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## MANY OVERSEAS WOMEN TO COME TO "GILBULLA"

### THE G.F.S. WORLD COUNCIL TO MEET HERE IN APRIL

Many overseas delegates will attend the Girls' Friendly Society world council meeting at "Gilbulla," near Sydney, from April 20 to 27.

The world chairman, Mrs Kathleen Bright-Parker of Melbourne, has arranged many functions and activities for their visit.

The Lord Mayor of Sydney will give the delegates a civic reception at noon on Monday, April 20, in the Sydney Town Hall.

England will be represented by Mrs F. R. Barry, wife of the Bishop of Southwell, and a young G.F.S. girl, Miss Mary Bell.

Mrs Barry is the vice-chairman of the G.F.S. World Council and the English president.

From the United States of America will come Mrs Sumner Walters, wife of the Bishop of San Joaquin, California, and eighteen-year-old Gail Eagleson.

G.F.S. members throughout the States voted for Gail to represent them in this country. She has already been to Alaska and is looking forward keenly to her trip here.

When she returns on May 22 she will be accompanied by Sandra Todd of S. James', East St. Kilda, Melbourne, who will spend four months in the U.S.A. as a guest of the G.F.S. there.

Mrs E. Rich, wife of the Assistant Bishop of Wellington, will represent New Zealand; Miss Ivy Kerr, Ireland; Mrs J. Powell, Scotland; Mr and Mrs Tussell, Japan; and Mrs D. De

Mel. Mrs G. Welsh and Mrs Kanara will come from Ceylon. Delegates are also to come from New Guinea and Melanesia.

The Australian council meeting will be held at the same time at "Gilbulla"; forty-five delegates from all over the Commonwealth will attend this.

The Bishop of Newcastle, the Right Reverend J. A. G. Hous-

by, will be at the Sydney Town Hall to celebrate the eightieth anniversary of the beginning of G.F.S. in Australia. [The Girls' Friendly Society first began in Adelaide, South Australia, in 1897.]

The World and Australian chairmen will be commissioned at the rally, after which the delegates will return to "Gilbulla" until the next day.



Students from the University of Sydney's Aborigine Scholarship Committee, Miss Jill Rodgers (left) and Peter Hinton (right), discuss co-operative societies with Mr Robert Anderson and Mr Robert Bolt from Cabbage Tree Island at the opening of the A.B.M.'s School for Co-operatives at "Tranby", Sydney, on February 23.

## A KOREAN CHAPLAIN AT BISHOP'S ENTHRONEMENT

FROM A CORRESPONDENT

Rockhampton, February 23

A fanfare of trumpets and a rolling of drums heralded the entrance of the new Bishop of Rockhampton, the Right Reverend T. B. McCall, into S. Paul's Cathedral for his enthronement here on February 19.

Bishop McCall, as he knocked three times on the West door, was accompanied by his two chaplains, the Reverend W. Dunbar and a Korean priest, the Reverend W. Choi.

The Administrator, Archdeacon S. J. Matthews, enthroned the bishop, in the presence of the Acting Primate, the Most Reverend R. C. Halse, and the Bishop of North Queensland, the Right Reverend Ian Shevill.

A congregation of 700 people, representative of the clergy and laity of the diocese, of civic organisations and other religious denominations, filled the cathedral.

A further fanfare of trumpets heralded the actual moment of enthronement.

In his sermon, the bishop

spoke from the text: "As my Father hath sent me, even so send I you."

After explaining how we are set apart and given orders in baptism and confirmation, and how the clergy are given further orders in ordination and consecration, he said:

"I come to you, therefore, because I am ordered to do so. I come gladly and willingly, but none the less because I have been sent to you just as our Lord sent out his apostles.

"It is a terrifying and humbling thought, for what man anywhere is worthy of such an office or capable of performing it?"

He said that the bishop desperately needed the prayers of his people to help him perform his work.

Speaking of the work of a bishop, he said:

### CHIEF PASTOR

"He is not just an administrator, not just the bearer of the gift of the Holy Spirit in confirmation and ordination, not just the president of the synod.

"He is the chief pastor and shepherd of his people, it is his duty to rebuke where rebuke is called for, to instruct and to teach, to defend the true faith and to banish error."

More important still, he said, it was the duty of a bishop to be the father of his family.

"The diocese is that family. A family is a unity, and the father is the centre of unity.

"In other words I cannot do, and am not meant to do, any of these mighty things I have promised, alone—not just with the clergy, but with you all."

Bishop McCall spoke of the laity's function in the unit of the diocese, saying that the Eastern Church has always realised very strongly that the laity is an order.

He spoke of the great gifts which his predecessors had brought to the diocese and

asked the congregation to make the present time one of re-dedication to make known "to those about us the saving grace of God through Jesus Christ."

"Let us re-dedicate ourselves," he said, "putting behind us the weight of our failures, and looking forward—ever forward—to God and the coming of His kingdom.

"It is our task, here and now, and not only here but in the Church of God throughout the entire world.

"Just as the parish must be aware of its relationship with the diocese, so the diocese must be constantly aware of its fellowship with, and responsibility for the young Church overseas.

"Unless we are aware of it our worship is unreal—even our Communion lose their power, for the very word communion means fellowship, not only with Christ but with our fellow Christians with whom we are all bound up in Him—both in heaven and earth."

## BISHOP STEPHEN NEILL TO GIVE MOORHOUSE LECTURES

FROM OUR OWN CORRESPONDENT

Melbourne, February 20

Bishop Stephen Neill, an outstanding Anglican scholar, will give the Moorhouse Lectures in S. Paul's Cathedral here next year.

He has accepted the invitation of the Archbishop of Melbourne, Dr Frank Woods, and is expected to arrive on May 1, 1960.

The lectures are given under the Moorhouse Foundation in honour of a former Bishop of Melbourne, the Right Reverend J. Moorhouse.

Bishop Neill is perhaps best known for his widely acclaimed book, "Anglicanism," which was published as a "Penguin" last year.

He has often expressed a wish to visit this country, but his long spell of missionary service

## CO-OPERATIVE VENTURE

### ABORIGINES AT "TRANBY"

The Chief Secretary, N.S.W., and Minister for Co-operative Societies, the Honourable C. A. Kelly, officially opened the "Tranby" Co-operative School at Glebe, Sydney, on February 23.

The school, which is sponsored by the A.B.M. Christian Community Co-operative Limited, is to close on February 27.

It is the first of its kind in Australia for the training of selected Aborigines in co-operative principles and techniques.

### OPENING

The chairman of the Australian Board of Missions, the Reverend F. W. Coaldrake; the A.B.M. Director of Christian Co-operatives, the Reverend A. W. Clint; the Bishop Coadjutor of Sydney, the Right Reverend R. C. Kerle; and State members of Parliament were present at the opening.

Mr Kelly spoke in praise of Mr Clint's work in co-operatives and said how pleased his department was to be able to help.

He told the Aborigines to learn all they could so that they could take the knowledge back to their people.



MRS. K. H. BRIGHT-PARKER.

den, will be the chaplain to all world and Australian gatherings.

The Australian Commonwealth G.F.S. Council meeting on April 21 will be attended by overseas delegates as observers.

The World G.F.S. Council meeting will open on April 24. Lady Slim, the Australian patron of G.F.S., will attend the festival service in S. Andrew's Cathedral, Sydney, at 2.30 p.m. on April 26.

The service will be followed

## 2nd APPEAL FOR CATHEDRAL

### CHURCH BUILT IN XIII CENTURY

ANGLICAN NEWS SERVICE

London, February 20

The Lord Mayor of Leicester, Alderman S. Brown, launched the second stage of the Leicester Cathedral Appeal Fund at a meeting last Tuesday.

£100,000 is needed to restore the cathedral. An appeal launched in 1957 had realised £55,000.

Alderman Brown said that this part of the appeal was to the general public.

The cathedral stands on the site of a Saxon church which was replaced by a Norman building of cruciform type.

In the thirteenth century an Early English church was built except for the Norman tower which survived till 1861, when the present tower and spire were built.

The church was raised to cathedral status in 1927, since when extensive alterations have been made.

## THE CHURCH'S USE OF PRINT

ANGLICAN NEWS SERVICE

London, February 20

The Vicar of S. Dunstan's, Stepney, the Reverend J. D. Wilkinson, has arranged an exhibition in conjunction with the Monotype Corporation.

The exhibition, which will be held this spring, will show both good and bad examples of the Church's use of typography.

This is part of a revolution which hopes to improve the use by the Church of the latest forms of typography.



The Bishop of Rockhampton, the Right Reverend T. B. McCall, after his enthronement in S. Paul's Cathedral on February 19.

## BISHOP CALLS CONFERENCE

### PRINCIPLES IN INDUSTRY

ANGLICAN NEWS SERVICE

London, February 20

The Bishop of Chichester, the Right Reverend R. P. Wilson, presided at a conference of churchmen and trade unionists in the Pavilion Theatre, Brighton, England, on January 8.

The conference was organised by the Vicar of Brighton, Canon D. H. Booth, and the Industrial Christian Fellowship.

A large number of representatives from the employers and trade councils of Sussex attended the meeting, which was called to see whether agreement could be reached as to the moral principles which should govern human relationships in industrial and commercial life.

The Director of the Industrial Welfare Society, Mr John Marsh, said that industry was the greatest power in moulding the minds and habits of men, but, behind the technical issues, there was the problem of human relationships.

This was the fundamental problem in industry, as it was the fundamental problem of life.

In dealing with this problem, the Church must have understanding and practical help from all its members in the industrial world.

### INJUSTICE

Sir Tom O'Brien said that England's industrial society was the happiest and most stable in the world in spite of a tragic early history of bitterness and injustice.

The influence of the Christian faith had done much to bring this about, and he urged all men of goodwill everywhere to help in overcoming prejudices held on both sides of industry.

Many controversial issues were raised, including unofficial strikes, price rings and wage structures.

A set of ten principles involved in a Christian order of industry, drafted by the Industrial Christian Fellowship, received general approval, and it was suggested that delegates should try them in their own fields of industrial activity.

A steering committee has been set up, and further conferences are planned.

### SELF-SUPPORT A MORAL DUTY

ANGLICAN NEWS SERVICE

London, February 13

The Bishop of Aberdeen and Orkney, the Right Reverend E. F. Gasson, at the annual meeting of his diocesan council in Aberdeen last week, said that every church congregation should try to be financially self-supporting.

The bishop suggested that the Church should consider teaching its people to give the Biblical one-tenth of their incomes to God.

It was morally wrong, he said, to be content to remain dependent upon subsidies drawn from central funds which could be used for the extension of the Church's work.

### S.C.M. LEADERS MEET IN GERMANY

ECUMENICAL PRESS SERVICE

Geneva, February 20

The annual meeting of the leaders of the Student Christian Movement in Europe was held in Hagen, Germany, from January 22 to January 25.

They discussed the work of their organisations, East-West relationships, and the responsibility of the S.C.M. in political life.

Plans were also made for an all-Europe conference on the life and mission of the Church.

## FIRST STEPS TAKEN

### TELEVISION FOR THE CLERGY

ANGLICAN NEWS SERVICE

London, February 20

The first batch of clergy, all Roman Catholic priests, went for a studio test at the television studio, Aston, England, on February 19.

Twelve priests, with something approaching a natural gift for the medium, will be chosen from the group of thirty-two, nominated by bishops and religious orders.

Further auditions will be held here and in Manchester to selected Anglican and Free Church ministers.

### STANDARDS

The successful candidates will be put through a five-day course in basic television technique, qualifying them to take part in televised Church services and discussions.

An official of A.B.C. Television explained that the aim was to bring religious programmes to the same standard as the others.

Pulpit personality, the quality which goes to make a successful preacher, is not enough to ensure that a clergyman will be successful as a television performer.

Each candidate would be required to deliver a three-minute epilogue written by himself.

They would then join in small discussion groups, where they could be relaxed and not have to worry about the camera lens.

The A.B.C. believes that television can be a great means of religious communication, but techniques have to be learned.

"It is not really fair to put a man without experience in front of a camera," the official said.

### W.C.C. EXPANSION PLANNED

### MAJOR MEETING IN ARGENTINA

ECUMENICAL PRESS SERVICE

Geneva, February 20

The World Council of Churches has plans in hand to hold the Executive Committee winter meeting in Buenos Aires, Argentina.

This meeting will be the first major meeting of this deliberative body in Latin America. The date set for this historic meeting is February 8 to February 12, 1960.

Information concerning the proposed meeting was given at the conclusion of the five-day meeting of the Executive Council in Geneva.

Plans were presented to the committee by the Methodist bishop, Bishop Sante Uberto Barbieri of Argentina. He expressed hope that such a visit by the fourteen member committee would lead to a greater understanding by evangelical churches of Latin America, of the ecumenical movement.

Bishop Barbieri spoke of the rapidly expanding influence of the evangelical churches, and urged members of the committee to accept speaking engagements in many Latin American countries in connection with the work of the World Council of Churches.

### DEATH OF JAPANESE CHURCH LEADER

ECUMENICAL PRESS SERVICE

Geneva, February 20

A leader of the National Christian Council in Japan, the Reverend Akira Ebisawa, died in January.

Mr Ebisawa was secretary of the N.C.C. for many years before World War II.

He helped to found the Christian Children's Fund, and an organisation to help the blind.

He completed, just before his death, a history of the Protestant Church in Japan.

## PRIMATE FOR JAPAN

### CELEBRATIONS IN THE N.S.K.K.

ANGLICAN NEWS SERVICE

London, February 20

Details of the centenary celebrations of the Nippon Sei Ko Kai, in which the Archbishop of Canterbury, Dr Geoffrey Fisher, is taking part, have been received from the Church Missionary Society in Japan.

The main celebrations will take place from April 7 to April 9, in the stadium in Tokyo, which was built for the Asian Games last year.

The opening service will be preceded by a procession, and it is expected that the Prime Minister of Japan, Mr N. Kishi, and Prince Mikasa will attend.

The service will take the form of Evening Prayer when the Presiding Bishop of the Protestant Episcopal Church in the United States, the Right Reverend A. C. Lichtenberger, will preach.

At the evening session Dr Fisher, and the Bishop of Osaka, the Right Reverend P. S. Yanagihara, will speak.

### VISITORS

The Presiding Bishop of the Nippon Sei Ko Kai, the Most Reverend Michael Yashiro, will be the celebrant at the service of Holy Communion on April 8, and Dr Fisher will preach.

Afterwards there will be greetings and introductions of foreign guests.

In the evening there will be a discussion in the auditorium of the University of S. Paul. The Dean of the Graduate School in Christian Studies, Dr Enkichi Kan, and the liaison representative of the Canadian Church, the Reverend C. H. Powles, will be among the speakers.

The archbishop will go to the morning session of the 28th General Convention of the N.S.K.K. on April 9.

Dr Fisher will also attend a Prime Minister's reception, a Japan-British meeting, and an Oxford and Cambridge Society luncheon.

The University of S. Paul's will confer the honorary degree of LL.D. on Dr Fisher whilst he is in Tokyo.

The archbishop will take part in the dedication of the new Cathedral of S. Michael at Kobe, and will open the new university attached to Momoyama school in Osaka.

### COUNCIL OF THE R.C. CHURCH

### VATICAN WELCOMES PRESS REACTION

ECUMENICAL PRESS SERVICE

Geneva, February 20

A Vatican Radio broadcast on February 3, entitled "True Unity", welcomed reactions in the Press to the Pope's announcement of a forthcoming general council of the Roman Catholic Church.

It was indicated in the broadcast that Protestants would not be invited to take part in the general council, but that talks might be sought in connection with it.

The broadcast said that there were two conceptions of unity. "At the present moment the sole consistent, world-wide and generally accepted expression of faith, and the sole universally recognised authority in things Christian, are to be found in the Catholic Church."

The aim of churches separated from Rome in their quest for unity is described as "the greatest common denominator in a fair and penetrating debate."

The broadcast said that the fundamental opposition between the two conceptions should not dash all hopes of unity.

A series of broadcasts to tell listeners about non-Roman Catholic Churches has been started by the Vatican Radio. The first in the series was on Anglicanism.

## MISSION TO LEEDS

### INTEREST AMONG THE STUDENTS

ANGLICAN NEWS SERVICE

London, February 20

A mission to the University of Leeds was held in the first week of February, led by the Reverend E. U. T. Huddleston and Dr Erik Routley.

Two years' work and prayer has prepared for the mission, which was organised by a committee of representatives from the Christian societies in the university union, the university staff and the chaplains.

The mission aroused an interest among the students much greater than was thought likely by those in close association with the university.

Lunch-hour addresses were given on the relevance of Christian doctrines, and meetings were held each evening in the Great Hall of the University.

Several members of the University staff took part in discussions. Guest speakers included the Reverend Frank Glendenning, Warden of the Student Christian Movement House, London, and Mr George Thomas, member of Parliament for West Cardiff.

### ACTIVITIES

There was a religious book-stall, run by students of the hostel of the Community of the Resurrection at Leeds.

A religious play, *Struggle Till Dawn*, by Italian author Ugo Betti, attracted considerable attention.

Nonconformists and Roman Catholics took part in the mission and provided various speakers of national repute in their churches.

