at the Robin Cafe, and a splendid level of fellowship developed throughout the week-end.

Country teachers were billeted in the city, and on Sunday morning attended the Eucharist in the parishes where they stayed.

Various other activities were planned on the parish level throughout the diocese — including youth socials, and youth teas.

## ECUMENICAL CONFERENCE PLANNED BY N.Z. YOUTH

FROM A CORRESPONDENT

More than 1,600 young people have already registered for the Ecumenical Youth Conference to take place at Lower Hutt, near Wellington, New Zealand, at the end of this year.

The Youth Committee of the National Council of Churches in New Zealand is arranging the conference for young people between the ages of eighteen and twenty-five.

The theme of the conference, to last from December 27 to January 4, is "One Lord — One Word."

The Reverend Philip Potter, secretary of the Youth Department of the World Council of Churches, will lead daily Bible studies.

At a recent meeting, the Youth Committee found that there were one hundred more applicants than could be accommodated under the original scheme.

After consultation with the Lower Hutt committee, additional sleeping accommodation has been secured.

By some adjustments to the programme, by holding evening sessions outdoors in the grandstand of the Hutt recreational ground, and by the consent of the caterer, up to 1,700 young people can now attend.

After the conference, eight holiday tours, four in the North Island and four in the South, lasting nine days, are being arranged.

A work camp is also planned at Lower Hutt, and tramping trips will take place in the Orongorongo and Tararua Ranges.

The Wellington regional committee is arranging events after the conference.

Many of the youth groups of member churches in the National Council have cancelled denominational conferences normally held in the summer holiday so that members can attend the Ecumenical Conference.

## LOOKING AT THE BOOK OF COMMON PRAYER

"Reverently, discreetly, advisedly, soberly, and in the fear of God" — these words are addressed to the congregation by the priest in the service of Holy Matrimony, to describe the attitude in which two people should undertake Christian marriage.

A remarkable feature of the marriage service is the amount of attention given to those who are witnessing the ceremony.

The Prayer Book provides that the banns of marriage shall be read on three successive Sundays in the parish or parishes where the two people live.

The congregation is thus made aware of a responsibility towards the couple, in ensuring that factors within human control will not operate against a harmonious married life.

The whole congregation, not just the couple to be married, are told of the purposes of Christian marriage.

The Prayer Book lists them as the establishment of a Christian home, a safeguard against sin, and to provide for true companionship — "mutual society, help and comfort."

Then the priest addresses each in turn, always "in the face of the congregation," and asks them to give a public testimony to their intentions.

The woman is "given away" — again more than the two concerned is involved.

Then the couple is openly betrothed, and the priest pronounces them married, in the

name of the three Persons of the Trinity.

The homily which the Book of Common Prayer provides as an alternative to the sermon is also addressed to a wider audience than the newly married pair: "All ye that are married, or that intend to take the holy estate of matrimony upon you."

By all this, the Church means us to understand that marriage is something of far greater importance than its importance for the two people themselves.

### QUESTIONS

The first section that concerns the couple directly is called the Espousal: "Wilt thou have . . . ?" Each is given a last chance of saying "No," and each makes a public statement of consent for the service to continue.

Then they "plight their troth" to each other — pledge their faithfulness: "I take thee . . . till death us do part."

The wedding follows. The man gives the woman a ring; the priest says a prayer that they may remain true to their promises; and then he pronounces them man and wife.

The ceremony then moves from the chancel steps to the entrance to the sanctuary, with

the singing of a psalm and the final prayers.

The Book of Common Prayer says that "it is convenient (fitting) that the new-married persons should receive the Holy Communion at the time of their marriage, or at the first opportunity after their marriage," and often the Eucharist follows immediately in thanksgiving for what God has done.

The Prayer Book emphasises that what God has done in this service can only be undone by death, and the responsibility falls on the congregation, as well as on the couple, to see that no hindrance to their faithfulness should be allowed.

"What happens" when God joins the two people in Christian marriage is described as "a mystery."

This does not mean it is "mysterious" — beyond our understanding. It means that the fact is of the spiritual order of things, not the subject of rationalising.

A spiritual unity has been created, the Prayer Book tells us, and the couple is given divine grace to bring this spiritual unity to fulfilment throughout the whole course of their life together.

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## BOOK REVIEW

BRILLIANT PEN-PORTRAITS  
OF MODERN LEADERS

MEN OF UNITY. Stephen Neill. S.C.M. Press, First Paperback. Pp. 192. 6s. 3d.

ANYONE who takes up this book might well start anywhere, at any chapter of which the title attracts him: it might be the chapter about Dietrich Bonhoeffer, or William Temple, or Archbishop Germanos, or Pope John XXIII, before reading it through properly.

For these are a series of brilliant pen-portraits—and we all know how well Bishop Stephen Neill can write—and on these biographical sketches of great men he has strung the history of the ecumenical movement from 1910 to 1960.

The story is that of modern Europe, covering two world wars, and of the Christian Church during that period; but it cannot limit itself to Europe and America for, as it proceeds, Asia and Africa come increasingly into the picture.

"The great new fact of our time," of which William Temple spoke on the occasion of his enthronement as Archbishop of Canterbury on April 23, 1942, is that the great missionary efforts of the 19th century have led to the planting of the Church in nearly every country of the world, so that Christianity has visibly become a universal religion (pp. 106-7).

It is no longer a matter of "missions" sent out by "Christian countries" to heathen lands, but rather of the Christians in those lands confronting the heathenism there.

It is now evident everywhere that the missionary is a foreigner, come to serve the Church which is there and is conscious of its mission.

It even becomes a question whether the foreign missionary is any longer needed; and here we have the glowing testimony of D. T. Niles, a native of Ceylon, that the Asian Churches need the missionary very greatly, even in a country where the Christian faith has struck such deep roots at it has in Ceylon, "to finish the unfinished task" (pp. 141-2).

Hence among the pen-portraits there is that of "D.T." who is now secretary of the East Asia Christian Conference, and that of the great Indian Bishop Azariah, who as a young man made an unexpected contribution to the Edinburgh Missionary Conference of 1910 (p. 23), and whose life-work was to show that the Indian Church must be Indian; he died in 1947, a month before the inauguration of the South Indian Church, to which he had contributed a very great deal from the Tranquebar Manifesto of 1919 onwards (p. 58).

## ACTUAL PEOPLE

The story told in this book is that of the ecumenical movement. Many people still think that the history of the ecumenical movement is the story of a series of world-conferences, one after another and all much like one another, and dominated by the top leaders.

A history of these conferences in detail could well be dull; but in this book we are taken behind the scenes, and we are shown the things that the top leaders were exercised about, and we are also shown that the people who attended them were people who came from our own Churches and there met those from other Churches.

At least 400 Australians had experience at first-hand of what a great conference is, at Melbourne last February. This conference of ours is not mentioned in this book, for the

very good reason that when it took place the book was already written and was being printed.

At it, as at the others, the delegates met fellow-Christians of other confessions, and began to get to know them and find out that they were real Christians.

Thus we see what the World Council of Churches really is: it is "a fellowship of Churches which accept our Lord Jesus Christ as God and Saviour" (p. 150), who "intend to stay together" (p. 152) and remain in contact.

In this book some of the characteristics of the different Confessions come alive—for the word "Churches" in this connection is properly, of course, a misnomer—and some of the differences appear very clearly.

There is the Roman Catholic Church, to which the last chapter but one is devoted; it has made plain from the *Mortuorum animas* of 1927 onwards, that it cannot take part in the conferences, thereby reminding the ecumenical movement "that what matters is the truth" (pp. 172-3).

## EXCITING HOPES

Then on p. 174 comes a dramatic sentence, that when we turn from official utterances to unofficial Roman Catholic approaches, "one is conscious of an ardent, almost passionate desire for the union of all Christ's people, that often puts to shame those on the Protestant side who are loudest in their professions of ecumenical interest"; that many Roman Catholics are following the movement and are exceedingly well-informed about it; and that we are not to forget Father Couturier and the Week of Prayer for the Unity of us all according to Our Lord's will.

