

# THE ANGLICAN

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## CONSECRATION OF THREE NEW AUSTRALIAN DIOCESAN BISHOPS

History was made in the Australian Church last Monday, the Feast of the Purification of the Blessed Virgin Mary, when three diocesan bishops were consecrated, one each in Brisbane, Melbourne and Sydney.

*The Bishop of Rockhampton, the Right Reverend T. B. McCall, was consecrated in S. John's Cathedral, Brisbane; the Bishop of Gippsland, the Right Reverend D. A. Garnsey, in S. Paul's Cathedral, Melbourne; and the Bishop of Bathurst, the Right Reverend E. K. Leslie, in S. Andrew's Cathedral, Sydney.*

The consecrating bishops were, respectively, the Most Reverend R. C. Halse, Archbishop of Brisbane and Metropolitan of Queensland; the Most Reverend Frank Woods, Archbishop of Melbourne and Metropolitan of Victoria; and the Right Reverend J. S. Moyes, Bishop of Armidale and acting Metropolitan of New South Wales.

Clergy of the Diocese of Newcastle, who remembered the bishop-elect when he was vice principal of S. John's College, Morpeth, filed into S. Andrew's Cathedral, Sydney, with clergy from the Dioceses of Sydney and Bathurst, for Bishop Leslie's consecration.

The second procession was led by the cathedral clergy and honorary canons, then archdeacons and canons of the cathedral, and the Dean of Sydney, the Very Reverend E. A. Pitt.

The bishop-elect followed, together with the presenting bishops, the Bishop of Newcastle, the Right Reverend J. A. G. Housden, and the Right Reverend S. H. Davies, formerly Bishop of Carpentaria. Next came the Right Reverend C. E. Storrs; the three Bishops Co-adjutors of Sydney, the Right Reverend M. L. Loane, the Right Reverend R. C. Kerle, and the Right Reverend W. G. Hilliard; the Bishop of Willoughby, the Right Reverend T. E. Jones; the Bishop of River-

ina, the Right Reverend H. G. Robinson; and the preacher, the Right Reverend F. de Witt Batty.

The procession was brought up by the acting Metropolitan, the Right Reverend J. S. Moyes, attended by his chaplains.

Consecrations, according to the ancient rites of our Church, are always splendid and solemn occasions. This was no exception.

### SOLEMN SERVICE

During the processional entry the cathedral choir led the singing of Psalms CXXV and CXXVI. "They that put their trust in the Lord" and "When the Lord turned again the captivity of Sion".

After the bishops and clergy had taken their places in the choir and nave respectively and the bishop-elect was seated immediately facing the pulpit, the acting Metropolitan began the office of the Holy Communion.

The Epistle was read by the Right Reverend R. C. Kerle and

the Gospel by the Right Reverend W. G. Hilliard.

The Right Reverend Francis de Witt Batty, formerly Bishop of Newcastle, preached on Acts XX:24, "The Ministry which I received of the Lord Jesus".

"That was S. Paul's claim for his ministerial commission. It had come to him from no ordinary human source but from the Lord Jesus Christ Himself. He was a minister of Christ and not merely an exponent of His teaching. He was a man who had been sent out by his Lord armed with His message, His authority and His power."

"So it has been all through the Christian centuries," he said. "This service, in common with the other services of the Ordinal, contains an affirmation by those who are ordained that they receive their authority from the Lord Himself and from no lesser source."

"The first outstanding characteristic of Christ's ministry was that it was a ministry of teaching," he said, "and that is the first part of our task, too. We are commissioned to give men a new, a Christian, conception of God."

"Through prayer and meditation and the abasement of our human minds before the infinite wisdom of God we must endeavour to see the truth as He sees it, and to express it as He would."

"Then our ministry must be like His a ministry of intercession. To pray for the souls of those who are committed to our care is not an optional act of devotion, but part of our

### EDITOR TO RETURN

The Editor of THE ANGLICAN, Mrs Joyce James, who has been on leave since August, 1957, is due to return to the paper next week.

Miss P. Richardson, who has been assistant editor since March, 1958, is to leave the staff to-day, on the eve of her departure for England.

Mr Francis James, who has been acting editor of THE ANGLICAN since the beginning of last year, relinquishes that post to-day.

### THE ANGLICAN PRESS LTD.

The Board of Directors of The Anglican Press Limited has resolved to appoint a full-time Manager of the Press.

By arrangement with Church Publishing Company Limited, publishers of THE ANGLICAN, Mr Francis James, who is honorary managing director of both companies, will act in the meanwhile as honorary Manager of The Anglican Press in a full-time capacity.



—A Brisbane "Telegraph" photograph.

The Archbishop of Brisbane, the Most Reverend R. C. Halse, leading the Bishop of Rockhampton, the Right Reverend T. B. McCall, from S. John's Cathedral, Brisbane, after the consecration.

commissioned work, a part which we share with our Lord Himself.

"And again our ministry must be like His a ministry of service. 'I am among you,' He said, 'as he that serveth.' There is no task too menial for the ministers of the Lord Jesus Christ who Himself washed the feet of His disciples."

"Our highest privilege, whether we be bishops or priests, is the service of a meal, the feeding of God's children with the sacrament of the body and blood of Christ."

"To this high office you, my brother, are now to be admitted. For this great moment all your previous ministry has been a preparation."

"All your varied experiences have been divinely ordered to fit you for the high office to

which you are now called. It is an office of great dignity, but also of great difficulty."

"God be with you, my brother. He has need of you, as you have an all absorbing need of Him. May you now humbly accept, and hereafter faithfully fulfil the high commission which is now to be entrusted to you," he said.

### OATHS OF OBEDIENCE

After the sermon the "elected bishop" in his rochet was presented to the acting Metropolitan by the presenting bishops.

The certificates were read by the Right Reverend W. G. Hilliard, and the bishop-elect took the oath of obedience to the Queen and to his Metropolitan.

The Precantor, the Reverend A. J. Glennon, sang the Litany

with the suffrage appropriate to the occasion: "that it may please Thee to bless this our brother elect and to send Thy Grace upon him that he may duly execute the Office whereunto he is called, to the edifying of Thy Church and to the honour and glory of Thy Name".

After the examination, the bishop-elect retired to be vested in the rest of his episcopal robes and the consecration proceeded with the singing of "Veni Creator Spiritus" and the solemn laying-on of hands.

The Communion service concluded, the acting Metropolitan blessed the congregation and led the procession in reverse order to the west door of the cathedral, the newly consecrated bishop walking on his right hand.

(Continued on Page 8)



—Picture by our Staff Photographer

The Bishop of Bathurst, the Right Reverend E. K. Leslie (left), with the acting Metropolitan, the Right Reverend J. S. Moyes, in the grounds of S. Andrew's Cathedral, Sydney, after the service.



—Photograph by Adamson, Melbourne.

The Bishop of Gippsland, the Right Reverend D. A. Garnsey, kneeling before the Archbishop of Melbourne, the Most Reverend Frank Woods, during the consecration service in S. Paul's Cathedral, Melbourne.



## DRAMA IN THE CHURCH

### PROS AND CONS DISCUSSED

ANGELICAN NEWS SERVICE

London, January 29

The Bishop of Sheffield, the Right Reverend L. S. Hunter, brought forward a motion in the Upper House of the Convocation of York, held earlier this month, on the place of religious drama in the churches.

The motion asked Convocation to consider whether visual representation of Our Lord and of events narrated in the Gospels were to be allowed or encouraged, especially in the churches, and, if allowed, what were the best means of providing guidance.

The bishop said that if he were an actor he would not wish to play the part of Christ in public, nor would he wish any of his acquaintances to do so.

In such a play the actor would give his interpretation to the part, and he doubted whether, in the long run, people's faith would be strengthened.

### REGULATIONS NEEDED

It was necessary to have regulations common to all the dioceses of the province which would govern the plays themselves and the manner of representation.

Plays should not interfere with services, nor entail the obscuring of the sanctuary. It was not lawful to charge for admission, and nothing should prevent parishioners from having free access to the church. A hall was a more suitable place for such a play, he said.

If the person of Our Lord was to be included, those responsible should be people of deep Christian humility and have long discipline and training.

The Bishop of Durham, the Right Reverend M. H. Harland, referred to the Oberammergau Passion Play, the York Mystery Plays and the film, King of Kings, as successful religious productions.

### SETTING OF PRAYER

He reminded the House that players in Oberammergau underwent long and serious preparation.

He thought that simple Nativity plays did good, but he agreed that the person of Our Lord should be portrayed seldom, if ever, and he was inclined to agree with Bishop Hunter that the best place for a religious play was a hall.

The Bishop of Chester, the Right Reverend G. A. Ellison, said he would not put a ban on the representation of Our Lord, but it should be only under the most careful and strict regulations. He asked also that all plays should be in a setting of prayer.

The matter was eventually referred to the existing committee on religious drama.

### CHURCH UNITY IN JAVA

ECUMENICAL PRESS SERVICE

Geneva, January 27

The synod of the Central Java Church, held earlier this month, re-affirmed its adherence to the East Asia Christian Conference.

The Church has joined the World Council of Churches, and reports on the Ecumenical Movement were presented to the synod.

The synod appointed a commission to examine the possibility of relationships with the Presbyterian World Alliance and the international Reformed Ecumenical Synod.

The churches in Central Java will form a Central Java Ecumenical Council next July. This may be a step towards a United Church of Java.

Churches have a common language and a common task in this area, which is predominantly Moslem.

## A CONFLICT OF IDEAS

### CHRISTIANS AND MUSLIMS

FROM A CORRESPONDENT

London, January 30

In his news-letter for February, the general secretary of the Church Missionary Society, Canon M. A. C. Warren, considers the conflict of ideas in the minds of Muslims throughout the Muslim world.

Some of his findings come from a book entitled *Islam in Modern History*, written by the Director of Islamic Studies in McGill University, Montreal, Professor W. Campbell Smith.

Professor Smith insists that we cannot understand the conflict in the minds of Muslims to-day unless we realise the significance of history for the Muslim.

### CONTRARY VIEWS

"The great conflict within the world of Islam to-day is a conflict between two interpretations of history, a static view and a dynamic one," he says.

The static view holds that the faith once delivered to Mohammed is final in that there must be obedience to the smallest detail to what the Prophet and his followers did in the 7th century, and in that there is no more truth to be found in the Qur'an than that found by the early commentators; in other words, a refusal to admit that there is any "new truth to break from the Word."

The other view of history, held by a growing number of thoughtful Muslims, is that the changing circumstances of succeeding generations are a challenge to the Faith to prove its relevance by teaching which is intelligible to men at all times.

### SPIRITUAL CRISIS

Muslims also remember with nostalgia the past glory of Islam which brought a new culture to much of the world and, through a new religion, inspired a new civilisation.

Side by side with this there is a spiritual crisis within Islam.

"The fundamental spiritual crisis of Islam in the twentieth century stems from an awareness that something is awry between the religion which God has appointed and the historical development of the world which He controls."

Both conservative and liberal elements in Islam share in a desire to set their history going again in full vigour. This unity of desire helps to explain much that is happening in the politics of the world of the Middle East.

### "ARROGANCE"

Muslims see their civilisation attacked and superseded by a new power based not on God's ordinance or on any divine sanction.

This is in part a key to the revulsion of the Muslim world from the West, a revolt against its spirit of "arrogance and insensitive uncouthness."

But, for good and ill, Muslims are involved in much of this modernism. "To reject it," says Professor Smith, "to wish simply to be left alone, becomes simply to dislike living in the twentieth century."

"Here," says Canon Warren, "is the supreme challenge to Christians to prove the love which is patient, not arrogant or rude, bears all things, believes all things, hopes all things and endures all things."

Christians, in their relations with Muslims, must try to bear a loyal witness to the meaning of the Gospel, and realise that every movement of Islamic thought towards worthier versions of itself leaves the Christian with deeper and wider areas for the relevance of Christ.

In a *Call to Istanbul*, an agent of the American Bible Society in Istanbul, Lyman MacCallum, recognises the gulf which separates the Muslim from the Christian.

"But," he writes, "across that gulf, no matter how wide and deep it may be, love can throw its bridges."

## MISSION AND UNITY

### WEEK OF PRAYER IN ENGLAND

ANGELICAN NEWS SERVICE

London, January 29

The public meeting in Cambridge to mark the Week of Prayer (January 18 to January 25) chose as its subject "Missions and Unity".

It dealt with the need for unity experienced by those on whom Christian divisions had been imposed in the course of missionary endeavour.

Father Yohannan, O.I.C., of the ancient Syrian Orthodox Church of South India, told the story of his Church from its foundation in the first century.

He spoke of the disrupting influence of missionaries filled with good intentions who did not understand or know the traditions of Orthodoxy.

He said that unity could be promoted if missionaries studied ancient tradition, solemnly guarded by the Syrian Church, before the divisions between East and West and the Reformation.

### POLYTHEISTIC LAND

A Methodist minister from Ghana, the Reverend Kwesi Dickson, spoke of the need for unity in a land where polytheism was an underlying belief.

People who already had a disrupted approach to religion took the divisions of Christendom too much for granted, and did not apprehend the truth of the one God, he said.

An Anglican missionary in India, Miss H. L. Jackson, spoke of the bringing of literacy and education to India as God's call to English Christians. She said that it must go hand in hand with prayer and work for unity.

India could not fulfil her destiny without the integration of Indians into the one Body of Christ.

At a meeting held in St. Pancras Town Hall, the Regius Professor of Hebrew at Oxford, Canon C. A. Simpson, spoke about the sins of stubbornness and pride which entered into considerations of Christian unity.

### UNITY IN GOD

"The prayer for unity would be more effective if we confessed that we have tended to absolutise our own reading of history. We must ask for grace to re-examine our assumptions," he said.

The Bishop of Stepney, the Right Reverend F. E. Lund, said that the unity they desired resided in God.

"Only God," he said, "can give us that unity... we should regard it as an obligatory daily duty to pray that everything in our hearts and in our churches that militates against the working of His spirit may be overcome."

At Manchester representatives from two hundred churches took part in a full-day chain of prayer in St. Ann's Church, and a special united service was held in Manchester Cathedral.

### ON THE DUTY OF GIVING

ANGELICAN NEWS SERVICE

London, January 30

The Archbishop of York, the Most Reverend A. M. Ramsey, in his *Diocesan Leaflet* for February, speaks on the value of giving.

He has appointed a group of clergy and laity to consider new ways of "promoting the Christian duty of giving to meet the many needs of the work of the Church."

Not only is giving the result of being converted to the cause of Christ and the Church, but the act of giving can have a converting effect upon the giver, he writes.

The archbishop reminds us that much of the present work of the Church is owed to the fact that once upon a time there were those who gave "one-tenth".

## CHRISTIAN UNITY

### W.C.C. REACTION TO POPE'S CALL

ECUMENICAL PRESS SERVICE

Geneva, January 30

The general secretary of the World Council of Churches, Dr W. A. Visser 't Hooft, issued a statement this week on the decision of Pope John XXIII to convene an ecumenical council to study the question of Christian unity.

The decision of the Pope to call the council, the first since 1870, was announced in Rome on January 25.

Dr Visser 't Hooft says that the decision is of special significance to the W.C.C. because of the statement included in it that the council "will have as one of its objectives the invitation to the separated communities to seek the unity which so many souls in all parts of the world desire ardently".

### AN INVITATION

He points out, however, that much will depend on the manner in which the council will be called and the spirit in which the question of Christian unity will be approached.

The first reports spoke of "seeking together the basis of a return to unity". Later reports speak of an invitation to separated communities to seek unity.

"The World Council has always stood, and will continue to stand, for the method by which the churches meet in conference to decide by common consent what steps should be taken towards reunion," said Dr Visser 't Hooft.