"Lift Up Your Heart" addresses were given in the B.B.C. home service by Father Huddleston and Dr Routley on "Characters in the Bible".

The chaplain of the University, the Reverend G. W. Burningham, is planning a follow-up programme.

### BISHOP TOMKINS ENTHRONED

ANGLICAN NEWS SERVICE

London, February 20

The Archbishop of Canterbury, Dr Geoffrey Fisher, enthroned the Right Reverend O. S. Tomkins as Bishop of Bristol on February 7.

The Cathedral Church of the Holy Trinity, Bristol, was full to capacity. In the congregation were four diocesan bishops, the Duke and Duchess of Beaufort, civic leaders, and senior members of the University.

Bishop Tomkins was formerly the warden of Lincoln Theological College. In his sermon he spoke of a Christian's role of service, both in the parish and in corporate activities.

He said he believed that the only irresistible witness to the love of God is the corporate life of a local community, in which it is evident that there is something going on which is good and desirable, and not to be found elsewhere.

### DR WOODFORDE IS DEAN OF WELLS

ANGLICAN NEWS SERVICE

London, February 20

Dr Christopher Woodforde has been appointed Dean of Wells, in succession to the Very Reverend F. P. Harton, who died last November.

Dr Woodforde has been Fellow and Chaplain of New College, Oxford, since 1948.

He holds the doctorate of literature from the Universities of Oxford and Cambridge.

He is a member of the Central Council for the Care of Churches' advisory panel on stained glass. His books on the subject are standard works of reference.

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# CONSECRATION OF A CHURCH IN CANNING

## CHURCH AND HALL BUILT IN SCATTERED PARISH

FROM OUR OWN CORRESPONDENT

Perth, February 23

The Archbishop of Perth, the Most Reverend R. W. H. Moline, on February 15, consecrated the new Church of S. Michael and All Angels, Cannington, the third church in the parish of the Canning to bear this name.

His Excellency the Governor of Western Australia, Sir Charles Gairdner, was present at the consecration of the church, and read the lesson.

A congregation of nearly one thousand people crowded into the church or sat outside, listening to the service relayed over amplifiers.

As soon as His Excellency the Governor and party arrived, the procession of choir and clergy moved up the nave to their seats, to await the knocking on the west door by the archbishop, who demanded admission, saying "In the Name of God, and by virtue of our authority, we demand admission to this church."

After the archbishop had laid the keys and deeds upon the altar, the hallowing of various parts of the church was proceeded with.

Then came the dedication of the £2,500 organ, which is said to be the first of its kind in Australia.

Finally, after the hallowing of the holy table, and reading by the registrar of the certificate of consecration, the archbishop, seated in his chair in the chancel, pronounced the act of consecration in the following words:

### DIGNITY

"By virtue of our sacred office in the Church of God, we do now consecrate this church, named in honour of S. Michael and All Angels, to be forever set apart from all profane and common uses, to the glory of the ever blessed Trinity—Father, Son and Holy Spirit. Amen."

The beauty and dignity of the service were enhanced by the singing by the choir of S. George's Cathedral. The cathedral organist, Mr Leslie Kirke, played the new organ.

Afternoon tea was served in the new hall, which is connected to the church by roofed verandahs. The entire block of buildings comprises church, hall, a modern, well-equipped kitchen, social rooms and offices.

The rector, the Reverend R. J. A. Miley, who has worked hard to build the new church, was taken ill before the service.

Mr Miley was appointed to the parish in 1952

As well as the Church of S. Michael, a new hall has been built at Riverton, and plans are in hand to build two more halls in the scattered parish.



The judges who attended the service for the opening of the law term in S. John's Cathedral, Brisbane, on February 16, photographed with the Dean of Brisbane, the Very Reverend W. P. Baddeley.

# TEACHERS URGED TO NOTE WYNDHAM REPORT POINTS

FROM A CORRESPONDENT

Maitland, N.S.W., February 23

The Reverend J. C. Vockler, speaking here on February 17, drew attention to those parts of the Wyndham Report which most affect the Church. He was preaching the sermon at the academic service for school teachers to mark the beginning of the new school year in the Scots Church, Maitland.

It was the first service ever held in Maitland for the rededication of school teachers.

"Every one of us who teaches has, in fact, some central belief or beliefs about which his work and life revolve. It is important that we should clearly understand what that is," he said.

Mr Vockler was drawing attention to the paragraph in the report which reads:

"We assume that most members of the community believe that these higher values (than of the interests of the individual himself) cannot be fully attained save on the basis of religious belief and in terms of man's relationship with God... we consider that no programme of education can be based on the assumption that man lives to himself."

"We are," he said, "shaping lives committed to us for good or ill. We are dealing with a whole complex of will, reason, desire, affection and prejudice."

"Through this complex we give expression to our own fundamental scale of values, and in turn our scale of values operates upon this complex nature which is ours."

"We can never think of ourselves merely as teachers of this or that subject or combination of subjects. Our effectiveness as teachers lies in realising it."

Mr Vockler pointed out that the teachers have the care not only of children's minds but of their souls. They are the children of God and their whole development, in this life and beyond it, depends upon their response to the divine love.

There can be no real education, he said, which ignores the saving relationship of the individual with God.

Therefore, education without

the Christian religion has little ultimate significance.

"In all you teach there must be such a burning zeal for beauty, truth and goodness that shining through the various disciplines will be the face of God."

"No one can teach so as to inculcate a reverence for truth and objectivity without revealing something of the character of God who revealed himself in Jesus Christ as the Truth."

"It is you who are Christian teachers," he said, "who must bear witness in the world of education to the truth that man does not and cannot live by bread alone."

## BETTY JOHNSON MEMORIAL

FROM A CORRESPONDENT  
Brisbane, February 23

The Provincial Committee of A.B.M. in Queensland, with the permission of the diocesan bishops, has suggested that on Sunday, March 1, thanksgiving should be offered at all services for the life, work and witness of Margaret Betty Johnson, for five years A.B.M. Field Officer in this State, and more recently one of our missionaries in Borneo.

It is also suggested that on this day donations should be invited towards a fund to establish a memorial which will help in some practical way the work which was so dear to Miss Johnson.

The chairman of A.B.M. has approved the establishment of this fund, and contributions will be acknowledged by the Organising Secretary for A.B.M. in Queensland, the Reverend Eric Hawkey, whose address is C/Church House, Box 421F, G.P.O., Brisbane.

# HEAVY DAMAGE SUFFERED BY NORTH QUEENSLAND DIOCESE

FROM A CORRESPONDENT

Townsville, February 23

For the second time within twelve months, the Diocese of North Queensland has been stricken by one of the worst cyclones in the history of the State.

One million pounds' worth of damage has been done to the coastal strip between Mackay and Townsville.

Cane-fields have been flattened, and, seen from the air, the towns resemble communities blasted by an air raid.

In Townsville, one school-girl was severely injured by flying glass from a shop window; in Ayr, a young man was killed as the brick wall of his shop fell in upon him.

In Home Hill, more than half the town was damaged, and Bowen was battered for three days with winds rising to 116 m.p.h.

Immediately communications were re-established, the bishop, the Right Reverend I. W. A. Shevill, called at each parish in the cyclone belt to meet the clergy and hear of church damage, which has been estimated at £4,500.

The public relief appeal will of course provide help for the homeless, but it is not expected that any money will be available for public buildings or churches.

Premiums for insurance against storm and tempest are exceedingly high in this area, and as not every parish can afford it, much of the loss will have to be borne by the parishioners themselves, who generally are farmers facing a ruined season.

The bishop is therefore hoping that churches throughout Australia with similar dedications may come to the help of the parishes which have been most badly hit.

It is suggested that the parishioners of S. Paul's, Mel-

bourne, might come to the aid of the parishioners of S. Paul's, Proserpine, thereby showing the solidarity of the Anglican family throughout Australia.

At S. Paul's, Proserpine, the young rector, the Reverend S. Hessey, and his wife, spent frightening days and nights as the rectory quivered, and tin from roofs swirled through the air and down the streets.

Fortunately the new and exciting contemporary church, which is rising, was not harmed, but the old church, at present in use and later to be used as a hall, was badly hit, losing most of its windows.

### AT BOWEN

The Rector of Holy Trinity, Bowen, the Reverend Walter Daniels, spoke with appreciation of the wonderful courage of his people.

The rector and his wife spent some alarming days as the cyclone burst there with its maximum intensity.

## BIBLE SOCIETY PRESIDENT

The New South Wales Auxiliary of the British and Foreign Bible Society elected last week the Archbishop-elect of Sydney, the Right Reverend H. R. Gough, president of the auxiliary.

His Honour, Mr Justice A. Richardson, the Reverend B. Butcher and Pastor I. A. Pater-noster were elected vice-presidents, and Mr A. K. Kneale became the honorary treasurer.

## FACT & FANCY

The A.B.M.'s farewell to Bishop McCall was really a jolly affair. Although the short speeches regretted the former home secretary's departure, they were light-hearted and amusing. It was cheering to see Father John Hope looking so well again, and the former chairman, Archdeacon C. S. Robertson, obviously enjoying his retirement. The Bishop of Armidale, tireless in his capacity as Acting Metropolitan, quite enjoyed the mental picture of himself in a biretta!

The Church Times, of England, reports that a woman asked her vicar what it would cost to have her baby baptised. He told her there was no charge. Surprised, she said: "I suppose it comes under the National Health now."

The Presiding Bishop of the Protestant Episcopal Church in the U.S.A., the Right Reverend Arthur C. Lichtenberger, has requested reporters to drop his middle initial ("C" for Carl) when using his name. Perhaps, says an overseas magazine, because the Bishop will soon be Seelless!

Extract from the Lancet, headed "The Lambeth Spirit: In England Now": "Thirty-six local schoolgirls were confined at S. Dunstan's Church, Cheam, on Saturday, by the Bishop of Woolwich. (Epsom and Ewell Herald, England.)

We agree in principle to closer co-operation between the Church and the medical profession, but surely this is carrying things a bit too far."

The Archdeacon of Fiji, the Venerable C. W. Whonson-Aston, has just, after an absence of twenty-five years, visited Makogai, the famous Leper Island. He reports that all the old precautions have gone, and now in a perfect South Seas setting it is difficult to know who are patients and who are not. With modern methods of dealing with the disease it is expected the hospital will be no longer required in less than fifteen years.

Rockhampton was fortunate in missing the main impact of the cyclone on the evening of the new bishop's enthronement but not before the whole panel of the west window in the cathedral was blown out and had to be boarded up!

A reader wants to know what is the tradition behind the ELEVEN balls of marzipan round the top of a Simnel cake. It sounds like something that has just developed locally, but if anyone knows a more significant reason we would like to hear it.

We are very sorry, but we just cannot handle the requests for blocks on loan at present being made. In future, we shall be happy to lend blocks, which have appeared in the paper in the last year, if a specific picture is mentioned, for a charge of five shillings. We haven't the staff to cope with a vague request like "something for Easter." In any case, most of our blocks of a seasonal nature have been borrowed and never returned!

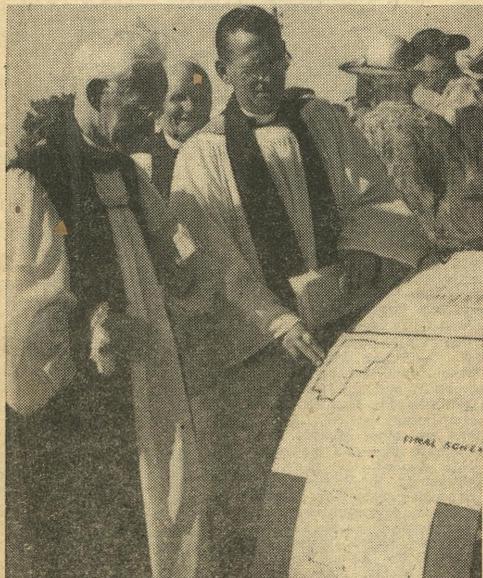
## OUTBACK WOMEN'S DAY OF PRAYER

FROM OUR OWN CORRESPONDENT  
Port Hedland, February 23

On February 13, for the first time, women of the "outback and isolated town of Port Hedland, W.A., joined with women throughout the world in the service of worship and intercession prepared by members of the Egyptian Churches for the World Day of Prayer.

The service, held at S. Matthew's Church, was conducted by three members of the S. Matthew's Mothers' Union and three members of the Methodist Ladies' Guild.

Mrs. Douglass, the rector's wife, spoke briefly on the theme, "Lord, I believe."



The rector, the Reverend K. L. Walker, showing the Bishop-Administrator of Sydney, the Right Reverend W. G. Hilliard, the building plans for the new church hall at All Saints', Waitara, after the bishop had set the foundation stone on February 22.

# THE ANGLICAN

FRIDAY FEBRUARY 27 1959

## SOME STRONG ENCOURAGEMENT

We never really recognise the true power of evil until we determine to oppose it. We never realise the real power of personal appetites until we try to curb them. Thus in our Lenten course we are bound to strike difficulties and failures as part of the essential way of things. Very often such things come early in our programme, and the Church has provided some strong encouragement in the liturgical prayers for the Third Sunday in Lent.

We are reminded immediately that our desire for God's grace must be "Hearty". Our desire for true progress must be sincere and vigorous, for without sincerity our desire will find no favour with God, and without vigour, our desire will wilt beneath frustration and despair. All this is underlined by the Epistle and the Gospel passages.

S. Paul loved to refer to his converts as "dear children". In this image he provided them with a powerful contrast in the prevailing uncleanness of the pagan society in which they lived. He calls upon his converts to walk "as children of light" as opposed to the spiritual darkness of their neighbours. Their offering of spiritual innocence was to be a "sweet-smelling savour" as distinct from the uncleanness of their previous experience.

Scholars have frequently traced the likenesses between the civilisation of early Christian days and the intellectual and spiritual climate of our own age. However this may be, whenever Paul pictures the strong evils of his time, we can find ready examples in our time. Paul is thus contemporary with us in many of our problems and difficulties. The section of Ephesians chosen for this Sunday could easily be taken for a modern description of events in our society. The contrast between uncleanness and spiritual innocence is ever present with us.

Paul warns his readers against evil persuaders . . . "Let no man deceive you with vain words". Even more than in Paul's time we are subjected to a veritable mass of perverted opinion and doctrine, consciously sometimes, and often unconsciously designed to weaken the Christian conscience towards merely "doing what comes naturally". Through the presentation of news, and even more so through the pervasive influence of advertising, the assumed standards of Christian modesty and purity are steadily debased. No one would desire to see a return to the excesses of mid-Victorian prudery, but Christians must surely realise that the reaction has tilted the balance with equal excess in the other direction.

The Gospel for the day rightly places the emphasis upon the majesty of God as a corrective to dependence upon our own efforts. We must beware of perverters of the truth, who will lead us to darkness, but God alone can stretch forth His power to defend us. To walk as children of light is to know that the kingdom of God has come within you . . . to know the certainty of divine love and protection.

The final section of the Gospel describes the condition of the man from whom the evil spirit had been driven. One of Bishop Paget's wonderful sermons on this subject was entitled "The perils of the vacant heart". This brings us back to the opening thought of the collect about the quality of our desire for cleanness. It must be "Hearty" . . . sincere and vigorous. The man in our Lord's story did not lack sincerity; had he not already cast out his evil spirit? But the heartiness of his desire did not lead any further . . . the vigour necessary to fill his life with Christ was lacking. Jesus clearly points the peril of such a state. Sincerity is not sufficient defence for the children of light. A real and positive desire for the strength of God's grace is needed if we are to walk safely amid the perils and pitfalls of uncleanness and darkness.

We hear a lot nowadays about terms like "positive thinking". Very often such terms are mere verbal vapourings without substance. Although it is true that we must cultivate a real desire for progress, God alone will set the pace and shew us the way. We are asked to work with Him, by being faithful to the tried and trusted means the Church offers. Regular worship, regular Bible reading, planned intercession and meditation . . . all these things occupy a good deal of time if tackled properly, but there is no substitute for them . . . no short cut to such a personal communion and friendship with God, as will inflame our hearts with such love that our desire for goodness will be burningly sincere.

The Epistle ends with a positive call, which contrasts with the supine attitude of the easily contented man of Our Lord's story. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light".



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

### Making Life Harder For S.P. Bookmakers

How sustained, one wonders, will be the telephone-disconnection campaign instituted this week by the Postmaster General's Department against Sydney starting price bookmakers?

If the action has been taken at the direction of the Federal Government to embarrass the New South Wales Labour Government in the State election campaign, then not much can be expected from it. The bookmakers may merely be put to some inconvenience for a few weeks in transferring their business to other telephones, advising their clients accordingly, and ringing the changes (or changing the rings) frequently to keep ahead of the disconnections.

The N.S.W. Police Department will certainly be shown up in an unfavourable light if it does not act also against the startling price bookmakers, whose virtually "open go" was shown up by a visit a Sydney Presbyterian clergyman (not wearing his clerical collar) paid to a South Coast betting centre recently.

S.P. betting, of course, is not merely a N.S.W. problem, but it is safe to say that it flourishes there more extensively than elsewhere in Australia—partly because it is the most populous State, no doubt.