Then there is an exciting chapter about the Orthodox. In 1921 at Geneva a small international group had met to make some first preparations for the conference which eventually met at Stockholm in 1925. This group was feeling a certain strain of mutual suspicion, for the terrible question of "war-guilt" was in all their minds—"when the Orthodox Churches literally burst in upon them in the persons of three hierarchs,

bearded, and swathed in the flowing black robes that are worn by prelates of those Churches" (p. 66); one of them, of course, was Germanos, and on p. 68 are the opening words of the message of goodwill which he brought.

As we go on in this chapter we learn how difficult the word "missions" is to the Orthodox, for to them it suggests the long story of proselytism by Roman Catholics and Protestants among their own people (p. 77).

## FOR EVERYONE

Our own communion is naturally well represented throughout, and among the pen-portraits are those of Bishops Brent, Azariah and Temple, and of J. H. Oldham; nor must we forget the part which the author himself has played in the history.

This is a book for everyone to read who cares at all about the Church of Christ; and that is why the publishers have printed a large edition in order to bring down the price.

It is a book of contemporary history, and that history concerns us all directly, since we are all called to a share in the Church's mission, whether we do our part or not.

But it is not for this book to press that appeal; for it is a work of history; and so it ends with the discussion of an important crisis in the history which will have to be settled within the next twelve months, namely the question of the integration of the International Missionary Council with the World Council of Churches.

It appears (see p. 185) that fears and hesitations with regard to this have been coming from the white missionaries rather than from the Asians and Africans themselves; and on pp. 187-8 we have a final portrait in two paragraphs of Bishop Lesslie Newbigen, who made so great an impression at our own National Conference this year. This was the reason why he left his South Indian diocese last year to become Secretary of the International Missionary Council.

—GABRIEL HEBERT, S.S.M.

S. BARTHOLOMEW'S CHURCH: A  
RESULT OF A VISION

B.B.C. NEWS SERVICE

THE outcome of a promise made by an English monk in the twelfth century, while ill in the little hospital of S. Bartholomew, which stands on an island in the middle of the River Tiber in Italy, was the building of the church of S. Bartholomew the Great and the hospital of the same name, in Smithfield, in the city of London.

Listeners to the General Overseas Service can hear more about this interesting part of the city in a programme called "People Today: Dr and Mrs Wallbank", on Tuesday, October 18.

Rahere, the monk who was taken ill while on a pilgrimage to Rome, saw a vision of S. Bartholomew, who told him to "Go to Smoothfield and there build a priory and a hospital in my name".

And "Smoothfield" of the twelfth century is the "Smithfield" of today.

Most Londoners to-day conjure up a picture of a meat market at the mention of

"Smithfield", for that is the name of London's largest meat distributing centre, but jostling side by side with this is the old church of S. Bartholomew, its Elizabethan rectory and a few other houses that escaped the Great Fire of London in 1666.

Many overseas visitors find their way to this particular church when in London, and Dr N. E. Wallbank, the rector, greets people from the Commonwealth and America.

Mrs Wallbank, who throughout her life has taken a deep interest in education—education with a difference—as listeners to the programme can hear, now has her own school for young children in a suburb just outside the city.

Here under her methods, it is possible for a handicapped child to be taught quite well along with a small group of normal children, an aspect of teaching that the twelfth-century monk, Rahere, would surely have been keen to foster.

## MODERN REVISIONS OF THE PRAYER BOOK . . . 9

## THE IRISH BOOK OF 1926

BY THE REVEREND ARTHUR LLOYD

THE "Order of the Communion" (1548) introduced by Act of Parliament in the reign of Edward VI applied to Ireland as well as England.

Its introduction was bitterly resisted. It became necessary for a Royal Letter to be sent to the Irish Viceroy in 1551 expressing the King's desire that the 1549 Book be used.

In an Assembly of bishops and priests summoned by the Viceroy, the Primate headed a majority which resisted the proposal.

The Archbishop of Dublin was in favour, and the new Book was used in his cathedral for the first time on Easter Day, 1551.

Nevertheless, it was not generally adopted. No attempt was made to enforce the 1552 Book upon the Irish. In 1560 the Irish Parliament forced through an Act of Uniformity similar to the 1559 English Act.

Services other than in the Prayer Book were thus prohibited, yet there was no possibility of printing the P.B. in Irish characters. As most of the priests did not understand Latin, the unusual expedient was adopted of the service being sanctioned in Latin. In 1608 the P.B. was translated into Irish.

In 1662 the Irish Convocation adopted the 1662 English P.B., and its use was ordered under penalty by the Irish Parliament in 1666.

In 1711, Synod at Dublin adopted "A Form of Prayer for the Visitation of Prisoners", and, with Royal Assent, it was inserted in the Irish Book.

The Act of Disestablishment gave liberty to the National Church to deal with the revision of its formularies, and this was done immediately.

The new Book appeared with Synodical approval in 1877. It

had a new Preface. All lessons from the Apocrypha were omitted, as also was the Ornaments rubric. The Irish language was allowable, Psalm 148 was an additional alternative to the *Te Deum*.

The Lesser Litany and Lord's Prayer, following the Creed, may be omitted when the Litany is said. There is an alternative third collect for Evening Prayer, taken from the Eucharist.

The *Quicumque Vult* was printed without rubric, this being stated as "not withdrawing its witness to the truth of the Christian Faith contained therein". Additional occasional prayers were added.

The celebrant at the Eucharist was directed to take the North end position. One sponsor was sufficient at Baptism, and parents were acceptable as such.

## NEW FORMS

Some new forms were added, including Harvest consecration of a church, etc.

In 1909, General Synod began to consider further revisions "without making any modification in doctrine or in the ritual Canons". This was approved in 1926 and came into force the following year.

The Book is fundamentally Protestant and Evangelical, with definite anti-Romish tendencies in both Constitutions and Canons Ecclesiastical.

There are no Black-letter days in the Kalendar. S. Patrick and the Transfiguration are now Red-letter days, with proper.

The Ornaments Rubric was not restored. The Canons provide for the furniture and ornaments of the Church.

Bishops are to wear the customary apparel of their order. Presbyters and deacons wear surplice and black silk

scarf, with a hood (if graduate of a university). A plain black gown is to be worn when preaching.

Isaiah xxvi, 1-4, 7-8, and Psalms 148, are alternatives to the *Te Deum* or the *Benedicite* at Matins. Some corrections are made in the translations of the Psalms. Two alternative forms are added for Evensong.

Some 57 prayers and thanksgivings are provided for occasional use. No rubric prefaces the Athanasian Creed. The Holy Communion liturgy is hardly touched.

The rubric requiring Confirmation before Communion is replaced with "every person ought to present himself for Confirmation, unless prevented by some urgent reasons, before he partakes of the Lord's Supper".

The Visitation of the Sick, and the first part of the Communion Service, are re-cast completely.

The latter is known as "A Penitential Service". The former follows on similar lines to the 1928 English Book, except for the softening of confession to a recital of Psalm 51.

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SCIENCE BUILDING OPENED  
FOR LAUNCESTON SCHOOL

FROM A CORRESPONDENT

A new science building for the Launceston Church Grammar School was recently opened by Mr W. McDonald, a former pupil at the school, in whose honour the building has been named.

The building to cost £30,000, is the first part of the expansion programme undertaken by the school.

With the certainty of an increase in the enrolment of the school, which would make it one of three-form entry, it was decided that laboratories were needed for senior boys studying physics, chemistry and biology, as well as a large general science laboratory for more junior forms.

Other rooms urgently needed were a geography room, an art room and a large all-purpose lecture theatre.

The two-storey building has laboratories downstairs and classrooms upstairs, the laboratories being so designed that they are easily adaptable for normal teaching purposes should the need arise.