"Until we know how ecumenical the council will be in composition and spirit, we can only hope that the Roman Catholic Church will draw the necessary consequences from the development of the ecumenical movement over the past forty years."

### BROADCAST FROM PENDEEN

B.B.C. PRESS SERVICE

London, January 29

One of the religious broadcasts from the B.B.C. on February 15 will come from the parish church of Pendennis, Cornwall.

Pendennis Church stands near the Guevor tin mine, the history of which goes back to the days when Phoenicians came to Britain for the metal, which was nearly as precious as gold in the ancient world.

The rector of the parish is the Reverend R. E. Marsden, the great-great-grandson of the Reverend Samuel Marsden, "the Apostle of New Zealand."

Samuel Marsden was also a chaplain to the convicts of Botany Bay.

Sheepfarmers should remember his name, as all the merino sheep in New Zealand to-day are descended from the five ewes presented to him by George III from the royal flock.

One of the Pendennis men who sought his fortune elsewhere when times were bad at the mine was Richard Oats who, with his partner, William Deacon, founded in Moliagul, Australia, the largest single lump of gold ever discovered, the "Welcome Stranger" nugget.

### GREAT COMPOSERS COMMEMORATED

ANGELICAN NEWS SERVICE

London, February 1

The tercentenary of the birth of Purcell, and the bicentenary of the death of Handel, which fall this year, will be commemorated in June.

Performances of the music of these composers will be given at Covent Garden, Sadler's Wells, the Royal Festival Hall, the British Museum and the Victoria and Albert Museum.



## The Chair that went to Sunday School



Like the Sebel chair that went to church (we told you about it some time ago), here's another chair that has quite a lot to offer you. The Junior ("Stak-a-bye") chair is a smaller version of the "Stak-a-bye." All the advantages of the bigger chair but because they're smaller you can fit more into a given space and, of course, they're more comfortable for the smaller Sunday School fry. Many church halls use them at concerts or lectures also, placing them in front of the adults to give both children and adults a better view of the stage. One added advantage—the Junior "Stak-a-bye" costs less than a full size chair, so you can cater especially for the children and still save money.

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## PLANS TO COMPLETE S. JAMES' CATHEDRAL, TOWNSVILLE

### MEMORIAL IN NORTH QUEENSLAND TO MARK THE CENTENARY YEAR

FROM A CORRESPONDENT

Townsville, Qld., January 30

To mark the centenary of the State of Queensland, the Church has decided to complete the Cathedral Church of S. James, Townsville, in the Diocese of North Queensland.

It is hoped that H.R.H. Princess Alexandra will set the foundation stone during her visit to Queensland later this year.

The present section of the cathedral was built at the time of Queen Victoria's Jubilee in 1887.

The architect is Mr Louis H. Williams of Melbourne, who is working in conjunction with Messrs. Ford, Hutton and Newell of Queensland.

The tender of Messrs. Hunstrup of Melbourne has been accepted, and work will begin in February.

Since the project has been designated as a war memorial contributions are allowable income tax deductions.

#### THE PAST

During the boom years of North Queensland at the end of last century, when the mines were prospering and the pastoral industry was thriving, a beginning was made to provide a cathedral for the north.

Arthur Blacket, who designed S. Andrew's Cathedral, Sydney, and the Great Hall of the University of Sydney, was commissioned to provide a building seating 1,000 people and costing £24,000.

The first bishop, the Right Reverend G. H. Stanton, set the foundation stone, which subsequently disappeared. The present bishop, the Right Reverend I. W. A. Shevill, has offered a reward for its discovery.

The capital then in hand only allowed for the foundations for the first half of the building to be set.

Under the second bishop, the Right Reverend C. G. Barlowe, an attempt was made to build on the foundations; but these were lean years for the north.

#### DEDICATION AT OATLEY WEST

More than six hundred people attended the dedication on Saturday of the new church of All Saints, Oatley West, in the Diocese of Sydney, by the bishop coadjutor, the Right Reverend M. L. Loane.

The bishop said, "A service of this kind is a memorial, not only in the parish but in the community to which we belong. 'As you worship here, may you observe the voice of God, and be conscious that God is here.'"

The church has a mosaic parquetry floor, moulded plywood pews and spun-aluminium light fittings.

The spire was given by a former rector, the Reverend Ralph Ogden, in memory of his wife.

and the original plans for a stone cathedral were modified to provide the present brick building.

In spite of valiant attempts to raise money before the present section was dedicated in 1892, there was a considerable debt outstanding which increased when cyclones twice removed the roof.

In 1953, Bishop Shevill sounded a challenge at his first synod when he laid down as a policy the hope that the cathedral would be completed as a memorial to those who had fallen in the war and as a symbol of faith in a centre of great material progress.

The present decision marks a climax of many months of work and negotiation by the cathedral chapter, whose membership is representative of the 160,000 square miles of the Diocese of North Queensland. It includes Mr W. Warner of Cairns, Dr D. Harvey Sutton of Cloncurry, Dr J. Breinl and Mr C. E. Smith of Townsville, Canon A. D. Thorpe of Ayr, Canon J. L. S. Butterworth of Gordonvale, Canon D. Stuart-Fox of Charley Towers, and Canon C. C. Hurt of the Bush Brotherhood.

#### FINANCE

The completion of the cathedral, together with the furnishings, will cost over £60,000. More than half this sum has already been received.

### SIX STATES PARTICIPATE IN R.S.C.M. SUMMER SCHOOL

FROM A CORRESPONDENT

Melbourne, January 31

The fourth annual summer school of the Royal School of Church Music was held at S. Andrew's, Brighton, Victoria, from January 13 to January 23.

Twenty-nine full-time members representing six states attended the school.

The director was the organist and choir master of S. Andrew's, Brighton, Mr John Barratt.

Members of the course, with boys from selected choirs, sang the services at S. Paul's Cathedral, Melbourne, on January 18, and a Festal Evensong to conclude the course at S. Andrew's, Brighton, on January 22.

An innovation was a series of sessions entitled "The Warden's Hour". These were group discussions on the "Church Musician and the Parish" on the lines of the Parish Life Conferences recently introduced into Australia.

Lectures were given by the

Of the sum collected, one-third has been raised by the bishop, partly as a result of branding cattle with his registered "mitre brand", which is still available to station owners.

One-third comes from the parishes from Sarina to Cairns and Mount Isa through the Anglican Building Crusade, and one-third has been given by the members of the cathedral parish.

A diocesan canvass at a later date has been planned to enable every parish to take a hand in the completion of the mother church.

### 100 ATTEND ANNUAL SUMMER SCHOOL FOR S.S. TEACHERS

FROM OUR OWN CORRESPONDENT

Perth, February 2

One hundred students from all parts of the Province of Western Australia were in residence at the twenty-second annual summer school for Sunday school teachers from January 24 to January 26.

The Rector of Scarborough, the Reverend A. C. Holland, who was the chairman, was responsible for the Bible study each day.

The theme of the Summer School was "Gold, Frankincense and Myrrh".

In accordance with this, the Rector of Midland Junction, the Reverend R. Arrantash, spoke on "The Kingship of Christ".

Sister Joy, C.S.C., on "The Divinity of Christ"; and the Rector of Como, the Reverend A. Stott, on "The Passion of Christ".

A feature of this year's school was the emphasis on the practical side of Sunday school work. Experts from the State Education Department, ably organised by John Bunday, led the various groups in teaching methods and techniques, visual aids, music, drama, blackboard work, modelling, child characteristics, painting and suchlike. These "working" sessions were greatly appreciated.

The social side was not forgotten, and much hilarity and good fun came from the teachers' concert and party.

The one regret was the absence through sickness of our Sunday school organiser, Miss L. M. Evensen. However, Miss Gwyneth Owen, a local school teacher and graduate of S. Christopher's College, Melbourne, very ably took over the reins at short notice and contributed much to the smooth and successful running of the school.

The Rector of Bicton, the Reverend E. Beynon, was the chaplain and Mr Ray Cheek was the sacristan.

One student, as he left, was heard to say, "I came here most reluctantly thinking that Sunday school teachers were 'queer'; if they are 'queer', then I am very glad to be 'queer' too, because I loved every minute of it, and I see for the first time what the Church is".

The Provincial Missionary Council and the General Board of Religious Education ran bookstalls together with the Bible Reading Fellowship, and the Sisters of the Church had a stall of information in regard to the life and work of a Religious.

#### NEW ROOMS IN BRISBANE

#### JUMBLE WORKERS' FIRST SALE

FROM OUR OWN CORRESPONDENT

Brisbane, February 2

On Friday, January 30, the Queensland jumble workers held their first sale for 1959; it deserves special mention, as it marks the beginning of a new era.

Jumble sales are a great source of revenue for the Home Mission Fund Committee in Brisbane and the various Homes in Brisbane are maintained largely as the result of the untiring efforts of the jumble workers.

Until this year the sales were held in an old building which could be reached only by climbing a rather steep flight of steps. At the end of last year one of the Church's buildings almost next door fell vacant and was offered to the jumble workers.

During the Christmas recess the jumble workers worked hard to prepare the building for the first sale of 1959. Doors and partitions had to be moved and altered, counters erected, and all the stock from the old premises brought in.

However, when patrons were admitted on Friday morning they found everything well set out.

The president of the jumble workers, Mrs. Durrant, said that they were very happy about the move, though it would take several weeks to settle in. She said they took £60 that day, which is a good average, and that they were satisfied that everything was up to their expectations.

"The great joy of the new premises," she added, "is that there are no steps."



The vice principal of Moore Theological College, Sydney, the Reverend D. W. B. Robinson (left), with the Provincial of the Society of the Sacred Mission, Craters, South Australia, Father Nicholas Allenby. They were attending a meeting of theological college principals and tutors held in Sydney last week.

#### ARRIVAL IN HOBART

#### HEADMASTER OF HUTCHINS

FROM OUR OWN CORRESPONDENT

Hobart, February 3

The new headmaster of the Hutchins School, Wing Commander G. H. Newman, and the new deputy headmaster, the Reverend D. B. Clarke, arrived in Hobart last Thursday.

They were met at the airport by the chairman of the school board of management, Mr G. E. Hodgson, the former headmaster, Mr H. Vernon Jones, and the deputy chairman of the board, Mr E. M. Lilley.

Both men have distinguished war records in the Royal Air Force.

Wing-Commander Newman made two short visits to Tasmania while he was in the R.A.F., but Mr Clarke has not been here before.

Wing-Commander Newman was accompanied by his wife and five children. He said that he felt happy at the prospect of living in Hobart, and was looking forward to his new task with enthusiasm.

Mr. Clarke has been chaplain at Monkton Combe School, Somerset, since 1950.

They will both take up their new duties at the beginning of the school year.

### Y.A.F. ANNUAL DIOCESAN WEEK-END CONFERENCE

FROM OUR OWN CORRESPONDENT

Newcastle, January 30

More than 140 members of the Young Anglican Fellowship attended the annual diocesan conference at Singleton over the Anniversary week-end.

The conference was conducted by the Bishop-elect of Rockhampton, the Right Reverend T. B. McCall, whose theme was "The Mission of the Church in Australia to-day."

The Chairman of the conference was the Bishop of Newcastle, the Right Reverend J. A. G. Housden. Mrs. Housden acted as hostess.

During the week-end, five graduates of S. Christopher's College, Melbourne, were commissioned and licensed as Sunday school and youth leaders within the diocese.

The commissions—the first of their kind to be issued in the diocese—were handed to the girls by Bishop Housden at Evensong in All Saints', Singleton.

Discussion groups produced interesting and varied results on questions based on lectures given by Bishop McCall.

In the discussions on Bible reading, points brought out by the members were that more encouragement, leadership and guidance were needed from the clergy, and that Bible reading should be directed to helping readers understand various apparent contradictions in the text.

Members were advised to mix with those of other denominations, to try to understand their points of view and to express their Anglican viewpoint.

#### ELECTION TO BOARD OF A.B.M.

FROM OUR OWN CORRESPONDENT

Ballarat, January 30

The Archdeacon of Ballarat, the Venerable R. G. Porter, has been elected to the board of the Australian Board of Missions in place of Canon W. G. Thomas, who has retired from the board after long years of service.



The Bishop Coadjutor of Sydney, the Right Reverend M. L. Loane (left), with the Rector of All Saints', Oatley West, the Reverend S. W. Gissing, after the dedication ceremony last Saturday.

#### C.E.M.S. MEETING AT ROCKLANDS DAM

FROM OUR OWN CORRESPONDENT

Ballarat, January 31

The Church of England Men's Society in the Diocese of Ballarat held its annual meeting and rally on the Australia Day week-end at Rocklands Dam.

This conference and holiday centre is the special concern of the C.E.M.S. council.

The Director of the General Board of Religious Education, Mr V. K. Brown, conducted an experiment in group life along the lines of a Parish Life Conference.

The chaplain at the conference was the Bishop of Ballarat, the Right Reverend W. H. Johnson, and the secretary was the Archdeacon of Ballarat, the Venerable R. G. Porter.



# THE ANGLICAN

Improving Our Church Standards

FRIDAY FEBRUARY 6 1959

## BISHOPS GROW YOUNGER

The Church in Australia has seen great changes in the episcopate during the last eighteen months. In Adelaide, Willochra, Gippsland, Melbourne, Newcastle, Sydney, Bendigo, Bathurst, Bunbury, and in Rockhampton there are ten new bishops either in possession or soon to be in possession. Indeed, three bishops were consecrated last Monday, February 2, the Feast of the Purification of the Blessed Virgin Mary, one in Brisbane, one in Sydney, one in Melbourne.

Until these changes came the average age of the diocesan bishops in Australia was in the region of sixty-four years. It was a bench of fairly old men, thirteen of them being seventy years or more. Now the average has been considerably reduced—it will be less than sixty years. Seventeen of the twenty-eight bishops are aged less than sixty years, and several of them are under fifty.

These facts can well mean a new era in the leadership in the Church in Australia. The time is ripe!

The youth movements in the Church are alive. The membership is large. The enthusiasm of the young people is immense. The competing organisations, the Church of England Fellowship and the Young Anglican Fellowship, have amalgamated, and there is a unity of purpose such as has not been known in youth work before now.

Also the Promotion movement in Australia has meant a great enriching of the Church financially. Laymen are showing an interest in parish affairs which has not been seen for many years past.

It is not uncommon to hear criticism of our methods of election of bishops by synods. At times there are unpleasant happenings issuing from or during elections. But the important thing is that our laymen are taking an active part in Church Government. A well-known English peer recently said that English laymen were not interested in Church affairs. "We have no say," he went on, "in the choice of our clergy, and we have no say in the choice of our bishops. Why should we bother about the Church?" If then our laymen in Australia are beginning to take a more real interest and our young people are so keen, of what immense value to the Church is it to have a large group of comparatively young bishops to give leadership.

For years now it has been almost impossible to find bishops to be leaders in the many youth conferences that are being held in the holiday seasons. No longer need that be the case. For years the older laymen in the Church of England Men's Society have looked almost in vain for episcopal leadership, at a time when the Church of England Men's Society has been coming alive with an eagerness to serve, with a willingness to witness, and with a growing sense of stewardship that is providing as never before the sinews of war for the army of God in the Church of England.

To say that the laymen of the Church generally will welcome a lowering of the average age of the episcopal bench, and to hope that this younger bench will reinvigorate the youth of the Church, is not to cast any reflection upon some older bishops who have carried the burden of leadership for so long. It is in fact the case that two of our septuagenarian bishops are outstanding for the sympathy which they shew towards young people, and for their skill in presenting the Gospel to them. Our bench of bishops, however, like any other body of men, must in the nature of things continue to receive younger blood, else it dies.