But it is not enough to criticise the Labour Government of N.S.W. for its tolerance of betting illegalities and its legislation of some other undesirable betting practices (such as the licensing of poker machines). One is entitled to ask whether a Liberal-Country Party Government would be any more courageous in enforcing and amending the law to reduce the undue fascination gambling in various forms exercises over the community.

Straight questions on this subject should be put to the three party leaders during the N.S.W. campaign.

### More Television Enterprise

Australian television has scored one or two notable achievements lately—a welcome recognition that the viewing public is entitled occasionally to more satisfying fare than the sloppy diet of poor variety and stereotyped westerns, which make up so much of so many programmes.

An outstanding production was a half-hour "quizzing" of the Indonesian Foreign Minister, Dr Subandrio, by an Australian panel on West New Guinea policy. The chairman was not nearly as well chosen as in the case of a Federal election feature, when the editor of the *Sydney Morning Herald*, Mr Angus Maude, himself a recent politician, exercised masterly control over two Liberal Ministers and Labour's two top men.

But, luckily, the chairman hardly mattered in the Subandrio interview, because Dr Subandrio himself unified the whole performance by his obvious desire to answer clearly all points of doubt and difficulty, and by his unselfconscious, sincere-seeming demeanour in doing so.

The value of television on such occasions is becoming increasingly appreciated in Australia with the steady growth of the medium. A great contribution to public interest in, and understanding of, international problems must be made when hundreds of thousands of people in their own homes can hear issues of vital importance to their country debated and, in doing so, virtually see the men-

tal processes of those who are involved in their determination. How fortunate, too, that Dr Subandrio was so skilled in expressing those thoughts in our own language!

### The Enthronement For TV?

Another television milestone was passed by the entrapment of the A.B.C. in bringing the opening of a new session of the Federal Parliament to the screens. This involved special arrangements for beaming the Canberra picture to Sydney. But the A.B.C. had had previous experience of that in televising the Queen Mother's visit to Canberra a year ago and in covering more recent events in Bathurst, N.S.W., while commercial television made similar technical provision to link-up Melbourne and Sydney in cricket test telecasts.

Perhaps some aspects of the Parliamentary opening were a little tedious. But then Ottawa at Westminster, which anticipated us by a few months in similar telecasts, each had the Queen as a special centre of attraction.

One hopes that the A.B.C. is keeping in mind an occasion

which should be admirably suited for a similar kind of documentary telecast—and without the trouble and expense of setting up relay stations. I am referring to the enthronement of the Archbishop-elect of Sydney early in June.

### Too Much Parliament On The Air

Having praised the A.B.C. for its televising of Parliament, I want to plead with it to break the stranglehold which apparently forces it to broadcast the proceedings of the Senate on certain days, irrespective of whether the overwhelming interest on the day is not in the business before the House of Representatives.

I notice the *Melbourne Age* complaining on this score when one day last week the Senate was broadcast when the Minister for External Affairs, Mr. Casey, was making an important statement on Australian policy on Dutch New Guinea in the House.

It is culturally shocking that the A.B.C. finds itself obliged to broadcast one or other of the Federal Houses full-time. But at least the A.B.C. should insist on the liberty of determining when occasions arise to make proceedings in one House much more worth broadcasting than those in the other.

Better still, the A.B.C. should seek a showdown on the whole question of Parliamentary broadcasts. Question-time and selected debates can well be justified. But certainly not the tedious run-of-the-mill speeches on less important occasions.

### Sir Wilfrid's Time In Canberra

Mr. Robin Millhouse, a member of the South Australian House of Assembly, raps me over the knuckles for a reference to Sir Wilfrid Kent Hughes in this column on February 6.

I had commented with approval on the decision of the new Minister for the Interior, Mr Gordon Freeth, to "live on the job" by taking a flat in Canberra. I had said he had thus arranged to spend more time in Canberra than his two predecessors, but added that his decision was perhaps partly a matter of personal convenience because as a West Australian he could not "skip home" as expeditiously as Mr. A. Fairhall, whose home is in Newcastle, or Sir Wilfrid, whose home is in Melbourne.

Mr. Millhouse writes: "I do not know about Mr. Fairhall when he was Minister for the Interior, but Sir Wilfrid Kent Hughes had either a flat or a house of his own in Canberra during the period of his membership of Cabinet."

I have since checked that Sir Wilfrid himself said two months ago, when referring to his dismissal from Cabinet in 1956, that both he and Mr. Fairhall had been criticised because they did not live in Canberra.

Sir Wilfrid added that except for the Prime Minister, Mr. Menzies (and that exception was doubtful) and the Minister for Territories, Mr. Hasluck, he had spent more time in Canberra than any other Minister.

I hope that sets the record right. I have too much admiration for Sir Wilfrid on two particular points—his splendid record in two world wars and his outspokenness as a Parliamentarian and a Minister—to desire to do him an injustice.

It is a pity more Federal Government members do not speak their minds as plainly, even at the risk sometimes of annoying Mr. Menzies!

—THE MAN IN THE STREET.

## ONE MINUTE SERMON

### I AM ALPHA AND OMEGA

REVELATION 1: 5-10

WHAT a glorious act of praise! There are so many offered to our Lord in this book, cf. 4:11, 5:9, 7:10, etc. "To Him that loves us" (present tense) and acted to save us! It is easy to know whether the reading is "loosed us from our sins," "washed us," at the cost of His blood.

Having broken the power of sin, He has made us a kingdom under Himself (not under Caesar) and also made us priests to God even the Father.

The Church (as Israel was) is a great priestly society. Within it are special ministries belonging to an ordained order, but all this is built upon the priesthood which is the privilege and responsibility of every baptised member. Each of us has the duty of bringing God to men and men to God. And it is to Him who has done all this for us and to us that we offer praise and power for ever.

For He will come again—and S. John quotes from Daniel 7: 13, and from Zech. 12:10, and adds "such as pierced Him," pointing to the indifferent and hostile souls in every generation. And all the tribes of the earth shall mourn over Him," some for terror as of an enemy, some in penitence.

Even so, Amen! The Greek and Hebrew forms of affirming the truth of what has been said are joined here. Truly, Truly! And yet they have not exactly the same meaning. The Amen has a religious character.

And now the introduction is ending, and in a moment S. John will break in with his vision. Meanwhile God the Lord speaks, "I am the first and the last." These words include all that comes between and so they stand for totality, completeness. The phrase expresses eternity but more it speaks of infinity, the boundless life which embraces all and yet is above all.

"In Him we live and move and have our being." Several times it comes (2:6, 22:13) as applied to Christ. But here it is applied to God the Father as in verse 4, and ends with His title, not the Almighty, but the All Ruler, the King of Kings and Lord of Lords.

### CLERGY NEWS

**ASHWORTH**, the Reverend Brian, to be curate at S. Mark's, Camberwell, in the Diocese of Melbourne.

**BADGER**, the Reverend E., Rector of Avoca in the Diocese of S. Arnaud, to be secretary of the diocesan missionary committee.

**BRADY**, the Reverend O. J., Principal of S. Aidan's College, Diocese of New Guinea, has resigned. He has been appointed an honorary canon of Dogra Cathedral.

**BURTON**, the Reverend L. A., Rector of S. John the Baptist, Hobart, in the Diocese of Tasmania, to be Rector of Geelong-cum-Dover, in the same diocese.

**DARGAVILLE**, the Reverend A. D., to be curate at S. George's, Malvern, and Leader Training Officer in the Department of Youth and Religious Education in the Diocese of Melbourne.

**GLASSOCK**, the Reverend G. T., to be curate at S. John's, Bentleigh, in the Diocese of Melbourne.

**HARRADENCE**, the Reverend P. J., to be curate at St. Columba's, Hawthorn, in the Diocese of Melbourne.

**KENDALL**, the Reverend H. T. A., Rector of Samarai, Diocese of New Guinea, to be Archdeacon of Eastern Papua, in the same diocese.

**LOW**, the Reverend R. A., to be curate at the Church of Emmanuel, South Ockley, in the Diocese of Melbourne.

**MACKAY**, the Reverend C. V., to be curate at Holy Trinity, Coburg, in the Diocese of Melbourne.

**MILES**, the Reverend James, to be Assistant Curate at S. Matthew's, Boulder, Diocese of Kalbar.

**MULLINS**, the Reverend G. A., to be curate at Braybrook with S. Alban's, in the Diocese of Melbourne.

**OLLEY**, the Reverend S. F., to the Cathedral Staff, Grafton.

**ROSS**, the Reverend D. J., Rector of Moruya in the Diocese of Canberra and Goulburn, to be Rector of North Albury in the same diocese.

**SANKEY**, the Reverend D. A., to be curate at S. John's, Camberwell, in the Diocese of Melbourne.

**ST. GEORGE**, the Reverend Roy, is resigning as Rector of S. Andrew's, Indooroopilly, in the Diocese of Brisbane, as from April 30.

**SULLIVAN**, the Reverend J. G., Assistant priest at Parkes, in the Diocese of Bathurst, to be Rector of Carcaron in the same diocese.

**THOMSON**, the Reverend D. W., to be curate at S. Mark's, Sunshine, in the Diocese of Melbourne.

(Continued on Page 11)

## 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.

March 1: "I am the Door." Broadcast from the B.B.C.

**DIVINE SERVICE:** 11 a.m. (N.S.W. only).

March 1: Trinity Congregational Church, Strathfield.

**RELIGION SPEAKS:** 3.45 p.m. A.E.T. and W.A.T.

March 1: "Frontier," a Christian Monthly Review.

**COMMUNITY HYMN SINGING:** 6.30 p.m. A.E.T., 6 p.m. W.A.T.

\*March 1: S. Mary's Church of England, Caulfield.

**PRELUDE:** 7.15 p.m. A.E.T. and W.A.T.

March 1: The A.B.C. Adelaide Singers.

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

March 1: The Reverend Gordon Dickson.

**THE EPILOGUE:** 10.48 p.m. A.E.T. and S.A.T., 10.50 p.m. W.A.T.

March 1: The Third Sunday in Lent. 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.

March 2: The Reverend Frank Borland.

**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., 8.50 a.m. W.A.T.

March 2-7: The Reverend Henry Davis.

**PAUSE A MOMENT:** 9.55 a.m. A.E.T., 9.25 a.m. W.A.T.

March 2-6: The Reverend Sidney Price.

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

March 2: Mrs Mary Lewis and the Reverend James Thrum.

March 3: The Reverend George Nash and the Reverend Allan McDonald.

March 4: School Service. "Stories from the Old Testament." "Solomon Builds the Temple."

March 5: The Reverend Robert Dann.

March 6: The Reverend John Douma.

March 7: The Very Reverend Brian Macdonald.

**EVENING MEDITATION:** 11.15 p.m. A.E.T. (11.45 p.m. March 7), 11.23 p.m. S.A.T., 10.53 p.m. W.A.T.

March 2-7: The Reverend C. Venton Hayman.

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

March 1: The Reverend Nicholas Alley. "Getting Your Own Way."

**EVENSONG:** 4.30 p.m. A.E.T.

March 5: S. Andrew's Cathedral, Sydney.

**TALK:** 5.20 p.m. A.E.T.; 4.50 p.m. S.A.T.

March 7: "The Divine Pilot." By Father Gerald Vane. Directed by Mrs Norma McAuley.

**TELEVISION:** March 1: ABN 2, Sydney: 6 p.m.: "Stories from the Bible"—The Reverend G. Brown. 9.45 p.m.: "Religious Discussion"—"What place have rules in religion?" 11.00 a.m.: "The Problems of a Boy"—The Reverend G. Brown. 10.00 p.m.: "The Problems of a Boy"—The Reverend V. T. L. Roberts.

## LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is glad to accept for publication letters on important or controversial matters. Letters should, if possible, be typed, and must be double spaced, brief and to the point. Preference is always given to correspondence to which the writers' names are appended for publication. Parts of some of the following letters may have been omitted.

### THE GRAHAM CRUSADE

#### ANSWERS TO CRITICISM

TO THE EDITOR OF THE ANGLICAN

Sir,—Anglicans who really are looking for a reasonable criticism of the Billy Graham Crusade will find little of value in the "critical" approach of the Reverend H. W. Griffiths (THE ANGLICAN, February 20). One thing is clear. Mr. Griffiths approaches the question with a hopelessly emotional bias which leads him into many errors of judgement and fact, and into pomposity and poor taste.

In the light of Mr. Griffiths' statement that "there are thousands of errors in the Bible" we ought to examine closely his strictures upon Dr. Graham's "Fundamentalism"—a view described as a "modern heresy".

The medieval Church held a much more stringently authoritarian view of the Scriptures than Dr. Graham. Mr. Griffiths must surely be aware that St. Thomas Aquinas taught that the Author of Holy Writ is God and that there can be no falsehood in the literal sense anywhere in Holy Scripture.

Is St. Thomas modern and heretical?

Can Mr. Griffiths find a single Greek or Latin Father to support his statement that the Early Church (not my capital "E") rejected this view? I do not believe that he can.

To say further that no man of intellect accepts the Scriptures as authoritative in the way Dr. Graham accepts them is childish and untrue. Many bishops of the Church of England (presumably led by the Holy Spirit) have espoused this very point of view.

The arguments that Dr. Graham offers too easy a salvation and that this is accepted only by those under needless, harmful emotional stress must be examined together, for they constitute the root of the writer's objections.

He is offended that Dr. Graham urges outsiders who have little knowledge of Christianity to accept Christ "after a few exhortations".

Yet that is precisely what St. Paul asked of almost all his Gentile listeners!

Christ offered himself to publicans and sinners, people who "had discarded religion" in much the same way! The Ethiopian eunuch accepted Christ after very few exhortations! It is obvious that what offends Mr. Griffiths is not the preaching of Billy Graham only but any preaching which sets forth eternal life upon the acceptance of the "Good News".

Nobody doubts that the way of Christian discipleship is not roses all the way, but to suggest that our effort of discipleship is the ground of our acceptance by God is to court the charge of heresy which is so freely levelled at Dr. Graham by Mr. Griffiths.

I think that Mr. Griffiths would agree that religion is meant to embrace every part of our life. This would include our emotional life too. Christ's call to each of us comes in a different way, but there are few, I believe, who hold to Christ heart-cold and dry-eyed.

The hymns of St. Bernard suggest that an emotional love of Christ is to be found sometime in all men. I see no reason why the understanding of God's love in Christ Jesus (which is what a "decision" involves) should not move us deeply.

I fear that what Mr. Griffiths is attempting to impose is a

view of Church order upon two things which cannot be so ordered, not even by the Church. The first—facts of history. The second is the Holy Spirit of God.

Yours, etc.,  
(The Reverend)  
LEURA. PETER NEWALL.

TO THE EDITOR OF THE ANGLICAN

Sir,—It appears from the Reverend R. A. Hickin's letter and your review that the Anglican Truth Society's pamphlet about Billy Graham does little more than repeat the usual Anglo-Catholic objections to interdenominational evangelistic efforts.

The Reverend H. W. Griffiths does the same thing in his article in the same issue. (Why do people persist in saying that adherents of the doctrine of verbal inspiration believe that God dictated the Bible? They do not. And how can a doctrine held by Christ and His apostles be a modern heresy?)

It is to be hoped that THE ANGLICAN, purporting as it does to cater for the whole Church of England and not just part of it, will also feature articles presenting the other side of the question. After all, it was the late Primate who first invited Dr. Graham to visit Australia, and Anglican bishops and other clergy are actively supporting his crusades.

Yours, etc.,  
(The Reverend)  
G. S. CLARKE.

[We are endeavouring to present all points of view about Dr. Billy Graham. Our "I'd Like to Know" feature on February 13 was most sympathetic; and our correspondence columns are open to all, regardless of the views expressed.—Editor.]

TO THE EDITOR OF THE ANGLICAN

Sir,—One could conclude from the highly-coloured language and the harsh, uncharitable tone of the article by the Rev. of Lutwyche, that it is he who is emotionally disturbed, rather than Billy Graham's congregations.

As one who has assisted in the counselling rooms here in Melbourne, I must say that while there has been abundance of evidence that people's hearts and consciences have been disturbed, and they have been challenged to respond to God's call by an act of will, there has been no evidence of emotionalism in the meetings.

Each night, hundreds are seeing themselves as they really are for the first time, and realising their need to throw themselves on God's mercy for deliverance and regeneration.

Some are church members whose religion has up till now been merely formal, and who learn that real Christianity involves a personal relationship with Jesus Christ. Some belong to no Church yet. Some realise with horror that they have ruined not only their own lives, but the lives of relatives and friends. All see that they have failed to give God first place in their daily lives.

Each night, Mr. Graham has preached on the Commandments, expanding them (as does our Catechism) in their negative and positive aspects, linking them with Christ's words, and applying them to the lives of his hearers. He does not merely urge people to come to the Cross, without explaining why people need Christ. He uses the Law as a "school-master" or "usher" to "lead people to Christ," and he does not "make void the law of God" by refraining from declaring the "whole counsel of God".

When one sees people in the depths of sin turning to the Saviour who bore those sins in His own body on the tree, one might expect them to be deeply moved, and to shed some tears. This is evident in the lives of some who respond at the Crusade, but in most, there is not so much grief, but rather the determination to forsake sin, and trust in our Lord. Certainly there is not the least sign of hysteria. One young man was half way to the counselling room, when his mother caught up to him, saying, "Wait for me. I've decided to go through with this too". That is the

spirit in which most are responding.