The preparation-store room has been strategically placed to serve all three laboratories as well as the lecture theatre, in addition to having outside access so that masters may use it without disturbing classes.

With so much of the equipment common to the use of all subjects, it was decided to cut down expense by having one large room with adequate work-space and storage facilities.

The lecture theatre satisfies a long-standing need of the school. It has been equipped in such a way that it can hold 135 boys,

and may be used for radio or gramophone programmes, lectures (illustrated with film strips or practical demonstrations) and motion films.

It can easily be adapted for the showing of TV programmes.

MISSIONS TO  
SEAMEN

The Archbishop of Sydney, the Most Reverend H. R. Gough, attended a special service last Sunday morning at the Missions to Seamen, Sydney.

His Grace dedicated a projection box and equipment, installed in memory of seamen who lost their lives in the two World Wars.

He also dedicated a plaque in memory of the late Bishop Coadjutor, the Right Reverend W. G. Hilliard.

Plaques in memory of the first chaplain, the Reverend T. H. Distin Morgan, and in memory of Mrs Amy Knox and Miss H. E. Knox, a mother and daughter who gave a lifetime of interest to the Missions to Seamen, were also dedicated.

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ANGLICAN MEN OF LETTERS . . . 6

# WILLIAM SHAKESPEARE: DRAMATIST OF LIFE

By THE REVEREND EDWARD HUNT

WE ARE so used to the world's claim of Shakespeare as one of its greatest poets that we are apt to overlook the fact that he is also the greatest of Anglican men-of-letters.

His literary genius is indeed universal, as every schoolboy knows, but the wealth of his poetry was based on the wealth of Anglican theology, a fact that is less well known.

Professor Bethell, of Cambridge University, and lecturer in English at the University of South Wales, says that the English Church has been slow to claim her greatest son, but recent scholarship has made it clear that Shakespeare learned from Anglican textbooks, knew his Bible well in versions used by Anglicans, and expressed in his historical plays theological and political views identical with those of the Homilies.

A tenderness for the "old religion" which he manifests at times is insufficient evidence for disloyalty to the church, merely proving that he was no Puritan.

Some nineteenth century critics tried to make him an agnostic, but a close study of his matchless works shows him to be Christian in thought and word, and it may be accepted that Shakespeare was a practising Anglican, a fact of which we may all be proud.

William Shakespeare was born in 1564, third child of John Shakespeare, who settled in Stratford about 1551 as a dealer in wool and leather, where he was mayor from 1568 to 1569.

His wife, Mary Arden, was the daughter of a landowner of Wilmore.

William was baptised in the parish church of Stratford-on-Avon on April 26, 1564.

Educated at the local grammar school, he was soundly trained in Latin literature.

Leaving school in his fourteenth year, he is said to have been "apprenticed to a builder." In 1582 he married Ann Hathaway, daughter of a farmer of Shottery.

## FIRST WORK

In 1586, Shakespeare left his native town, because of a poaching incident, according to seventeenth century tradition, and after a short experience as a country schoolmaster reached London in 1587, finding humble employment in Shoreditch, at The Theatre, the only playhouse then existing.

Shakespeare's dramatic work was produced between 1591 and 1611, thirty-seven plays being assigned to his pen.

One of his earliest plays, "Love's Labour's Lost," was a social satire.

In 1599 he showed his matured hand in comedy with "Much Ado About Nothing." His last comedy, "The Tempest," 1611, is instinct with both poetry and philosophy.

His full-developed capacity for historical drama is seen in Henry IV, 1596 to 1598.

Between 1600 and 1609 he produced those tragedies which rank above all others of any age, or country, "Julius Caesar," "Hamlet," "Othello," "Macbeth," and "King Lear."

It was as a writer of narrative poems that Shakespeare first became known, "Venus and Adonis," 1593, and "Lucrece," 1594.

More important than these are his sonnets, 154 in number, published in 1609, though written much earlier.

However, it is the theology of Shakespeare which is of abiding interest for churchmen, especially as it is fundamentally Anglican in substance and expression.

We are indebted to Professor Bethell for a clear exposition of the religious aspect of Shakespeare's matchless genius.

He, above all others, succeeded in producing that syn-

thesis of natural and supernatural which the Middle Ages failed to attain.

For him the spiritual order is discerned in the material, the divine in the human, yet with an equally positive apprehension of the divine transcendence.

The divinity shaping human ends is the dominant theme of the history plays, where national sin brings political and social calamity, and all moments of national greatness are devoutly ascribed to the hand of God.

The same providence assists true love in the comedies to its proper end in marriage, and in the tragedies the over-ruling power of heaven weights the scales on the side of good.

In "Macbeth," for example, the murderous usurper has sold his soul to the devil, "mine eternal jewel given to the common enemy of man."

Plunging ever deeper into sin, he loses all sense of reality and ends by denying the providential ordering of the universe, "life is a tale told by an idiot," but against him "the powers above put on their instruments," and he is brought to destruction by Malcolm, the rightful heir, aided by the forces of the holy English King "with Him above to ratify the work."

Here, indeed, is preached a sermon to the edifying of the soul, and the thoughtful may find in it an echo of the collect for Epiphany II in which we confess that it is "Almighty and

everlasting God who governs all things in heaven and earth."

The last plays present Shakespeare's religion more symbolically in romantic terms.

In "The Tempest" we are told that "our little life is rounded with a sleep," but there is nothing unorthodox in that; sleep is always remedial in Shakespeare, "the balm of hurt minds," and after sleep there is awakening, and "a celestial harmony to go to," and "Christian peace to wish to souls departed," while "in heaven we shall desire to see what is done on earth, and praise our Maker."

## HIS THEOLOGY

Indeed, into Cranmer's mouth in "Henry VIII," Shakespeare puts these words concerning Elizabeth in particular, but equally applying to all who profess and call themselves Christian, "Holy and heavenly thoughts shall counsel her . . . till God be truly known," surely an inspiring summary of what the Book of Common Prayer sets out to teach.

Emerson says of Shakespeare's theology "the furthest sundered things are brought together by a little spiritual connexion," while Keats says, "His plan of tasks to come was not of this world; how tremendous was his conception of ultimates!"

No wonder that for many Anglicans the three best books in the world are the Bible, the Prayer Book and Shakespeare!

FROM A SISTER'S NOTE BOOK . . . 17

# THEREFORE, WITH ANGELS AND ARCHANGELS

SEPTEMBER 29 was the Feast of S. Michael and All Angels. Angels, the Book of Common Prayer says, for we do not know how many Angels there are—the Prophet Daniel and the Apostle S. John and the Psalmists speak of them as an innumerable multitude "ten thousand times ten thousand."

They are a company that cannot be numbered by us humans, just as they cannot normally be seen nor heard by us, but they behold the Face of God as Our Lord has told us, and they praise Him unceasingly and do His bidding joyfully and without question.

John Milton, when downcast by the blindness that hindered his serving His Maker, finds patience and peace in the thought:

"God doth not need either man's works or his own gifts, who best bear his milde yoke, they serve him best, his State is Kingly. Thousands at his bidding speed and post o'er Land and Ocean without rest."

We look with longing and half fear to the day when Our Lord Jesus Christ will come again to be our Judge, but on that day the Angels will accompany Him in His glory. The Angels see God, they ministered to Jesus, and to men and nations at God's behest, and yet we give them such a small place in our earthlybound lives.

## EARTHBOUND

How many honoured the Archangel who fought for God's honour when Satan in his overweening conceit rebelled against the fact of God's supremacy over all created beings, saying "I will exalt my throne above the stars of God, I will be like the most High" (from Isaiah 14: 14-15)? And how many remembered the Holy Angels?

In our materialism we value too highly the things we can see and touch—the treasure we seek is too often that which can be kept safe in banks—and because our hearts are given to them, we have come to accept the touchstone of reality as

tangibility, and the criterion of worth the world's valuation.

