

# THE ANGLICAN

Incorporating The Church Standard

No. 399

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

FRIDAY APRIL 1 1960

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

Price: NINE PENCE

## HIGHLAND VALLEYS IN NEW GUINEA OPENED UP

### BISHOP HAND DEDICATES FIRST CHURCH IN NEW AREA

FROM A CORRESPONDENT

The first-fruits of four years' work in the second missionary district in the Eastern Highlands of New Guinea were seen on March 6 when the assistant bishop, the Right Reverend David Hand, visited the Asai Valley.

At the village of Gringri in the Asai Valley, among the Schraeder Ranges, the bishop dedicated the first church in the district and received eighty natives as catechumens.

*These are the first tangible results in an area that requires that most of the pastoral visiting be done on foot.*

The bishop and his party left Madang, on the north coast of New Guinea, and flew to Aiome, in the Ramu Valley, as far as the 'plane could take them.

There they were joined by the Reverend Peter Robin, the only priest in the area, and crossed the ranges covered with tropical jungle on foot to the Asai Valley.

S. David's Church is made of native materials, with a thatch of kunai grass, and its furnishings were provided by Australian parishes.

The bishop obtained help in equipping the church with crucifix and candlesticks by appealing to churches in Australia dedicated to S. David.

The valley lies at five and a half thousand feet, and is typical of the valleys in the area, with the ranges running steeply together leaving almost no flat land between.

The building was made by the natives at Gringri, under the direction of the Papuan teachers in the village school who also prepared the people who became catechumens.

These eighty included young pupils from the school, from five years old, and grown men and women.

#### AWED SILENCE

The ceremony of admission was held amid awed silence. The bishop laid hands on the heads of those to be admitted as catechumens, and gave the hand of each into the hand of a baptised member of the Church from another area.

The two then entered the church, where the baptised person showed the new catechumen to his place.

It may be three years before these people are presented for baptism: in the intervening period they will receive a further course of instruction in the Faith.

#### WORK ON BATH ABBEY DEDICATED

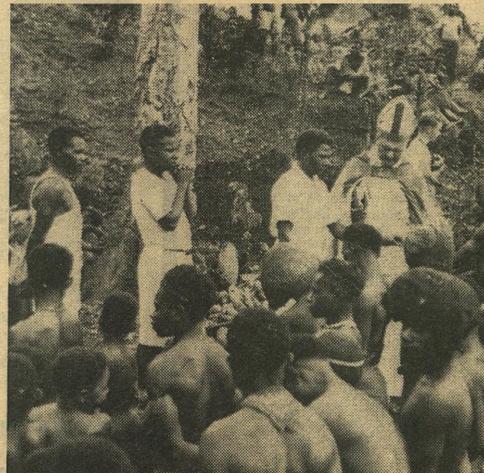
ANGLICAN NEWS SERVICE  
London, March 28

Queen Elizabeth the Queen Mother received documents describing the £100,000 restoration work on Bath Abbey when she attended the service of thanksgiving for the completion of the work on March 23.

She handed the documents to the Archdeacon of Bath, the Venerable E. A. Cook, who placed them on the altar during the service.

The Bishop of Bath and Wells, the Right Reverend H. W. Bradford, then dedicated the work.

During the service a special prayer was said for the people of Africa, and the collection was set aside for a cathedral chapel at Mbale, in Uganda.



Bishop David Hand blessing the catechumens outside S. David's Church, Gringri, on March 6.

## RESULTS OF HARD WORK



The Assistant Bishop of New Guinea, the Right Reverend David Hand, knocking for entry to S. David's Church, Gringri, at the dedication service on March 6.

## CHURCHMEN SPEAK AGAINST SOUTH AFRICAN VIOLENCE

ANGLICAN NEWS SERVICE

London, March 28

The Bishop of Johannesburg, the Right Reverend A. Reeves, on March 22 called for a government enquiry into the riots at Sharpeville, a native location in his diocese, the day before.

The bishop spent two hours visiting a great number of the two hundred Africans who were wounded in the anti-Pass Laws riots, and in consoling the bereaved.

Over seventy Africans were killed when the State police fired on the crowd in an attempt to restore order in the streets.

The bishop was accompanied by his lawyer on his visits to the hospitals. He has asked for an enquiry to discover whether there had been sufficient provocation to warrant the volleys of shots.

"All those in South Africa with any human feeling must demand that tactics being used by the police to quell riots must cease immediately," Bishop Reeves said.

The first agency to give prac-

tical help from outside South Africa was "Christian Action" in London. Its chairman, Canon John Collins, on March 22, sent an initial £2,000 to the Bishop of Johannesburg from the National Defence and Aid Fund.

It was later announced in New York that the American Committee on Africa, a private non-profit-making organisation, which aims to promote greater understanding between Americans and Africans, would send money to help the families of the Africans killed in the riots.

#### SUPPORT

The Bishop of Stepney, the Right Reverend E. Lunt, and sixty priests from East London, have sent a message of sympathy and support to the Archbishop of Cape Town, the Most Reverend Joost de Blank.

Archbishop de Blank was formerly Bishop of Stepney. Langa and Nyanga, where there have also been Pass Law demonstrations, are in his diocese.

The Reverend Trevor Huddleston, Prior of the London House of the Community of the Resurrection, said on March 23 that the incident at Sharpeville was a moral judgement on what claimed to be a Christian South African Government.

The Community of the Resurrection trained many of the African priests who have served in Sharpeville.

"The time has come when we should be called to a national day of prayer and penitence for the whole of Africa in its year of decision," Father Huddleston said.

In a letter to *The Times*, he said that it was not only democratic processes that were on trial in Africa, but the Christian faith itself.

The Archbishop of Cape

Town, in a letter to the *Church Times*, asked that May 31 be kept as a Day of Prayer for South Africa.

On that day, South Africa will commemorate the Jubilee of Union.

"It was in 1910 that South Africa became a nation, but it has never become a united people," the Archbishop said.

The most important action for the Christian to take was to pray for South Africa and for the witness of the Church of God in the present troublous times, he said.