Where I work, folk who in humility and repentance asked Our Lord to receive them, at the first services, have returned to their jobs with a new motive and aim in life. They are talking simply and naturally to their workmates, not about Billy Graham, but about their new-found Saviour, and winning them to Him, already.

Mr. Graham does not despise the Sacraments. He has told audiences here that they should be found in God's House, and at His Table, every Sunday. He urges them to set the whole of Sunday aside for God, to give as many week-day hours as possible to the church, and to give at least one-tenth of their income to the church.

He emphasises that conversion to Christ is only the beginning, and that the Christian life is very difficult, and can only be lived as God intends if full use is made of all the means of grace. He does stress the need to pass on to others what we already know of God in our own experience, and in this he is only reiterating the teaching of the apostles.

Mr. Griffiths doubts whether a man can receive Christ, after hearing just one sermon. Does this mean that he doubts the reality of the experience of countless saints of the universal Church through the centuries?

Yours faithfully,  
R. ALLAN.  
Melbourne.

### OUTBACK NEEDS HELP

TO THE EDITOR OF THE ANGLICAN

Sir,—An advertisement appears in your column for which I plead for the serious consideration of your readers.

1. A man and his wife are needed for Christian supervision of an Old Folks' Home in South Australia. The present warden has been advised by his doctor to resign because of a heart condition.

2. A Christian pharmacist is urgently sought for work with the Church of England Flying Medical Services in South Australia.

In addition £1,100 has to be found immediately to secure an exchange engine for our Lockheed aircraft. The spare at the moment reposes on a ship wrecked on its voyage to Adelaide. To purchase a new one will be in the vicinity of £3,200. Immediate action must be taken as time does not permit waiting for action by underwriters etc.

This service cannot possibly be grounded because of its importance as a vital Christian agency. Gifts may be claimed as rebates of income tax.

At least three ordained men are needed for work in outback places. One of these is needed to replace a man whose wife must be brought to specialised medical care. Two are needed for places left vacant for too many years.

These needs constitute a challenge to the whole Church.  
(The Reverend)

JOHN GREENWOOD,  
Organising Missioner,  
Bush Church Aid Society,  
135 Bathurst Street, Sydney.

### THE ORANGE LODGE

TO THE EDITOR OF THE ANGLICAN

Sir,—The inadequate reply given to your inquirer in the "Question Box" (February 6) respecting the aims and objects of the Orange Lodge is disappointing.

The question is asked in an Anglican newspaper presumably by an Anglican and calls for a reply from the Anglican viewpoint.

It is necessary to agree, of course, that the Orange Lodge exists primarily to idealise William, Prince of Orange.

According to the Church of England Year Book, an official publication of the Church, one of the activities of this dour prince was to disestablish and disendow the Scottish Church (incidentally the Church in which our Queen Mother was baptised and confirmed) and to

## I'D LIKE TO KNOW . . .

A WEEKLY QUESTION BOX ON FAITH AND MORALS, CONDUCTED BY THE REVEREND A. V. MADDICK, CHAPLAIN OF MENTONE GRAMMAR SCHOOL, VICTORIA.

### Why is there so little thanksgiving in the Prayer Book?

Is there? At first sight it may seem so.

There are eight prayers of thanksgiving, but only one is well known and frequently used—that which is known as the General Thanksgiving. The other seven are in such quaint language that they are seldom if ever used. There is also the special service of thanksgiving used after childbirth.

By contrast we find many instances of the thankfulness of Christ in the Gospels, " . . . when He had given thanks, He distributed to the disciples . . . and when He had given thanks, He broke . . ."

In the Early Church, thanksgiving is again most prominent. In fact, it seems to eclipse the fact of intercession as if those who had come into contact with Christ, or who had been in living fellowship with His disciples could only express their joy in praise of the glory of God and thankfulness for His great mercy.

But when we turn to the Prayer Book, is the note of thanksgiving absent? " . . . when we assemble and meet together to render thanks for the great benefits that we have received

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.

at His hands, to set forth His most worthy praise . . ." says the opening exhortation. After the opening versicles: *Praise ye the Lord*

*The Lord's Name be praised* we join in singing or saying, "O come let us sing unto the Lord: let us heartily rejoice in the strength of our salvation. Let us come before His presence with thanksgiving . . ." The very keynote is one of praise.

We may be inclined to think that the dominant note is one of sorrow for our sin because the Confession comes at the beginning of the service. Our Church wisely put that there.

I think it was Dean Inge who said, "A generation which wishes for a religion without tears, must find it difficult to adjust its beliefs to the teaching of the New Testament and the facts of life."

If the sob of the penitent is the opening note, the praise of the thankful heart, vibrant with the realisation of God's continuing goodness is the dominant one.

lowing, and of the times at which the Holy Communion is to be celebrated.

On page 118, we read, "It is the duty of all confirmed members of the Church of England to receive the Holy Communion regularly. The minister shall teach the people from time to time, and especially before the Principal Feast Days, that they come to this Holy Sacrament with penitence and all other due preparation."

Turning to Lowther Clarke's Liturgy and Worship (S.P.C.K. edition) on page 247 we read, "Fasting in England after the Reformation is emphasised in Acts of Parliament, in Episcopal directions, and in the Homilies. And goes on to quote Acts of Parliament in 1548, 1552 and states that "James I re-enacted these Acts. "The Homilies of 1562," it goes on, "enjoin fasting. . . Royal Proclamations in 1559-1561 forbade butchers to sell meat in Lent". It continues in the next section to speak of the Table of Fasts and Feasts to be found in the 1662 Book of Common Prayer and says, "There were no Tables of this nature in the English Prayer Books before 1662; fasting was based on ancient customs and to a certain extent on Statutes." (Those just mentioned.)

Regarding Fasting before Communion, we read on page 253, "This custom differs from the fasts already mentioned (except that before Baptism) in having its primary motive in reverence rather than in self-discipline." Regarding Post-Reformation usage in England, on page 254, it says, "There seems to have been no canonical or statutory prescription of fasting before Communion. But as a custom it is frequently attested in the sixteenth and seventeenth centuries . . . the requirement of pre-baptismal fasting . . . repeated in the first rubric of the 1662 service for adult baptism, may be regarded as throwing light upon the attitude of the English Reformers towards Fasting Communion."

That latter sentence taken in conjunction with the "all other due preparation" enjoined in the Canon Law of to-day, seems to me to be very clear indication of the Church's attitude towards Fasting Communion at the present time, and there is no doubt about its rules regarding Fasting generally.

I am etc.,  
D. C. WATT.  
Melbourne, Vic.

### Did Paul ever fight wild beasts in Ephesus?

Most commentators think it most unlikely.

Although some nobles were forced to do so—Aclius Glabrio had to fight with a lion and two bears in the private amphitheatre of the Emperor Domitian—Paul's Roman citizenship would safeguard him from such a peril.

The very fact that he does not mention it in his catalogue of sufferings in 2 Corinthians 11—writing not much later than these verses in 1 Corinthians 15—is a fairly strong indication that he did not do so literally. If he had endured such an experience and lived to tell it, it would have been a unique one to add to this list of what he had endured.

The meaning is clearly metaphorical. Paul fought men whose brutal nature showed itself in bestial behaviour not far removed from that of the worst of beasts. The very incident Luke tells (Acts 19:23-41) when his friends experienced all the awfulness of mob violence is but an indication of what he meant. Philo of Alexandria was but one who urged all Jews who loved God to prove their faith by lynching apostates without mercy whenever they had the opportunity.

No, on the evidence it would seem that Paul fought, not with beasts, but with men, whose bestiality would shame the lower creation.

What does S. Paul mean when he says that some people were "baptised for the dead"?

The Biblical reference is 1 Corinthians 15:29. S. Paul is writing his great chapter on the Resurrection of Christ from the dead as a kind of first-fruits. He is but the first of all His people who will be raised.

Some do not believe in this resurrection. Paul then says "Why be baptised for the dead, if there is no resurrection?" The whole thing would be meaningless.

Evidently the custom was that since some who had not been baptised had died—catechumens?—others, because of their warmhearted Christian faith, had been baptised on their behalf. It was, in other words, vicarious baptism, an expression of the elementary belief in the solidarity of Christ's people; that heaven would not be heaven if those whom they loved were not there because they had not been baptised.

Of the interpretations given of this difficult passage, there are many; but it is noteworthy that Paul does not justify it. He names it as an example of the certainty of the resurrection.

### WEDDINGS IN LENT

TO THE EDITOR OF THE ANGLICAN

Sir,—I write not only to support "Country Priest" in his plea that the archbishops and bishops of the Church take definite steps about funeral parlours instead of the Church in the burying of the people of the Church, but to plead that they will do something about weddings in Lent.

One has only to open one's newspaper almost any day in Lent, to see wedding pictures taken only too often outside Anglican churches and school chapels. What the teaching in the schools must be, one dreads to think.

Surely the bishops could tighten up the discipline of the Church and issue an order to all their clergy that no weddings be held in Lent without episcopal permission which would be given only in the cases of extreme urgency.

I am etc.,  
F.J.B.  
Melbourne.

## ANGLICAN OF THE WEEK



Our Anglican of the Week is a girl who believes that "living is meeting people, and people are wonderful."

She is Gail Ann Eagleson, who is coming to Australia as the member delegate from the United States to the World Council meeting of the Girls' Friendly Society to be held in Sydney this April.

She was chosen by the votes of the members of the G.F.S. in the United States.

Gail's home is in Manchester, Connecticut, in the district of New England. She is eighteen, and is in her first year at a teachers' training college in New Hampshire.

She is a member of S. Mary's Episcopal Church, and joined the G.F.S. while still a junior. She soon became an assistant leader in her branch and has developed a deep belief in what it means to belong to the society.

She is a good student, yet has many outside interests, among them camping, with its skills and crafts.

National G.F.S. first knew of Gail when she applied to join in the 1957 Summer Opportunities programme.

Her letter and references showed that she would do well in the project in Alaska, a missionary district of the Protestant Episcopal Church.

With another girl from G.F.S., Gail took part in a three-week work camp on an island off the south-east coast of Alaska. Through rain and discomfort she worked with zeal and good humour.

Afterwards she, with two companions, toured Alaska, interpreting the G.F.S. to mis-

### INTER-CHURCH AID ACCOUNT

#### ANGLICAN DONATIONS DECREASE

The Secretary for Inter-Church Aid, the Reverend David Torvell, has published an account of the moneys received in 1958.

The target set was £45,000 and donations amounted to £49,000, but the Anglican contribution fell from £4,419 in 1957 to £2,449 in 1958.

The decrease may be due to donations having been sent in late for 1958 and still being held in the parishes, or from the mistaken idea that the Christmas Remembrance Bowl Appeal is now closed.

The Christmas Bowl Appeal was a special feature of a continuing appeal for the relief of refugees throughout the year.

Clergy and church treasurers are asked to note the Inter-Church Aid address, Room 1, Assembly Hall, Margaret Street, Sydney.

sions and parishes, and helping to start groups.

Since then Gail has been working in her own branch of the G.F.S. She is an enthusiastic and capable leader.

She is looking forward to her three months in Australia, and to meeting her fellow members from "down under".

## AN ANGRY DIALOGUE

TOPSIDE. J. B. Priestley. Heinemann, 7s. 6d.

MR PRIESTLEY writes so well that it is hard to remember that he fought in the First War, went up to Cambridge, and started his writing in the twenties, that age of normalcy, the Charleston, and feverish living. He still remains a master of the vivid word-picture, and is a writer who has many claims for serious consideration.

Yet his latest book, a slender volume of fifty pages of dialogue, seems to be little more than the hasty fulminations of an angry old man. The formula seems to be Parkinson's Law, the Hidden Persuaders, Malcolm Muggeridge, and a dash of A. P. Herbert for good measure, cooked at a fierce heat, and the result "Topside".

Much of what he says is true and merits close examination, but Mr Priestley emerges upon appraisal as a disappointed iconoclast. It is interesting that the same problems interested Charles Gore and William Temple, but with far greater and more permanent result.

He has a biting attack upon the Church of England as by law established, but gives no credit to a Church which pro-

### ANNUAL MEETING OF S.A.M.S.

The annual meeting of the South American Missionary Society will be held in the Chapter House, S. Andrew's Cathedral, Sydney, on February 27, at 7.30 p.m.

A film of mission work in Bolivia, called "Miracle in Inca Land", will be shown by Mr J. Hadfield, who works at the Bolivian Indian Mission.

### NEW FILM DIRECTOR IN NEW ZEALAND

ANGLICAN NEWS SERVICE

London, February 20  
The film technical officer for the Society for Promoting Christian Knowledge, Mr A. R. Uden, is to be the Director of the Religious Film Society of New Zealand.

Mr Uden has been with the S.P.C.K. for fourteen years; he has been responsible for much of the pioneer work of the Church in this field.

## BOOK REVIEWS

### LIVING HISTORY AT CHESTER

CHESTER CATHEDRAL. R. V. H. Burne. S.P.C.K. Pp. 273. English price 21s.

TO most of us to-day history is the record of wars, the politicians who have made them, and the soldiers who have ended them. How wrong we are to think this.

History is the everyday record of the lives of ordinary people and it is when we know this and understand it, that both political and economic history come alive and become understandable.

The history of towns and institutions records the social and everyday happenings and is the basis upon which we build our knowledge of a nation.

This book is the first history of the post-Reformation period of any of the English cathedrals and is based upon the Cathedral Treasurer's Accounts, which are the only record of the history of Chester Cathedral from its founding in 1541 until its chapter minutes were commenced in 1664.

The picture of the cathedral clergy as presented in these records does not appear flattering to us in this day and age, but we must remember the conditions and customs of the ages in which they lived.

In 1622 Prince Charles (later Charles I) went to Spain in an attempt to contract a marriage with a Spanish Infanta. The joy of the English people at the failure of this mission is shown by an entry in the accounts for that year:

"For bonfires and triumphs at the Princes return: xxxliis." We read that the arguments be-

tween Bishops and Deans that have featured in Australian Church History are not new but were occurring in Chester, at least, in the 17th century.

Archdeacon Burne has given us a book that is full of facts, well written and with those touches of humour that make this type of book more readable and which remain in the memory afterwards.

To those who love our Church and want to understand it better, this book will be more helpful than the standard text books if only because it brings to life the cold facts that are recorded in text books.

—J.G.S.

### THE CHRISTIAN HOPE

YOUR BEREAVEMENT. Talbot G. Mohan. Hodder and Stoughton. Pp. 89. Cloth, 9s. 3d.; paper, 3s. 9d.

CANON MOHAN gives a straight-forward Biblical exegesis of "the Christian Hope", not only in a readable manner, but also with some warmth of expression. This in itself makes the book worth having. (Why do most theologians make their subject uninteresting and devoid of feeling?)

Probably it is a necessary thing to put down on paper the reason for the hope that is in us, but Bishop Henson maintained that the Christian Faith suffered through apologetics—the only convincing argument is the transformed life of a believer. One has that reaction from Canon Mohan's paper: it is true to the man who has been made alive into God, but improbable to those who are preoccupied with the care of this world.

In the section on "Practical Applications" the author gives a short commentary on the Burial Service and some devotional guidance to those who are bereaved. This is really helpful and is what every priest wants to pass on to his people. The most surprising paragraphs are "the homely admonitions" on the preparation for death! The section headings are good, and the "presentation" edition bound in white leather makes it a very suitable gift.

—A.J.G.

### RATHER SORDID DRAMA

EIGHT DAYS. Gabriel Fielding. Hutchinson. Pp. 381. 20s.

WHAT dull lives most of us seem to live! That is, in comparison with the adventure and excitement of life in an international zone in North Africa.

Gabriel Fielding has introduced us to such a life in his latest novel, "Eight Days". The tense political situation with accompanying riots, the sultry climate, the artificial existence, all form the background of a drama which advances quickly day by day.

The main characters in the book have little to commend them, even though they are well portrayed; they are blasphemers, pimps, harlots, blackmailers, drunkards! There is scarcely one for whom we can form any admiration. ("Fix me a drink," and similar sentiments are like a recurring refrain.)

But what's it all about? A Scottish prison doctor decides to spend his eight days' leave in the Zone. A widower of six months' duration, and a Roman Catholic convert of a few weeks' standing, he wants to get away to adjust himself.

No sooner has he reached the zone than he bumps into a former prison patient. He becomes involved in situations beyond his control. Mr. Fielding portrays the eight days with striking vividness.

What is of special interest in

the book is that the basic religious convictions of some of the leading characters are unmasked. The doctor emerges surer of the providence and grace of God, while the couple who more and more take the scene as the plot develops, are brought back to the religion they had treated with contempt.

But it is a sordid book with little to inspire or uplift.

—C.M.G.

### PARISH PUBLICITY OFFICERS MEET

The first meeting for 1959 of the parish publicity officers in the Diocese of Sydney will take place on Friday, February 27, in the Church of England National Emergency Fund (C.E.N.E.F.) building in Castlereagh Street.

Mrs Helen Hall, of the school of applied advertising, will give a further lecture on printing.

She will discuss matters of practical value—how to calculate the space copy will fill, and how to make publicity come to life by the right choice of type face.