One generation turns its back on the super-natural teaching of the Church knowingly, choosing of its own free-will the satisfaction of the senses rather than the soul. Another, carried away by the apparent power of man's handiwork, falls before the same temptation that Adam yielded to ("ye shall be as gods") and claims like Lucifer "we will be like God . . . we are gods . . . there is no God but power and the human mind is its master."

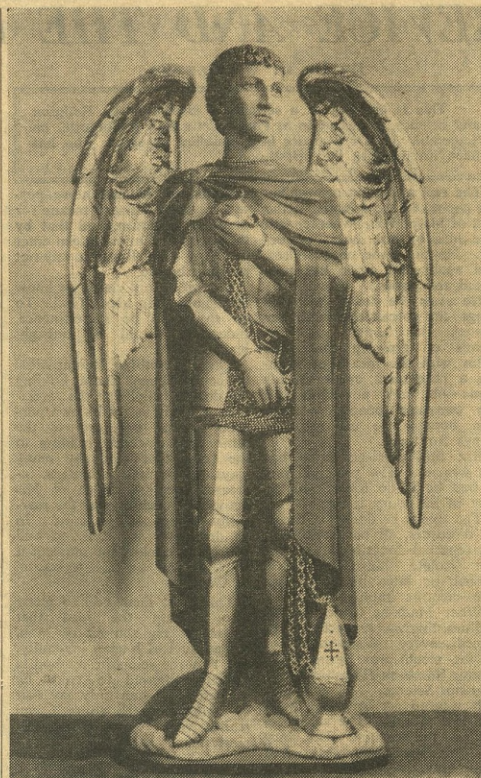
## REALITY

The next generation inherits the sins of its fathers and tries to live life on the false premises handed down to it. But there can be no choice without knowledge of alternatives. So many children of the twentieth century are in this enslaved state—not believing in anything they cannot examine with their senses (as though these were the only gateway to the human reason); conceitedly like Lucifer forgetting the limitations of created intelligence; not knowing that they do not possess all the facts on which human reason should work.

Our definition of the word "real" suffers from this sort of history. God is Reality, and in comparison we are shadows. He alone is self-existent, non-dependent. All created things and beings derive their existence and reality from their relationship to Him.

The further we go from Him the more shadowy we become. Near to Him, we take on something of His Reality. The Angels appear to know this and act upon it, living close to God, doing His Will, satisfied with and accepting gratefully their dependent existence. Is it not God whom they behold, and who is like God?

Perhaps we have seen too many fair-haired children in choir boys' surplices and sparkling paper wings, and have forgotten that they are our poor human portrayal of spiritual beings. We so often create God



The statue of S. Michael, which stands in the Mother House of the Community of the Sisters of the Church. Of carved and painted wood, it was the gift of the Associates of the Community.

in our own image (sometimes we change His name to -ism, but, often our self-reflected creation is secret and unacknowledged in the depths of our hearts) and when we find our creation insufficient, with clay feet, we forget that it was our own image, and condemn God.

Perhaps in the same way we have forgotten that our Christmas card and department store Angels are our limited attempt to describe a spirit in human terms, and have come to believe that our tawdry shadowy creations are the real thing. Or perhaps we have mixed up Angels with those non-human figures of man's imagination as he tried to account for supernatural phenomena—fairies and nymphs and "little people." But Angels are real.

The Jews' awareness of them appears constantly in their recorded history. The Old Testament; the Jews were the Chosen People prepared by God through centuries for the full revelation of Himself in the Incarnation, when the supernatural and natural realms met at that intersection of Eternity with time which lifted time and nature into Eternity and supernatural.

## "WHOLE ARMOUR"

No. We cannot ignore the reality of the Angels. Our Lord confirmed the Jewish beliefs. Angels were with Him at all the main events of His earthly life — one announced the Incarnation, they were in attendance at His nativity, the temptation in the wilderness, His agony in the Garden of Gethsemane, and were witnesses of His Resurrection and Ascension; Jesus said He could call on "more than twelve legions of Angels" to defend Him if He had not chosen to die for us.

In Ephesians S. Paul warns that "we wrestle . . . against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having overcome all, to stand."

Who are we to despise the ministrations of the Angels? We need super-natural help against supernatural evil. S. Michael, Christ's standard-bearer, offered his service to God when there was war in Heaven. Our Guardian Angels who behold the Face of our Father in Heaven would do this same service for us. We cannot stand on our own feet and in our own strength fight the Devil and all his works. Our Lord accepted the strengthening of the Angels, why should not we?

S. Michael is the Patron Saint of our Community and our schools. Those in Hobart and Melbourne bear his name. There were joyful festivities in the schools on his Feast Day. The day started with a Corporate Communion, and ended with Festal Evensong followed by a thorough-going party for the boarders. We know the children have to fight against the world's false interpretation of "real" and so we keep this Feast (as the Book of Common Prayer enjoins) to instil in them appreciation of the reality of the Angels and awaken them to their need for the help their Patron Saint and their own Guardian Angels can, under God, give.

—COMMUNITY OF THE SISTERS OF THE CHURCH.

## W.C.C. LEADER FOR SYDNEY POST

ECUMENICAL PRESS SERVICE  
Geneva, October 3

The Reverend John Garrett, director of the Department of Information of the World Council of Churches, has been appointed principal of Camden College, Glebe, Sydney, a Congregational theological college.

He will also teach church history in the theological faculty at the University of Sydney.

Mr Philippe Maury, general secretary of the World Student Christian Federation will succeed him as information director in April, 1961.

## TWO C.H.N. SISTERS PROFESSED

FROM A CORRESPONDENT  
Melbourne, October 3

Two former Novices of the Community of the Holy Name, Melbourne, Sister Joyce and Sister Patience, were professed at the Community House, Cheltenham, on Monday morning, September 26.

The Archbishop of Melbourne, the Most Reverend F. Woods, accepted their vows.

The Bishop of New Guinea, the Right Reverend P. N. W. Strong; his Assistant Bishop, the Right Reverend David Hand; and the Assistant Bishop-designate, the Reverend George Ambo, were present.

The first Probationer-Oblates to the Order of the Oblates of the C.H.N. will be admitted this month.

The Reverend V. P. Howells, formerly of Bunbury diocese, has taken up office as Chaplain-General of the Community.

## CATHEDRAL STONE ARRIVES

FROM OUR OWN CORRESPONDENT  
Wangaratta, September 26

The first delivery of stone for the extension of Holy Trinity Cathedral, Wangaratta, has been made to the site this month.

The consignment of 115 stones, weighing more than nine tons, was carted from Melbourne.

The stone is being quarried in the Warby Range quarry, from which the pink-tinted granite used in earlier sections of the cathedral were hewn.

It is sent to Melbourne for mechanical cutting and then returned to Wangaratta.

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# THE CREVICE AND THE FLAME

By Dr D. W. MENZIES

"HOW can Science and Religion ever meet? Aren't they totally and hopelessly different?" This question came from a friend of mine recently.

Partly it was a personal question, as he was interested in my own job, which combines the priesthood with scientific research.

But it was also a general question of great importance to the world in its present crisis and one which deserves an honest answer.

First let me say that my friend's judgement of the present state of affairs is all too accurate. Science and Religion are travelling in different paths. And this gulf is widening. It is wider to-day than it ever has been.

I say this advisedly because optimists often misrepresent the situation. They agree that during the nineteenth century Church and Science were bitterly divided over Darwin's theory of evolution, but point out that at the beginning of this century their paths converged.

On the Church's side there was a general abandonment of the story of Adam as the literal truth about creation; on the scientist's side the discoveries of Einstein, Planck and Rutherford took the rigid mechanism out of the universe and replaced it with something like free will.

And so—the argument runs—there is no logical ground nowadays for a priest and a scientist to quarrel. No logical ground, I would agree, but the question of logic does not matter.

The real trouble lies far deeper. It is a problem of understanding. The scientist and the churchman cannot understand what each other is talking about.

They are using a completely different language, a fundamentally different mode of thought, and have nothing whatever in common.