## QUIET AFTERNOONS IN BRISBANE

FROM OUR OWN CORRESPONDENT  
Brisbane, March 28

About 130 members of the Young Anglican Fellowship from the metropolitan area of the Diocese of Brisbane attended a Quiet Afternoon in the chapel and grounds of Bishopshorne on March 20.

The Dean of Brisbane, the Very Reverend W. P. Baddley, was the conductor. He took as the theme of his address the work of the Holy Spirit as seen in Creation, in the New Testament, and in prayer.

Another Quiet Afternoon for S. John's Cathedral Adult Fellowship, will be held on April 2, when the conductor will be the Rector of Auchenflower, the Reverend Robert Beal.

On April 3 the Girls' Friendly Society in Brisbane will hold their annual Quiet Afternoon in the same place. The chaplain at the Goodna Mental Hospital, the Reverend Edward Bradley, will be the conductor.



The Bishop of Armidale, the Right Reverend J. S. Moyes, chatting with men in a hotel during his visit there while he was in New Lambton, Diocese of Newcastle, last week, conducting a mission. (See story, page 3.)

## COLOUR BAR PROTEST

### STUDENTS ACT IN FLORIDA

#### PRAYER AND HYMNS IN GAOL

THE "LIVING CHURCH" SERVICE  
New York, March 28

The temporary detention cell of the gaol in Tallahassee, Florida, resounded on March 12 to the prayers and hymns of a dozen youthful prisoners.

The prisoners were university students, half of them white and half of them Negro, who had been arrested earlier in the day in a passive sit-down demonstration at a lunch counter in a variety store.

They were charged with disorderly conduct and unlawful assembly with intent to incite riot.

Many of both the white and Negro students from the Florida segregated universities are Episcopalians.

Many more white students are reported to have joined in the protest action against segregated lunch counters.

They began prayers and hymns when the police turned off all lights in the cell in an apparent effort to intimidate the arrested students.

One of the students began by asking the group to join him in the Lord's Prayer. Next they recited the twenty-third psalm.

At this point, the lights were turned on again. An Episcopal student took the Book of Common Prayer from his pocket and read the Collect for the First Sunday in Lent.

All students were soon released on bonds. There had been similar arrests in Tallahassee three weeks earlier.

### BORNEO HELPED BY THE PHILIPPINES

FROM OUR OWN CORRESPONDENT  
Kuching, March 28

The Bishop of Borneo, the Right Reverend N. E. Cornwall, announced on February 10 that the Diocese of the Philippines had accepted his invitation to send a mission to the Dusuns in North Borneo.

The Bishop of the Philippines told Bishop Cornwall that the convocation of his diocese would send a priest to Sapi, on the Labuk River.

The priest will be on the staff of the Diocese of Borneo, though supported by the Church in the Philippines.

Bishop Cornwall said that the invitation had been made two years ago, and the decision to accept it would strengthen the bonds of fellowship between the two dioceses.

### SECULARISING MARRIAGE

ECUMENICAL PRESS SERVICE  
Geneva, March 28

A communist marriage rite was used this month for the first wedding ceremony in the new "wedding palace" in Leningrad, attended by prominent government officials.

This building is the first of many such "palaces" planned by Soviet Government to provide a "worthy setting" for communist weddings.

Music by Tchaikovsky and Rachmaninoff was played in the place of church music.

### "MOSES" TAKES PART IN SERVICE

THE "LIVING CHURCH" SERVICE  
New York, March 28

Mr Charles Heston, who plays Moses in the film "The Ten Commandments," read the lessons at the first of a Lenten Series of actors' vespers sponsored by the Episcopal Actors' Guild in the Church of the Transfiguration (the "Little Church Around the Corner") in New York.

## TEAMWORK IN SHEFFIELD

### PASTORAL WORK IN NEW AREAS

ANGLICAN NEWS SERVICE  
London, March 28

Plans for co-operation between two Sheffield parishes in new housing areas were announced by the Bishop of Sheffield, the Right Reverend L. Hunter, last week.

They wish to overstep the limitations of their freeholds and, without uniting benefices legally, to plan, pray, and work together, and in so doing to shake free from the limitations of parochialism, he said.

The bishop has appointed a leader for the experiment in a team ministry who, with the priest-in-charge of a neighbouring district, and others in informal association with them, will serve the housing estates and a large block of flats in Sheffield.

One priest will experiment to see if there is a pastoral job to be done by a resident priest in the flats, and will work in co-operation with those responsible for the community life of the flats, and with the vicar of the parish in which they are situated.

### ACTION, NOT SENTIMENT

### BISHOP'S CALL IN NEW YORK

THE "LIVING CHURCH" SERVICE  
New York, March 28

The Very Reverend J. V. Butler was installed as dean of the Cathedral of S. John the Divine, New York, this month.

The Bishop of New York, the Right Reverend H. W. B. Donegan, in his sermon, charged the new dean to administer the cathedral as a force for spiritual and social betterment in the community.

"The cathedral," he said, "must be a spiritualising influence in the community, boldly proclaiming the power of the Gospel to transform society."

"It must inspire men and women to make positive efforts to translate Christian spiritual principles into social, economic, and political realities, giving leadership in wiping out injustice, combating religious and racial prejudice."

"The new social order of freedom and equality, in which all may find security and self-respect, demands not amiable sentiment, but forthright action."

Commenting on the bishop's sermon, the new dean said that the cathedral had to lead in social concerns, "and provide direction and guidance to all Christian forces that want to unite behind it in the Christian doctrine."

### UNUSUAL GIFT TO CHURCH

THE "LIVING CHURCH" SERVICE  
New York, March 28

A four-million-dollar gift to the Episcopal Church is an XF-92 Air Force jet aircraft now on display at Jackson Myers airfield, Sewanee, Tennessee.

It was presented this month to the University of the South (an Episcopal institution) by the Air Force.

Lieutenant-Colonel J. H. Powell, who made the presentation, referred to it as "the grand-daddy of all Delta wing aircraft — the first such plane ever to fly."

Experimental work done by this plane resulted in later aircraft being able to travel twice the speed of sound.