The Executive Secretary of the Good Neighbour Council, Mrs M. S. Watts, will be present at the dinner which will precede the meeting, and will speak on the activities of contact workers.

## The Farmers & Graziers' Co-operative Grain, Insurance and Agency Company Limited Leading Wool Brokers & Fat Stock Salesmen

At Homebush our experienced Auctioneers and Staff supervise with great care and attention the feeding and watering of all stock prior to the actual sale.

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Choose your suiting NOW from a wide range of Plains, Hopsacks, Checks, and Pinstripes in the season's newest shades, including CHARTONES.

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## EXPRESSION WORK MUST BE SELF-EXPRESSION

When planning expression work in your Sunday School class, it is essential to remember that if it is to have any worth-while bearing on the lesson, and help to make that lesson real to the children, it must be true self-expression.

This means that the child must have a free and individual part to play.

What the child achieves in the "expression period" depends largely on the attitude which the teacher adopts in the matter.

Possibly the ideal to be aimed at is that the expression time should give the child opportunity for thinking through the lesson and making its message part of his own experience.

The teacher should, therefore, see to it that the child's independence and originality are not weakened by too much guidance.

On the other hand, the undisciplined child may be lured into spending too much time on side-issues, rather than developing the central thought that it is desired to teach.

### CHILD'S RESPONSE

Just as scrappy and unsatisfactory work may be the result of too much teacher interference, so, too, wrong impressions and bad habits may result from the child being left without reasonable supervision.

Don't let your expression period be left to chance.

Prepare for it carefully and intelligently, so that it may develop a unity of purpose throughout your whole class.

Make sure that it is planned to express the particular lesson, not just a vague "something".

In that way, the child has a real purpose before him, and the teacher's supervision is seen to be a form of co-operation rather than interference.

Keep the aim of your lesson clearly before you as you are teaching the class; summarise your main points so as to be sure that the purpose of the lesson has been firmly grasped—then let your expression work be the child's response to what you have taught.

By all means, set a high standard of work, but see to it that the child really expresses his own thoughts, not just a pale copy of what you have been saying.

## SPEAKING WITH GOD

There are at least five types of prayer in addition to petition—adoration, confession, thanksgiving, consecration, and communion.

If we gave up all faith in petition, still there would be no need to give up praying.

When the Psalmist said, "Bless the Lord, O my soul; and all that is within me, bless His holy name," he gave a prayer of adoration.

When Ezra prayed, "O my God, I am ashamed and blush to lift up my face to Thee, my God; for our iniquities are increased over our head, and our guiltiness is grown up unto the heavens," he was making confession.

When the Psalmist sang, "I will extol Thee, O God, I will give thanks unto Thee for ever," he was making thanksgiving.

When another Psalmist made the vow, "Teach me, O Lord, the way of Thy statutes; and I shall keep it unto the end. Give me understanding and I shall keep Thy law; yea, I shall observe it with my whole heart," he gave a prayer of consecration.

When another voice was heard to say, "How precious also are Thy thoughts unto me, O God. How great is the sum of them. . . . When I awake, I am still with Thee," he was enjoying communion with God. —Ralph Grieser, in Sunday School "Chronicle".

## FACE IT

Preparing breakfast one morning, a mother was greeted by her young son: "Good morning, mother, are you happy this morning?"

"Yes, son," she replied. "Well, then, please notify your face," he said laughingly.

Let's face it! The only indication most people have of the reality of our Christianity is what they see in our faces.

# The Youth Page

TALKS WITH TEENAGERS

## REACHING HIGHER

It is characteristic of man at his best that he is never satisfied with things as they are, but is always reaching out after something better, something higher than he has yet attained.

His attitude might be likened to those intrepid mountaineers, Mallory and Irvine, of whom it was reported that they were "last seen going strong for the top."

Here is evidence, if you want it, of the divine life in man—something of God within the life of man which urges him to reach out beyond himself, to reach up to God.

And this explains, in part, why, in almost every community, there stands a church, with its doors open to invite the passer-by to "come and worship"; and its spire pointing heavenward, the direction in which man's thoughts must go if he is to rise above his present circumstances and attain his true purpose in life.

In their *Short Guide to the Duties of Church Membership*, the Archbishops of Canterbury and York call upon all those who have been baptised and confirmed:

"To come to Church every Sunday."

But why should we? Cannot we just go "when the spirit moves us," or when we "feel like it," or when nothing else more attractive is offering?

So many people think and act like that; why can not we do the same?

### INVALUABLE

But churchgoing has its effect not only on our own lives, but also upon the whole of the community; the State as well as the individual is benefited by this godly practice.

Travelling in a train one day, a clergyman fell into conversation with a fellow traveller.

After a while the other man began to say why he never went to church. He had no time for it. He thought services were a waste of time. He didn't think churchgoers were any better than the rest of the community. There were hypocrites in the church, and so on.

"Wait a minute," said the clergyman, "I suppose you would like to see every church closed in the country. That would mean no more services, no more Sunday Schools, no more Christian Youth Clubs, no more visiting of the sick in hospitals, no more Christian Homes for Children and older people."

The other man broke in. "No," he said, "I don't think I'd go so far as that. You make me feel that the Church is too valuable to the community for its influence to be thrown away like that!"

Perhaps we all need a shock like that to make us realise that the Church's social impact is invaluable; but that is only part of the story.

### REALITIES

The Church's main work is spiritual.

It exists to "lift our sights", to focus our attention on the things that are unseen—the glory of God, the power of God, the mercies of God.

It reminds us that "the things which are seen are temporal; but the things which are not seen are eternal" (2 Corinthians 4:18).

### DAVID

David was a shepherd lad; Just a sling was all he had When he faced Goliath tall Dressed in armour, shield and all.

David did not run away, But with trust in God did pray.

Trusting God, and God alone, In his sling he put a stone; Struck the giant in the head, And Goliath fell down, dead! God will help us, if we pray, To meet the "giants" in our way.

—Barbara Ryberg.

Take away this from life, and it becomes barren and bare.

The real value in church-going is that it keeps us in touch with eternal realities—it helps us to reach higher.

It brings us the assurance that behind all the things that go to make up our daily life are the spiritual purposes of God, and a power not of ourselves which we may claim to help us make our life really count for something.

Any secular organisation can run a Youth Club; in fact many do. But its purpose and plan of life is not big enough for you.

There is nothing which can bring a sense of bigness and value into your life anywhere in the world except the Christian Church with its vision of a world to be won for God.

But the Church cannot attain its purpose and achieve its goal without a loyal membership.

### RESPONSIBILITY

One of the real tragedies of the present day is that so many "who profess and call themselves Christians" sit so lightly to their duty to their Lord and His Church.

They refuse discipline, and they give very little time to learning more about the Faith and how to apply it to their lives.

"If we were keener Christians," says the Archbishop of Capetown, "the Church would be a stronger community; and if the Church were a stronger community, we should be keener Christians."

"Our Christian duty is therefore clear.

"The Church is the body of which we are members, and without its members there could be no Church; therefore . . . the responsibility rests squarely on the shoulders of the individual Christian.

"If he takes his Church membership seriously, he will be doing his service and devotion build up the Church, and in so doing he will himself be built up in our most holy Faith."

This, of course, is the reason why the Christian should come to Church every Sunday.

Time spent in worship is never time wasted.

No one ever knew a boy who was in love with a girl, and stayed away from her! And no one who is really in love with God (that is, no one who is really a Christian) will let a week go by without worshipping in the House of God at least once.

Thomas Goodwin says: "I have known men who came to God for nothing else but just to come to Him, they so loved Him."

And the call to worship is a call to meet with God.

"Christianity is not an individualistic but a corporate faith," says one who has practised it for many years.

"The Bible knows nothing of solitary religion," declared John Wesley—and if your religion does not bring you to Church to worship God with your fellow Christians, then it is not Bible Christianity, nor is it the faith of the Church of England.

If we would be strong in the Faith; if we would grow in the knowledge and love of God; if we would truly follow the example of our Saviour Christ and be made like unto Him, we will gladly respond to the call "to come to Church every Sunday."

It is the divinely appointed way of reaching higher.

## A QUEEN'S TESTIMONY

Queen Wilhelmina of the Netherlands, who has recently published her memoirs, is not only a beloved monarch, but a woman of initiative and courage.

She became Queen on her father's death in 1890, but did not ascend the throne officially until eight years later, when she turned 18.

Throughout her reign she fought constantly against the "hollow and soulless officialdom and ceremony" with which she was surrounded, and endeavoured by every means possible to establish direct contact with her people.

In 1948 she abdicated in favour of her daughter, the Princess Juliana.



Queen Wilhelmina has sought in her book not only to tell the story of her life, but also to demonstrate the part God played in it, declaring, "My whole life was guided and had significance in Christ's high plan."

A fine testimony to the Queen's faith is to be seen in the concluding words of her book:

"I pray that Christ's joy may descend on His whole humanity and that mankind's joy may be fulfilled in Him.

"He stands at the door of its heart and knocks.

"If mankind hears His voice and opens the door He will enter."

A number of portraits of Queen Wilhelmina have appeared on the stamps of the Netherlands and its colonies, one of the most impressive being that on stamps of the Netherlands Indies in 1945.

—H.E.S.D.

## A PRAYER

Lord, let not my religion be A thing of selfish ecstasy, But something warm with tender care

And fellowship which I can share.

Let me not walk the other side Of trouble's highway long and wide;

Make me a Good Samaritan, A neighbour unto every man.

—Clarence M. Burkholder.

## GOD'S GUIDANCE

Undoubtedly some people overuse the word "guidance."

They say, "I am guided," when they mean "I think," or "I have an idea."

This loose use of a great term cannot be too severely condemned.

It savours of cant, and cheapens the whole conception of divine guidance.

Be scrupulously careful never to use the word except in its just meaning, and, hence, to prevent its becoming an offence because it suggests that God is guilty of things which we should condemn in a man.

—W. E. Sangster.

## IN SPIRIT AND TRUTH

GRANT TO ME, O LORD, to worship Thee in spirit and in truth; to submit all my nature to Thee, that my conscience may be quickened by Thy holiness, my mind nourished by Thy truth, my imagination purified by Thy beauty. Help me to open my heart to Thy love, and to surrender my will to Thy purpose. So may I lift up my heart to Thee in selfless adoration and love. Through Jesus Christ our Lord. Amen.

(Based on words of Archbishop Temple)

## ABBOTSLEIGH WAHROONGA

### Church of England School for Girls

Both Day Girls and Boarders are admitted.

Illustrated Prospectus on application to the Headmistress,

MISS H. E. ARCHDALE, M.B.E., B.A., I.I.M.

## ALL SAINTS' COLLEGE BATHURST

(Founded 1874)

● A Headmaster's Conference School, conducted by the Church of England Diocese of Bathurst.

● Chairman of the School: The Right Reverend the Lord Bishop of Bathurst.

● Headmaster: E. C. F. Evans, B.A., B.Ed., I.A.S.A.

● Boarders and Day Boys received.

● Houses: War Memorial Junior School (Primary), Bradwardine House (First Year Secondary), School House.

● The School, situated in some 80 acres of land on the outskirts of the city of Bathurst, possesses up-to-date boarding and educational facilities, extensive gardens and playing fields and its own farm.

● Boys are received from the age of seven and are prepared for professional, commercial and agricultural-postoral careers.

● For illustrated prospectus and further details, please apply to the Headmaster.

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CHURCH OF ENGLAND

### SCHOOL FOR GIRLS

An Ideal Country School set in 99 acres of land on the outskirts of Bathurst.

Thorough education from Primary to Leaving Certificate Honours. Boarders and Day Girls accepted from age of 8.

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WONDERFUL TABLELAND CLIMATE

Stands in 100 acres of land—Golf Links, 10 Tennis Courts, Hockey and Basket Ball Courts.

Girls Prepared for University and all Public Examinations.

For Prospectus apply to—Miss E. M. Colebrook, B.A., Dip.Ed.

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Boys are prepared for Professional, Commercial, or Pastoral Life. A special Agricultural Science Course is offered.

The School is the only country representative of the Great Public Schools Association.

Three Entrance Scholarships valued at £120 p.a. (to become £150 when the boy reaches the age of 14 years) are available each year. There is a well-equipped Junior School (Dangar House) separated from the rest of the School.

Illustrated Prospectus on application.

G. A. FISHER, B.A., B.Sc., Headmaster.

## Schools of The Sisters of The Church

S. MICHAEL'S COLLEGIATE, HOBART.

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# DIVES AND LAZARUS RECONSIDERED

BY THE RIGHT REVEREND E. H. BURGMANN.

THE parable of Dives, the rich man, and Lazarus, the beggar, is one of those immortal stories from the Gospel according to S. Luke, which have caught the imagination of countless generations throughout the Christian world and beyond. Poverty has been the experience of the majority, and the promise in the story that the tables will one day be turned has had a universal appeal. The early Christians largely came from the ranks of the poor and many were slaves.

The parable dwells on the extreme difficulty of converting a rich man. We are told elsewhere (Matthew 19:24) that it is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God. The story held out little or no hope for the conversion of Dives or his five brothers. Even if one rose from the dead before their eyes their self-worship would remain.

Our sympathies turn naturally to Lazarus, befriended only by the dogs of the street, and seeking crumbs from Dives' table. We are relieved to learn that better things awaited him and we are pleased to picture him in the comfort of Abraham's bosom.

But it is also quite in order for us to reflect upon the problem that confronted Dives. Would it have been sufficient for him to send meals daily to Lazarus to sustain him in his beggary? Surely the problem was not only how to feed Lazarus but how to enable him to become a strong, free and responsible man.

Further, this would need to be done in such a way that in the end a relationship of genuine respect and mutual goodwill between the two would be established. Any patronising attitude on the part of Dives might have been endured grudgingly by Lazarus as the price of satisfying present hunger, but would not have won any real gratitude from Lazarus.

A beggar does not really love a benefactor who makes him feel an inferior sort of being. He has more in common with the dog who licks his sores. At least he is a man, to the dog.

The problem of administering charity is a difficult and delicate business. It would appear that it is best done by getting the idea of charity out of our minds and hearts altogether. The problem of poverty and human need is one in which we are all involved.

We either deal with it in a wise and co-operative way, realising the essential equality of men, or we allow the sense of injustice and hatred to mount up until the situation becomes violently revolutionary. We then get to the stage where the mighty are in danger of being pulled down from their seats and the humble and meek are exalted. Lazarus takes over from Dives.

## CORRUPTION

But again and again we are disappointed. Revolution, which promises so much, so often turns out to be no real solution to our problem. When Lazarus becomes Dives, he can so easily turn out to be no better than Dives.

The humble and meek are soon corrupted by power, and the revolution is seen as a cruel and bloodthirsty battle between tweedledum and tweedledee. A much more thorough and morally deep-rooted revolution is necessary if we are ever to break the vicious circle.

Violence in itself never finds a permanent solution to any human problem. It may give an opportunity for the creation of better conditions, but it is never a guarantee of them. When the storm is over the problem of feeding the hungry, protecting the weak, healing the sick, caring for the poor, and making them all free and healthy men, remains.

This sermon was prepared for a service in S. John's Church, Canberra, on February 15, which was to have been televised as the first of six live telecasts from Canberra. Unfortunately a breakdown occurred fifteen minutes before telecasting was due to start.

The A.B.C. is hoping to televise a service from S. John's in the near future.

When we come to our present times we find the problem of Dives and Lazarus still with us, but on a larger scale than ever. Dives and Lazarus today are nations. While the individual rich man and the poor neighbour are still to be found, the even more startling situation is the distance between rich and poor nations.

All nations contain some poor and some rich citizens, but some nations, especially in Asia, contain millions of citizens who are always desperately poor. The nations of the Western world are for the most part industrialised and able to take care of their poor, but in Asia there are millions who are always on the verge of starvation.

At the Lambeth Conference during a discussion on home and family life, an Asian bishop reminded us that in his diocese there were 400,000 people who had no homes at all, they slept where night overtook them, and they got scraps of food where they could. He asked what is the use of talking about family life in such conditions.

## WIDE GAP

In such countries Lazarus has no more chance to-day than he had of old of knowing anything about home and family life as we know it. The crumbs from the tables of the wealthy nations of the world have made relatively little impression on his condition, even if those crumbs do seem very substantial.

The fact is that although the condition of Lazarus has been somewhat improved, the living conditions in the Western world have been greatly improved. But the gap between the two is widening even though both are moving in the same direction. Lazarus looks up and finds Dives still more remote and inaccessible.

However, Dives is getting more and more uncomfortable. His sense of social responsibility is being aroused. Modern means of travel and communication have made the world a smaller and smaller place, and all of it is now a very near neighbourhood.

Once upon a time we could be ignorant of each other's condition. Now we cannot. Dives knows that Lazarus exists, and that he is a nation and can no longer be ignored. Lazarus knows that Dives exists and that he also is a nation and in some cases a very rich one.

Both live together in a dangerous world, and Lazarus is beginning to count for more and more.

The irony of the situation is that the great and wealthy world powers are beginning to compete for Lazarus' favour. They did not love Lazarus very much until he became important as a factor in power politics. When Lazarus gets a vote he is on his way to becoming a man. When he becomes a man he can learn how to swing power, towards the east or towards the west, wherever the promise is the brighter.