This situation is not getting better. It is getting worse, and is being aggravated by the stupidity of our educational system. Progressively, specialism is creeping in.

At a younger and younger age our children are being separated into scientific and non-scientific groups. We are in danger of rearing a race of specialist pin-heads, and the prospect is anything but a happy one.

It would be unwise to exaggerate what as yet is only a trend, but the process has already gone on too far. It would have horrified my own headmaster, a distinguished member of the Old School, who sincerely believed that a knowledge of the classics was an essential prerequisite of a gentleman (how odd that sounds nowadays), and that Science was only for morons.

## HIGHER BARRIERS

Of course, this was over-specialism in another direction, but at least it had this result, that though I am a professional scientist I was educated to understand and appreciate non-scientific people.

My quarrel with our present educational system is that it prevents our children doing just that. Indeed, it raises barriers between Science and Non-Science, and these barriers are getting higher and higher.

The grim results are plain to see. Our present intellectual leadership is divided against itself. The politician, the priest and the philosopher openly despise the empirical scientist as a barbarian. Why they do this I cannot think, for though Science has flowered astonishingly in the last one hundred and fifty years, it has been very long in growing, and has an intellectual pedigree of great antiquity.

Derived from Greek philosophy, its line can be seen passing through Roger Bacon and the Renaissance to the present day. Furthermore, its view of the world, though limited, is intellectually coherent and satisfying, which is more than can be said for many theologians and most philosophers.

This is the text of a sermon, a discussion on Religion and Science, preached in S. Paul's Cathedral, Melbourne, on September 11. Dr Menzies is a qualified physician who has been ordained to the priesthood.

The real argument against being snooty to the scientist is the fact of his power. Whether you like him or not, he is powerful. He has made no promises, and again and again has produced the goods.

He arms the doctor with his drugs, the cosmetician with her lipstick, the farmer with the means of growing food, the tailor with the means of keeping a permanent crease in his pants—oh, he's powerful, and the common people worship him because he can produce things for them.

But this demi-god also has his worries. The principal one is that he is no longer able to stay in his ivory tower.

The things he does, the things he discovers, all have effects in unexpected directions. He cannot isolate himself because sooner or later his work has non-scientific implications.

When Madame Curie purified radium, this was a strictly scientific discovery. When the Allies in the recent war dropped the atomic bomb on Hiroshima, this was not Science.

It was an act involving politics and morals. The atom has escaped the scientist. The story of Frankenstein's monster had come true.

So the scientist must meet his fellows, and his fellows must meet him, if the world is to survive at all. How is this to be done? I would suggest that the only possible common approach is that of religion in the original meaning of the word—what the Old Testament calls the fear of the Lord.

Particularly we should all realise that the face of the Lord is something no man can see, and the truth of God is something that no man can fully understand.

That blinding majesty is not for mortal eyes. None of us, priest or scientist, can at any time see any more than a minute fraction of it.

This trembling approach to God is in sharp contrast to the cosy attitude of some religious people who sincerely believe they know the whole truth about the Almighty.

Admittedly we Christians claim that God has revealed Himself in Jesus Christ, that in

this historic revelation we possess all the necessary means for personal salvation, and that by the blood of Christ we can enter the Holy of Holies in a way not possible before.

But we do not claim we know the whole truth about God. To do so would be impertinence. Indeed, it would be outright blasphemy.

There is nothing incompatible or contradictory about holding the double belief that the revelation of Christ is for its own purpose a final one, and at the same time sincerely holding to the truth that God, by many ways and by many scientists, increases our knowledge of His activity in creation and the marvellous shape of His mind. In so doing we see Religion and Science as equally the movement of God and the self-revelation of God.

This must seem odd to many who cherish the idea that Science is the summit of Man, the product of human ingenuity, and that the scientific method is directly opposed to truth by revelation. I can only say that by doing research yourself you realise how wrong this idea really is.

## CHINK OF LIGHT

For the research worker, like the priest, must be a humble person. From hard experience he has come to realise what a rare thing is truth, and how much it is a given thing. Naturally he must be trained and ready for the revelation, as Fleming was for the discovery of penicillin.

His eyes must be open, his mind receptive. But when illumination comes, it is accompanied by a rare feeling of pleasure that God has permitted him to see just one more fact.

And here—entirely in the wrong place—let me bring in my text. Do you remember the dialogue between God and Moses on the top of Mount Sinai? This particular passage is so true of the position of a research worker that I quote it in full in Moffatt's version:

"Moses said, 'Let me see thy majesty.' The External replied, 'You cannot see my full face, for no man can live

## PROVINCIAL SYNOD ATTRACTS CROWDS AT MILWAUKEE

THE "LIVING CHURCH" SERVICE

New York, October 3

Thousands of churchpeople, many of them from distant points in Wisconsin and Illinois, attended the Synod of Province V held at Milwaukee from September 20 to 22.

The Presiding Bishop, the Right Reverend A. C. Lichtenberger, preached at the opening service, Choral Evensong, held in the Milwaukee Arena.

The Primate of All Canada, the Most Reverend H. H. Clark, was in the procession.

The service opened with the presentation of the doctorate in canon law to the Presiding Bishop by the faculty of Nashotah House.

The collect chosen was a commemoration of Jackson Kemper, first missionary bishop of the Church and first Bishop of Wisconsin, who was consecrated 125 years ago.

At the luncheon the following day, delegates heard expressions of the Republican and Democratic viewpoints made by professional politicians who are churchmen.

The Bishop of Michigan, the Right Reverend S. M. Emrich, as moderator of the discussion, made a slashing attack on the "religious underworld" and its efforts to make the religion of candidates a central issue in the Presidential campaign.

Archbishop Clark was the banquet speaker at night.

The Provincial Synod meets every three years. The discussion in the business sessions was almost purely domestic.

## CANTICLE SUNG IN MOTA

FROM A CORRESPONDENT

Newcastle, October 3

The singing of the *Nunc Dimittis* in Mota by Canon Edmund Kiva and Mrs Stibbard, a former Melanesian missionary, was the highlight of a very successful luncheon held at All Saints' parish hall, New Lambton, last week by the Newcastle Diocesan Women's Auxiliary of the Australian Board of Missions.

Canon Kiva who is the Rural Dean of the East Solomons, Diocese of Melanesia, spoke of his work and related some of the problems that were confronting the Church in Melanesia to-day.

The rise of several religious sects, some native in origin, was becoming increasingly militant.

The white missionary was still needed to teach and to guide the Melanesian people to a secure, spiritual, economic and social way of life.

## CHURCH URGED TO HELP MIGRANTS

FROM A CORRESPONDENT

Adelaide, September 19

The Rector of S. Paul's, Port Adelaide, the Reverend W. C. S. Johnson, said on September 11 that he hoped to see parishes in the Diocese of Adelaide adopt a hundred migrant families before very long.

Mr Johnson was preaching at a family service in the Finsbury Migrant Hostel recreation hall.

This service takes place weekly, with congregations ranging from seventy to one hundred and fifty members.

Mr Johnson suggested numerous ways in which other parishes might help migrants, by loans to enable them to buy houses, or by renting houses or flats to migrant families.

He said he would welcome the services of rectors willing to preach to the migrant congregation.

The migrants could by this means learn about parishes where they might be living.

## C.M.S. ISSUES ITS ANNUAL REPORT

ANGLICAN NEWS SERVICE

London, October 3

The annual report of the Church Missionary Society for 1959-60 issued last week shows that income increased by £31,000; an increase of £39,000 had been asked for.

The society's budget for the present year is £958,000.

## Hospital Matron

Applications in writing, stating full name, qualifications (quoting N.R.B. Registration Nos.), religious denomination and experience, should be submitted to the undersigned not later than 15th November, 1960.

Applications should be accompanied by Birth Certificate (or extract) and copies of references.

The successful applicant will be required to commence duty on 1st February, 1961.