## HUMAN RIGHTS COMMISSION

### "MIGHT JUSTIFY RESTRICTIONS"

#### SUBTLETIES SHOWN IN PROPOSALS

ECUMENICAL PRESS SERVICE  
Geneva, March 28

The United Nations' Commission on Human Rights had to avoid giving formal sanction to a limited interpretation of freedom of thought, conscience, and religion, Dr O. F. Nolde said last week.

Dr Nolde, the director of the Commission of the Churches on International Affairs, was addressing the session of the Human Rights Commission.

The commission is preparing a "declaration of principles," to amplify article eighteen, on religious freedom, of the Universal Declaration of Human Rights.

Dr Nolde said that the draft contained nothing to safeguard the practical freedom to perform acts of service and mercy.

#### OMISSIONS

It also omitted provision for the right to give testimony of conscience in relation to the policies of a government, whether domestic or international, he said.

Dr Nolde found that the draft statement omitted references to social ostracism, valid forms of marriage, divorce, the right of access to public posts or functions, and the management of religious affairs and international fellowship of the churches.

He warned the commission that such omissions might be used to justify restrictions of religious liberty in specific spheres.

He also spoke to the Human Rights' Commission on the subject of racial and religious discrimination.

It was necessary to understand the complex of sociological, economic, political and psychological factors at work in situations of discrimination, in order to provide successful remedial measures, Dr Nolde said.

### MEMORIAL WINDOW TO FIFTH ARMY

ANGLICAN NEWS SERVICE  
London, March 28

A memorial window in the Church of S. Peter upon Cornhill, in the City of London, was dedicated on March 20 to "the men of Gough's Fifth Army who laid down their lives in the defence of freedom."

Sir Hubert Gough, commander of the Fifth Army in the First World War, who is eighty-nine, attended the service in a wheel-chair.

The Bishop of London, the Right Reverend H. C. Montgomery Campbell, who served in the Fifth Army, dedicated the window.

It represents S. Paul's and Avignon cathedrals with the English Channel and the cliffs of Dover between, the roses of England and Picardy, and, in a black mist, the bayonets of the German army.

### STUDENTS URGED TO ORGANISE

THE "LIVING CHURCH" SERVICE  
New York, March 28

Christian students throughout the U.S.A. have been urged by the central committee of the National Student Christian Federation not only to participate in but to help organise sit-down protests against racial discrimination at lunch counters.

In a letter to campus student Christian groups, the committee urged students to become informed on issues in the sit-down demonstrations, "to pray for all those involved, and to search for avenues by which they may creatively participate in this work of God."

## TRANSLATION OF BIBLE

### FIRST PART ON SALE IN 1961

ANGLICAN NEWS SERVICE  
London, March 28

The new translation of the Bible into current English by scholars from a number of British universities will be available in its first part, the New Testament, in March 1961.

The title chosen for the translation is "The New English Bible."

Next year is the 350th anniversary, the exact date is unknown, of the publication of the Authorised Version.

There will be a simultaneous publication of the new translation throughout the world.

The Joint Committee of the Churches, which is directing the new translation, met on March 23 in Westminster Abbey and formally accepted the translation of the New Testament.

The work is now being prepared for printing at the Oxford and Cambridge University Presses, which in 1947 were appointed publishers by the joint committee, and which have borne the entire cost of the project since then.

The initial printing will exceed 250,000 copies. There will be a library edition and a smaller popular edition.

The work of translating the Old Testament and the Apocrypha continues.

The joint committee comprises representatives of the Church of England, the Church of Scotland, the Methodist Church, the Congregational Union, the Baptist Union, the Presbyterian Church of England, the Churches in Wales, the Churches in Ireland, the Society of Friends, the British and Foreign Bible Society, and the National Bible Society of Scotland.

### FAMILY PLANNING A POSITIVE DUTY

ANGLICAN NEWS SERVICE  
London, March 28

In the current issue of the Canterbury Diocesan Notes, the Archbishop of Canterbury, the Most Reverend G. F. Fisher, said that family planning was a positive Christian duty.

"There is, however, legitimate room for differences of opinion as to the methods which may be properly employed in planning the family. Any planning means some control and must impose some kind of restraint upon nature," he said.

"Every Church should respect the honest and sincere opinion of its own members and of members of other Churches, and should not attempt to limit the freedom of others, Christians or non-Christians, to follow where their wisdom led them," the archbishop said.

### PROGRESS THROUGH STEWARDSHIP

ANGLICAN NEWS SERVICE  
London, March 28

Diocesan representatives of Stewardship committees will review the progress made in their work at a conference on April 27 and 28.

The Central Board of Finance of the Church of England, which initiated the Christian Stewardship movement, believe it has led to "a real revival of the vital energies of the Church of England."

The board thought that the revival was due to a growing recognition of the significance for the church of stewardship of time and talents, as well as that of the stewardship of money.

Fifteen of the forty-three dioceses in England have appointed full-time diocesan advisers on Christian Stewardship, and in most of the others the matter has been debated in the past year.



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# DAVID JONES

## NEW LAMBTON PARISH MISSION SUCCESS

### BISHOP MOYES MAKES DIRECT APPROACH TO LAY PEOPLE

FROM A CORRESPONDENT

Newcastle, March 28

The Bishop of Armidale, the Right Reverend J. S. Moyes, last week conducted an evangelistic mission in the Parish of All Saints, New Lambton, in the Diocese of Newcastle.

On March 20, Bishop Moyes was commissioned for his task in the parish church by the Bishop of Newcastle, the Right Reverend J. A. G. Housden.

The commissioning was followed by the parish Eucharist, at which 450 people were present.

At the first mission service that night, the normal accommodation of the church was taxed to the full, and every seat, form and chair from the parish hall and the old church was brought in for the occasion. Even so, some people had to stand in the back of the church.

On Sunday afternoon, the bishop had tea in the parish hall with 150 men to whom he issued a challenge. On Monday he had tea with about the same number of young people. On Tuesday, he lunched with more than 400 women and spoke to them. Later the whole group went over to the church for the first women's service.

#### ATTENDANCES

Night after night the Mission proceeded with more than capacity congregations: rarely were there fewer than 400 present. It is estimated that the congregation on the first Sunday night totalled 600.

An impressive feature of the mission was the Procession of Witness on March 21 through the streets of the parish.

A police escort on motorcycles accompanied the procession, at the head of which was the processional cross.