It would appear that the spirit that moves in history is determined to have his people fed. If Dives will not feed Lazarus for love: he will have to do it for fear.

It is interesting to see the communist powers competing with the West and vice versa in seeking to raise living standards among the backward nations of the world. The power that wins the respect and loyalty of the hungry multitudes of Asia will shape world history for a long time to come. But neither side will really win that respect if they think that it can be bought.

It is well for us in Australia to realise that in the eyes of most Asians we are among the privileged people of the world. We sit in the seat of Dives. We have occupied a part of the Asian world, geographically. We have inherited the culture and technical ability of the wealthy West.

This has enabled us to prosper by a rapid exploitation of the natural resources of this southern continent. But the question inevitably arises, can we justify, before God and man, our exclusive occupation of this land?

In the days of our national childhood and early youth we were protected by the British navy. Those days are over. We must accept the responsibilities of manhood and nationhood in a particularly exposed part of the earth's surface. Our justification of our occupation of this continent must be very convincing both morally and socially in the eyes of the world, especially in the eyes of Asia.

In an age of guided missiles it is difficult to see any effective material defence. Our only real and lasting defence is in the way we relate ourselves to our neighbours, remembering always that very many of these Asian neighbours are our fellow members in the (British) Commonwealth of Nations. This surely is a good point from which to begin.

Our situation, our history, and our Christian traditions, commit us to the task of working out a mutually helpful and friendly relationship with our neighbours, near and far.

Our participation in the Colombo Plan shows that we are aware of our responsibilities. Our experience in working out the plan is gradually teaching us the difficulties and the possibilities in the situation. We know that friendship cannot be bought.

## SECURE BASIS

The Colombo Plan is not a charity. What we do must be our part in the common task of raising living standards throughout the world. We naturally start where the needs are greatest. But we must always remember that we are dealing with sensitive peoples and we must retain their respect or we shall never win their love. We need their love as much as they need ours, and there is no other secure basis for our security or theirs in the modern world.

Perhaps the most difficult of all our problems arises from our migration policy. We are all aware of the offence that our migration policy has given to many Asians. It is no use thinking that the problem can easily be solved by a quota system. What we need is a Government which is sincerely and persistently seeking practical solutions, and is in constant touch with responsible Asians who can help in finding a progressively satisfactory policy for all concerned.

If we are determined and sincere we can greatly increase our Colombo Plan contributions; and by developing our Australian enterprises and educational institutions we can make Australia a better and better place for young Asians to come to for such training and experience as we can give.

Our students should also go to Asia so that we may know our neighbours personally.

Australian scholars teaching in Asia and Asian scholars teaching in Australia should be a mutually helpful arrangement. It is as important for us to get

to know Asia as it is for Asians to get to know us.

Both Dives and Lazarus must fade out of the picture with all possible speed. Barriers are being and must continue to be broken down all along the line. It is not likely that the process is ever going to be reversed.

Unless the human race lets loose the dogs of war and destroys itself, and ends its history on this planet, there will be ever increasing intercourse between the nations. Trade is pressing more and more in international directions. We are being compelled to learn each other's languages. We are becoming more and more interested in each other's cultures and religions. There is and will be more and more inter-marriage.

A Christian should welcome these trends in world history. He should help forward, patiently but persistently, all movements making for real unity.

## "ONE BLOOD"

He should look forward to the day when national heritages will be shared for mutual enrichment, being careful not to lose anything that is beautiful, good, or true in the process. He will also accept the fact that the skin colour of the present will not be that of the distant future. He will not be content with any order of society where dogs lick the sores of some and others suffer from blood pressure because of over-eating.

For these things we shall work ever more vigorously as we become fully convinced of the fact that God has really made of one blood all nations of men to dwell on all the face of the earth.

## CHURCH MOVED TO A NEW VILLAGE

FROM A CORRESPONDENT

Poatina, Tas., February 21

On February 16, the service of Holy Communion was held in the Church at Poatina, Tasmania, a new district formed by the Hydro-Electric Commission.

The Church in Poatina was formerly at Bronte, but when families moved to Poatina a church was demanded, and the H.E.C. moved the building.

The church can hold about eighty people and will be used by all denominations.

On the Wednesday following the service, a meeting was held to form a committee to look after church affairs.

The work of the chaplain, the Reverend R. M. Potter, is being carried out under the auspices of the World Council of Churches.

The stipend is being paid by the Bush Church Aid Society and the parish of Cressy in which Poatina is situated.

The new power scheme will be completed in ten to fifteen years. A village of sixty brick houses is being constructed, and about three hundred wooden buildings are being moved from Bronte; there will also be one thousand men in a separate camp.

In his sermon on Sunday, the chaplain said that to build the new community on a sure foundation, Christians must help in forming local committees.

They must realise that one way of carrying out the injunction "Him only shalt thou serve" was by taking part in matters moral and spiritual in the community.

## I CHALLENGE THE MINISTER

The Christian Television Association's programme "I Challenge the Minister" will begin on March 1 at 4 p.m. on Channel 9.

The Missioner in the Methodist Church, The Reverend Alan Walker, will answer any question, controversial, topical or provocative, the studio audience chooses to ask him.

## 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.

176. Mr Lowe, 42, wife, daughter 11. Groundsman, East Sussex County Council.

177. Mr Thomas, 37, wife, children 9, 7, 1. Butchering and cooked meat trades.

178. Mr F. Primmer, 39, wife, daughters 17, 15. Van driver for a firm of paper makers and manufacturing stationers.

179. Mr Fitch, 34, wife, children 7, 6, 3. Machinery maintenance, driver for British Staff organisation.

R.A. Mr Collett, 28, wife, daughters 9, 4, 2. General farming. General maintenance, machinery.

181. Mr Bowman, wife, children 7, 5, 3, 1. Assistant underwriter. Technical representative of a firm distributing automatic vending machines. Western Australia preferred.

182. Mr Littlejohn, 37, wife, daughter 5. Gunner in the Royal Artillery 5 years. Joinery work from architect's drawings.

183. Mr Drennan, 35, wife, children 14, 13, 11, 9. Dairy farmer, traveller salesman.

184. Mr Edney, 31, wife, children 7, 5. Air mechanic.

185. Mr Jakeman, 28, wife, daughter 4. Head stunter on British Railways.

186. Mr Wigham, 43, wife, children 12, 8, 6, 4, 2. Sheet-metal worker.

187. Mr Johnson, 37, wife, sons 10, 8. Body-maker on British Railways. Postman.

188. Mr Gamman, 32, wife, children 12, 10, 8, 6, 3. Postman higher grade, G.P.O.

189. Mr Goddard, 35, wife, son 11. Foreman driver. Export packing.

190. Mr Earwood, 36, wife, children 15, 6. Bus conductor.

## CONFERENCE ON ASIA

### CHRISTIAN WORK PLANNED

Conferences were held in Sydney, earlier this month, between Canon H. A. Wittenbach and the leaders of the Church Missionary Society in Australia.

Canon Wittenbach is an Australian who worked as a missionary in China for more than twenty years.

In 1941 he was Vicar of S. Andrew's, Kowloon, and Canon of S. John's Cathedral, Hong Kong.

He was interned in Stanley Camp during the Japanese occupation.

In 1947 he was appointed to the position of East Asia Secretary for the C.M.S. in London.

His expert knowledge of Asia will be of immense value in informing the C.M.S. in Australia of the situation of the Church in that continent, and of the openings for Christian missions there.

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# BACH CANTATAS USED AS ANTHEMS

By LEONARD FULLARD

THE choruses from the cantatas of J. S. Bach are eminently suitable for use as anthems in the church service. What holds back many a Bach enthusiast from performing these is an erroneous idea that they are too difficult for the average parish church choir. Any choirmaster who is willing to do a little research in this field will be repaid by rich rewards. He will discover in a new realm little explored in this country.

There are 210 cantatas of Bach now in existence. His son, Phillip Emmanuel, stated that his father composed five annual sets of cantatas. As these were required for most Sundays of the year and a number of other festivals, five complete sets would make about 300. All of the 210 are obtainable from Breitkopf and Haertel of Germany, 36 are printed by Novello, 17 by Oxford University Press, and 17 by Schirmer. Of the B. and H. ones, 57 have English translations. All of these, including the B. and H. cantatas, can be ordered from abroad by any music-seller.

About one-fifth of the cantatas are for solo voices only, the best-known being "Ich habe genug". For choir purposes these should obviously be avoided.

## BIG CHORUS

The general custom of Bach was to commence with a big chorus. This is followed by several arias and recitatives or a duet. Finally comes a chorale in simple form. As many of the cantatas are based on a chorale, one at first wonders why it should come at the end, whereas, if it appeared at the beginning, it would serve the purpose of making the chorale melody familiar and so facilitate the understanding of the work.

But this was unnecessary, for everybody in Bach's congregation would know all the chorales as well as we know "Now thank we all our God". They were the popular hymns of the day. The congregation followed the course of the cantata with printed sheets of the words. At the end they rose and joined in the chorale, thus adding their contribution to the performance.

With everybody in the church joining forces with choir, orchestra and organ, it must have made a merry sound. It will thus be seen how wrong, both historically and artistically, it is to sing these chorales unaccompanied when Bach intended them to have all the forces at his disposal.

## CHORALES

In Bach's early years the cantatas were not based on chorales as they were later on. A typical early cantata is "God's time is the best" (Novello). This has no chorale as its basis, nor one in simple form at the end, though one is sung by the altos in the background against an aria. This cantata consists of several short choruses leading into each other, though there are a few sections which may either be sung as solos or as unison passages. Bach did not indicate which.

A feature of a number of Bach's arias is that they are often not only suitable, but better, for singing by massed voices. For instance, "Slumber Beloved" from the Christmas Oratorio, and "My heart ever faithful" from Cantata No. 68 both sound better when sung by choir boys in unison.

Further, this enables choirs without soloists to be able to sing certain cantatas, and it stimulates interest among choir members. A very florid aria that does not lend itself for unison singing may always be omitted. In this way "God's time is the best" may be sung without soloists except for the baritone aria "To-day thou shalt be with Me in Paradise." As Bach approached maturity he stopped writing these can-

tatas that consisted of ordinary choir music, and tended to put all the work for the choir in the opening movement, which became a chorale fantasia. These varied in difficulty from what may be described as an extended chorale similar in style to "Jesu, Joy of Man's Desiring" to the huge development in "Sleepers Wake".

For simplicity one may recommend "Dearest Emmanuel, Lord of the faithful". This is only published by B. and H. and not in English, but one may buy it in the Eulenburg miniature score, which has an English translation appended, and it could be copied into the B. and H. copy. This cantata, with its gently rocking rhythm, is always liked, and is easy to sing, but the accompaniment is fairly difficult, though it goes well on an organ.

Another simple cantata based on chorales, including a varied version of "All Glory, Laud and Honour", sung by all the altos, is No. 95, "O Christ my all" (Novello).

A highly developed chorale fantasia which needs a well-balanced choir is the late can-

tata No. 180, "Rise, O Soul" (Novello). The subject of this cantata is the Holy Communion. It depicts the joyful feelings of the soul going forth to meet its Lord in this happy service.

The type of cantata Bach inherited from Pachelbel is well represented by No. 28, "O praise the Lord for all His mercies" (Novello). In this, each line of the chorale is treated as a fugal exposition, followed by the sopranos singing the line in simple form.

## CANTATAS

It follows that according to the number of lines in the chorale, so will be the number of fugal expositions.

Of a necessity in works of this nature, the accompanying instruments merely double the voices. They are therefore not difficult to sing. This method is also followed by Bach in many of his organ chorale preludes, a notable example being "Valet will" No. 1, Vol. XIX (Novello).

This is so vast a subject that it can be barely touched on here. Nearly all of the cantatas have New Testament subjects. Here we see a difference between Bach and Handel. Where-

as the latter is attracted by Old Testament stories such as Samson, Bach never uses them.

He is so interested in the intimate strivings of the soul in its search for God that he naturally turns to the New Testament, and not only the Gospels but the theological reasoning of the Epistles too. Very often he is guided in his choice of text by the gospel for the day. Each cantata is marked for which day of the liturgical year it was composed.

The cantatas give pictures of the various states of the soul in its longings for closer union with God.

Old Testament stories offer scope for great dramatic treatment, but when Bach wanted words for the expression of his intense spirituality he naturally turned to New Testament subjects. Therefore his music gives great comfort to the Christian soul.

When Bach needed an outlet for his dramatic powers he chose the words of the Mass. We have dramatic power unequalled in the world of art in the "Et Resurrexit" and "Sanctus" of the B minor Mass.

# RECORD NUMBER OF STUDENTS STUDY CHRISTIAN EDUCATION

IN what used to be the home of Alfred Howitt, the famous explorer and anthropologist who led the Bourke and Willis relief expedition in 1861, a college for training young men and women in Christian education and youth leadership begins its fifteenth year this week with a record number of students.

Established by the General Board of Religious Education of the Church of England in Australia, S. Christopher's College, in Finch Street, East Malvern, is the only one of its kind in Australia.

The students come from all parts of Australia, and their work takes them into all States. One student enrolled this year comes from New Zealand, and some of the graduates have taken overseas appointments.

More than 50 students, including one man, have graduated from the college.

Many graduates become parish assistants. Others fill a great many roles, all of which offer scope for Christian education and youth leadership.

Graduates have included a caravan worker with the Church Mail Bag Service in South Australia, Sunday school organisers, a policeman, a divinity mistress at a girls' school, an organiser of youth work, a high school teacher, a matron of a boys' home.

In fact, there are almost as many different roles being filled by graduates as there are graduates.

In 1922, at one of the meetings of the body which preceded the G.B.R.E., it was recommended that "lady organisers be appointed for each diocese, as in Tasmania".

This recommendation bore remarkable fruit in the founding, in 1945, of S. Christopher's to train such organisers.

The venture was so successful that the aims of the college have since been enlarged.

Four students were enrolled in the first year. They called themselves "the four guineapigs", because there was at the time no assurance that the college would succeed.

Since its tentative beginning, the college has grown in strength and numbers.

The annual intake of first and second year students is now 18, and consideration is being given to expanding the college facilities.

One of the original students, Mrs Olive Jose, is now principal of the college.

"The course we offer is designed to help the students dis-

cover, develop and use their talents in the service within the wide field of Christian education," Mrs Jose stated.

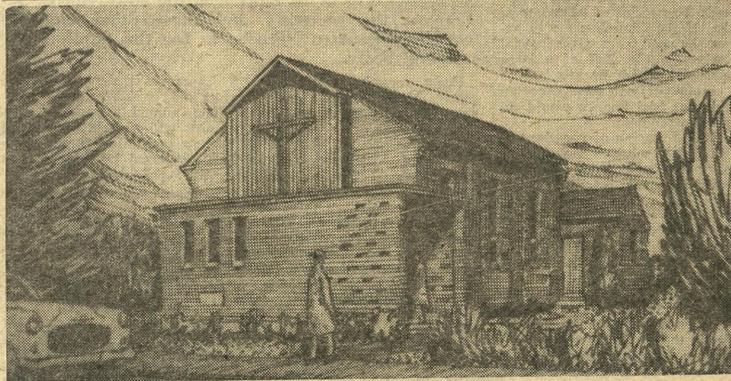
"Studies in psychology, education and theology provide the three-fold basis for the academic curriculum."

"Strong emphasis is also placed on practical tasks which include everything from taking

way for our people to drop out of the field. Some marry clergymen and, of course, continue their work in their husband's parish.

"The demand for graduates is expanding as their worth becomes more widely known."

"It is therefore heartening to see the other side of this picture—the increasing number of applications and enrolments."



A perspective drawing of the new Church of S. John being built at Lang Lang, Diocese of Gippsland. The setting of the foundation stone on February 28 will be the first official act of the new bishop, the Right Reverend D. A. Garney. The rector is the Reverend H. B. Kirby; the architect is Mr Louis Williams.

Sunday school to organising youth clubs and holiday camps, delivering full-length lectures and conducting business meetings.

"Students must be in residence at the college during training. Through the self-governing nature of corporate student life, the students gain depth in their personal relationships."

"Through the atmosphere of the college, and the opportunities for thoughtfulness and prayer, the students deepen their relationship with God," Mrs Jose said.

At the successful completion of two years' study, students are awarded a certificate. They are presented with the college diploma after a satisfactory year of service in the field.

Post-diploma courses are arranged for students who, having gained the college diploma, wish to specialise further in any particular field.

"Some of our graduates are no longer actively engaged in full-time Christian education work," Mrs Jose said.

"Our biggest loss is through marriage—which is the nicest

## BOOK REVIEW

# A BOOK FOR DOUBTERS

BELIEVING IS SEEING. P. V. Simpson. S.P.C.K. Pp. 85. 6s.

THIS is "a book for doubters". The author is concerned with explaining something of the Gospel to those who are interested in it, but who have doubts and reservations to overcome.

It is written in non-technical language with considerable power of communication.

"The honest doubter" could not but feel that here was a man who wrote with intensity and sincerity and who succeeds in building a number of bridges over which he might cross.

Mr Simpson rightly emphasises that belief is not merely the acceptance of certain historical facts, but requires a personal committal to Christ.