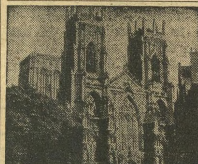
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## VICAR ENDS HIS LONG MINISTRY

FROM OUR OWN CORRESPONDENT

Melbourne, September 26 Enlarged congregations at S. Philip's, Collingwood, on Sunday, September 25, were a fitting tribute to the close of the parochial ministry of the vicar, the Reverend Noel J. Danne.

Mr Danne had been Vicar of S. Philip's since 1939.

S. Philip's is a parish of famous names, but like many other once strong and fashionable parishes in the inner suburbs, has seen a decline as factories have moved in, and the population has moved out.

As their causes declined in this area, many of the Protestant Churches have sold their buildings, or made provision for a part-time ministry, but the Reverend Noel Danne's faithfulness as the one remaining resident minister, together with his vigour as a parish priest, has maintained S. Philip's as an independent parish, and has raised its status to a parish with rights of nomination.

Great attention has been paid to the property, and the retiring vicar has the satisfaction of knowing that his successor will inherit buildings in good order.

Mr and Mrs Danne will live at Mornington.

## MISSION CHURCH EXTENDED

FROM OUR OWN CORRESPONDENT

Townsville, September 26 A restored and extended mission church—the Church of S. Francis of Assisi, Edmonton, in the Parish of Gordonvale, was dedicated after Solemn Evensong on September 18.

The newly installed windows, the shrine of S. Francis, and a sanctuary bell over a hundred years old were blessed with the ancient ritual proper to the purpose.

The sanctuary bell, which formerly belonged to the late Reverend Hone Duane of Parramatta, was given by Mrs L. Walker. It is believed that it was used in convict settlements.

The Venerable B. S. Kugelman conducted the dedication, assisted by Canon I. Butterworth and the Rector of Gordonvale, the Reverend A. T. B. Haines.

Archdeacon Kugelman congratulated the wardens of the parish and the mission committee on their achievement.

The service concluded with the singing of "Now thank we all our God" by a capacity congregation.

## SPIRE REMOVAL SOUGHT

ANGLICAN NEWS SERVICE

London, September 26

A petition by the Minister of Aviation for a faculty for the removal of the spire of S. Edburga's Church, Abberton, Wiltshire, on the grounds that it obstructs the approach of aircraft to Pershore airfield, will be heard by the Consistory Court of the Diocese of Worcester on Tuesday, September 27.

Mr E. Garth Moor, Fellow of Corpus Christi, Cambridge, and Chancellor of the Dioceses of Durham, Southwark and Gloucester, will appear as *amicus curiae* to present arguments why the petition should not be granted, and is being allowed to call witnesses in support of these arguments.

One witness he will call is Sir Hubert Worthington, the distinguished architect, senior partner in the firm of Thomas Worthington and Sons, Manchester, who is a member of the Central Council for the Care of Churches.

S. Edburga's Church, Abberton, was built in 1852, taking the place of an earlier building on the same site and incorporating some of its features.

It is on the summit of an oval knoll rising sixty feet above the surrounding vale, and has a broach spire which is visible for miles.

## DIOCESAN NEWS

### BALLARAT

#### ORDINATION

The Bishop of Bendigo, the Right Reverend R. E. Richards, will ordain the Reverend A. E. H. Stone, to the priesthood at Christ Church, Warrambol, on October 30 at 10.30 a.m. Mr Stone is an assistant curate at Christ Church.

Bishop Richards will confirm eighty candidates the same day at 7 p.m.

### MELBOURNE

#### NEW CHURCH HALL

The Archbishop of Melbourne, the Most Reverend F. Woods, on October 2 dedicated a new church hall in South Blackburn. The church will be known as the Church of S. Edward the Confessor.

#### EXTENSIONS

Additions to the church and parish hall at Holy Trinity, Oakleigh, were dedicated on October 2, by the Bishop Coadjutor of Melbourne, the Right Reverend D. L. Redding. The church was built in 1919 and has been completed by adding two bays to the nave, a vicar's vestry, and by enlarging the choir vestry. A modern kitchen, two classrooms and a toilet block have been added to the parish hall.

#### R.S.C.M. SCHOOL

The Victorian branch of the Royal School of Church Music held a one-day conference at All Saints' Church, East St Kilda on October 1.

### PERTH

#### THE PARISH PAPER

How the distribution of the parish magazine could be a barometer which registers the growth of life in the parish, is indicated by figures published in the parish paper of S. Hilda's Church, North Perth. Of the first issue which went out four years ago only 350 copies were posted. A parish canvass necessitating a census of the whole area when parish magazine distribution rose to 1,200 copies. Non-Anglican migrants who have moved in while parishioners have moved out have caused a drop to 1,000.

#### BEREAVEMENT

The whole diocese offers its sympathy to Canon K. B. Halley, Mrs Halley and their family, in the death of Dr Peter Halley, late of 18 Torrens Street, Gilberton, South Australia. The late Dr Halley, who leaves a widow (Dr Winifred Halley) and a daughter, Elizabeth Mary, was the second son of Canon and Mrs Halley.

#### CHOIR FESTIVAL

The annual choir festival of the Western Australian branch of the Royal School of Church Music will be held in S. George's Cathedral, Perth, on Saturday, October 15, commencing at 8 p.m. It is expected that some 250 to 300 members of affiliated choirs will be present, to sing Evensong. An invitation is extended to anyone interested to attend.

### SYDNEY

#### YOUTH FESTIVAL

The annual youth festival at S. Alban's, Epping, will take place on October 3. A youth tea will be held at 5 p.m. and a specially trained youth choir will lead the singing at Festal Evensong.

#### GARDEN PARTY

The garden party at the Havelah Home for Little Children, Carlisle, set down for October 8, has been postponed until November 5 at 2.30 p.m. The garden party is in honour of the Bishop Coadjutor of Sydney, the Right Reverend A. W. G. Hudson.

#### TRADE UNIONS SERVICE

The Right Reverend A. W. Goodwin Hudson preached at the annual service for representatives of the trade unions at S. Andrew's Cathedral last Monday morning. The archbishop conducted the service and met members of the trade unions in the Chapter House afterwards.

#### VISITING BISHOPS

The Archbishop of Perth, the Most Reverend R. W. H. Moline, preached at the 11 a.m. Choral

Communion at S. Andrew's Cathedral last Sunday; the Bishop of New Guinea, the Right Reverend P. N. W. Strong, preached at Evensong.

### NEW ORGAN

The archbishop dedicated a new organ at S. Columba's Church, West Ryde, last Sunday afternoon.

### MILLER'S POINT CONVENTION

The fifth annual convention was held at Holy Trinity, Miller's Point, last Monday. The theme was "The Body of Christ". The speakers were the Reverend E. Newing, R. Hanlon, K. Turnbull, E. Long, D. Hewitson and N. Horn. Dr Kathleen Taylor, of the Church Missionary Society, showed slides of the church's work in West Pakistan.

#### ADDRESS TO CLERGY

The next meeting of the Junior Clerical Society will be held on Monday, October 10, at S. Augustine's, Stanmore, commencing with Holy Communion at noon. The organising secretary of the Bush Church Aid Society, the Reverend J. R. Greenwood, will speak on "Marching Orders." Sydney clergy are invited to attend these meetings.

#### B.G.S. VISIT

The annual visit by the Brotherhood of the Good Shepherd to Sydney will commence next Sunday at S. James', King St., when preachers will be Dr B. R. Marshall (Brother Timothy) at the 9 a.m. Family Eucharist, and the Reverend P. A. S. Harrington (Brother Peter) at Evensong. The annual meeting of the Brotherhood is on Monday, October 10, in the Chapter House, speakers including the Bishop of Bathurst and members of the Brotherhood.

## MANY OVERSEAS STUDENTS FOR NEW YORK SEMINARY

ANGLICAN NEWS SERVICE

New York, October 3

Students from Canada, Ethiopia, India and Nigeria were among the 171 men who enrolled last Wednesday at the General Theological Seminary, marking the opening of the seminary's 144th year.