At two points, stations were made and the bishop addressed the onlookers and parishioners.

The week-day services of Holy Communion had a normal attendance of 100 and more. The bishop said he had never found so many attending early morning services during a mission.

On Tuesday afternoon, March 22, the bishop accompanied by the rector, the Reverend M. G. S. Nickolas, and a small band of parishioners visited two hotels in New Lambton.

The bishop was introduced to many and spoke to those present inviting them to come to the mission. Some availed themselves of the invitation.

#### SIX DEACONESSES SET APART

FROM A CORRESPONDENT

Six deaconesses were set apart at a service in S. Andrew's Cathedral, Sydney, on March 25, by the Archbishop of Sydney, the Most Reverend H. R. Gough.

At the solemn Laying on of Hands by the archbishop, each deaconess received a copy of the New Testament and was commissioned to read and teach the Gospel in the Church of God.

In his sermon, the Reverend R. Dillon preached on the theme of the Annunciation, comparing the manifestation of Christ through Mary's obedience, with His manifestation through the obedience of His servants to the present day.

A service of Holy Communion completed the ceremony.

The new deaconesses are Deaconess D. Gibbins, Dapto; M. Kingston, Hurstville; S. McPherson, Parkes; D. Garrick, S. Paul's, Cleveland Street; P. Owens, Unanderra; and J. Armstrong, C.M.S., Oenpelli.



The Governor of New South Wales, Sir Eric Woodward, with Lady Woodward, and the headmistress of S. Catherine's School, Waverley, Miss D. F. Patterson, at the opening of the Jane Barker Hall.

## £30,000 HALL OPENED AT A SYDNEY GIRLS' SCHOOL

More than 1,300 people were present at the dedication and opening of the new assembly hall at S. Catherine's, Waverley, Diocese of Sydney, on March 12.

The hall, which has been named the Jane Barker Hall after the school's founder, was dedicated by the Archbishop of Sydney, the Most Reverend H. R. Gough.

The Governor, Sir Eric Woodward, who was accompanied by Lady Woodward, unveiled a plaque which commemorates the opening of the hall.

In recent years, enrolment has increased and the school purchased two large adjoining properties which provided an excellent site for the hall.

The hall will seat about seven hundred comfortably but a gallery has been included to reduce the overall length of the building.

The stage is designed for small scale theatrical work. Adjoining is a large classroom, cloakroom and storage space.

Covered ways link the hall with the rest of the school. The approximate cost is £30,000.

After the dedication, His Excellency presented the prizes for the 1959 school year. In his address His Excellency said:

"You girls, as you grow up, can play a great part... because the influence of women, under God, can be the greatest single force for good in the world.

"If you set high standards, others will follow your example. If you don't, Heaven help you, and everyone around you.

"Never be satisfied with the second-rate. There's so much of it about — in literature, in music, and especially in social living.

"On the other hand, there's so much that's first-rate to be had that if you lived to be 100 you could only touch the fringe of it. So why waste time with the second-rate?

"Don't dodge doing something, or leave it for someone

else to do, just because it's something you don't much like doing, or you know you're not very good at it. If it's up to you, have a shot at it, and do your best.

"I'm sure that God doesn't despise our weakest efforts — or even our failures — so long as they're the very best we can do. There's great deal of truth in the words of the old hymn, 'Each victory will help you some other to win.'

"But I think it would be just as true to say that each failure

will help you; provided you learn from your mistakes; don't let yourself be discouraged; and keep on trying.

"Another good guide is the old saying 'Practise what you preach.' Don't think that you can shelter behind lip-service. For example, don't imagine that if you go to church regularly, that's quite enough.

"It's not — it's only a means to an end. The aim of going to church is to learn about your Christian religion, to strengthen your faith, and to worship God."

## A S.S.M. LAY BROTHER PROFESSED AT S. MICHAEL'S HOUSE, CRAFRERS

FROM A CORRESPONDENT

The Profession of Brother Luke Williams, a lay brother of the Society of the Sacred Mission, took place at S. Michael's House, Crafrers, on the Feast of the Annunciation last Friday.

As well as the members of the House, there were also present visiting clergy and friends and two sisters of the Community of the Holy Name.

After serving in the army and seeing service in Germany towards the end of the war, Brother Williams came to Melbourne from England and worked there for some time until he applied to enter the novitiate of the society in 1956.

The society has been growing steadily since it started work in Australia in 1946. In that year the Australian province consisted of three brethren sent from England.

To-day it consists of fifteen

brethren (priests and lay brothers) and twelve novices.

It is now reaching the stage where it will be able to extend its work to other parts of Australia as it is invited and as manpower becomes available.

While the society's main work is concerned with training men for the Ministry, it does not confine its activities to this, and engages in a variety of evangelistic and pastoral works as well, in which there is need not only for priests but also for lay brothers.

Lay brothers form an essential part of the life of the society and it has always been recognised that the vocation of a lay brother is a distinctive one with-

## ADDRESS ON SOUTH AMERICA

FROM A CORRESPONDENT  
Canberra, March 28

"South America Rediscovered" will be the title of the address given by the Reverend Alan Yuill in the Chapter House of S. Andrew's Cathedral on April 1.

Mr Yuill has just completed a six months' tour of Chile, Argentina, Peru, Paraguay and Uruguay. He studied the religious practices and missionary activity in these countries.

In the tour, Mr Yuill covered 4,000 miles, crossing the Andes twice. He will illustrate his address with colour films, slides, and tape-recordings made in South America.

The address will begin at 7.45 p.m., following the annual meeting of the South American Missionary Society in New South Wales, which begins at 7 p.m.

Adelaide, March 28

It has never been regarded as a "second-best" to ordination but as the fulfilling of as high a vocation in his own sphere as is that of the priest in his.

The Provincial of the society, Father Nicholas Allenby, told THE ANGLICAN this week:—

"We have in the society a fine tradition of lay brothers and the increasing number of enquiries we receive and the number of young men who come to test their vocation is an encouraging indication that this fine tradition will be maintained in the future.

"Only the other day I was talking to a young man who said, 'I'd thought about ordination but I had never realised until I visited S. Michael's that there was such a thing as the opportunity of offering one's life as a lay brother.'"