In his chapter on "Substitutes for Belief" he points out the needful relationship between Baptism and Confirmation. "Baptism . . . is of little effect until completed by an adult faith, expressed in the voluntary self-giving of a man's or woman's life to God."

"The intention of Confirmation is that there should be just such a committal . . ."

The author is least satisfactory in discussing the Atonement. He presents the orthodox theories but is too dogmatic in dealing with them, and he isn't helping the doubter by

saying there are as many theories of the Atonement as there are theologians.

Much of what he writes about the Bible is balanced and informative, but he creates more problems than he solves when he says the Bible isn't an infallible book.

J. B. Phillips in his foreword says it is "a very useful book." On the whole it is, and the clergyman might well find it answers the need of some of his enquiring parishioners. —A.J.G.

(Our review copy from Church Stores, Sydney.)

## ANNUAL SERVICE OF THE B.M.A.

FROM OUR OWN CORRESPONDENT Melbourne, February 23

The annual service of the British Medical Association was held this month in S. Paul's Cathedral, Melbourne.

Lessons were read by the President of the Victorian B.M.A., Dr J. G. Johnson, and by the Vice-President, Dr H. G. Judkins.

The Precursor of S. Paul's, the Reverend Godfrey Kircher, who was formerly Senior Chaplain at the Royal Melbourne Hospital, preached on the text, "I love of God."

The Christian doctor, he said, had heavy responsibilities. He had to use the talents God gave him to the best of his ability; he had to maintain the Christian ethic as well as the medical ethic—he must resist commercialism, and he must practise his religion in his profession.

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## BLAKE PRIZE ENTRY

One of the entries in the Blake Prize for Religious Painting, 1959 competition, is the work of a missionary of the Australian Board of Missions.

The picture is the work of Mr Hooper-Colsey, a member of the staff of the Diocese of Carpentaria.

He has worked at the Edward River Mission and on Moa Island; at present, he is warden of the Hostel of S. John the Baptist, Alice Springs.

The painting measures five feet by three; it shows Christ crowned in glory, displaying the stigmata, and drawing with outstretched arms an abstract heaven towards a real and solid earth. The dove and the vine are shown above an eastern walled city beside a lake.

Mr Hooper-Colsey has called the picture "Lo, I am with you always."

It is suitable for use as an aid to meditation, and the artist hopes it will be hung in a contemporary church.

Mr Hooper-Colsey is asking one hundred guineas for the picture but will negotiate with any interested vestry.

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# THE CHURCH MUST FULFIL ITS SOCIAL OBLIGATIONS

By DAVID SCOTT, DIRECTOR OF SOCIAL SERVICES IN THE BROTHERHOOD OF S. LAURENCE

THE several references made in these columns to Lambeth and the "Family in Contemporary Society" have concentrated on specific questions such as family planning and the theology of marriage and have overlooked the main theme of the pre-Lambeth report on the "Family in Contemporary Society."

The real substance of the report was the challenge to the Anglican Church to revive its mission to society and fulfil its social responsibilities. Either this must be done or the Church will become "the Church of a withdrawn, stockaded community, denying that daily toil and life have any Christian relevance at all."

The distinguished authors of the report reject this comfortable position and state that there is but one answer—"the Church of the Incarnate Lord must not withdraw, it must participate in life, all of it, and where men are. The lump must be leavened if it is to rise."

Looking back it can now be seen that the gap between the Church and the mass of the people widened during the industrial revolution, although this was a slow revolution compared with the breakneck pace of today's social, economic and scientific changes.

The Church was left behind in those days because it failed to understand the changes that were taking place. The authors of the pre-Lambeth report believe that the Church has still another opportunity. "It need not, if it will but run, be left behind. It has at hand the means of studying and understanding if it will but run in harness with those whose profession it is to observe objectively what is happening in society."

In its declaration of the Church's social responsibilities the report echoes the teachings of the late Archbishop Temple, but the authors have ventured beyond the late archbishop in trying to demonstrate the methods by which the Church's mission to society can be fulfilled.

The obvious first step is to convince ourselves of our Christian obligations. "The Church has to convince itself theologically of what its witness requires, what is the will of God for men and women in their families, their work, in society, in the nation and the world. This study must not be in the abstract but it must be a study of the Church's theology in relation to things as they are—the given by revelation, together with the given situation."

## NEW METHODS

A call to study theology usually meets with a ready response from theologians. The important words in this call are "theology in relation to things as they are", not as we would wish them to be, or fancifully believe them to be. Furthermore, it is made quite clear that this clarification of our convictions is not the end of the exercise, but merely the beginning.

The prerequisite to regenerating the Church's role in society is an understanding of society. This involves using skills which may not be available within the Church and considering new methods of Church organisation and the training of both clergy and laymen.

"A Church which hopes to make an impact in its local situation must set its theologians and administrators to work with men and women of integrity (be they Christians or not) engaged in academic and field research

This is the first of two articles on the Lambeth Report on "The Family in Contemporary Society." This article is a review and summary of the report issued by the group convened by the Archbishop of Canterbury before the Lambeth Conference. Next week's article will discuss the implications of the report's recommendations for the Church in Australian Society.

or the administration of community services, in order, firstly to understand what the situation is, and then to order Church life and activity within it accordingly. This exchange is essential, not only for its immediate practical outcome but also as the only way to lay the foundations of a contemporary Christian culture."

In addition to using the resources of outside agencies, and co-operating with them, the Church must take more trained social scientists and social workers into its own services. "We believe," the report states, "it is a function of the Church to produce these men and women, and to set before them as a high vocation the study and service of society at home and abroad."

## THE LAITY

The report then examines other implications of its challenge to the Church. "The Church would need to reconsider its whole policy in the training and use of lay people in church work. It would have to consider in close consultation with University Departments of Social Studies the selection of students and their training."

"It would need to reassess the curriculum of its theological colleges to see whether an introduction to "pastoralia" which did not convey some understanding of the "pastoral scene" could be considered adequate at all. If the Church came to accept the need for a trained social worker on the staff of a large industrial parish or attached to a group of parishes, diocesan and parochial finance would require adjustment."

"The fostering of vocations to this sort of ministry will call for more informed and imaginative preaching and teaching where Christian character is formed and ideals are seen in the parish Church, the youth fellowship, the school and college chapel and the University student bodies."

The authors believe that the potential for activating Church participation in the community lies in the local Church which is already bound together by ties of common prayer, common language and way of life. "All this ought to produce a community and does. But does it grow outwards? We cannot rest content if it stops with the faithful congregation."

"Theologically all human relationships and life in the community are very much the Church's business. Therefore, this way of participation in life, of the non-Church life of the local people, must be the task of the Christian congregation."

On the question of organisation, the report points out that originally ecclesiastical organisation developed step by step with social organisation but at a certain point it was frozen into a pattern that is not adaptable to day-to-day needs. "The demand on the Church is no less to-day—to adapt the organisation of its ministry closely to the local and contemporary patterns of society."

Church responsibility should overflow from congregation to the neighbouring society concerning itself with the problems of urbanisation, family breakdowns, delinquency and old age.

Thence it should overflow to the questions of "militant nationalism, racial tension, colour conflicts."

"The Church is concerned with these problems, not only because of the suffering they cause or because they are politically inflammable, but because at bottom they are matters of theological principle, concerning our fundamental beliefs about God and man."

The report occupies a mere twenty-eight pages. The remaining two hundred pages are taken up with reports and discussions of social changes in many countries and theological considerations of them.

The areas surveyed include the West Indies, Egypt, the Middle East and India. The United States, Canada and the United Kingdom are represented by informative appendices on the status and problems of the family in these countries.

Australia receives no mention. It would be interesting to know whether this omission was due to the lack of comparable information being available from

the Church here, or whether Australia was seen as a relatively problem-free society.

Those people who believe that the Church's task begins and ends with the conversion of individuals to a knowledge of God may consider the views and proposals in the report to be irrelevant. This attitude overlooks the fact that individual commitment carries with it responsibilities to others in and outside the Church and an obligation to participate in society and its many institutions.

Furthermore, the task of preaching and teaching would be made easier if the Church played a more active role in society. The Church, to many people, seems irrelevant and "out of this world" because it is solely concerned with the cure of souls and, unlike its Founder, has little time for minds and bodies, and man in his social setting.

The group convened by the Archbishop of Canterbury has provided us with a formula for a new form of twentieth century evangelism by which the Church could do some of the things that we are leaving undone. Its success depends on the Church sharing the understanding and using the skills and methods non-Church bodies have developed concerning the complex behaviour and the problems of individuals and communities.

## FORTY SERVERS HOLD RALLY AT NARACOORTE

FROM OUR OWN CORRESPONDENT

Adelaide, February 18

On Friday, February 13, the Warden of the Servers' Guild of S. Laurence, the Reverend E. J. Cooper, the secretary and three other council members went to Naracoorte for the South East Servers' Rally.

Forty servers from Naracoorte, Mount Gambier, Millicent and Border Town, attended the rally.

Solemn Eucharist was celebrated by the rector, the Reverend P. A. Day, and after breakfast he addressed the rally, which then broke up into four groups for discussion and study.

After lunch the party inspected the Naracoorte Caves, guided by the assistant curate, the Reverend D. B. Cornelius.

Later, addresses were given by the Secretary and Warden of the Guild.

The rally and the visit of the diocesan councillors was held partly to foster the idea of country chapters of the guild, which the council wishes to develop.

## INDUCTION AT WALCHA

FROM OUR OWN CORRESPONDENT

Armidale, February 23  
S. Andrew's Church, Walcha, was filled, and many parishioners unable to gain admission, when the Bishop of Armidale inducted the Reverend M. L. Cooke there this month.

Mr Cooke succeeds the Reverend K. J. Steel, who has taken over the charge of the Ohio Boys' Home at Walcha.

The new vicar was welcomed and a presentation was made to the retiring vicar by Mr T. C. Fenicke.

Mr Steel, in addition to founding the Boy Scouts at Walcha, has shown a great interest in young people generally.

The Shire President, Mr R. G. Gill, and representatives from all parts of the parish attended.

## TASMANIA JOINS OTHER STATES

### CRICKET CARNIVAL IN ADELAIDE

FROM OUR OWN CORRESPONDENT

Hobart, February 23

The most successful carnival yet held by the Australian United Churches' Cricket Association was held in Adelaide, South Australia, last month.

Teams from Protestant churches in all States except Western Australia took part in the carnival, and each team played four games.

Visiting teams were welcomed by the president of the South Australian Association, Mr C. T. George.

Tasmania sent a team for the first time and is now a regular member of the series.

The patron of the association, Mr F. B. Lee, presented the Albert Lowe Cup to the Queensland team, winner of the carnival, at the conclusion of the carnival.

The manager of the Tasmanian Association, reporting on the State's debut in the carnival, said that the Tasmanian side was a good one. The team won praise for the fighting qualities it showed. Many of the members were young and the benefit of the experience would be felt in Church cricket for some time.

At a meeting of State managers, Tasmania suggested the establishment of an interstate churches' cricket council.

The next carnival, in 1960-1961, has been offered to Tasmania, and a meeting will be held shortly in Hobart.

## SOCIETY ELECTS NEW FELLOWS

The Church of England Historical Society has elected the Reverend J. S. V. Buckman and Mr J. K. S. Housion as fellows of the society.

Mr Housion is a fellow of the Royal Australian Historical Society and of the Society of Australian Genealogists.

The following members were elected: Senior vice-president, Mr P. W. Gledhill; two vice-presidents, Mr J. K. S. Housion and Mr O. Brown-Deverell; honorary secretary, Miss G. Wilkins; and honorary treasurer, Mr J. R. F. Tuckerman.

## SPORTS DAY FOR THE ADELAIDE G.F.S.

FROM A CORRESPONDENT

Adelaide, February 20

For the first time in a number of years, the Girls' Friendly Society in Adelaide is holding a diocesan sports day.

The sports will be held at Campbelltown Oval, on Saturday, April 11, beginning at 11 a.m.

There will be a variety of events, including flat races, novelty races and ball games.

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**LAW SERVICE IN BENDIGO**

**JUDGE READS LESSON**

FROM A CORRESPONDENT  
**Bendigo, February 21**  
 The annual service to mark the opening of the law year was held in All Saints' Cathedral, Bendigo, on Monday, February 16.

There was a large number of legal luminaries and other citizens present.

The sub-dean of the cathedral, Canon J. H. Lee, conducted the service, and the cathedral choir led the singing.

The registrar of the diocese, the Reverend A. McIver-Wright, the assistant curate of the cathedral, the Reverend A. G. B. Scott, and many of the ministers of the Protestant churches in the city processed into the cathedral.

The benediction was pronounced by the Vicar-General, the Venerable N. Herring.

The lessons were read by the presiding judge at the law session which followed, His Honour, Mr Justice Sholl, and by the president of the Bendigo Law Association, Mr M. S. Willis.

**INDUCTION AT GEELONG**

FROM A CORRESPONDENT  
**Geelong, February 23**

The Archdeacon of Geelong, the Right Reverend Donald Baker, instituted and inducted the Reverend J. Y. Gason to the cure of souls at All Saints', Newtown, Geelong, on February 19.

Mr Gason came to Geelong from Christ Church, Hawthorn, and has had much experience in India and South Africa as well as in Australia.

In the large congregation were the Mayor of Newtown, Councillor A. S. M. Collins, and Mrs Collins, the Town Clerk and Mrs Cocks, and councillors of Newtown and Chigwell.

Clergy from the Geelong Deanery and from Melbourne, former parishioners and representatives of the Newtown Ministers' Fraternal came with the parishioners of All Saints' to welcome their new vicar.

Bishop Baker, in his address, remarked on the large number who had come to see their new parish priest take official charge of the parish.

**FELLOWSHIP**

He said, "The attendance of the mayor and councillors shows the close link between the Church and public affairs."

The bishop emphasised the need for a "church of fellowship," and said there was a place in the Church for every person.

He paid tribute to the work of the late Canon H. R. Potter, "who," he said, "even during the last weeks of his life served the Church with diligence."

After the service Mr Gason and his family were welcomed in the Peace Memorial Hall.

**CLERGY NEWS**

(Continued from Page 4)

**TODD**, the Reverend Roy, Assistant Curate at S. Matthew's, Boulder, Diocese of Kalgoorlie, to be Assistant Priest of S. John's Cathedral and Priest-in-Charge of the Lenora-Gwalia district, in the same diocese.

**TREVOR**, the Reverend I. C., Priest at Gawler in the Diocese of Adelaide, to be Rector of Ferryden Park in the same diocese.

**WESTON**, the Reverend Frank, is resigning as Rector of S. Augustine's, Unley, in the Diocese of Adelaide, as from April 30.

**CLERGY ILLNESS**

The Bishop in Polynesia, the Right Reverend L. M. Kempthorne, is slowly recovering from an operation in Suva.

**HENNINGHAM**, the Reverend Harry, Curate-in-charge of the Provincial District of Fairfield, Diocese of Sydney, is ill in Fairfield District Hospital.

**CHURCH CALENDAR**

March 1: Third Sunday in Lent.  
 March 2: Chad, Bishop.  
 March 7: S. Perpetua.

**DIOCESAN NEWS**

**ADELAIDE**

**CHAPLAIN OF THE M.U.**  
 The Bishop of Adelaide, Dr T. T. Reed, has appointed the Rector of S. George's, Magill, the Reverend G. R. Mathers, to be diocesan chaplain of the Mothers' Union in succession to the Reverend Frank Weston who has resigned after several years service.

**BATHURST**

**NEW DEACONS**  
 The Bishop of Bathurst, the Right Reverend E. K. Leslie, raised Messrs. Barrie Close, Rex Lloyd Jones and Alec Ralston to the diaconate on Sunday, February 22.

**PRIEST HONOURED**

The Reverend Harry Thorpe, M.B.E., was entertained at lunch by His Excellency the Governor-General and Lady Slim at Government House, Canberra, on Friday last.

**BENDIGO**

**CLERICAL FAMILY**

The Reverend Adrian Scott, who was made deacon this month, is a member of the fourth generation of the Scott family to enter the Church.

The Reverend S. B. Scott was Rector of Eaglehawk before the Diocese of Bendigo was separated from Melbourne. His son, Canon R. A. Scott, was ordained at Wangaratta and became Canon of Bendigo Cathedral, and his son, the Reverend C. B. A. Scott, is an Assistant Curate at the Cathedral.

**CANBERRA & GOULB.**

**ORDINATIONS**

The bishop, the Right Reverend E. H. Burmann, will hold an ordination service in S. Paul's Church Canberra, when the following deacons will be ordained to the priesthood:

The Reverend P. H. Davies, the Reverend P. J. Thirlwell, the Reverend C. K. Sowell, the Reverend D. S. Kemsley, the Reverend R. L. Blakley, the Reverend R. J. Tate.

On Palm Sunday, March 22, in S. John's Church, Canberra, he will raise to the diaconate:

Mr D. J. Dickenson, Mr R. H. Oldmeadow, Mr J. Bunyan, Mr J. W. McKellar.

**MELBOURNE**

**NEW DEACONS**

The following deacons will serve as curates in the parishes indicated:

R. V. Bolt at S. Barnabas', Balwyn; G. L. Bride at Holy Trinity, Hampton; H. Broadley at S. Thomas', Essendon; H. Chapman at Christ Church, South Yarra, and as assistant chaplain of the Melbourne Church of England Girls' Grammar School.