Students from 50 of the Episcopal Church's 101 dioceses are represented as well as the students from other overseas countries.

The school year was formally opened with a celebration of the Holy Communion in the Chapel of the Good Shepherd at 7 a.m.

The undergraduate body is comprised of 53 juniors, 39 middlers, 54 seniors and 25 special students.

The anticipated enrolment in the graduate department is expected to bring the total to 215.

Two new professors will assume their chairs during the coming academic year.

The Reverend K. J. Woolcombe from S. John's College, Oxford, succeeds the Reverend J. V. Langmead Casserley as Mary Crooke Hoffman Professor of Dogmatic Theology.

The Reverend H. Boone Porter will occupy the newly established Chair of Liturgics when he concludes his current tour of the Far East sponsored by the National Council of the Episcopal Church.

New Fellows and tutors are: The Reverend G. Duncan Buchanan from the Diocese of Natal, South Africa; the Reverend D.

R. King, formerly at Grace Church, Southgate, Michigan; and the Reverend R. T. Tombaugh, a graduate in the class of 1958, and formerly at Grace Church, Hinsdale, Illinois.

Preliminary activities began at the seminary on Wednesday with registration and an address

by the Dean of the Seminary, the Very Reverend Lawrence Rose, to the entire student body, and concluded on Friday evening with the traditional reception given by Dean and Mrs Rose to welcome the new students and faculty members to Chelsea Square.

## CHURCH MAY USE RECORDED BELLS

ANGLICAN NEWS SERVICE

London, October 3

An application by the Vicar of Lady Bay, Nottingham, to replace the single bell of his church with recorded chimes was granted at a consistory court on September 23.

A member of the parochial church council objected that the recorded bells were unethical, unlawful and against the wishes of the Church Assembly.

In granting the application, the Chancellor said: "I can see no objection in a parish of this kind calling people to church and drawing their attention to the church in a challenging and quite pleasant way."

The recording to be used will be of the bells of the parish church of Radcliffe on Trent.

## NO INSURANCE FOR CRUMBLING ABBEY

ANGLICAN NEWS SERVICE

London, September 26

Waltham Abbey Church, Essex, which celebrated the nine hundredth anniversary of its consecration this year, is in danger of falling down unless £30,000 can be found for its restoration.

The vicar, the Reverend H. R. Darby, said last week that he could not even have it insured against storm damage.

"The insurance assessor told me that companies would only insure against risks, not against certainties," he said.

"He was certain that if there is another bad storm in the area, the east end of the abbey would fall down."

"We haven't a penny towards the restoration yet, but I have had to order work to be started to insure the safety of the building," he said.

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# GENERAL SYNOD SERMON AND ADDRESS

(Continued from page 1)

sary exercise of the responsibility which the need for government imposes, and the Christian obligation to keep the passion for service dominant.

The Christian must learn to govern, when government is his responsibility, by developing wisely and well the art of serving.

Bishop Westcott tried to teach us that Christians had no rights, they only had responsibilities.

Friends are responsible to friends in the whole range of personal relations. They have all things common.

But while this might work out well enough among those who have qualified to be called "friends", there are obvious difficulties when it comes to dealing with those who in spirit belong to the world where the lust to dominate is the key note in social relations.

How is the Christian to meet with and deal with this world? This is a very pressing question to-day, and is likely to become more and more acute.

World issues are being clarified by the great Powers becoming more completely organised on the political, economic and military fronts.

It is not a question of nations and states being arrayed, the one on the Christian front and the other on the world front.

No nation or State is or has ever been completely Christian. As a matter of fact, no Church, as an ecclesiastical body, has ever yet been completely Christian.

The world has always been "too much with us", but from within the Church the Christian message and the Christian witness does emerge. It is of the utmost importance to both the Church and the world that it be kept clear and strong.

But who is to do it? It is getting pretty close to wishful thinking to expect too much from such things as synods and councils, where Christians are gathered for purposes of government.

Nevertheless, we should always expect and seek to achieve more than we are actually likely to get.

## FRIENDSHIP

For instance, in our early attempts to bring a General Synod of the Church of England in Australia into existence, we shall need much patience and tactfulness to provide the attitudes necessary for the growth of Christian friendship.

We are greatly encouraged by incidents in the Gospels where the art of the supreme teacher is seen in the way Our Lord handled His apostles.

Peter was quite right when in the boat on the Lake he fell at Jesus' feet and said, "Depart from me for I am a sinful man, O Lord". He certainly was not fit to be in the same boat with Jesus, but Jesus saw in him the "fisher of men" he was one day to become.

Again Peter was anything but a rock-like man when Jesus addressed him as such. Within a few moments he was to be told by that same Jesus

that he was acting like an emissary of Satan. But the great teacher treated Peter as a "rock-like man" until Peter became one.

Again when two of the disciples showed a thoroughly worldly ambition in seeking to book the two best posts in the cabinet of the Messianic Kingdom, Jesus did not leave them without encouragement.

They were to be privileged to drink His Cup, but not quite in the way they then expected.

The Church may not be all that it ought to be, and the world may be even less so, but it is important to remember that God loves both and sees in them what they can become.

He will go on seeing in them what they can become, and this fact is their judgement as well as their hope.

They will never be left undisturbed or unchallenged be-

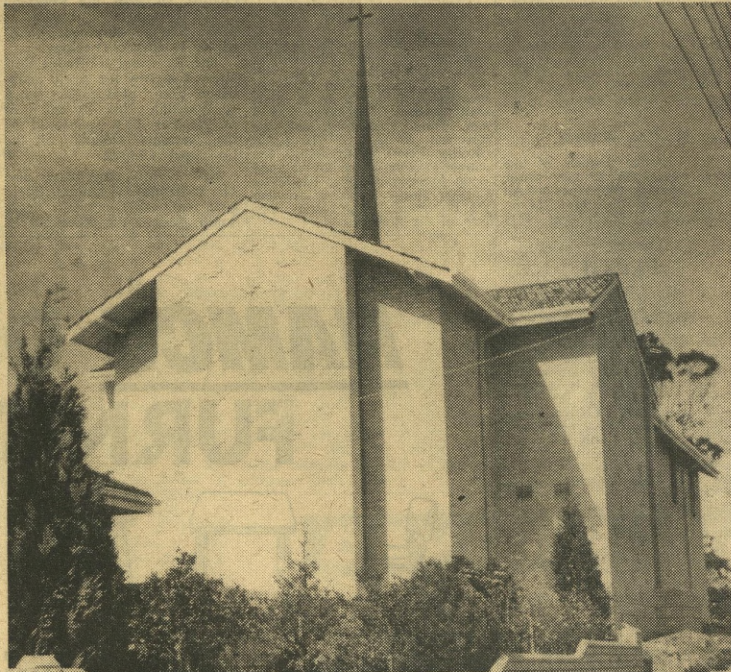
cause He does love them, and persists in seeing in them much more than they are at the moment. He has high hopes for both. It is a terrible thing to go on failing God.

When Jesus called his disciples "friends" they were not fit to be classed as such. Soon afterwards they "forsook Him and fled", leaving Him to His fate.

The fact that He saw in them His "friends" enabled them to recover, and in due time to become His "friends" in spirit and in truth.

What He said to those disciples in those far off days He has said to His disciples down through the ages, and He is now saying the same thing to us — "I have called you friends; for all things that I have heard of my Father I have made known unto you".

[An account of the business sessions of General Synod will appear next week.]



All Saints' Church, East Malvern, Victoria, which was dedicated by the Archbishop of Melbourne on September 24. The copper spirette forms a graceful and symbolic terminal note in the design. The church, though accommodating 300 people, cost only £17,500. The architects were Louis Williams and Partners. (See story, page 1.)