The bishops indeed are aware of the opportunities that lie before the Church. Before these changes came, plans had been made to invite the young BISHOP OF COVENTRY, THE RIGHT REVEREND C. K. N. BARSBLEY, to come out to Australia during 1959 to take a mission to the men of the Church. The Church of England Men's Society has undertaken the organisation of his extensive tour from Perth to Cairns in July and August. With the younger Episcopate, what rich results may well come from these two movements within the Church—the vital fellowship of youth and the new energy and dedication of the older men.

In between the bishops and the laity stand the clergy. Are they taking new heart? Will they become more active as pastors over their newly interested laymen, and help them to find their place in worship as well as work? And will they fan the flame of youth's enthusiasm and set out on a campaign to win Australia for Christ and His Church?



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

## Electioneering By Personal Abuse

The pending New South Wales general election gives sad promise of being fought again on the personal, rather than on the philosophical, level.

Instead of concentrating on political programmes, the three main party leaders are taking time off to be offensive to each other.

Perhaps one should be more tolerant toward the Country Party leader, Mr. Davis Hughes, because he is comparatively new in the job. However, he was busy this week calling the Premier, Mr. Cahill, "childish" for not revealing the election date (Mr. Cahill's secrecy on this matter is, indeed, hard to understand, because he must face the electorate within three months in any case). However, he is expected to name the day this week.

Mr. Cahill, for his part, is using broadcast time to call the two opposition parties (Liberal and Country) "a political rabble, a leaderless mob, lacking in courage and unity."

Perhaps this is an effort to divert attention from the Democratic Labour Party, whose champions promise to make it difficult for Mr. Cahill's party to retain office by directing their preferences to the present Oppositionists.

The Liberal leader, Mr. Morton, who has felt obliged to trade personalities with Mr. Cahill from time to time, has been ploughing a more profitable furrow recently in discussing some of the transport, housing and industrial problems which call for the best efforts of all Parliamentarians to solve. But, unhappily, it is seldom in N.S.W. politics that none are for the party and all are for the State.

The industrial progress being made in Victoria (which acquired promise of a £23 million petro-chemical project last week) and in South Australia shows the value of constructive, practical politics as opposed to the variety which wastes so much time and effort in name-calling and sterile debating.

## Malingers In Industry

"Sick leave" spent in fishing, in hotel-drinking or in doing odd jobs at home is causing anxiety in some industries. What can be done to check such malingering and to eradicate the idea that only a fool fails to take the maximum sick leave an award provides?

The Australian Chamber of Manufactures is pressing for an inquiry into this widespread practice with a view to imposing checks.

Clearly the British Medical Association is worried at the "stand-over" threats to "unco-operative" doctors, especially in mining towns. Indeed, it was the alarming growth of "sick leave" in the N.S.W. town of Cessnock in the final week before a colliery was closed down that directed wide attention to this practice. A B.M.A. spokesman said doctors could not be expected to give medical certificates to people they had not treated, and suggested that men who claimed to have been sick, but who had not seen a doctor, should make statutory declarations.

## CHURCH CALENDAR

February 8: Quinquagesima.  
February 11: Ash Wednesday.  
February 14: Valentine, Bishop and Martyr.

One can sympathise with the plight of a town like Cessnock, which fears family hardship and commercial stagnation from the progressive closing down of mines in its area.

But that does not condone false claims for sickness benefits by men who are about to lose their jobs, even though the temptation to get something for nothing at such a time can be appreciated.

A national investigation of the question, such as manufacturers are seeking, should be able to suggest safeguards against abuses and uniformity in the administration of the benefits.

## Too Much Knowledge Was Assumed

One cannot take too much knowledge for granted in the tolerably well-informed, but "un-Churched," sector of the community.

## RELIGIOUS BROADCASTS

(The sessions which are conducted by Anglicans are marked with an asterisk.)  
RADIO SERVICE: 9.30 a.m. A.E.T., 10 p.m. W.A.T.

February 8: From the Church of the Jesuit Fathers, Farm Street, London. Preacher: Father J. Broderick, S. J. DIVINE SERVICE: 11 a.m. (N.S.W. only).

\*February 8: S. Peter's Cathedral, Armidale. RELIGION SPEAKS: 3.45 p.m. A.E.T. and W.A.T.

February 8: "Education and the Young Churches." The Reverend W. McDonald Partridge.

COMMUNITY HYMN SINGING: 6.30 p.m. A.E.T., 6 p.m. W.A.T. February 8: Hobart Baptist Church. PRELUDE: 7.15 p.m. A.E.T. and W.A.T.

February 8: The Dorian Singers, Melbourne. PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. and W.A.T.

February 8: Dr. Billy Graham. THE EPILOGUE: 10.48 p.m. A.E.T. and S.A.T., 10.50 p.m. W.A.T.

February 8: Quinquagesima. Broadcast from the B.B.C.

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

February 9: Father Frank Flynn, M.S.C. READINGS FROM THE BIBLE: 7.10 a.m. A.E.T., 8.10 a.m. A.E.T., 8.25 a.m. S.A.T., 8.10 a.m. W.A.T.

February 9-13: The Right Reverend Christopher Storr. PAUSE AT MOMENT: 9.55 a.m. A.E.T., 9.25 a.m. W.A.T.

February 9-13: The Rev. Rex Mathias. DAILY DEVOTIONAL: 10.03 a.m. A.E.T.

February 9: Mrs. Norma McAuley.

February 10: The Right Reverend J. J. Booth.

February 11: The Reverend Warwick Bastian.

February 12: The Reverend A. P. Campbell.

February 13: Women's World Day of Prayer—the Reverend Winifred Kiek.

February 14: The Reverend J. Newton Bagnall.

EVENING MEDITATION: 11.15 p.m. A.E.T. (11.45 p.m. February 14), 11.23 p.m. S.A.T., 10.53 p.m. W.A.T.

February 9-14: The Reverend S. J. Henshall.

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

February 11: "An Epilogue for Ash Wednesday"—Broadcast from the B.B.C.

EVENSONG: 4.30 p.m. A.E.T. February 12: S. Paul's Cathedral, Melbourne.

TALK: 5.20 p.m. A.E.T., 4.50 p.m. S.A.T.

February 14: "John Stott's 'Basic Christianity,' reviewed by the Reverend D. W. B. Robinson." TELEVISION, February 8:—

ARN2, SYDNEY: 6 p.m.: "Stories from the Bible"—"Nothing Stops the Gospel"—Dr. Paul White.

February 14: "South India Journey"—introduced by the Reverend Harry Dainton.

ARV2, Melbourne: 6.20 p.m.: "Stories from the Bible"—The Reverend Hugh Girvan.

10 p.m.: "If I Started in Pitt Street"—The Reverend Bernard Kennedy.

I had this brought home to me this week in the comment of an acquaintance, a reasonably well-read and quite a travelled man, on a Sydney newspaper's Leading Article on the prospects for the re-union of Christendom in the light of a suggestion that the Pope may ask leaders of other Churches to an ecumenical council to discuss Christian unity.

The newspaper said great care has had to be taken on such bodies as the World Council of Churches to avoid clashes on contentious issues of doctrine and organisation, and it added: "The latent dangers become only too apparent in the reaction of many Anglicans to the constitution of the Church of South India in 1947."

My acquaintance complained that the newspaper had not explained its reference to the Church of South India, about which he said he knew nothing. He had not even heard of it before.

Yet this historic union of episcopal and non-episcopal Churches, acknowledging episcopacy, surely should be widely known. Nothing else like it in that field has happened since the Reformation.

It was the creation of a new Church on a regional basis through the union of the four South Indian Anglican dioceses of Madras, Dornakal, Tinnevely and Travancore with the Methodist, Presbyterian and Congregational bodies in the same area.

## A Minister With Two Homes

Wisely, I think, the new Minister for the Interior, Mr. Gordon Freeth, has arranged to spend more time in Canberra than either of his predecessors, Mr. A. Fairhall and Sir Wilfrid Kent Hughes, both of whom "lost the number of their mess" in Cabinet reshuffles.

Perhaps Mr. Freeth's decision is partly a matter of personal convenience, because he comes from Western Australia, and could not "skip home" as expeditiously as his two somewhat ill-fated predecessors, one of whom lives in Newcastle and the other in Melbourne.

Still, Mr. Freeth's intention to live when in Canberra in a large block of flats like an ordinary citizen should give him valuable personal experience of the local viewpoint, including a controversy about the erection of a hotel in the area.

Mr. Freeth is the son of a bishop—and it is customary for bishops to live in their dioceses! Perhaps that, too, has influenced Mr. Freeth to take a flat in Canberra. But, of course, in a political sense he has two "dioceses"—so he will have to try to divide his time equitably between his W.A. constituency and the centre of his official Ministerial responsibilities in Canberra.

Some members do not even live in their own electorates. And I have heard of a Senator or two living outside their own State (which seems to me to be the supreme form of contempt for the electors who sent them to Canberra).

Mr. Freeth with his two homes, both "on the job," is setting a much better example of conscientious service.

—THE MAN IN THE STREET.

## ONE MINUTE SERMON

### OUR FELLOWSHIP WITH CHRIST

HEBREWS XIII: 10-25

WE for whom Jesus made His great sacrifice, we who meet Him in the spiritual fellowship of His sacraments, we have access to the heavenly place of Christ's offering whilst He passed with His blood (His life).

By the words "whereof they have no right to eat who serve the tabernacle" the author implies that Christians eat of their altar, an idea which must imply (unless we are deeply prejudiced) some reference to the Holy Communion. To him it would seem a legitimate and natural development to call the Holy Table at which Christians eat of Him who was sacrificed for them, in a secondary sense, "the altar."

The whole point of the passage finally lies in the exhortation "let us go forth unto him without the camp," i.e., let us make a complete break with Judaism.

Our place, then, is with Jesus Himself outside the Jewish camp. We cannot identify ourselves with any earthly polity—not that (as Tacitus charged Christians) we hate the human race, but that here we have no continuing city, but seek one to come.

But we do have a way of life. Our sin offering was made once for all, but we constantly make a thanksgiving to God through Him. But we add to the fruit of our lips (if we are true) the offering of good lives and of loving kindness to our brethren.

The word "koinoneia" fellowship, communion, is of the very core of the Christian life.

So, finally, says the author, let us submit to lawful authority (especially when heresies abound), and hold together leaders and led by constant prayer (an admonition of intense value to-day when we are far more inclined to criticise leaders both in Church and State than to pray for them).

With what a glorious blessing does he end the Epistle. He has hardly mentioned the Resurrection before. The High Priest's offering in the heavens has included death and ascension, and resurrection has just been implied. Here he states it clearly—"the God of peace in the power of the Risen Lord and His Sacrifice equip you in every good work unto the doing of His will."

God grant that to all of us who have read and followed this Epistle, all that Christ is and has meant to mankind may be ours in our fellowship with Him by faith in word and sacrament and prayer. Amen.

## CLERGY NEWS

BAILEY, the Reverend E. A., Assistant Curate of Tarce, Diocese of Newcastle, to be Rector of Cardiff in the same diocese.

BAILEY, the Reverend L. C., formerly locum tenens in the Parish of Inham, Diocese of North Queensland, to be Rector of Hillston in the Diocese of Riverina.

BALDWIN, the Reverend E. R., Vicar of North Bawley, Diocese of Melbourne, has been appointed to the Lockhart River Mission in the Diocese of Carpentaria.

BROWN, Canon J. L., Rector of St. Andrew's, East Claremont, Diocese of Perth, to be honorary chaplain to the Mothers' Union in the Diocese of Perth.

CRANKSHAW, the Reverend J. H., Vicar of Birregurra, Diocese of Ballarat, to be Vicar of Ararat in the same diocese.

EDWARDS, the Reverend R. L., Vicar of Lismore, Diocese of Ballarat, to be Vicar of Kororoit in the Diocese of Ballarat.

HODGES, the Reverend L. J., Assistant Priest at Christ Church, Warrambool, Diocese of Ballarat, to be Vicar of Lismore in the same diocese.

LUDEWIG, the Reverend K. W., Rector of Culcairn, Diocese of Riverina, to be Rector of Crystal Brook, Diocese of Willochra.

McKNIGHT, the Reverend T. P., formerly of the Church Missionary Society, Central Tanganyika, is locum tenens at All Souls' Leichhardt, in the Diocese of Sydney, while the Rector, the Reverend L. P. Parsons, is in England.

WATTS, the Reverend F. E., Priest-in-Charge of Kellermuir, Diocese of Perth, to be Rector of Kellermuir.

YEO, Canon E. S., Vicar of Ararat, Diocese of Ballarat, to be Vicar of Willaura in the same diocese.



## 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 writer's name is appended for publication. Parts of some of the following letters may have been omitted.

## OPPORTUNITY IN RABAU

### BISHOP APPEALS FOR HELP

TO THE EDITOR OF THE ANGLICAN  
Sir,—May I ask the courtesy of your paper to make known an urgent staffing need in the Northern Archdeaconry of New Guinea?

The Parish of Rabaul will fall vacant after Easter this year. Rabaul, a thriving commercial metropolis at the north-eastern tip of the island of New Britain, has a population of about 2,000 whites, 2,000 Asians and mixed-bloods, and innumerable indigenes. The parish includes out-centres at Keravat and Kokopo, each twenty-five to thirty miles away.

The work in the out-centres is almost entirely among the European residents; in Rabaul there is a fair number of Papuans from our mission areas employed in or around the town. More than half the Sunday morning congregation at the recently-completed Church of St. George are brown-skinned.

The Anglican Mission has no workers amongst the Tolai people of that area, but there are occasional contacts with our missions and missionaries on the south coast of New Britain, which the priest in Rabaul always seems to enjoy.

A good rectory was built in 1951 from the proceeds of War Damage compensation. The parishioners provide a car (at present a Holden utility) and pay their bachelor rector £750 per annum.

The present rector came to the diocese on agreement for two and a half years. He will have completed an extra year by the time he leaves, so we do not feel we can persuade him to stay longer. He has built up a vigorous worshipping community on foundations well laid by his predecessor.

A parishioner wrote to me this week saying that the church was filled to overflowing at the two services of Holy Eucharist on Christmas Day. There was a congregation of more than two hundred when I administered Confirmation in October.

Fares will be paid and full-fledged granted after three years of service.

Applications are invited to the Chairman, the Australian Board of Missions, 14 Spring Street, Sydney.

Physical fitness is important as the prevalent features of the climate are, of course, heat and humidity.

Yours faithfully,

D. DAVID.

Bishop-coadjutor of

New Guinea.

Madang, Papua.

## THE REVEREND G. H. RICHARDS

TO THE EDITOR OF THE ANGLICAN  
Sir,—It was with sadness that I read in your issue of January 23 of the death in England of the Reverend G. H. Richards. I knew him in India. During several seasons he had charge of St. Paul's Church, Landaur, in the Himalayas. I used to attend the services there during my summer holidays in the hills.

From Mr Richards I learned more than from any other single person how the offices of the Church should be read and how worship should be conducted.

For that reason I give thanks to God for him.

Yours sincerely,

(The Reverend)

AUSTIN JAMES.

Essendon, Vic.

## BEING "STRICT"

TO THE EDITOR OF THE ANGLICAN

Sir,—I read with appreciation the reply of your correspondent E. King (THE ANGLICAN, January 23) to "Two Students" (THE ANGLICAN, January 9), who could do well to heed his kindly advice.

It seems incredible to me that modern theologues do not know what is going on in the diocese; surely the young sages in Moore College are changing!

Apparently these young men had accepted the old tag that Sydney is and always was an "evangelical" diocese. Their chagrin at finding this is only partly true is touching, and I can sympathise with them in their disillusionment.