## MISSIONARIES' MOVEMENTS

FROM A CORRESPONDENT

Melbourne, March 28

Two missionaries on furlough, the Reverend E. Arblaster and Mr John Denton, both from Tanganyika, last week left Melbourne for Adelaide.

There they conducted a special series of meetings in conjunction with the Church Exhibition being held simultaneously with the Festival of Arts.

The Venerable L. J. Bakewell and the Venerable G. Pearson, also on furlough from Tanganyika, accompanied by Canon H. E. Palmer, from New Guinea, last week left Melbourne for Tasmania.

They are conducting a series of missionary meetings, commencing at Launceston and going through to Hobart.

## FACT & FANCY

A New Zealand theological student, giving his impressions of Australia in the Dunedin diocesan paper, tells of his visit to S. Francis' College, Brisbane: "Unfortunately the college was closed for the vacation. However, I came across an elderly man sitting on a verandah, enjoying the afternoon breeze. Thinking him to be the verger, or perhaps the warden, I went up to him and introduced myself, 'That calls for a hand-shake,' exclaimed the man, 'I'm the Archbishop. Like a cup of tea?'"

The Reverend Frank Byatt, who is the national secretary for Inter-Church Aid, very much needs an experienced stenographer and a capable junior typist for his office in Melbourne. Surely there are two young women who could do this most essential Christian work especially during World Refugee Year when all church people are asked to help the homeless overseas?

The poem, written by the late Bishop Hilliard a few years ago deploring the opening of the Show on Good Friday is well worth recalling:

*When Jesus came to Sydney  
They staged a monster show,  
And put on special ring events  
To make the people go.  
It didn't help them meditate  
On God's great cure for sin,  
But it did assist the management  
To rake the shekels in.*

*So on the day He made His  
own by bitter sacrifice,  
That brought redemption to mankind,  
and opened Paradise.*

*Men's thoughts were turned  
to Carnival, and so the show  
might pay.  
They turned the holy day of  
God into a holiday.*

*Ah me, that men of high repute  
and worth should fail to see  
How grievously their action  
gives affront to Calvary;  
That while the Day is telling  
of the gift God's mercy brings  
They bend their energies to  
turn our thoughts to lesser things!*

A challenge to the Church, too: "As the moon grows larger, so we become more and more one world, and in the eye of history we may look pretty ridiculous if we forget it."—Pamela Hansford Johnson, the novelist, talking on the B.B.C.

There were three generations of Ingersons in the picture which we printed last week and which was taken at the setting of the foundation stone of S. Alban's Church, Berri, Diocese of Adelaide. Mr P. Ingerson set the stone, Mr Ray Ingerson is a churchwarden and Mr David Ingerson was the cross-bearer.

## MELBOURNE PEOPLE IN SUKKUR

FROM A CORRESPONDENT

Sukkur, March 28

Since his arrival here from Melbourne, the Reverend C. B. G. Chambers has been most active in C.M.S. work.

With Mrs Chambers he is living in Sukkur, West Pakistan, in the Karachi archdeaconry.

After twenty years' absence, Mr Chambers is still fluent in Urdu and has preached a number of times.

One occasion was at the jubilee thanksgiving service of the Holland Eye Hospital at Shikarpur when Sir Henry and Lady Holland came out from England for the occasion.

This eye hospital which is open each January and February has been the means of giving sight to 100,000 people since Sir Henry began the work fifty years ago.

From April to October this year Mrs Chambers will relieve Mrs Hindle, who is the sister of the Archbishop of Sydney at Khyber House, Dalhousie, India.

This house is a missionary holiday home in the Himalayas. Mr Chambers will be in charge of the church there in the Diocese of Amritsar.



The professed brethren and novices of the Australian Province of the Society of the Sacred Mission.

# THE ANGLICAN

FRIDAY APRIL 1 1960



## ONE MINUTE SERMON

### RELIGION MORE THAN MORALITY

GENESIS XII:10 to end.  
Remember the twofold promise to Abraham — partly a numerous family and a land to inherit; partly that he should be blessed and others through him? How important was this record to Moses later when he led the enslaved people out of Egypt!

He had to make them know he was taking them to the land which was theirs by promise. The altars erected by Abram would bring to mind for the Israelites the fact of their God — the true God — not just a god of the land like those of the Canaanites. Have we all memorials in our lives of our communion with God?

But we are ahead of our story! Abram has gone to Egypt and there he learned more than one lesson. He learned that it is not in man to direct his steps — he found out his own weakness and frailty.

And he learned too that all things work together for good to those that love God. Abram came back from Egypt "very rich" in cattle, rich too in a deepened faith in God.

In fear lest the beauty of Sarah should bring about his own death so that Pharaoh might marry her, Abram told a half truth (for she was his half sister) and omitted the full truth (that she was his wife).

The two documents of which the story is woven seem to have different ideas of Sarah's age and the one which tells the Egyptian story obviously pictures her as a young woman. Sarah is taken into the royal household, and Abram receives many gifts which he accepts and puts himself in a false position.

A strange sickness in Pharaoh's household calls for enquiry and Sarah's real relationship comes out. Pharaoh is justifiably angry but fear of Abram's God withholds him from any revenge. Pharaoh rebukes his falsehoods, bids him take his wife, assigns him an escort and conducts him out of the country on the way back to Canaan.

The man of God is rebuked by the man of the world. Morality is not religion — but unless our religion produces in us a morality, it is an empty husk. "What doth it profit a man if he shall say I have faith, and have not works?" God expects virtue to be added to us through our faith. Thus comes full salvation.

## CHARACTERISTICS OF A MISSIONARY DISCUSSED

"Great mischief has been caused to the Christian mission in the world by those who have argued that learning the language of the people is not a matter of primary importance," said Canon M. A. C. Warren in the April issue of the "C.M.S. Newsletter."

Canon Warren, General Secretary of the Church Missionary Society, was considering the elements in "the making of a missionary."

Particularly for educationists, language study should be given high priority, if the missionary task of the Church is to have maximum success, he said. Other characteristics of a missionary could be learned from three recently published books, which Canon Warren described briefly.