## A.B.M. MEETING

(Continued from page 1)

by raising it from £8 p.w. to £12 p.w. each; £2,200 for a new engine on the *MacLaren King*, which broke down at the beginning of this year; and £1,548 to meet the salaries of the increased number of missionaries in Carpentaria diocese.

The Reverend Frank Coal-drake was invited to continue for another term as chairman of the board when his present term of office expires next year. He accepted.

## STUDENTS TURN AGNOSTIC

ANGELICAN NEWS SERVICE

London, September 19.

Two out of every three Christian students from overseas who study in Great Britain leave as agnostics, a West African priest, the Reverend J. B. Arthur, said here last week.

Mr Arthur was addressing a meeting of the Accra Diocesan Association.

## CLASSIFIED ADVERTISEMENTS

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

### ACCOMMODATION VACANT

BEAUTIFUL GERROO, on Seven Mile Beach, South Coast, New South Wales. Young Fellowship and Church Conventions especially catered for. Tennis court, ballroom, table tennis, etc. Three minutes beach. Good table. Brochure sent. F. Burt, telephone Gerringtons 182.

WANTED: REFINED lady to share home with another lady, Tasmania, summer months. Box No. 237, THE ANGLICAN.

### ENGAGEMENT

THE ENGAGEMENT is announced between Miss Annabel Ruth Archer of Ravenshoe, and the Reverend Edward George Gibson of The Rectory, Lake Grace.

### FOR SALE

CHURCH NEEDLEWORK. Robes for Clergy and Choir. Vestments, Altar Frontals, Linen. Mrs. R. Burt, The Rectory, Wingham, New South Wales.

THE ECCLESIASTICAL and Academic Outfitters for all your requirements in Church Needlework, Vestments, Choir Outfits, Banners, Clergy Robes, Academic Hoods and Gowns, etc. Price lists: Mrs. E. J. Cooper, S. John's Rectory, 14 St. John's St., Adelaide, S.A.

STOLES, BOOKMARKERS, etc., made to order. Prices from Miss E. Kewish, 29 Callantina Road, Hawthorn, Victoria.

DUPLICATOR. Austral Rotary, Model 40. Well serviced. Good condition. £35. B.M.M.F., 8 Spring Street, Sydney. Telephone 27-2195 (Sydney Exchange).

### POSITIONS VACANT

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

WANTED: WOMAN Parish Worker, trained in Religious Education, for S. Andrew's, Walkerville, South Australia. Applications should be addressed to the Rector, the Reverend C. F. Eagleton, S. Andrew's Rectory, Walkerville, South Australia. The work offered is full of opportunity in a happy parish. Conditions will be pleasant and generous. Fares paid for interview. Work to begin on January 1, 1961, allowing for a six-week settling-in period before the pressure is on.

HEADMASTER, PRIEST or layman, wanted for Church Primary School, starting 1961 or earlier. Accommodation for married man. Write for particulars, stating qualifications, salary required, to The Rector, Christ Church, North Adelaide, South Australia.

CHURCH OF England Boys' Homes, Carlingford. Housemaster, man of Christian principles, required for senior boys, take charge shorts, etc. Applications, stating age, experience, religion, with copies of references to Superintendent, Church of England Boys' Homes, 756 Pennant Hills Road, Carlingford.

NEWCASTLE Y.M.C.A. invites applications from married couple for position of Manager and Manageress at new Y.M.C.A. War Memorial Hostel, Mayfield, Newcastle. Joint salary not less than £1,300 per annum in addition to modern two-bedroom unfurnished flat and full meals for both. Preference given to persons experienced in similar positions. Nursing experience an advantage. Supply references and state religious background. Application to General Secretary, Y.M.C.A., 113 King Street, Newcastle. Closing date, November 15, 1960.

AUSTRALIAN BOARD of Missions requires full-time typist for Melbourne office. Apply The Secretary, 201 Flinders Lane, Melbourne. MF 2676 (Melbourne Exchange).

### RETREAT

QUIET DAY for women. Conductor, the Bishop of Kalbarrie. To be held in Christ Church S. Laurence, Railway Square, Sydney (by kind permission of the Rector) on Tuesday, October 11, 10 a.m. Holy Communion; 11.15, 1.15, 3.15 addresses. Concluding approximately 4 p.m. Cup of tea only provided. Cost 3/-. Visitors welcome. Further details, Society for Promotion of Retreats, G.P.O. Box 4647, Sydney.

### CHAPTER HOUSE PLAY

EVERY THURSDAY 6.15 p.m. Two plays in Cathedral Chapter House, Sydney. Party Concessions, Refreshments, Australian Christian Theatre Guild. Inquiries: MA 2927 (Sydney Exchange).

### PERSONAL

HOLIDAY DUTY. Rectory offered priest return duty first two Sundays January. Glorious country, sea 11 miles. Golf, bowls, fishing. Four services a Sunday, emergency duty. Petrol allowance. Every convenience. Apply A. S. Dence, S. James' Vicarage, Drysdale.

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## BIBLE SOCIETY REPORT

BREAD UPON THE WATERS. Edited by James M. Roe. The British and Foreign Bible Society. Pp. 118. English price 1s. 6d.

The Bible Society's "popular report" for 1960 begins significantly enough with a photograph entitled "Sunset over Congo."

It is an attractively written and illustrated account of the society's work all over the world during 1959. In the course of its reports from many countries, particularly Africa and Asia, it takes notice of the new spirit of national independence coupled with the resurgence of non-Christian religions.

Churchpeople who wonder what the Bible Society does will find that this booklet will answer all their questions.

—J.S.

## MANY BOOKINGS FOR FIELD UNIT

ANGELICAN NEWS SERVICE

London, September 26

Dr A. Spencer-Payne arrived in England from South Africa last week to join his fellow-director of the South African Church Development Trust, Mr Harold Wilson, as a lecturer with the South African Field Unit in this country.

These two laymen have given up their professional and business work to devote their whole time to spreading knowledge of the many activities of the Church in the Province of South Africa.

So far the unit has 160 lectures booked, and it expects soon to be engaged for the 200 which is the most it can manage before the end of the year.

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## NEGRO WOMAN IS C.A. OFFICER

THE "LIVING CHURCH" SERVICE

New York, October 3

Sister Hilda Manson, the first Negro woman officer of the Church Army, was commissioned at S. Joseph's Church, Detroit, U.S.A., on September 11.

Sister Manson is a trained physiotherapist and has been an instructor with the American Red Cross and the Y.W.C.A.

She has been president of the Negro convocation of the Woman's Auxiliary of the Diocese of Mississippi and active in parish work at S. Mark's Church, Jackson, for twenty-two years.

The Bishop of Michigan and the national director of the Church Army, Captain Robert Jones, took part in the commissioning service.

## GREECE AND HOLY LAND TOUR

A tour of Greece and the Holy Land has been arranged for next year by Orbit Travel Services Pty. Ltd., Melbourne.

Ships will leave Sydney on February 12 and March 11.

On arrival at Piraeus, passengers will spend ten days in Greece and then will go by air or sea to Haifa where the Holy Land tour will commence. Easter being spent in Jerusalem.

## FICTION CONTEST EXTENDED

The Episcopal Book Club and the publishing firm of Farrar, Straus and Cudahy in the U.S.A. have announced that the 2,500 dollar Anglican Fiction Contest of 1960 has been extended to the Feast of the Epiphany, January 6, 1963.

The contest was designed to produce a novel about an Anglican bishop, priest, nun, or layman, and was originally limited to twelve months, ending March 1, 1960.

However, despite the plentifulness of entries, the judges concluded that there was no winner and that the contest should be extended two years to allow more time for the adequate preparation of more suitable manuscripts.

The Anglican Writers Award of 1959 (a non-fiction contest), sponsored by the E.B.C. and Morehouse-Barlow Co., was presented last April to Donet Meynell Roelofs for her winning and successful work, "A Testament of Turning."

Further information about the fiction contest may be obtained by writing to the E.B.C., "Hillspeak," Eureka Springs, Arkansas, U.S.A.