R. H. D. Colyer at S. Paul's, Kingsville; J. A. Grant at S. Peter's, Murrumbidgee; A. B. McGowan at Holy Trinity, Kew; W. G. Nicholson at Christ Church, Essendon; and J. W. Williams at S. Mary's, Caulfield.

**SECRETARY OF THE C.M.S.**

The Secretary for Asia of the Church Missionary Society, Canon H. A. Wittenbach, will arrive in Melbourne on February 27.

Canon Wittenbach is visiting Australia for consultations with branch secretaries about Christian work in Asia.

**FOUNDATION STONE**

The archbishop, the Most Reverend Frank Woods, will make his first visit to the Parish of S. James, East Malvern, on March 7, when he will set the foundation stone of the new church now under construction.

The service will start at 3 p.m.; all former parishioners are invited to join in this historic ceremony, and meet in fellowship at afternoon tea afterwards.

**SYDNEY**

**G.S.S. MEETING**

The next Office of the Guild of the Servants of the Sanctuary will be sung in S. Paul's Church, Canterbury, at 8 p.m. on Friday, March 6.

**ORDINATION SERVICE**

On Sunday, February 22, the Bishop Coadjutor of Sydney, the Right Reverend W. G. Hilliard, raised twenty-two men to the diaconate.

They were Messrs. P. B. Ball, R. S. Barker, H. D. G. Blackwell, G. M. A. Blackland, E. D. Cameron, G. C. Chandler, A. F. Donohoo, J. E. Fowler, William Howarth, J. E. McDonald, J. W. McElveney, Kenneth McIntyre, E. G. Newing, K. T. Percival, B. W.

Powers, V. W. Roberts, R. G. Robinson, H. R. J. Scott, R. J. Tidball.

**SOUTH COAST TOUR**

The Church of England Historical Society and the Communicants' Guild of S. Andrew's Cathedral, Sydney, are conducting a bus tour to the South Coast on Saturday, March 14.

Inspection will be made of S. Michael's, Wollongong and Christ Church, Kiama, after which a visit will be made to Hentwell House, where tea will be provided. Buses leave S. Andrew's at 9 a.m., returning at 7 p.m.

Fares will be twenty shillings. For further particulars and bookings ring WA 1091 or MA 2927.

**TASMANIA**

**ORDINATION**

The Bishop of Tasmania, the Right Reverend G. F. Cranswick, will make Mr S. G. Allison a permanent deacon at S. John's Church, New Town, on March 22. Mr Allison will work at S. John's Park Hospital, Hobart.

**BUDDHISTS WANT STATE TO CONTROL CHRISTIAN SCHOOLS**

FROM OUR OWN CORRESPONDENT

Colombo, February 17

The Bishop of Kurunagala, the Right Reverend Lakdasa De Mel, has written an open letter to the daily Press on the subject of the taking over of Christian schools by the State.

The All Ceylon Buddhist Congress wants these schools taken over, as they have a large majority of non-Christian children who receive no religious instruction, Christian teaching being forbidden them by law.

The bishop writes, "As we see the state of our country, any effort to produce more concord would be worth-while."

"This letter is to indicate that there are many Christians who understand the feelings of their Buddhist fellow-citizens with regard to the majority of schools under Christian management. "It would seem a very sane

and right move for such schools, at any rate in the South, which have a large non-Christian majority amongst their pupils, to be handed over to the Government as desired by the Buddhist Congress."

The bishop said that it was time Christian people gave evidence of the real patriotism in their hearts by showing concern about the seven hundred thousand children not being educated at all.

Help and advice would be better than "seeking a controlling position in management," he said.

**NEW VENTURE BEGINS**

FROM A CORRESPONDENT  
 Hobart, February 23

The Overseas Department of the Diocese of Tasmania commenced operations to-day in Church House.

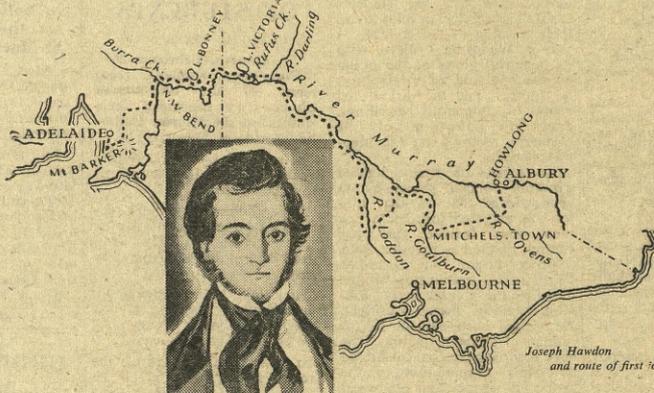
It is using the offices which previously served for the Australian Board of Missions.

The diocese, at its last synod, set up the Overseas Department to co-ordinate all the missionary work of the Church, particularly that which has been carried out previously by the A.B.M. and the Church Missionary Society.

The Overseas Council, which had already appointed the Reverend M. A. F. Downie as the first director, has now appointed Miss Dorothy Stephens as secretary of the department.

Miss Stephens has had a great deal of experience in the diocesan registry, having been accountant and chief clerk for ten years and acting registrar for the past eight months.

**Chateau Tanunda "Historical Firsts" No. 57\***



**The First Overlanders**

Australia's overlanders—men who drove stock vast distances in search of new pastures—followed close in the tracks of our early explorers and did much to open up the country.

The overland traffic began in 1836, not long after squatters had moved south in New South Wales as far as the Murrumbidgee. The first party consisted of Joseph Hawdon, John Gardiner, John Hepburn and George Hitchcock. They took a herd of cattle (belonging to Gardiner, Hawdon and Hawdon's brother, John) south to the Port Phillip district, which they reached in January, 1837. They were closely followed by a herd of cattle from W.A. Brodribb's station in N.S.W. which reached Port Phillip the next month.

The first big mob of sheep overlanded were 10,000 head which Charles Bonney took to Goulburn from Charles Hosson Ebdens' run near the present city of Albury. Bonney began this journey in March, 1837.

The successful completion of these pioneer trips, plus the growth of herds of cattle and flocks of sheep and the consequent need to find fresh land for grazing, led to big movements of stock. By August, 1840, it was estimated that 20,000 cattle were on the track between Yass and Melbourne. Many settlers who had established stations on the Upper Murray between 1836 and 1838 decided to move to the Port Phillip area and during one period of three months more than 100,000 sheep crossed the Murrumbidgee on the way south.

The early overlanders encountered many problems in their journeys, but none was more hazardous than the threat of attacks by aborigines, who resented invasion of their tribal lands. In 1838, for example, at least 10 members of the Faithful overlanding party were killed while taking sheep from the Hunter River area in N.S.W. to Port Phillip. As a result of such attacks, detachments of mounted police were stationed along the route to Gundagai, Albury and Violet Creek, where townships were laid out.

The first big stock movements to Port Phillip were soon followed by similar journeys westward into South Australia. The first overlanders to South Australia reached Adelaide in 1838 with about 300 cattle from Howlong on the Murray. Next came a herd of cattle overlanded by a party led by Edward John Eyre. This party left Sydney in December, 1837, and went south to Port Phillip, which was left in February, 1838. However, setbacks delayed the progress of the party and it did not reach Adelaide until the following July. In 1838-9, Eyre pioneered a new overland route to South Australia; he was also the first overlander to drive sheep to Adelaide.

In 1840, Eyre and Lieut. Munday landed stock at King George Sound, Western Australia, and drove them to Perth, but the experiment was not successful because many of the stock died on the journey.

The first overlanders to take stock north from N.S.W. into the Moreton Bay area were Patrick and Walter Leslie in 1840. The overlanding of stock from South Australia into the Northern Territory began in 1870 when Ralph Milner and nine others set out with 1,000 sheep and 300 horses. Many difficulties were encountered on this journey, which was not completed until April, 1872.

One of the biggest mobs of cattle ever overlanded consisted of 20,000 head taken by Nat Buchanan and others in 1881 from south-western Queensland to Glencoe and Daly River stations in the Northern Territory. Epic journeys—which took nearly three years to complete—were also made by the Duracks when they drove cattle from Queensland to newly-discovered pastoral areas in the Kimberley district of Western Australia.

These stock movements and countless others of only slightly less distinction helped immensely towards the knowledge of inland Australia, speeded up settlement and hastened the development of our sheep and cattle industries. Indeed, the part played by overlanders in filling up many of the empty spaces on our map can scarcely be overestimated.

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## "A VENTURE OF FAITH"

### JOHN WOLLASTON COLLEGE TRAINS ORDINANDS

FROM OUR OWN CORRESPONDENT

Perth, February 24

On the Feast of S. Matthias, four men from the College of S. John Wollaston were admitted to the diaconate by the Archbishop of Perth, the Most Reverend R. W. H. Moline.

Seventeen Western Australian students are training this year in the new buildings of the college at Mount Claremont.

"A venture of faith," "an ambition realised," "a dream come true," are some of the expressions uttered, or thoughts unexpressed in regard to the John Wollaston Theological College.

Less than two years ago—the centenary of the consecration in England of Matthew Blagden Hale as first Bishop of Perth—the Governor of Western Australia set the foundation stone, which had been blessed by the late Primate, the Most Reverend Howard Mowl.

Gale-force winds—some prefer to think of them as Pentecostal—swept around the place where many were gathered.

But the training of men for the Sacred Ministry could be delayed no longer, so seven men went into residence in two houses in Aberdeen Street, Perth. For two years, students, the warden, his wife and family have lived, studied, prayed and worked together under conditions which never were ideal.

#### HARD WAY

Not for these few were the quadrangles, the corridors and the green lawns of established and hoary colleges and halls. This was a college in the making, and these priests in the making were learning everything the hard way.

Now, on Mount Claremont, overlooking the West Coast Highway, stands a theological college named after a pioneering archdeacon of Western Australia, John Wollaston, who travelled this State on horseback.

What could he not have done if only he had had a few more clergy, who would baptise, teach and administer the other sacraments.

There was no bishop to ordain men. John Wollaston poured out his heart in anguished prayer to God; there was so much to be done—so few to do it.

John Wollaston's prayer has been answered, because a hundred or more years later, men of vision and courage embarked upon a venture of faith in building the John Wollaston Theological College.

Though the college is named after John Wollaston, it owes its existence to the vision and faith of Archbishop Moline, whose courage has inspired others to surmount all difficulties and to bequeath to the Church in Australia, and as we may pray, in other parts of the world, a legacy and a heritage to generations yet unborn.

The warden of the college, the Reverend C. A. Pierce, and the vice warden, the Reverend A. Bolt, possess more than academic qualifications befitting them for the responsibilities of their task.

#### TRAINING

The life of prayer and devotion of a priest cannot be overlooked, and this the students realise is to be developed in their training in the college.

John Wollaston College, with its beautiful views of the ocean on the one side, of virgin bush on another, and the distant red roofs of numerous dwellings, draws the attention of the hastening motorist on the highway beneath.

At night, its many lighted windows compel passers-by to acknowledge that on that hill-top are gathered together a few men who believe that the Church of God is indestructible. Term began on Saturday, February 14. Archbishop Moline dined at the college in the evening, staying there overnight. He visited each student in his room and talked with him. The next day, Sunday, he celebrated the Holy Communion in the temporary chapel and addressed the students.

#### FIFTH CENTRE OPENED

FROM A CORRESPONDENT.

Melbourne, February 23  
The Parish of Dandenong-Noble Park, Diocese of Melbourne, has now five centres of worship and activity in strategic areas of the parish.

The fifth centre, S. Michael's Church Hall, Dandenong North, was opened and dedicated by the Archbishop of Melbourne on February 15.

This expansion now provides for an accessible place of worship and an accessible Sunday School for the vast majority of Anglicans in this large parish.



The proposed new Church of S. Martin at Frances, South Australia.

## ECUMENICAL STUDIES

### RECORD NUMBER OF STUDENTS

ECUMENICAL PRESS SERVICE

Geneva, February 20

Forty-two students from many of the non-Roman churches concluded their studies on the Roman Catholic World on February 14.

This year's group came from twenty-one nations. It was the largest on record.

Eleven students—the largest group—came from the United States. Five enrolled from Great Britain and six from Germany.

They had been studying for four-and-a-half months at the Graduate School of Ecumenical Studies just outside Geneva.

In his closing lecture, the director of the institute, Dr H. H. Wolf, said he hoped their studies would "open doors for a new atmosphere."

He said that Christians felt expectant over the discussions last summer with the Moscow Patriarchate of the Russian Orthodox Church, and the announcement in January by Pope John XXIII that he intended to call a council of the whole Roman Catholic Church.

The students heard lectures on the Roman Catholic and non-Roman Catholic conception of mission, the Roman Catholic view of the ecumenical movement, an introduction to the theological thought of different continents, an introduction to worship and spiritual life in communities like Bossey, and reports from various churches.

## TWENTY FAMILIES PLAN TO BUILD A £4,500 CHURCH

FROM A CORRESPONDENT

Naracoorte, S.A., February 19

On Sunday, February 15, the Minister of Roads in South Australia, the Honourable Norman Jude, set the foundation stone of the new Church of S. Martin in the little village of Frances.

More than two hundred people, of all denominations, came from the sparsely settled district of Frances to the ceremony.

In the congregation were the Speaker of the Victorian Legislative Assembly, Sir William McDonald, the Priest-in-charge of Edenhope, Victoria, the Reverend F. C. Wilcox, the Mayor of Naracoorte and the chairman of the Naracoorte District Council.

Many Naracoorte parishioners travelled the thirty miles to

Frances, including the choir of S. Paul's, which processed down the highway to the site of the new church.

S. Martin's will be built of white Mt. Gambier stone; modern colours are being used, and there will be much glass.

The church will be hexagonal in shape. The well-known Adelaide artist, Mr Charles Bannon of S. Peter's College, is painting murals of S. Peter and S. Francis.

There are about twenty Anglican families in Frances, and the building of a church costing £4,500 is a great act of faith.

The collection at the afternoon's ceremony was £350, and it is hoped to repay a bank loan by selling crops grown on land lent by local graziers.

Afternoon tea was served in the soldiers' hall after the service.

## ORDINATION AT MUDGE

FROM A CORRESPONDENT

Mudgee, February 23

The Bishop of Bathurst, the Right Reverend E. K. Leslie, held his first ordination at S. John's, Mudgee, on the second Sunday in Lent.

Mr D. B. Close, Mr R. L. Jones and Mr A. J. Ralston were made deacons.

The priest-in-charge of Bourke, the Reverend B. R. Marshall, conducted the retreat at the Brotherhood House, Dubbo, before the ordination, and also preached at the service.

The Archdeacon of Long, the Venerable L. C. S. Walker, presented the candidates to the bishop.

A very large congregation assembled in the historic church of S. John, where Canon A. G. Powell has been rector for more than twenty years.

## AN AWAKENING CONSCIENCE

ANGLICAN NEWS SERVICE

London, February 20

The Archbishop of Cape Town, the Most Reverend Joost de Blank, declares in his diocesan journal "Good Hope" this month, that "there is a stirring of conscience in South Africa."

His reasons for saying this are "the ever more elaborate and fantastic justifications for current racial policy"; the admission of the protagonists of apartheid that they have failed to get their ideas across; a phenomenal meeting in Cape Town "which ignored the petty rivalries of the two major political parties"; and a series of resolutions passed by the Diocesan Synod, which rejected any idea of white superiority.

The tide of moral conviction is rising all over the country, says Dr de Blank, and will in time "wash away the cruel rocks of arrogance and pride."

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er, and to leaders of the Foreign Relations Committees. The text of the telegram was: "Urge withhold criticism of Cuban Government which has overwhelming support including civic, Church, and other democratic organisations. American silence on countless crimes of Batista Government make present criticism offensive and dangerous to Cuban-American relations. Press reports overlook the moral reform, order, and renewed faith in government created by the new regime."

The telegram was signed by a Methodist minister and a Presbyterian minister, both fellows of the Union Theological Seminary.

## LETTER FROM CUBA

### NOT CRITICISM— PRAYERS

THE "LIVING CHURCH" SERVICE

New York, February 23

Members of the faculty of the Union Theological Seminary in Matanzas, Cuba, are strongly supporting the present revolutionary government led by Fidel Castro.

The Reverend M. R. LeRoy, who is a priest of the Protestant Episcopal Church and Professor of Pastoralia in the college, has written a letter in which Americans are asked to "urge your legislators not to interfere."

Mr LeRoy is concerned about the relations between the United States and Cuba. He claims relations have deteriorated because of false interpretations in the press, and declarations of certain U.S. Senators who, he says, "apparently have been misinformed."

He states that although revolutionary justice has seemed hasty, it was necessary to prevent the people taking matters into their own hands, in which case a reign of terror would have resulted.

Mr LeRoy denies that the present government is Communist inspired. He claims that the U.S. Government has no moral right to protest about present conditions, because it has remained silent concerning the atrocities of the Batista regime. He writes that the present group are striving for honest and just government in Cuba. They have the support of the Cuban people.

Earlier in January a telegram was sent to President Eisenhew-

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