Moreover, they should be further informed (or disillusioned) about Moore College. Whatever it was in the past, it is now a diocesan college maintained mainly by assessment money from all brands of parishes—"evangelical", "strict evangelical", "liberal", "Anglo-Catholic", etc. This assessment, when passed by synod, received the support of "strict" evangelicals, including members of the college committee and staff.

It is disturbing to know that the college is at variance with the diocese and is "out" to change it. This sort of statement deserves the attention of the Principal, who might advise us whether it be true.

Churchmen of all types wish the college well and are paying their assessments loyally, but this sort of stuff is not likely to win friends and influence people!

Yours, etc.,

(The Reverend)

ROY WOOTTON.

Gordon, N.S.W.

## NIGHT CLASSES FOR STUDENTS

TO THE EDITOR OF THE ANGLICAN

Sir,—One reads from time to time of the lamentable shortage of clergy in the Anglican Church in Australia and of the apparent indifference on the part of the younger men in our Church to-day who are, on the surface of things, not prepared to come forward to offer themselves as ordinands.

When one considers that to acquire even the modest academic qualification of a Th.L. Diploma requires at least two years of full-time study in a theological college, this is not surprising; particularly when one remembers that some of our best young men, who otherwise would offer themselves, are married men with ever-increasing family responsibilities. Then, again, there are others who are financially embarrassed. To expect such persons to remain in full-time residence in a college for several years is to ask them to "push it uphill" rather steeply.

To-day it is possible to attend night classes at technical colleges and universities to obtain qualifications in such varied fields as Arts, Law, Science, Architecture and Engineering. The question one may well ask at this time is, "Why has not the Church of God done the same for those who wish to train for the Master's service?" I feel that such night classes, where a man could study for two or three Th.L. subjects each year, would be a workable proposition in such colleges as St. Francis College, Brisbane; Moore College, Sydney; and Ridley and Trinity Colleges, Melbourne.

That these evening classes for part-time theologues would attract enough students to make them economically feasible, I have no doubts at all. Why should the Church hesitate to give such a scheme a trial? If it worked, as I am certain it would, her manpower problems would greatly diminish and, in course of time, disappear completely.

Yours, etc.,

PART-TIME

THEOLOGUE.

Enmore, N.S.W.

## CAN WARFARE BE JUSTIFIED?

TO THE EDITOR OF THE ANGLICAN

Sir,—I would like to express some views on the justification or otherwise of warfare, in the hope that others may express theirs, and so help to clarify a very difficult problem.

First, I wish to start with the assumption that all warfare is warfare. The way we kill does not matter. Atomic bombs are no worse than rifles, they all kill humans as effectively as do bows and arrows.

This leads to my second point that the numbers killed in big or small wars does not alter anything.

I have found that a good way of knowing the right or wrong course of action in my own life is to ask myself, "Would Christ do this, and if not, what would He do?" Then I "search the Scriptures" or a suitable book on the subject based on the Scriptures, and written by a Christian, and try to find out if the course I intend to follow is justified.

Can any reader tell me if he could imagine Christ dropping an atomic bomb on a town, or shooting a man with a rifle? Is this the way of love?

The Christian Church is renowned for the way it thrives on, or in, persecution. Christ did not fear death. He submitted Himself to it in order to show it was of no consequence. He allowed many of His disciples to die for Him rather than deny Him.

I cannot help wondering what would happen if every Christian in the world refused to take up arms against anyone, or to help in the manufacture or use of arms. It would be a test of faith, but faith must be tested and found not wanting or it is not faith.

The most un-Christian aspect of warfare I have left until last. This is the fact that warfare breeds hate, men are taught to hate their enemies. Christ said love your enemies. He said also that if we have hate in our hearts we have committed murder in as sure a way as if we had killed.

Are we justified in sending men to commit murder for us? If it is not murder, are we justified in sending to kill for self-defence? What do we do to the souls of the men we send? War is one of the greatest causes of all social disorder.

The way I see it, all warfare or killing is wrong. If we love our country, our lives, the lives of our wives and children more than Christ, we are not worthy of Him. To use the sacrificial fighting of men to preserve the Christian faith is a good reason for war, but it is not good enough. Can any reader tell me why we should fear an earthly enemy, when not even death can separate us from Christ, as St. Paul said?

It is a slur on the glory and power of Christ to say that an earthly ruler could kill all Christianity and wipe out the Church, when the true Church is the body of Christ. Therefore, I cannot see any justification in killing anyone, much less can I see any need for so doing.

Yours sincerely,

WILLIAM BELL.

Young, N.S.W.

## EVANGELICALS ON THE MAT

TO THE EDITOR OF THE ANGLICAN

Sir,—Your correspondent L. J. Colwell (THE ANGLICAN, January 31) speaks of "an Anglican synthesis between an Evangelical faith in a personal Saviour and self-surrender to Christ, and Catholic belief in the Church as the Divinely instituted Society of Christ with supernatural powers and the appointed trustees of the Faith".

Would Mr Colwell (or any other of your Evangelical readers) please give me plain, frank answers to the following questions:

First, do Evangelicals think of the "personal Saviour" and of Christ in two different ways,

## 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.

What are the aims and objectives of the Orange Lodge, and why is so much importance attached to the Battle of the Boyne?

The Orange Lodge, according to Madsen's *Loyal Orange Institution*, was instituted after the Battle of the Diamond, which took place on July 21, 1795. A party of insurgent Roman Catholics in Ireland was intent on overthrowing the government of the day, but was defeated by a band of Protestants whose avowed intent it became thereafter to support the government against its enemies, particularly the Roman Catholics.

The Lodge spread through the Empire, and although it is not as strong to-day as it was, its influence is by no means only local.

Something of its aims may be gleaned from a violently anti-Orange book written by Father H. W. Cleary.

He says the Lodge has three main conditions for membership.

(i) It is open only to Protestants.

(ii) They must be prepared to adopt an aggressive attitude to the Roman Catholic Church, its members, its principles, and its institutions.

as is suggested in the phrasing of this sentence?

Secondly, in what capacity do Evangelicals think of Our Lord as a personal Saviour and in what capacity do they surrender themselves to Him? As the Carpenter of Nazareth? As King of Kings and Lord of Lords? As the Shepherd and Bishop of our souls? As our Great High Priest? As the chief corner stone of the Church? As Man, or God in the form of Man, or as God and Man?

Do they select one aspect to the exclusion of the others and, if so, do they choose the one aspect which makes most appeal to their separate natures? In that case, how do they reconcile their consciences to dispensing with the other aspects of Our Lord's Divinity?

Thirdly, if Our Lord is King of Kings and Lord of Lords, our Great High Priest and the Bishop of our souls, what reason could any bishop who is His representative and "the appointed trustee of the Faith" of the Church (as your correspondent puts it), have for refusing to reverence the altar which is Our Lord's throne (in His Church) or to wear the cross which is the sign of the redemption purchased for us with His Own Blood and which can be likened to His Coat-of-Arms, or to wear vestments in keeping with the dignity of the great office committed to him by Our Lord Himself (through His Church)?

Lastly, why is the "maggie" costume affected by the Evangelical bishop considered more seemly than the cope and mitre worn by his Catholic brother? The High Priest in the Jewish Church wore a mitre by God's command. Our Lord said He had not come to destroy that Church.

As representative of Him Who is our great High Priest in the temple not made with hands, eternal in the heavens, there is surely more argument for the use of the mitre than against it.

I ask these questions because I am extremely interested in them. So far I have not been able to find anyone who can give me any sort of an answer to them. As the matter has now been raised in THE ANGLICAN, I thought perhaps some of your readers might have the answers I require.

I am, etc.,

D. C. WATT.

Melbourne.

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, addressed envelope is enclosed.

(iii) They are admitted only under terms which place their membership and political action at the beck and call of the Grand Lodge.

The Battle of the Boyne was fought at the end of the seventeenth century (1690) when James II, having fled from England, began to persecute rigorously the Protestants of Ireland. William III, Prince of Orange, decisively defeated James at the Boyne, and not only freed non-Catholics of Ireland from persecution but effectively ended any hopes James might have had of regaining the throne of England.

The battle has ever since been remembered as a day of freedom, in much the same way as the Israelites would look to the Passover as a symbol of freedom from the thraldom of Egypt.

In the *Rise and Progress of Orangism* there is a little verse about this epic battle.

When William came to Ireland,  
The Protestants to join,  
He brought with him a little plant.

And planted it at the Boyne;  
He planted it at the Boyne, my boys.

As plainly you may see,  
And every twelfth day of July  
There blooms the orange tree.

Noisy clangour and violent outbursts of temper have often been associated with the Orangemen's celebration of July 12. They have frequently been harsh, often bigoted, yet they have made a stand for things that matter, and, while we cannot condone some of their behaviour, they keep us awake to the political manoeuvrings and machinations of the Church of Rome.

But if Orangemen want to make a stand for the truth as they see it, it will not be by the means they often adopt that ultimate progress will be made, but by a study of the theology of Romanism.

## MARRIED STUDENTS IN COLLEGES

TO THE EDITOR OF THE ANGLICAN

Sir,—Allow me to substantiate Canon Wards letter (THE ANGLICAN, January 16) with facts.

I am married and have four children, aged eleven, ten, nine and four years, respectively. I was discharged from the Royal Australian Navy at the age of twenty-two years after five years' active service.

After being married for twelve years, I was called to Holy Orders and privately entered an Australian theological college to test my vocation.

My wife and family were accommodated in another part of the State, many miles distant.

As a result of my period in college, I was advised by highest authorities within the Church that I most definitely had a vocation to the Sacred Ministry; that with proper training I would be worthy of His calling; that I must keep aiming towards Holy Orders; but that I cannot hope to be recommended for ordination unless I spend two years in college.

I was a private student because I could not obtain the necessary endorsement to be otherwise. At every application I made I was questioned as to how I could possibly do the necessary time in college and support my wife and family at the same time.

To enable me to carry on I have sought positions as a sti-

"What is the meaning of the phrase "by adoption and grace," which occurs in the collect for Christmas Day?

The New Testament teaches us, and the Prayer Book faithfully echoes its teaching, that we are children of darkness rather than children of light. We have a bias towards evil and a leaning to sin which make communion with God impossible.

To be brought into that realm of life where we can enjoy fellowship with God, we must be brought into His family—where conversation can be as intimate as it can be free. We are adopted as His sons.

Although among the Jews adoption was not widely known, it was among the Romans. A childless Roman would legally adopt a lad who would take his name and share his life.

When we are adopted by God, our position is changed. We are no longer the children of wrath, but sons of God, and joint heirs with Christ.

"And grace." This is one of the loveliest words of the New Testament. It is usually defined as free, unmerited favour. J. H. Jowett used to say that grace was holy love radiating from the soul of the Eternal into the souls of His children, and transforming them into His likeness and for His service.

For God Who has adopted us has shown such kindness, benevolence and generosity that we ought to reflect something of the winsome grace of Him who chose us.

In its basic essence, the Christian life ought to be an attractive thing. So many make it a cold, hard, and rather unlovely thing. But a person who knows the grace of God unconsciously radiates that beauty. One of her pupils said of Alice Freeman Palmer, a great teacher, "She made me feel as if I was bathed in sunshine."

The Christmas collect, then, sums up the teaching of the season that we are adopted as sons of God and joint heirs with Christ through the gracious goodness of the all-merciful God.

pendary lay reader, only to be told that an ordained man was required. It will take me several years to recover financially and to save enough money to enable me to carry on. Even then it will be at a greater expense to my family life, a position certainly not countenanced by our Episcopate at Lambeth.

I am not an advocate for easy ordination; far from it. The calling is sacred, but ordination for me is dependent upon terms in college, and not upon my ability in matters spiritual, pastoral, academic or otherwise.

I already hold letters of commendation from authoritative persons within the Church as to my work as a reader and as to parish work generally.

In private life I am employed in a position of trust and responsibility, where my remuneration could be substantial if I chose to forsake His calling and pursue it. Such, however, cannot be the case.

The community life that I have experienced is one that few theological students, thank God, are called upon to go through, but, although sanguinary, it ever serves to keep before me that it is God's will that must be served without equivocation.

I do not, sir, set these facts out wantonly, as I am quite prepared to substantiate them at any time and in any form whatsoever.

Yours faithfully,

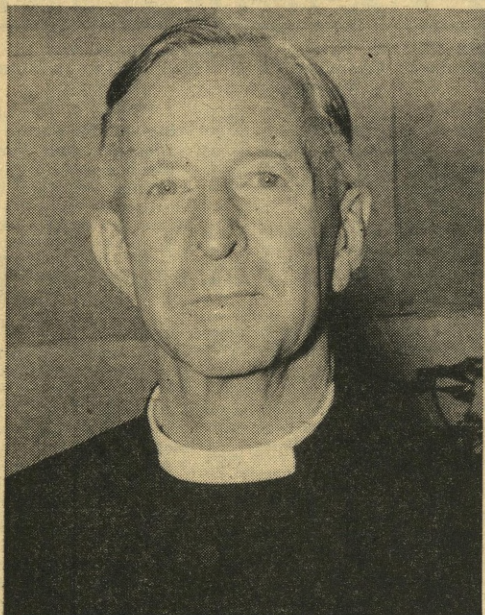
SUFFER LITTLE

CHILDREN.

Brisbane.



## ANGLICAN OF THE WEEK



Our Anglican of the Week has been a member of the Brotherhood of the Good Shepherd in the Diocese of Bathurst for twenty-five years and its Principal since 1944.

He is the Archdeacon of Long, the Venerable L. C. S. Walker, who is known in the Brotherhood as Brother Leslie.

As a lad Brother Leslie studied at night to improve his educational status. He passed the Local Government examinations and entered that service, well-trained and with good prospects.

His call to the ministry came during the episcopate of Bishop Long, and he went to S. John's College, Armidale, where Bishop Burgmann's wisdom and scholarship inspired the young men under his care.

He was assistant at All Saints' Cathedral, Bathurst, for five years after ordination, where he was trained by Canon, now Bishop, Wilton.

In 1929 he joined the Brotherhood and was in Brewarrina

for five years. They were years of difficulty and hardship, and there was much poverty everywhere. On an inadequate stipend the brothers visited their people, and carried the message of the Gospel to the outback.

After four years at Mudgee, where he became Canon of All Saints' Cathedral, Bathurst, he returned to the west and was appointed Vice-Principal of the Brotherhood, becoming Principal in 1944 when the then Principal, the Reverend John Hudson, returned to England.

He was made Archdeacon of Long in the same year.

In Brother Leslie's twenty-five years the Brotherhood has become a national missionary society; under his guidance the training scheme has made its impact on the whole Church in Australia.

## BOOK REVIEWS

### INTELLECTUAL LIFE OF EARLY BRITAIN

STUDIES IN THE EARLY BRITISH CHURCH. Nora K. Chadwick, Kathleen Hughes, Christopher Brooke and Kenneth Jackson. Cambridge University Press. Pp. 375. English price 45s.

THESE studies are not for the general reader, but are serious and painstaking pieces of research of a very high academic level.

The aim is to examine the intellectual life of Early Britain after the departure of the Romans, and chiefly before the foundations of Saxon England. Even within that field the reference is more specifically to the Church of the north and west of the country.

The method is to examine the meagre literature of the Norman period, as well as some earlier foreign material, analyse out the probable sources, and from these assess the origin and credibility of the underlying oral tradition.

This naturally involves procedures that are familiar to Biblical scholars under the heading of textual criticism, but the emphasis is on intrinsic rather than transcriptional probability. Here it is interesting to note that in practice the authors seem to agree with A. C. Clark's rejection of the old maxim: *breviter lectio potior*.