"The Making of a Missionary," by D. H. Sargent, described him as a friend, a learner, an evangelist, a colleague, a servant, and a help, he said. "As a friend, he is one who is deliberately vulnerable; as a learner he welcomes criticism; as an evangelist he is undismayed by misunderstanding and opposition, but does not mistake these for martyrdom; as a colleague he knows the meaning of loyalty and its costliness; as a servant he is ready for anything; as a help he is never so

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

### PASSION - TIDE

"O Saviour of the World, Who by Thy Cross and Precious Blood hast redeemed us: save us and help us we humbly beseech Thee, O Lord."

Devotion to our Redeemer through the Precious Blood has been a mark of Evangelical piety, just as the cult of the Sacred Heart as the symbol of Our Lord's love for men has been associated with Catholic worship. But Evangelicals have not been alone among devout Christians in expressing their thanksgiving for redemption by singing the praises of the Precious Blood of Jesus.

The "Anima Christi," a prayer composed by the Founder of the Roman Catholic Jesuits has been compared with the Evangelical hymn "Rock of Ages":

"Let me hide myself in Thee: Within Thy wounds hide me."

"Let the water and the blood, From Thy riven side which flowed, Be of sin the double cure, Cleanse me from its guilt and power: Water from the side of Christ wash me; Passion of Christ strengthen me."

"While I draw this fleeting breath, When mine eyelids close in death . . . In the hour of my death call me, And bid me come to Thee."

The contemplation of the Cross and Passion of Our Saviour must have moved countless souls to final repentance and so to win eternal salvation. Passiontide means the season of suffering. But there is nothing passive about Christ's Passion. We have been reminded that Our Lord was never more active than when He seemed to be most inactive. Nailed hand and foot so that He could not move, it was then that He accomplished something greater than the Creation of the world: Man's Redemption.

Some years ago one great thinker wrote, "Suffering is the purest form of action." The answer to the problem of suffering is to be found in the Cross of Jesus. From it we learn that suffering is capable of producing great benefits, for God can use it to bring good out of evil. Our Lord's Passion was the means of our Redemption, and any of us may be called upon to help Him redeem souls, not by violence or revolt, but by lives offered to God, and if need be laid down in His Service.

Suffering is a profound mystery which enters into the deepest purposes of God, for "it is writ so large upon the pages of the history of our redemption." At least we learn this, that suffering is something we can offer acceptably to God in union with the sufferings of Our Saviour in His Passion. It is not that Our Heavenly Father wins us sinful men to Himself by inflicting wounds upon us; but He may win us by receiving from us the wounds that the world has given us, if we offer them joyfully. Joy and suffering are not incompatible, neither are they opposed to one another. We must meet our sufferings cheerfully; not because cheerfulness is an antidote to suffering, but because they so often go hand in hand.

There is a dignity and power about noble suffering. There was a dignity about London after the bombing; shattered and blasted, her beauties mangled, her people suffering bravely and even joyously. It is doubtful if one would have found the same dignity about the unscathed, capitulated city of Paris.

One of the greatest of modern Christian poets, T. S. Eliot, who is also a churchwarden in a London parish, puts thoughts such as these into the sermon of S. Thomas of Canterbury in "Murder in the Cathedral":

"A Christian martyrdom is never an accident . . . it is always the design of God for His love of men, to warn them and to lead them and to bring them back to His ways . . . So then as on earth we both rejoice and mourn, at the same time and for the same reason in a way that the world cannot understand, so in Heaven the saints are most high, having made themselves most low, and are seen, not as we see them, but in the light of the Godhead from which they draw their being."

### THE COLLECT FOR THE FIFTH SUNDAY IN LENT

We beseech Thee, Almighty God, Mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ Our Lord. Amen.

### Out Of A Tragedy A Bishop's Voice

The darkening South African picture over the past decade or so has been consistently lightened by the steady gleam of witness from Church of England leaders there, especially the late and the present Archbishops of Cape Town.

As the tragedy deepened last week with the fatal shooting by white police of more than 70 black Africans at Sharpeville, near Johannesburg, the voice of the Bishop of Johannesburg, Dr Ambrose Reeves, was raised loudly and clearly to dispute important passages in the official version of this massacre which has shocked the world.

Bishop Reeves said that many of those wounded had sworn that the police gave no warning before they fired. Most of those wounded had been shot in the back.

What the outcome of this bloodiest incident in attempts to enforce the apartheid policy will be none can say at this juncture. The statements made by the South African Prime Minister, Dr Verwoerd, since the shootings do not suggest that he, the chief architect of apartheid in his former capacity as Minister for Native Affairs, will be deterred by world opinion.

But there is a slight ray of hope in the "temporary" decision not to insist on the production of passbooks by black Africans, the immediate cause of the Sharpeville horror. And the debate on the subject, expected to take place in the United Nations this week, may yet cause the South African Nationalist Government to moderate its tragic policy toward the native peoples in the Union.

### It's Later Than This Committee Thinks

The select committee, appointed by the Sydney Diocesan Synod five months ago, to investigate a suggestion that the synod's standing committee should be elected by the proportional representation system, seems to be taking its time over the job.

A letter from the secretary of the committee in the issue of THE ANGLICAN a week ago, invited members of synod to send in written representations if they so desired. That is reasonable enough. But the request might well have been made at least a couple of months ago.

There is a hope in some quarters that the select committee's report may be completed in time to enable a special session of synod to be held in May to consider it. If the report is not to be available until the ordinary session of the synod in October, the standing committee will be elected again on the old

### CLERGY NEWS

GADEN, The Reverend S. V., Rector of Molong, Diocese of Bathurst, to be Rector of Maclean, Diocese of Grafton.  
GOLDSWORTHY, The Reverend J. L., to be Assistant Curate at S. John's, Launceston, Diocese of Tasmania, in May.  
KEMP, The Reverend J. R. K., Rector of Maclean, Diocese of Grafton, to be Rector of Molong, Diocese of Bathurst as from March 31.  
MONIE, The Venerable P. R., Rector and Rural Dean of Maryborough, Diocese of St. Arnaud, has been collated Archdeacon of St. Arnaud. He is also registrar of the diocese. Archdeacon Monie is not Rector of Merbein, as incorrectly reported in our issue of March 18.  
WARNER, The Reverend D. B., Vicar of S. Margaret's, Eltham, Diocese of Melbourne, to be Vicar of S. Paul's, Ringwood, in the same diocese. He will be inducted on May 11.