By this expert path we are brought to know something of the early culture and learning of North Wales, of the intellectual life of West Wales during the last days of the Celtic Church, of related manuscripts and sources, of the so-called "Archbishops" of S. David's, Llandaff and Caerleon-on-Usk, and of Irish scriptoria.

Perhaps all that need be said here of these inquiries is that though they dispose once and for all of the pretty legends that ordinarily pass for the history of this period, they do leave us with a great respect for the learning, discipline and spiritual standards of the churchmen of the time.

It is amusing to read that as early as 627 it could be said, "Roma errat; Hierosolyma errat; Alexandria errat; soli tantum Scoti et Britones rectum sapient."

Though this book is by and

for experts, especially for those with a knowledge of the current languages, there will also be others who will appreciate it. Indeed, it may not be too much to say that anybody who makes a statement about the Church of the period would be foolish to do so without referring to these studies.

For this reason the authors and publishers may be chided for not including a few maps and other such aids to assist those of us who have no special familiarity with the period, its geography and personnel.

—C.C.C.

### OBSTACLE TO RE-UNION

THE CHURCH QUARTERLY REVIEW. October - December, 1958. S.P.C.K. Pp. 158. 26s. per annum.

THIS issue, an even better one than usual, contains a lengthy article by the Bishop of Brechin on Priesthood and Re-union. He argues that, whereas the Episcopate seems to be the stone of stumbling in the way of re-union, it is not so much Episcopal government as the intrinsic nature of priesthood—in which the Episcopate shares—that needs facing.

There follows an interesting article on the teaching of theology in universities. It suggests that the Church is suffering because so many of her leaders are not theologians, that the universities produce theologians not for, but in spite of, the Church. The author would prefer universities to teach more practical disciplines and less academic.

C. S. Mann writes on the Dead Sea Scrolls and very soberly assesses their relationship to Christian beginnings. He shows how nonsensical are many of the popularly held opinions in this field.

Professor Leonard Hodgson, in a lecture on History and Eschatology, gives a readable treatment of a very important matter much discussed of late; namely, that it is necessary to distinguish clearly between the acts of God in revelation and the accounts given of these acts. This leads him to a consideration of what is meant by history, especially in the gospel story.

Starting from the concrete thinking of the Hebrews, C. S. Emden discusses words like salvation, truth, and faithfulness, and shows how much is missed by our Western and abstract understanding of them. This is a particularly valuable article.

The remaining essay is no less interesting than these others, being an account of the Evangelicals in the late eighteenth century and of their connection with Magdalen College.

Two letters, one from Dr E. L. Mascall, Dr Wand's Editorial, and many book reviews, complete a splendid issue. It would be interesting to learn whether others detect fulsome in the praise of books by Roman Catholic scholars.

—C.C.C.

### SCHOLARLY WORK ON JOHN WESLEY

THE YOUNG WESLEY. Martin Schmidt. Epworth Press. Pp. 48. English price 5s.

LITTLE-KNOWN material about the early missionary work of John Wesley in Georgia is presented in this small, scholarly booklet, which has been translated from the German by L. A. Fletcher.

Wesley's work among the Indian and Negro people helped him, he said, "to learn the purity of that faith which was once delivered to the saints," and so provides a key to his great evangelistic work which followed it.

—A. de Q. R.

—J.S.

## DIVERSITY IN STYLE AND SUBJECT MATTER IN NEW MODERN ANTHOLOGY

MODERN VERSE IN ENGLISH 1900-1950. Edited by David Cecil and Allen Tate. Eyre and Spottiswoode. Pp. 688. English price 25s.

MANY people are puzzled by much modern poetry, chiefly because it does not always fit into their preconceived ideas of what poetry ought to be. Sometimes poems are without a regular rhyme scheme, the metre may be irregular, and it is not always immediately obvious what the poet is attempting to say. Because these things are true of some poems, the term "modern poetry" has become synonymous with "obscure" poetry.

Yet the truth is, as David Cecil points out in his masterly introduction, that generalisations about "contemporary style" betray a certain confusion of mind. Styles are as various as the authors who employ them, and any style is contemporary that convincingly expresses the mind and sentiment of a man alive at the present time.

At the beginning of the nineteenth century the era of poetry, known as the Romantic era,

began. The poet was at odds with his environment. Aware of an intuitive desire for beauty, harmony and order, he found himself in a world chaotic, dissonant and largely ugly.

To this situation the poet has reacted in various ways. He may describe and deplore the ugliness, he may create an ideal world of his own, he may look for salvation in a personal religious faith or a political creed, but whatever he does, so long as he is aware of the tension between the ideal and the actual and is attempting to resolve this conflict in his own way, his poetry will be individualistic, subjective—in short, Romantic.

For more than one hundred and fifty years English poetry has been in this state of flux and no one particular style has won general acceptance.

The French Symbolists, however, have been the most influential school in English poetry this century. Aware of the uniqueness of personality and each experience of every person, they have attempted to convey that uniqueness through symbols, images and metaphors.

The attempt to convey feeling, rather than describe it in mere words, makes a strong demand on the imagination of the reader who is seeking a poetry of ordered simplicity, and it is due to this school more than any other that the charge of obscurity has been levelled against modern poets. W. B. Yeats and T. S. Eliot in Brit-

ain, together with Ezra Pound and Hart Crane in America, have been leading exponents of this type of symbolic poetry and they have extended a considerable influence over their younger contemporaries.

BUT a glance at this anthology will show that their influence, though extensive, is far from dominating and the selections from one hundred and fourteen poets prove the diversity in style and subject matter amongst modern poets.

Any anthology is always open to criticism for the selections which are made. Yet, within their self-prescribed limits, David Cecil and Allen Tate have accomplished a difficult task well. They have limited their selections to British and American poets and therefore the title of the book could convey the impression that the only worthwhile English poetry is being written in these two countries. A glance at the Penguin book of Australian Verse would correct this impression, and it is a pity that no British Commonwealth poet has been included.

For all that, this anthology is both welcome and overdue and, apart from the poetry, the reader will welcome the brief biography and bibliography of each poet which it provides. In every way this book provides the opportunity for the reader to become properly acquainted with modern poetry.

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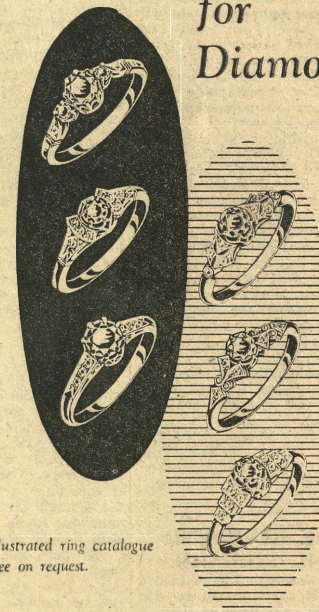
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## RUSSIAN CHURCHMEN IN ETHIOPIA

ECUMENICAL PRESS SERVICE

Geneva, January 27

Two Russian Orthodox churchmen, Archimandrite Nikodim and Mikhail Dobrynin, who is a lecturer at the Lenin-grad Theological Academy, are visiting Ethiopia to study the work of the Church of Ethio-



## SCHOOL OF DISCIPLESHIP — A MALAYAN EXPERIMENT

By KATHLEEN CARPENTER

It is 12.30 p.m., the mid-day sun glares down on the white sandy playground, the heat seems almost unbearable. The tall straight palms, with their tufts of leaves so high up in the sky give little shade.

We hurry from the car to the shelter of the school porch. Two old ladies are sitting on the steps. They have probably been here for more than half an hour. Time is no object; indeed, they do not know the time; but they are determined not to be late.

The Reverend Tony Norton has seen us arrive and comes running over from his house to unlock the school door. We start pinning up chorus-sheets and pictures, and he goes off to collect the scholars.

One by one they arrive.

A middle-aged man in black coat and trousers, locally known as the "Rubbish King," for it is he who collects the village refuse.

A high-school boy in clean white shirt and shorts, home for the holidays, son of the local headmaster.

The wife of an assistant master comes next. She has three children and must stay at home in the evening to look after them, while her husband comes to the school.

The headmaster's wife and two older girls are followed by an old man with a long white beard who might have come straight out of a Chinese painting.

Two young women arrive on cycles. One the wife of a man who owns fish-ponds, the other the wife of a vegetable-grower—both the husbands will come to-night.

Now two more old ladies from the old people's home.

My husband is looking at his watch and feels we really ought

to make a start with the twenty who have already arrived.

### DISCIPLESHIP

Who are all these folk? They are baptised Christians who have registered for the first School of Discipleship, the aim of which is to help the ordinary Christian layman understand his faith more fully, and so be better able to pass it on to other people.

There will be twelve such schools (six in places where people can attend twice a day) held at intervals of two and three months, and finally all those who have attended regularly will be given certificates.

Mr Norton starts the meeting off with a chorus, reading the words first, then singing a phrase by himself, after which we follow him.

His wife also has a good voice, and surprisingly soon we are all joining in—"Joyfully sing Jesus is God—Joyfully sing praising our Lord."

Then my husband tells us about God's call to Abraham and the Covenant made between God and man.

"Most of the old people by now are sleeping peacefully. He gives to His beloved in sleep." I doubt if they would really understand very much even if they were awake! I expect they need the sleep after the walk in the hot sun. But there are other people with bright eyes who are listening keenly.

### LETTERS

Some who can write are taking notes. We sing more choruses, then I get up and we begin to study S. Mark's Gospel. I draw four books in red, the colour of happiness, and draw a cross on each, for all tell the same story of Jesus. I show a twelve-page letter I received from England telling about our son's wedding, a second letter which described the flowers in the church—not mentioned in the first—a third and fourth letter, each giving a slightly different account, till I can build up a picture of the whole.

We think of Mark, Peter's spiritual son, and draw a little picture of a cock; of Mark's home in Jerusalem, and we draw some houses; of his missionary work with Paul, and we draw match-stick men.

Mark tells us first that Jesus is the Son of God.

We draw a cross for Jesus, and a cloud of glory for God, a dove for the symbol of baptism, when there came a voice from heaven: "This is my beloved Son."

Then we go on to see that Jesus is also Son of Man and in the wilderness "tempted in all points like we are" (using the snake as a symbol).

The summary of Christ's preaching: God is near; Repent; Believe; the founding of His Church; Called (the Chinese character for "Come" is made up of "Wood" and "man"). He calls us to come close to His cross.

For "made fishers of men" we draw a fish; for "given power," a match-stick soldier; for "sent out," a hand; for "returned and told Him all things ever they did," little men around the cross.

We sing again "I will make you fishers of men," and my husband gives the blessing.

(To be continued)

## BIBLICAL ARCHAEOLOGY — I

# The Youth Page

## RAMESES II—ENEMY OF ISRAEL

By MARY NEELY

"Mighty Bull, Beloved of Truth, Favourite of the Two Goddesses, Defender of Egypt, Binder of the Barbarians, Rich in years, GREAT IN VICTORY, King of Upper and Lower Egypt, Son of Ra (Sun god of Egypt) Rameses II, given life forever and ever, beloved of Ammon Ra, lord of Thebes and presider over Karnak; . . . GOOD GOD . . . He protects Egypt with his wing, making shade for the people as a wall of might and victory . . . His name circulates among all lands because of the victories which his two hands have wrought. Gold comes forth from the mountain at his name."

In such a way did Rameses II's subjects address their ruler and from the way in which Pharaoh had such flattering inscriptions placed on temples, statues and obelisks throughout Egypt it may be supposed that he was inclined to agree with such statements.

This is the first of a new series of articles on Biblical Archaeology specially written for the "Youth Page" by Miss Mary Neely, of the Australian Institute of Archaeology, Melbourne.

At Abu Simbel in Upper Egypt Rameses II had four huge statues erected, each 80ft. high, in his own honour, while the great temple of Karnak, the religious centre of Egypt, bears record of the boastfulness of this king.

One of its great halls is filled with the record of Rameses' victories, so that all his subjects would realise and worship his greatness in battle. (Incidentally, a careful study of the detail of his "victories" would tend to show us that at least one of them must have been a defeat, written up as a victory by his flattering subjects!)

### EXODUS

Such was the nature of the Pharaoh whom archaeologists now believe Moses and Aaron approached (Exodus 5) when they came before the Egyptian ruler to announce God's command that the Israelites, who were at this time slaves in Egypt, should be set free.

Pharaoh, addressed by his own people as "Good God," disclaimed any interest in Israel's God and refused to obey His commands.

Besides this Rameses II was building a new capital for himself in the Nile Delta region and it was very useful to have a large number of slaves to work for him.

The Bible records some of the work that the Israelite slaves were doing under the whip of their Egyptian taskmasters in the building of such cities as Piethom and Rameses (Exodus 1:11).

### PLAGUES

The new "City of Rameses" was very near the Israelite settlement in the Land of Goshen. This is another reason why archaeologists believe Rameses II to be the famous Pharaoh of the Exodus as our Bible story

### A GRACE BEFORE MEAT

Reveal Thy presence now, O Lord,  
As in the Upper Room of old;  
Break Thou our bread, grace  
Thou our board,  
And keep our hearts from  
growing cold.  
—Thomas Tiplady.

## YOU CAN TELL OTHERS

One of the greatest privileges of the layman, and especially the young people of the Church, is that of telling others how worthwhile it is to be a Christian.

The most valuable witness to the Christian Faith may be just the way you live and speak, your attitude to others, the consistency of your daily actions.

No one is very surprised when the parson speaks to them of God and godliness.

But when the fellow or the girl who sits next to them in class, or works beside them in the office or at the workbench, tells how much Jesus means to him (or her), or what the Church is doing—that's news of a very high order; that's the kind of thing that carries conviction.

### READER HEARING

Professor John Baillie tells how valuable in these days is the layman's witness.

"Formerly, men listened more readily to ordained clergy," he said, "supposing them to be better instructed in faith, but in our time lay witness gets a much readier hearing . . ."

"In university circles, in which my own life has been spent, I have remarked again and again a single teacher of science or philosophy or history who testifies to Christian faith has a better chance of penetrating the hard crust of unbelief than the combined eloquence of the theological faculty."

### TAKE TIME

Take time to live—it is the secret of success.

Take time to live—it is the source of power.

Take time to play—it is the secret of youth.

Take time to read—it is the foundation of knowledge.

Take time for friendship—it is the source of happiness.

Take time to laugh—it helps to lift life's load.

Take time to dream—it hitches the soul to the stars.

Take time for GOD—it is life's only lasting investment.

### EVANGELISM

Evangelism is the winning of men to acknowledge Christ as their Saviour and King, so that they may give themselves to His service in the fellowship of His Church. —Archbishop Temple.

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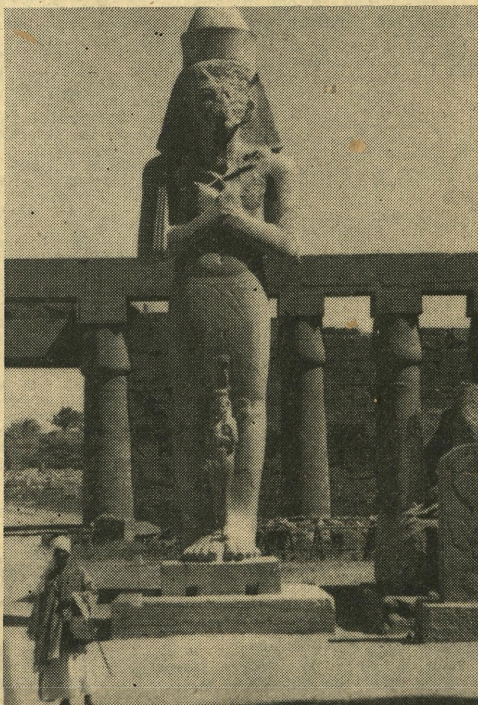
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The might of Pharaoh is symbolised by this immense statue of Rameses II, with his wife (Nefertari) at his feet. The native in the foreground gives an idea of the proportions of this monument.



# CONSECRATION OF THREE NEW BISHOPS

(Continued from Page 1)

A great congregation of clergy and lay people filled St. Paul's Cathedral, Melbourne, for the consecration of Canon D. A. Garney as fifth Bishop of Gippsland.

The clergy of the diocese, in almost full strength, formed a separate procession, and were given seats in the Chapel of the Ascension.

A second procession was led by the cathedral clergy and officers of the chapter.

They were followed by the bishop-designate, the chancellor, the administrator of the diocese of Gippsland, and assisting bishops.

Sixteen bishops attended the consecration. They were: the Right Reverend D. L. Redding; the Right Reverend P. W. Stephenson; the Right Reverend V. Ashton; the Right Reverend Donald Baker; the Right Reverend D. B. Blackwood; the Assistant Bishop of Tanganyika, the Right Reverend Yohana Omari; the Bishop of Geelong,

the Right Reverend J. D. McKie; the Bishop of Grafton, the Right Reverend K. J. Clements; the Bishop of Tasmania, the Right Reverend G. F. Cranswick; the Right Reverend J. J. Booth; the Bishop of Bendigo, the Right Reverend R. E. Richards; the Bishop of St. Arnaud, the Right Reverend A. E. Winter; the Bishop of Wangaratta, the Right Reverend T. M. Armour; the Bishop of Ballarat, the Right Reverend W. H. Johnson; the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann; and the Archbishop of Melbourne, the Most Reverend Frank Woods.

## THE GOOD SHEPHERD

Archbishop Woods began the service of the Holy Communion, in which the Right Reverend T. M. Armour read the Epistle and the Right Reverend W. H. Johnson the Gospel.

The Right Reverend E. H. Burgmann took the text of his sermon from St. John X: 10, 11: "I came that they may have life, and have it abundantly. I am the good shepherd. The good shepherd lays down his life for the sheep."

He said: "The good shepherd is one of the symbols used in this gospel to picture to us the meaning of the person and ministry of Jesus. It is therefore a natural symbol for the Church to use in describing the office of a chief minister."

"If Christians are to carry on Christ's work in the world, then the Church as a whole must be God's 'Good Shepherd' in the world."

"Every bishop begins life as a layman. His responsibilities as a layman remain. Fresh responsibilities are added and specified when he is made a deacon. Far more responsibilities are specified and required when he is ordained to the priesthood."

## RESPONSIBILITIES

"He does not cease to be a Christian layman and a deacon when he becomes a priest. His priesthood focuses and makes explicit the priesthood that is the nature of the Christian body as a whole."

"In the case of the bishop, all these responsibilities remain. He is still Christian layman, deacon, and priest. But he has now added to all these the concerns and cares of a chief pastor and of a governor in the Church. While he remains a bishop he cannot escape these responsibilities. His immediate concern will be the Church in the diocese to which he is called."

"But his episcopal responsibilities do not end there. He is a bishop in the Church Universal. He is the point at which, and it is in his person, that diocese meets diocese across the world."

"We have recently had a good illustration of this in the Lambeth Conference. The Anglican communion throughout the world meets as one body at Lambeth and its bishops take counsel for the work and witness of the body of Christ as a whole. There was a felt unity in a common life of the Conference and that is an earnest and first-fruits of what Christ's

Church must one day be and give to the whole world."

"But while the bishop gives a high priority to the pastoral side of this work he cannot escape, and he should not seek to escape, his administrative responsibilities. They are vital to the full function of all his other activities."

"The Church is in human history on the ground level. It cannot, and should not seek to, deny the material side of its existence. As a diocese or province it owns property, it employs people, it buys and sells in the markets of the world. Here is where it is called on to express its Christian character in the setting of the world's daily business. This is where the Church comes down to earth, and we should remember that we pray 'Thy kingdom come. Thy will be done, in earth.'"

"We might be sorely tempted to leave these things to others, and a wise delegation to others is altogether necessary and right, but the bishop of a diocese must never forget that he is as responsible for the administration of the diocese as he is for its pastoral care. Both are in his office as bishop."

## CERTIFICATES READ

The presenting bishops, the Right Reverend K. J. Clements and the Right Reverend J. D. McKie, then led the bishop-elect to don his rochet.

On his return the certificates of ordination and election were read, and the bishop-elect took the oath of obedience to Her Majesty the Queen and to the metropolitan.

After the Litany Archbishop Woods asked the questions prescribed by the Book of Common Prayer, and the bishop-elect returned to put on the rest of his episcopal habit.

On his return he knelt before the archbishop, the *Veni Creator Spiritus* was sung, and he was consecrated according to the appointed form, the archbishop and bishops laying their hands upon him.

After the celebration of Holy Communion, the long procession left in the same order as before, save that the newly consecrated bishop walked on the right side of the archbishop.

## SERVICE IN BRISBANE

S. John's Cathedral, Brisbane, was filled to capacity when the Reverend T. B. McCall was consecrated Bishop of Rockhampton, in the Province of Queensland.

Assisting the Metropolitan, the Most Reverend R. C. Halse, was the Bishop of North Queensland, the Right Reverend I. W. A. Shevill, and the Coadjutor Bishop of Brisbane, the Right Reverend H. H. Dixon.

Many clergy from Brisbane, Rockhampton, Sydney and other dioceses were present, as the new bishop is well known throughout Australia for his work as home secretary for the Australian Board of Missions since 1953.

Very early in his ministry he was assistant curate at St. Augustine's, Hamilton, Brisbane, so he had many friends from far and wide, who came to see their good friend receive the high honour of consecration.

As the dignified ceremony proceeded, the short but impressive processions with the archbishop and his attendants, the bishops, their chaplains and attendants, the bishop-elect, the acolytes and servers, indeed, the glory of the cathedral itself, though still unfinished, brought home the solemnity of the occasion to the hundreds of people assembled.

The ancient liturgy of the Communion Service and the Litany with its appropriate suffrage, the questions put to the

bishop-elect, the hymns, hallowed by use, enhanced the solemnity of the service and brought to mind the hundreds of men, called of God, who made the same promises and on whose heads hands were laid consecrating them to the service of God.

The Archdeacon of Marsden in the Diocese of Bathurst, the Venerable H. A. D. Graham, who preached on this occasion, reminded the bishop-elect and the congregation of the great responsibilities which would be laid on the shoulders of the new bishop.

"He took as his text St. Luke XII. 48: 'Unto whomsoever much is given, of him shall much be required: and to whom men have committed much, of him they will ask the more.'"

Archdeacon Graham said that unto Theodore Bruce McCall much had been given and much would be required of him.

## FOUR DUTIES

He said that four things would be expected of the bishop.

- To be the defender of the faith.
- To be the centre of the unity of the diocese.
- To be the representative of his diocese to the whole Church.
- To be the leader in the Eucharistic worship of his diocese.

He said that not only the bishop, but all the people too, must defend the faith; that the ideal unit of Church life was not the parish but the diocese of which the bishop is the centre; that only the bishop could represent the diocese to the rest of the Church and that, therefore, the time he would spend in carrying out this part of his duty should never be grudged.

He added that in his service to God the new bishop has become known to and respected by the Orthodox Churches, who would reverence him as a bishop.

He said, too, that only the bishop could lead the diocese in Eucharistic worship, when his people can be taken right outside home, problems, and weakness, and be brought to the throne of God and be at one with the Church in heaven and earth.

As the service drew to a close the voices of the congregation were raised in a great shout of praise as the words of the hymn "Ye watchers and ye Holy Ones" rose to the lofty ceiling and echoed round the towering columns.

As the long procession left the cathedral the clergy gathered in a large semicircle and the new bishop gave the blessing from the steps of the cathedral. Then he went back into the cathedral to one of the chapels where many friends were waiting to receive his personal blessing.

## PARISH BUILDS NEW CHURCH

ANGLICAN NEWS SERVICE  
London, January 31

The parish of St. George, Stevenage, England, is hoping to complete the new church it is building in the centre of the new town in fifteen months.

The parish, which has five daughter parishes to provide for, is facing its biggest challenge.

The cost will be £114,000, of which only £90,000 is in hand. H.M. Queen Elizabeth the Queen Mother set the foundation stone of the church two-and-a-half years ago.

At her suggestion some Georgian silver plate, made for a governor in the West Indies, but not used, will be lent to St. George's.

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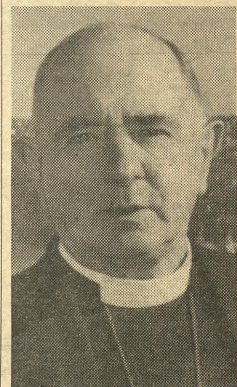
## AUSTRALIANS AND ASIANS

BY THE BISHOP OF ARMIDALE,  
THE RIGHT REVEREND J. S. MOYES.

FOR many years most Australians have lived with the belief that if two members of diverse races mated the children of the union would more than likely, almost inevitably, embody the worse rather than the better traits of both parents.

No matter what evidence might come from Dr A. G. Fraser, the head of the Great College at Kandy and later of the Achimota College of the Gold Coast, West Africa, the idea once planted seemed impossible to eradicate. Dr Fraser had claimed that the children of mixed race were in no way inferior physically, mentally or in character to people of their parent races through heredity. If they did turn out badly it was due to the social environment wherein they were placed, not being (very often) accepted by either group from whom they were descended, but treated as outcasts.

Dr Basil Mathews, the famed author of "The Clash of Colour," maintained the same



Bishop Moyes

theory and in his books has described vividly the success of the children of mixed blood of various races whom he had under his care and tuition in the Near East. Yet this fear remained and the dread of possible intermarriage has been of late probably the strongest bulwark of what is so sadly known as the "White Australia" policy by which coloured peoples, on the whole, are not acceptable as permanent residents in Australia.

Far more than fear of economic danger has been the fear of social maladjustment and of social ostracism of those who might intermarry and of their children. Many efforts have been made by individual citizens and by groups of churchpeople to persuade the Government to reconsider its policy. The fear of public prejudice has been too strong. And yet, of late, the Government has allowed in thousands of students from Asian countries for years of study, it has allowed in Asian spouses of Australian partners for permanent domicile, it has, if rumour be true, allowed adults from Asian lands with business interests to come in and settle permanently.

TWO happenings of recent times must in the end have an influence on Australia's policy and action. First of all, the young people of the universities, schools and churches have not held to the prejudices against coloured people, such as enslaved the older generation. Youth to-day has met youth from these other lands. There has been interchange between country and country. On a very small scale there has been intermarriage, and there has been a growing consciousness that Australia must live amongst and amidst Asian peoples and not European.

The second event was the preparation by Sir Macfarlane Burnet of a paper for the Citizenship Convention at Canberra from January 21 to Janu-

This article arises out of suggestions made at the Citizenship Convention held in Canberra last month, at which Bishop Moyes was one of the representatives of the Church of England.

ary 23, 1959. He entitled it "Migration and race mixture from the genetic angle," and he faced frankly the possibility of intermixture of races and the results.

He reminded us that "all human beings belong to a single species. No matter how extreme the difference between the parents, Nature can see to it that a self-consistent, healthy offspring will result."

INDEED he maintained that there is a positive advantage in hybridisation by which the body tends to develop according to the pattern of the "better" of each pair of dissimilar genes.

"If," he said, "a nation were really a single melting pot, any type of proportion of human beings could be absorbed to produce a variable but basically homogeneous community within, say, five generations."

"Geneticists are not yet unanimous on the best way to (as it were) collect that bonus of exceptional vigour that hybridisation effects. Some consider it best to allow the existence of unabsorbed groups of aliens of a single race who by fairly close intermarriage maintain a stock of genes different from those of the country at large. With each generation there will be a proportion escaping from this group to marry outside and confer the resulting hybrid vigour on the offspring. Yet it is by no means certain that the freest possible range of marriage, i.e., random mating, as far as race is concerned, would not give even better results."

Sir Macfarlane went on to say that "extensive reading had failed to locate a single example where it could be shown that hy-

brid races or individuals living under circumstances when no social disability attached to their condition were demonstrably inferior to both parents."

Rather such offspring could be expected to show greater physical health and possibly a greater likelihood of exceptional mental ability.

Thus the fears which have created prejudices against the entry of coloured peoples into Australia have, on biological grounds, no basis at all. The all important need in Australia is the dispelling of prejudice and the willingness to provide a friendly social environment for settlers from Asia and for the offspring of any children of intermarriage.

It is not suggested that Australia could absorb and assimilate large numbers of Asians, but upper-class cross-racial marriages could well be acceptable. Indeed, as the writer said, "Small dissimilar groups provide as a rule, no social problem. With these points in view, it might in the long run be wise to foster, or at least not dissuade, marriage of non-European students working in Australia to Australians of European stock."

Australia has to face a future in the Pacific area; she needs must be a neighbour to many coloured peoples. It is of first importance that she make friends with them and it is of immense significance that she can contemplate, without fear and without prejudice, the acceptance of some of them within her borders, knowing that if, as a result intermarriage takes place the offspring will be a credit to both peoples.

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Geneva, January 27

Patriarch German, of the Orthodox Church in Yugoslavia, has been invested by the Yugoslav Government with the Order of Cyril and Methodius, First Class, in recognition of his work for peace.

FULL WEEK-END  
OF ACTIVITYYOUNG PEOPLE AT  
NARRACOORTE

FROM A CORRESPONDENT

Narracoorte, S.A. January 31

The young people of the Kingston-Robe seaside parish had a full programme over the Australia Day week-end at S. Paul's, Narracoorte, in the central south-east.

After a long drive in the oppressive heat they met their hosts at afternoon tea on the rectory lawns.

Later there was Choral Evensong, and a dance and social, when the priest-in-charge of Kingston, the Reverend D. K. Rowney, excelled as pianist.

The theme of Sunday's talks by the Rector of S. Paul's, the Reverend P. A. Day, was "Conversion", which was also the subject of Mr Rowney's address at Evensong, when the Conversion of S. Paul was commemorated.

The young people divided up into discussion groups to consider "Conversion" and "Membership of the Body", and the contention that "Conversion equals Commitment plus Baptism".

Amongst the group leaders for the fifty youth were two theological students, Mr Bill Goodes from Morphet and Mr Bill West from Kelham, and the Reverend Donald Cornelius of S. Paul's staff.

A Sung Eucharist on the Monday, Narracoorte's Patronal Festival, preceded a swimming picnic over the Victorian border at Lake Wallace, Edenhope, where much clerical and other water-skiing took place, superbly led by Mr Rowney.

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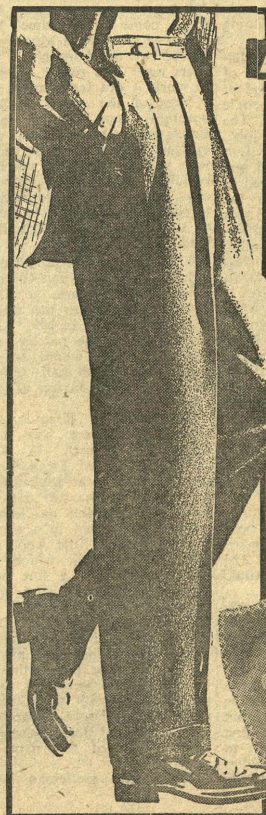
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# MISSIONS AND THE CHRISTIAN MINISTRY

By the Chairman of the Australian Board of Missions, The Reverend F. W. Coaldrake.