### CHURCH CALENDAR

April 3: The Fifth Sunday in Lent (Passion Sunday).  
April 4: S. Ambrose, Bishop.

system, which is open to the objection that it does not produce an executive body mirroring the differing schools in synod but only the dominant one.

Of course, it may well be that the select committee's work is well advanced (the secretary's letter stated that it had "met several times"), and that the opinions now invited will enable it to crystallise its recommendations without much further delay.

I hope that is so. After all, the issue is pretty clear-cut. The synod should need only a concise summary of the advantages and disadvantages of the two systems and a draft ordinance to help it to make a decision. A proper sense of urgency by the committee in its remaining deliberations should enable this decision to be taken by the synod in May.

### Televising Royal Wedding

The wedding of Princess Margaret and Mr Antony Armstrong-Jones in Westminster Ab-

bey on May 6 is to be televised. But there will be general approval among Church people of the reported decision to ban close-ups of the ceremony. Apparently televisioners will be given a congregation's eye picture.

This means that restrictions will be much more severe than they were for the Queen's coronation in 1953. The distinction is understandable. The coronation was a ceremony of great significance to all people in the Commonwealth. A wedding ceremony, in spite of the understandably wide and affectionate interest in this one, is much more personal.

I have always felt that photographing the actual ceremony at ordinary weddings detracts from the solemnity of the occasion. I know that others, including many clergymen, have other views. But, holding that opinion, I am glad that the Princess and her prospective husband will not be obliged to exchange their vows in the full glare of the television cameras.

### Alcoholism—And A Challenge

My vigorous Brisbane correspondent, Miss W. Terry, has written again to disagree with the views expressed in a pamphlet, "Drinking Decently," prepared by the Social Questions Committee of the Church of England and sent to me by a clergyman in a rural part of New South Wales (I erroneously described him previously as a Sydney man).

One paragraph from Miss Terry's letter must suffice just now to express her view: "How the clergyman could send in a leaflet at least ten years old, which is just to tell us how tolerant we should be of drinking and claim that the Church is doing something, I do not know. If ever there was a useless piece of endeavour it was that leaflet. It does not even furnish anybody with points for a solid discussion."

—THE MAN IN THE STREET.

### RELIGIOUS BROADCASTS

(Sessions which are conducted by Anglicans are marked with an asterisk.)  
SUNDAY, APRIL 3:  
RADIO SERVICE: 9.30 a.m. A.E.T., 9 a.m. W.A.T.  
"The First Bush Brother"—A Religious Feature.  
RELIGION SPEAKS: 3.45 p.m. A.E.T., W.A.T.  
"Frontier"—A Christian Monthly Review.  
PRELUDE: 7.15 p.m. A.E.T., W.A.T. The Westminster Madrigal Singers, Melbourne.  
PLAIN CHRISTIANITY: 7.30 p.m. A.E.T., W.A.T.  
The Reverend W. R. Nichol.  
THE EPILOGUE: 10.48 p.m. A.E.T., S.A.T., 10.50 p.m. W.A.T.  
For Passion Sunday—Broadcast from the A.B.C.  
MONDAY, APRIL 4:  
FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.  
The Reverend T. F. Keyte.  
MONDAY, APRIL 4 — FRIDAY, APRIL 8:  
READING FROM THE BIBLE: 7 a.m. A.E.T., 8.10 a.m. A.E.T., W.A.T., 8.25 a.m. S.A.T., 7.40 a.m. S.A.T., 8.45 a.m. W.A.T. Dr Alan Watson.  
MONDAY, APRIL 4 — SATURDAY, APRIL 9:  
DAILY DEVOTIONAL: 10.03 a.m. A.E.T.  
\*April 4: Miss Lillian Gillespie.  
\*April 5: The Reverend R. Dann.  
\*April 6: School Service, "Stories from the New Testament"—Jesus gets to the heart of things."  
April 7: The Reverend F. Fletcher, M.S.C.  
\*April 8: The Reverend W. Bastian.  
April 9: The Reverend A. Walker.  
WEDNESDAY, APRIL 6: 10.15 p.m. A.E.T., 9.45 p.m. S.A.T., 10.30 p.m. W.A.T.  
"The Passion of our Lord"—"As It Was." Miss M. A. Dewey.  
FRIDAY, APRIL 8:  
EVENING: 4.30 p.m. A.E.T., W.A.T. "S. George's Cathedral, Perth."  
MONDAY, APRIL 4 — SATURDAY, APRIL 9:  
EVENING MEDITATION: 11.15 p.m. A.E.T., 11.23 p.m. S.A.T., 10.53 p.m. W.A.T.  
The Reverend J. Gerry.  
TELEVISION:  
SUNDAY, APRIL 3:  
ABN 2, SYDNEY:  
11 a.m.: Divine Service from Gardner Presbyterian Church, Melbourne. Preacher: The Reverend L. F. Gunn.  
5.15 p.m.: "Sunday Special"—"The Ten Commandments and You."—The Reverend B. Crittenden.  
9.45 p.m.: "Jesus of Nazareth"—"The Road to Jerusalem."  
ABV 2, MELBOURNE:  
5.15 p.m.: "Sunday Special"—"The Reverend V. Roberts talks about Crowds and Kings."  
9.30 p.m.: "Jesus of Nazareth"—"Jesus the King."  
ABO 2, BRISBANE:  
11 a.m.: Divine Service from Northbridge Methodist Church, Sydney. Preacher: The Reverend N. Bradshaw.  
5.45 p.m.: "Sunday Special"—The Reverend L. Firman discovers what is new about town.  
10 p.m.: "The Passion Story," told by the Choir of the Canterbury Fellowship, Melbourne.  
ABS 2, ADELAIDE:  
5.45 p.m.: "Sunday Special"—The Reverend L. Firman talks about new beginnings.  
10 p.m.: "A Priest's Day."—The Reverend D. Fitzmaurice, O.P.