WHEN preaching before the Queen Mother in S. Andrew's Cathedral, Sydney, two years ago, the late Archbishop of Sydney, the Most Reverend H. W. K. Mowll, said that every Australian child is born with a European heritage and an Asian destiny. This very striking statement is one which every Australian would do well to consider. European and all as we are, our daily living involves us more and more with Asian countries and Asian persons.

One constant reminder of this is the presence in our midst of Asian students studying at Australian universities and colleges under the Colombo Plan. When these students go back to their Asian countries they take with them not only developed skills and disciplined study, not only a knowledge of the Australian way of life, but also many strings of well-developed friendships, forming together a great network of personal involvement between Asia and Australia.

We are also involved commercially with Asian countries. Everyone knows that Japan buys Australian wool, yet this is only one of the trade contacts which enters into the pattern of working and selling in Australia. Our destiny as a part of the Asian region becomes a little more obvious year by year.

It probably startled many of us to hear the Prime Minister of Canada, Mr. Diefenbaker, say during his visit to Australia last year that the destiny of

Asia was of the very greatest importance to the British Commonwealth.

I liked especially his statement that we must not prosper on their poverty. I think it is true to say that an increasing number of people in Australia are not only becoming aware of the poverty of Asian peoples as compared with Australians, but are actually giving from their comparative wealth to assist personally in the improvement of personal living of Asian people. The Colombo Plan which is so strongly supported by the Australian Government is evidence of this.

Contributions under the Colombo Plan in the form of aid to social services and machinery for industrial development are a practical expression of our concern for poverty-stricken neighbours.



The Reverend F. W. Coaldrake

The Churches in Australia, also, are giving a practical hand to people in Asia, especially to Christian congregations and individuals. The Inter-Church Aid Organisation, to which many contribute through the Remembrance Bowl Appeal each Christmas, sends some thousands of pounds to assist in disaster relief and other constructive projects.

A small but growing number of people from the Churches in Australia go to work in Asian countries each year as fraternal workers or missionaries. Most of these people succeed in their hope of becoming woven into the pattern of Asian life.

Doctors, nurses, teachers, social case workers and technicians can fill an obvious need. Most Australians with their very practical standards, would only have to see one of these people at work to say, "You are doing a good job".

When I was working in Melbourne in the Brotherhood of S. Lawrence in the congested or slum areas years ago, people often used to say to me, "The Brotherhood does a good job". This remark always referred to some of the practical social services which we were engaged in rendering—finding jobs for the unemployed, picking drunkards out of the gutter, taking delinquent lads on probation, finding accommodation for homeless families, and handing out meals and clothing to those in need.

We always regretted it when people focused their attention on these practical works. These were to us only an expression of our faith in God and our desire to serve Him. We knew, as probably you will admit, that handing out gifts in such situations can be very harmful.

I think the best example I have ever seen of this was in Japan in the early post-war years. You must remember that in Japan for many centuries begging has very largely been left to a small class of recognised professional beggars. The ordinary Japanese citizen would die rather than beg.

Immediately after the war kind-hearted American troops stationed in Japan were deeply moved by the suffering and poverty they saw. All the towns had been destroyed by bombs and food, clothing and housing were technically rationed, but virtually unobtainable. At first glance one was inclined to applaud the American soldier as he gave away sweets, candy

This article was originally given as a talk over the A.B.C., by whose kind permission it is reprinted here.

and cigarettes with a liberal hand. The people very soon became accustomed to this, and within a few months young and old developed into beggars.

Although my work in Japan required me to travel a great deal, I always was, in Japanese eyes, an American. I knew the Japanese well enough to be able to see the signs of real poverty and distress but I found, time and time again, that young people and old who came to me and said, "Food please, candy, have you a cigarette?" were simply seizing what looked like an easy opportunity. Their sense of dignity and of independence, their very upstandingness, had been destroyed by the beneficence of the Americans.

Mr. Diefenbaker was right when he said that we must not prosper on their poverty. I would like to add that we must not seek the self-satisfaction of kindness at the expense of their moral and spiritual independence. It is not easy to give without making the recipient dependent, even though we give from the highest motives and with all the accepted safeguards.

It is a special responsibility of the Churches of Australia to give assistance to the younger Churches of Asia and to try to safeguard the spiritual integrity of the receiving Churches. What used to be outposts of foreign missions in Asia have now grown up to be Churches in their own right.

They are able and even demanding to be met as equal brothers in Christ with the Churches which sent them the original missionaries and supported the mission stations in their development through many years to the stage they have now reached. They now run their own affairs and accept the responsibility for the service and witness of the Church amongst their own people.

The importance of sending key persons for specialist jobs when they are asked for cannot be over-emphasised, and that is where our highly trained nurses, doctors, teachers and technicians are going these days. But that is not enough, and can in fact be harmful without the contribution which the Christian ministry alone can make.

The ordained ministry of the Church is absolutely indispensable. A clergyman alone, as the minister of God's Word and Grace, can do things which no nurse, doctor, teacher or technician could undertake. He is often thought to be a mere traditional, professional adjunct of the Church's life, and to Australian eyes he will often seem to be far less important than the man or woman engaged in the practical services which the Church renders.

I have tried to show the possibility of a person doing deep moral and spiritual harm while being most kind and helpful. Some people say that this is a dilemma in which we are caught, but it is not so. It is the aim of the Christian Church to make people completely and utterly dependent on God.

The Christian ministry can maintain this dependence not only in itself but in the people of its Churches, and it is one assumption of the Christian Church that those who are dependent on God will preserve their dignity and independence as men. Of course the technician who goes to serve a younger Church goes with the motive of serving God, but both the fraternal worker and the native Christian Asian equally need the service of the Christian ministry to maintain their spiritual dependence on God so that they will be spiritually independent of men.

To serve God is perfect freedom and in that service kindness, which will be the common note, will result not in dependence but in thanksgiving to God, the giver of all good things. The common love of God will also make natural the receiving of kindness by those who perhaps

in another atmosphere would think only of giving it.

I could have spent these few minutes talking about the role of the Christian ministry as complementary to the role of a Christian doctor, teacher or technician. The Christian minister can quite properly be said to have an indispensable function in the expounding of God's word, the leading in prayer, the ministry of Grace and Sacraments, and the engrafting of people into the body of the Church. All that is important but it is, I think, rather obvious and pretty well known. My years of living with an Asian people have taught me the dangers of dependence inherent even in the sending of missionary ministers to work amongst people of an Asian younger Church. Even the missionary ministry can be patronising and paternalistic with a finally debilitating effect upon the life and dignity of the Church which is put in the position of a receiver.

In the long run it comes back to the local ministry of the native clergy in the younger Church to perform the all-important service of maintaining his people in the right relationship to God and man.



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## FACE TO FACE WITH ASIA

### A PEOPLE OF TWO WORLDS

A rally has been arranged by the Australian Council for the World Council of Churches, to take place on February 8 in the Lyceum Theatre, Pitt Street, Sydney, at 3 p.m.

The Archbishop of Brisbane, the Most Reverend R. C. Halse, will preside at the rally.

The subject of the rally will be "How Australian Christians can help Australia to fulfil its destiny in an Asian world". The official announcement says: "We are Austral-Asians, a people of two worlds."

The chief speaker will be a presbyter of the Church of South India, the Reverend Harry Daniel.

Mr. Daniel is an outstanding Indian church leader, and the general secretary of the Indian Student Christian Movement.

The annual meeting of the Australian Council for the World Council of Churches will be held at "Gilbulla", Menangle, on the following day.

Representatives of member Churches from every State in Australia will plan the work of the council for 1959.

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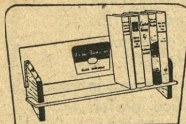
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## THE STORY OF A STREET NAME

FROM OUR OWN CORRESPONDENT

HOW did Deanmore Road in Scarborough, Western Australia, come by its name? Was it named after Dean Moore who retired to Scarborough a few years ago? The reader is asked to work it out for himself.

Most of the streets in Scarborough were named after streets in Perth, which was very misleading, especially to people who were wanting to purchase building blocks in or near the city. The Roads Board decided to change these names to names of streets in Scarborough, England.

The street which was named "Marine Parade" was a mile from the sea front, so Dean Moore suggested to the authorities that it be called "Iona" in honour of the patron saint, Columba, after whom he had called the church hall, but his vestry was all in favour of Dean Moore Road.

Meanwhile, a directory disclosed that there was a S. Columba's Church in Scarborough, England. Dean Moore wrote to the vicar suggesting a linking up of the two parishes. Forty years earlier the English parish had started in a similar manner with a little wood and iron mission hall, which had been replaced by a fine brick church standing in the main street of the town, which, believe it or not, is called Dean Road, Scarborough!

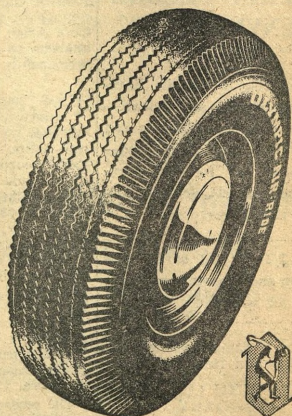
The vestry forthwith put up its case to the board through its local representative, who did his best with the Government Nomenclature Committee, who held that there were too many streets of that name already.

When this gentleman broke

the disappointing news to his wife, she answered, without a moment's hesitation, "But this is only one more 'Dean' Street. Why not call it 'Deanmore' Road? Then it won't be named after Dean Moore, should the committee bring up its old rule about the undesirability of naming streets after living persons".

Fame, it has been said, cannot be hid. Sometimes, truth is stranger than fiction. When people look up to see the street sign, they say to themselves, "We know who that is!"

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## BRING OUT AN ANGLICAN!

The following British families are anxious to migrate to Australia. They are all practising Anglicans, who have been recommended as immigrants by the rectors of their parish churches.

Readers of THE ANGLICAN who are in a position to help in any way, particularly by sponsoring a family, by providing accommodation or offering employment, are asked to write to the Reverend K. Roughley, Diocesan Immigration Bureau, Church House, George Street, Sydney.

151. Mr. Hambrook, 39, wife, daughter 11, builder's merchants' driver.

152. Mr. Roe, 36, wife, children 10, 8, 2, mechanic, bus driver, tanker driver.

153. Mr. Allen, 34, wife, children 14, 12, 11, 6, 4, junior official with National Coal Board, rotary machine cutting operator.

154. Mr. Adams, 32, wife, girls 10, 7, maintenance fitter.

155. Mr. Byrom, 32, wife, children 10, 9, 7, 6, 4, semi-skilled worker in the wool trade.

156. Mr. Begg, 32, wife, children 14, 10, 8, 6, H.T.P. department at the experimental department.

157. Mr. Brigland, 28, wife, daughters 5, 2, shoe repairer, tram guard, emergency motorman.

158. Mr. Beckford, 45, wife, daughters 12, 8, manager hotel, gardener, handyman.

159. Mr. Bailey, 32, wife, children 10, 6, 3, long distance truck driver, take any employment.

160. Mr. Bullard, 34, wife, children 4, 2, foreman on British Railways.

## TAXI SERVICE FOR CHURCH SCHOOL

FROM OUR OWN CORRESPONDENT

Perth, February 2

When term starts early this month a new taxi-to-school scheme will come into operation for the day-girls of S. Mary's School, West Perth.

Subsidised by the school and provided at reduced rates by a city taxi company, the scheme is for cars and drivers to bring children directly to school.

Adhering to a regular schedule, drivers will call for children at their homes, escort them and carry their bags to the car, drive them to the school and take them inside the grounds.

A return service is available in the afternoon. Pupils may travel either or both ways, depending on their parents' convenience.

It is estimated that it will work out at a flat rate of one shilling each to any suburb.

The headmistress, Mrs. Macdonald, believes that the scheme will relieve the minds of parents who hesitate to send their children out to tussle with city traffic.

## OBITUARY

### CANON K. W. PAIN

We record with regret the death of Canon Kenneth Wellesley Pain at his home in Sydney last Sunday after a short illness. He was in his seventy-first year.

Canon Pain was the son of a former Bishop of Gippsland, the Right Reverend A. W. Pain.

He was educated at Caulfield Grammar School, Melbourne, and at Queen's College, Cambridge, graduating Bachelor of Arts in 1913.

He was a captain in the Royal Field Artillery from 1914 to 1919. He served in France and Macedonia, where he was severely wounded. He was mentioned in despatches in 1917.

He came back to Australia in 1919, and was ordained by the late Archbishop of Sydney, the Most Reverend J. C. Wright, the next year.

He was Rector of S. Anne's, Strathfield, till 1933, and of S. Paul's, Wahroonga, from 1933 to 1954.

He was chaplain of Barker College and of Abbotsleigh Girls' School, and was a member of the Abbotsleigh school council.

Since 1949 he has been an honorary canon of S. Andrew's Cathedral.

## DIOCESAN NEWS

### BALLARAT

#### EIGHT NEW VICARS

Between February 1 and February 13 the bishop, the Right Reverend W. H. Johnson, will institute and induct eight incumbents to parishes in the diocese.

The priests to be instituted and inducted are:—

Sunday, February 1: Canon E. S. Yeo to Willaura.

Tuesday, February 3: The Reverend R. L. Edwards to Kororoit.

Wednesday, February 4: The Reverend J. H. Cranswick to Ararat.

Thursday, February 5: The Reverend A. P. L. Rutter to Stawell.

Friday, February 6: The Reverend K. O. Herde to Nhill.

Tuesday, February 10: The Reverend L. J. Hodges to Lismore.

Thursday, February 12: The Reverend A. J. Gray to Ballarat.

Friday, February 13: The Reverend D. R. Stewart to Warracknabeal.

### BATHURST

#### HARVEST THANKSGIVINGS

Harvest thanksgiving services are being planned at Carcoar, Mandurama, Lyndhurst, Neville and Bunt Yards.

The whole parish will have a parochial council meeting at the beginning of March.

#### PORTLAND SHOW EXHIBIT

The parish of Portland's book-stall at the annual show attracted many visitors.

There was a good display of parish, diocesan and missionary literature. Pamphlets about diocesan projects, maps and posters showing the work of the Australian Board of Missions were in good supply.

Many people bought tracts on the Christian faith and Lambeth Conference booklets. The greatest demand was for modern translations of the New Testament and of the Gospels.

### GIPPSLAND

#### PAST AND PRESENT

Past and present Gippsland clergy met at luncheon after the consecration of the Right Reverend D. A. Garnsey last Monday.

The Rector of S. Mary's, Caulfield, Canon E. F. Cooper, presided; Bishop Blackwood said "Grace", and speeches were made by the Priest-in-Charge of Wattle Park, Diocese of Melbourne, the Reverend C. W. T. Rogers, on behalf of the past "Gippslanders", and by the Rector of Traralgon, Canon G. C. Lovegrove, representing those still serving in that diocese.

### MELBOURNE

#### LEAGUE OF YOUTH

The Church Missionary Society's League of Youth held a missionary rally in the Chapter House of S. Paul's Cathedral last Saturday.

The chief speakers were the Assistant Bishop of Central Tanganyika, the Right Reverend Yohana Omari, and a master at the Alliance Secondary School, Dodoma, Mr. Festo Kivengere.

#### LEGAL SERVICE

The annual service for the opening of the legal year was held in S. Paul's Cathedral on Monday.

Judges, magistrates, members of the legal profession and others associated with the administration of justice were present.

Lessons were read by the Chief Justice, Sir Edmund Herring, and by the Solicitor-General, Sir Henry Winneke.

The Professor-in-Charge of the Theological Hall, Queen's College within the University of Melbourne, Professor Norman Lade, was preacher.

### PERTH

#### EDUCATION FOR LAYMEN

The diocese is organising a form of adult education instruction for laymen, reports the Rector of Christ Church, Claremont, the Reverend A. T. Pidd, who is director of studies in religious education.

Its aim is to have a course of instruction with discussion, following the pattern laid down by the Australian College of Theology for preliminary study.

This will enable a layman to sit for the college examination in which a pass counts towards the Th.A. diploma.

It will not be an advanced course, for it is intended for adults who want to get some clearer idea of Christian convictions, but it might whet the appetites of some to do the second group of subjects the next year.

Mr Pidd asks that anyone who is prepared to give a night a week for about sixteen weeks beginning this Easter contact him so that suitable centres may be arranged.

### RIVERINA

#### ADMISSION TO DIACONATE

The bishop, the Right Reverend H. G. Robinson, will admit Mr Graham Butler-Nixon to the diaconate on February 9, in S. Peter's Church, Leeton.

Mr Butler-Nixon is a student at S. John's College, Morpeth, where he will remain this year to complete his Th.L. course.

The rural deaneries of the Upper and Lower Murrumbidgee will hold a meeting at Leeton after the service to begin a series of studies on the Lambeth Report.

#### CHANGE OF DIOCESE

The Reverend K. W. Luders, who has been Rector of Culcairn-Henty for twelve years, has been appointed Rector of Crystal Brook in the Diocese of Willochra.

During Mr Luders' ministry at Culcairn two young women have been accepted for missionary work by the Australian Board of Missions, and a young man from the parish is being trained for holy orders.

Mr Luders spent the early part of his ministry with the Bush Church Aid. He served on Eyre's Peninsula and at Wilcannia.

### SYDNEY

#### HARBOUR CRUISE

The British and Foreign Bible Society is arranging a harbour cruise for March 14. Two Manly ferry boats will leave Circular Quay at 2 p.m.

An open air rally, of special interest to young people, will be held in Gilbert Park, Manly, during the afternoon.

Afternoon tea and drinks may be purchased on board.

Tickets are available now at Bible House, 95 Bathurst Street, Sydney.

#### HARVEST FESTIVAL

S. Paul's Church, Canterbury, will hold a Harvest Festival and Thanksgiving Service on February 8.

#### NEW CHURCH HALL

The bishop coadjutor, the Right Reverend W. G. Hilliard, will set the foundation stone at S. John's, West Bexley, in the parish of S. James, Carlton, on Sunday, February 8.

### TASMANIA

#### ANNUAL LEGAL SERVICE

The annual legal service was held in S. David's Cathedral, Hobart, last Monday.

The Professor of History at the University of Tasmania, Professor J. McManners, preached.

The Administrator and Chief Justice, Sir Stanley Burbury, and the President of the Southern Tasmanian Law Society, read the lessons.

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## DRAFT CONSTITUTION ACCEPTED

### ECCLESIASTICAL PROVINCE OF EAST AFRICA

FROM A CORRESPONDENT

Nairobi, Kenya, January 27

A conference was held at Dodoma, Central Tanganyika, last week to discuss the grouping together of five dioceses of the Anglican Communion to form an ecclesiastical Province of East Africa.

The bishops of the dioceses concerned in the grouping, Mombasa, Zanzibar, Manasi, Central Tanganyika, and South-west Tanganyika, attended the conference, each accompanied by clerical and lay representatives from their dioceses.

The Archbishop of Canterbury, Dr Geoffrey Fisher, in whose jurisdiction the dioceses concerned at present are, sent a message to the conference.

He said: "In these days of rapid change and development in Africa, it is no longer possible for adequate jurisdiction and control to be exercised from England."

"The responsibility must be in the hands of the local Church. It alone can judge what its course should be to meet the demands made upon it, and only by making its own decisions can it increase in that confidence and courage of right judgement which are marks of the guidance of the Holy Spirit. To be able to do this, it must possess the powers to determine its own development (in full loyalty, of course, to its membership of the Anglican Communion)."

#### DRAFT CONSTITUTION

The conference began with corporate acts of worship in the Cathedral of the Holy Spirit on Sunday, January 18, and its sessions, held in the chapter house by invitation of Bishop Stanway, extended over the four following days.

The conference drew up and agreed to articles of a draft constitution for such a province, and these are now being submitted to the Archbishop of Canterbury for his approval, and to the five diocesan synods for their assent, after which the Anglican Province of East Africa will come into being with the election of its first archbishop and the first meeting of the provincial synod.

It is hoped that His Grace

of Canterbury in person will be able to visit East Africa for the formal handing over of his powers as metropolitan to the newly-elected archbishop, and for the inauguration of the province, which will in the first instance comprise all the Anglican dioceses in Kenya, Tanganyika and Zanzibar.

The cordiality and the large measure of agreement which marked these meetings, attended as they were by delegates of different races and of varying shades of churchmanship, augur well for the future stability and consolidation of this province, the formation of which will constitute a major landmark in the history of the Church in Africa.



—Picture by our Staff Photographer.  
The Bishop of Bathurst, the Right Reverend E. K. Leslie, chatting with his father, the Reverend E. T. Leslie, a retired clergyman of the Diocese of Melbourne, after his consecration in St. Andrew's Cathedral, Sydney, last Monday.

## ANNUAL BRISBANE DIOCESAN CLERGY SUMMER SCHOOL

FROM A CORRESPONDENT

Brisbane, January 28

The annual clergy summer school of the Diocese of Brisbane was held early this month at the Church of England Boys' School, Toowoomba.

Mr Norman Connal, who retired last month from the headmastership and who had been host at the summer school for many years, came to some of the sessions.

Among the fifty priests present was the Dean of Brisbane, the Very Reverend W. P. Baddeley, who spoke to the members on "Impressions of the Church at Home."

The Librarian of St. Mark's, Canberra, the Reverend Gordon Griffith, and the Rector of All Saints, Brisbane, the Reverend A. P. B. Bennie, were the principal lecturers.

Mr Griffith's subject was "Revelation and Inspiration in the Old Testament," a subject which is especially important now when the Church is confronted with a resurgence of militant fundamentalism by such leaders as Dr Billy Graham.

Much of what the lecturer

had to say will be found in his searching review of Packer's "Fundamentalism and the Word of God" in the current issue of the *Australian Church Quarterly*, and in his new booklet on Dr Billy Graham.

Members of the school were impressed by the sincerity, scholarship and charm of the lecturer.

In his four lectures entitled "The Last Days of the Vicar of Bray—a study in autonomy and re-union from James I. to George I." Mr Bennie instructed, delighted, entertained and warned.

In connection with autonomy, he warned his hearers that the struggle of the Church to be the Church in the face of State interference and other foes is as real now as it was in his selected period.

Regarding re-union, his warning concerned what he called "re-union by diplomacy," a method no less beloved now than it was then.

The evenings of the school were given up to shorter lectures. The Registrar of the Diocese, Mr R. T. St. John, traced the origin and development of the traditions of the Diocese of Brisbane, which was all the more interesting to the clergy because it came from a layman.

## £250,000 TARGET IN SIGHT

The secretary for Inter-Church Aid of the World Council of Churches, the Reverend F. F. Byatt, reports that the progress returns of the Christmas Bowl of Remembrance have been most promising.

Returns are still incomplete, but approximately £29,500 has been received out of a total of £45,000, most states indicating increases on last year's effort.

The income of £49,188 for 1958 was the best ever received, and £43,137 has been sent to centres needing help.

The target of £250,000 was set in 1949. On December 31, 1958, £241,641 had been received.

Every political crisis and every flood and earthquake increases the toll of human suffering, and we shall need continuing support throughout the year, said Mr Byatt.

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

## COLPORTAGE WORK

### BIBLE SOCIETY MEETING

FROM A CORRESPONDENT

Melbourne, January 31

The 119th annual public meeting of the British and Foreign Bible Society will take place on February 24, at 2.30 p.m., in the chapter house of St. Paul's Cathedral, Melbourne.

The Archbishop of Melbourne, the Most Reverend Frank Woods, will be the chairman.

The chief speaker, the Reverend H. C. Dormer, was appointed to the staff of the British and Foreign Bible Society in 1956 to begin a work of Scripture colportage in North Australia.

Mr Dormer carries the Scriptures to that part of our continent above the 22nd parallel, where 350,000 people live in widely scattered areas. Here he performs the work of outback colportage among the people who live in these lonely locations.

In his first year he distributed 41,806 copies of the Bible and Gospels.

At the annual meeting he will tell the story of this new development in Bible Society work, which is meeting with encouraging response.

## WEEK OF PRAYER FOR UNITY

ECUMENICAL PRESS SERVICE

Geneva, January 27

Special services marking the Week of Prayer (January 18 to January 25) were held in many countries.

An ecumenical group from the churches of Geneva arranged a service in the Cathedral of St. Pierre, where a pastor of the Reformed Church, Pastor T. G. Badmer, preached to a crowded congregation.

At this service, and in a concert of Christian music at Lyons on January 16, a choir from "the Companions of Jordan" group sang Negro spirituals. The choral society of the Roman Catholic parish of St. Bruno sang motets and anthems of Vittoria and Palestrina at the Lyons concert.

The World Council's Commission on Faith and Order, which sponsors the week of prayer, reports a greater response than ever before to the call for observance.

Forms of prayer have been reprinted in many languages.

## CONVOCATION OF YORK

### INTER-RACIAL CHARTER

ANGELICAN NEWS SERVICE  
London, January 27

The Bishop of Bradford, the Right Reverend F. D. Coggan, at the meeting of York Convocation earlier in the month, proposed a five-point charter for race relationships in Britain.

The five points were:

- The appointment of a committee in every big city on an inter-church basis to study black-white relationship.

- The opening of people's homes to coloured people.

- The opening of clubs where people of different race might mingle.

- The appointment of missionaries returned from overseas to areas with a large coloured population.

- The teaching of the theology of race and the doctrine of reconciliation to churchpeople.

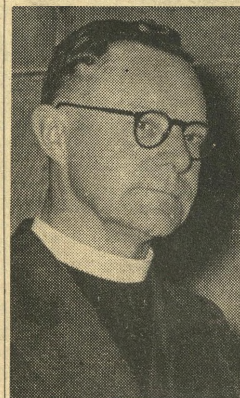
The bishop said that racial prejudice in England could have serious results in Christian missions overseas out of all proportion to the size of the occurrence.

He said that much of the blame for the unhappiness in the country must "rest at the door of those who sent them over" without proper guarantees of housing and employment.

## NEW ORGANISING MISSIONER

### B.C.A. APPOINTMENT

The chairman of the Bush Church Aid Society, Canon Ernest Cameron, announced last Wednesday that the Reverend



The Reverend J. R. Greenwood

J. R. Greenwood had been appointed organising missionary of the B.C.A.

Mr Greenwood succeeds the Right Reverend T. E. Jones who resigned upon his appointment as Bishop of Willochra.

The new appointment, which takes immediate effect, was made by the council of the B.C.A. meeting in Sydney.

## CLASSIFIED ADVERTISEMENTS

### ACCOMMODATION WANTED

PROTESTANT TEACHER, marrying in May, urgently requires flat or small cottage. Reasonable rental. In easy distance Gt. Gablehead and Boroogool, Newcastle. References. Reply Rawle, 201 Anson Street, Orange, New South Wales.

RETIRED CIVIL SERVANT from Great Britain (age 61) and wife, regular communicants, require self-contained, unfurnished flat easy reach of Christ Church S. Laurence, Sydney. Rent up to £7 per week. Reply Box No. 97, THE ANGLICAN.

### NOTICE

A FAREWELL to the Bishop-elect of Rockhampton, the Right Reverend T. B. McCall, formerly Home Secretary of the Australian Board of Missions, has been arranged for 8 p.m. Tuesday, February 17, 1959, in the Hall at Christ Church S. Laurence, 507 Pitt Street, Sydney. A testimonial and other presentations will be made and all interested persons are invited to attend. The latest two films made by the Bishop-elect will have their premiere at this meeting.

## 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.

### POSITIONS VACANT

SENIOR CURATE for parish of Cairns, North Queensland. Wide variety of work, responsive people. Car. house, £800. Write P.O. Box 52, Cairns, Queensland.

APPLICATIONS are invited for the position of Assistant Priest for the Parish of Rockhampton. Clerical or layman. Challenging and interesting work, good salary, house supplied. Full particulars from the Bishop of Adelaide.

WANTED, ASSISTANT PRIEST, £850 and room. Apply the Rector, Hay, New South Wales.

HOME SECRETARY Australian Board of Missions. Position vacated by Bishop-elect of Rockhampton. Applications should be made in the first instance before February 15, 1959, to The Chairman, Australian Board of Missions, 14 Spring Street, Sydney, New South Wales. Particulars on request.

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APPLICATIONS are invited for the position of Assistant Priest for the Parish of Busseton, Western Australia. Unlimited scope for pastoral work in a most attractive sea-side and rural setting. Successful applicant, married or single, will receive liberal stipend and everything within reason to encourage a long-term engagement. Churchmanship, so extremes. Further information from Canon J. J. Tredwell, The Rectory, Busseton, Western Australia.

HOUSE MISTRESS for boarders, S. Gabriel's School, Waverley, FW 3054 (Sydney Exchange).

DIOCESE OF RIVERINA. Parishes (2) vacant. One might suit retired priest in good health. Churchmanship, ordinary Diocesan standards. Enquiries to The Bishop, P.O. Box 10, Narrandera, New South Wales.

DIOCESE OF RIVERINA. Matron, Churchwoman, required for Riverina House Hostel for Girls at Hay. Duties include supervision of approximately 24 girls, housekeeping and cooking. Assistance provided by housemaid and laundry. £200 per annum and found. Apply, with copies only of references, to The Diocesan Secretary, P.O. Box 10, Narrandera, New South Wales.

### POSITION WANTED

EXPERIENCED PRIEST, 60 years, married, two daughters at High School, desires religious education in schools, parochial visitation, youth work and Promotion, in return for house and minimum stipend. Reply Box No. 98, THE ANGLICAN.

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WANTED TO BUY: "Introduction to Dogmatic Theology" by F. J. Hall, and "The Doctrine of the Holy Eucharist" by R. I. Wilberforce, Box No. 99, THE ANGLICAN.

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## COMMUNISTS FEAR GROWTH OF THE CHURCH IN U.S.S.R.

ECUMENICAL PRESS SERVICE

Geneva, January 27

An article in the official paper of the Communist Party's Central Committee in the Soviet Union has attacked the indifference to the activity of the Christian Churches.

The article, entitled "Relations between the Communist Party and Religion", warns members that neglect of anti-religious propaganda strengthens the Church's evangelising influence.

It speaks of the efforts being made by the Churches to win the allegiance of people, especially that of young people and children, by social evenings, excursions, choirs and clubs.

Men other than the official clergy are specially trained for evangelism, the article declares, and every sermon "aims at increasing interest in religion."

Every opportunity is taken by the clergy to explain the meaning of baptism and other rites, and the church council sees that "special attention is paid to the order of worship and careful preparation for it."

"Higher-ranking priests visit the dioceses where they attend services in the local churches. Choirs are being enlarged and a great deal of money is being spent in renovating church buildings."

The writer of the article warns Communists not to attend

religious festivals, to get married in church, or to have their children baptised. The Communist Party also warns its members against keeping icons or allowing priests to visit them in their homes.

The article ends by saying "There is no room in the party for communists who fail to break away from their religious prejudices."

## RESIGNATION OF BISHOP

ANGELICAN NEWS SERVICE

London, January 29

The Bishop of Norwich, the Right Reverend P. M. Herbert, will resign his see in July.

The Queen has placed at his disposal a grace and favour residence, Virginia Water Cottage, in Windsor Great Park.

Bishop Herbert was consecrated Bishop Suffragan of Kingston-upon-Thames in 1922. He was translated to Blackburn after four years, and has been Bishop of Norwich since 1942.