**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.

**TEACHING THE FAITH**

**CHURCH SCHOOLS**

To THE EDITOR OF THE ANGLICAN  
Sir—I support Mr Callaghan's plea for definite Anglican teaching in Church schools. Like him, I view with apprehension the formation of schools, under the title "Church of England," which, by the presence of non-Anglicans on the council, are doomed to an "agreed" syllabus in religious education and worship. I have just had two years' teaching experience in England, in two Church schools. The schools were very different in foundation, one a State-aided Church Secondary Modern School and the other an expensive Public School of the Woodard Corporation, but in both there was a very vital religious life. Each prepared over sixty candidates for Confirmation every year.

The Public School has one of the highest proportions of ordinands among ex-pupils of any school in England. I attribute the success of these schools to the definite Anglican instruction that is given. In neither school is there a "watering-down" of Catholic truth for those whom it might offend. With a sound background of Church teaching and Anglican worship, pupils are well equipped to play an intelligent part in the life of the Church.

I object to indiscriminate use of "Church of England" to describe schools only loosely connected with the Church. If Anglican schools do not set out to teach the faith in order to strengthen the Church, then their existence is unjustifiable.

Yours faithfully,  
L. W. McD. LODGE.  
North Sydney.

**"POPULAR" MUSIC AT CATHEDRAL**

To THE EDITOR OF THE ANGLICAN  
Sir—A once frequent worshipper at S. Andrew's Cathedral, Sydney, I was, on a recent visit, appalled by the degeneration in the quality of the music. The service was imbued in the "popular" sentimentality and tastelessness of Victorian hymns and psalm tunes; the canticles were set to chants, and the responses intoned. All that remained of the splendid tradition of English Church music was the anthem.

I remember when the public, in response to the Cathedral Choir School Appeal, subscribed over £25,000 to preserve the precious heritage of English Church music in Australia. It is not unreasonable to ask why this money is not being used for the purpose for which it was given.

Presumably the present organist feels that he must cater for the hypothetical Graham converts in his congregation, and thus "congregationalise" his music. However, as every other Anglican church in Sydney provides a congregational service, people with tastes similar to my own are left unprovided for. I know many Anglicans who simply don't go to church for this reason.

Moreover, the cathedral, having no parish of its own, must depend for its congregation on people from other parishes. How can it expect people to travel into the city when it offers them the same service as they have in their own parish churches? It must offer them something different and superior, and has the resources, as well as the moral obligation, to do so.

If the organist feels that music of taste is too distant from his congregation, he might be reminded that there must be many Anglicans among the crowds that regularly attend the Town Hall concerts, and that musical education is now more widely available than it ever has been. Even if his presupposition were valid, there is no reason why he ought not to try to raise the standards of appreciation of his congregations.

If it is felt that choral services lack direct appeal, any devices aimed at increasing the directness of the services must be additional to, and not at the expense of, the inspirational nucleus of the service. The parish service does not fill the parish churches, nor will it fill the cathedral. There are still many who prefer to "worship the Lord in the beauty of holiness."

There is, then, no adequate justification for the sacrifice of so beautiful and precious a tradition. There must be many Anglicans in Sydney as well as the subscribers to the choir school appeal who require an explanation. Indeed, perhaps the organist, or whoever is responsible for this present state of affairs, may care to explain.

Yours faithfully,  
P. D. NEWMAN.  
Newtown, N.S.W.

**THE C. H. NASH BURSARY**

To THE EDITOR OF THE ANGLICAN  
Sir—The Old Students' Association of the Melbourne Bible Institute in Sydney is seeking to establish a "C. H. Nash N.S.W. Memorial Bursary Fund." The purpose of this fund is to enable Asian students to attend the M.B.I. for training.

It is proposed to purchase a property near the University and Technical College and to accommodate Asian students studying at these or other establishments. There is a great need among Asian students for satisfactory accommodation. Further, there is a vast opportunity for Christian work among Asian students. It is felt that if two Christian Asian students can be billeted with three or four non-Christians, a vital work for Christ could be performed.

We need to secure £500 as a deposit to secure the property. The rental received from the students will be more than sufficient to meet the balance of payments on the property. Further, a surplus will be available which can be immediately paid into the Bursary Fund. When the purchase of the property is complete the full rental will be paid into the Bursary Fund.

Members of the Old Students' Association in New South Wales have already promised almost £400 toward this project. As Mr Nash's circle of influence was very wide and he touched many lives, it was felt that some of your readers with whom he came in contact might like to share in this memorial project.

**ARCHITECTURAL FEATURES OF FOOTSCRAY CHURCH**

FROM A CORRESPONDENT  
Melbourne, March 28  
A recessed panel of blue-grey silica bricks will act as a reredos in the new Church of S. George, Footscray, to be dedicated on May 14.

The church is built of cream brick, both externally and internally, with steel columns encased in concrete.

Indirect lighting behind the altar will focus attention on a large "Christus Victor" suspended over the altar. This is being carved by a Melbourne artist, Mr Herman Hohaus.

Furnishings have been designed by the architect, Mr Wytan Widdows, of Melbourne, to be in keeping with the building as a whole.

A gallery at the west end will provide accommodation for the choir and organ, and will hold an overflow congregation on special occasions.

The windows are made of

All donations can be forwarded to the address below and they will be gratefully acknowledged.

Yours etc.,  
GWENDA POWYS.  
228 Mowbray Road,  
Chatswood, N.S.W.

**RESTORATION AT ROCKLEY**

To THE EDITOR OF THE ANGLICAN  
Sir—On Sunday, April 10, the Parish of Rockley cum George's Plains is to hold a service of thanksgiving for the restoration of the Parish Church of Saint Peter at Rockley and for the restoration of the other churches within the parish. This will mark the achievement of a parish effort commenced two years ago. The bishop, the Right Reverend E. K. Leslie, will be here for the occasion and it is hoped that former parishioners may be able to attend. The service is at 7.30 p.m.

The parish is not making an appeal for funds towards this work but if anyone with family associations with the historic Church of Saint Peter would like to contribute towards the cost of the renovations the parish treasurer, Mr H. H. Hackney of Rockley, would be most grateful for any donations. I would add that one person at least has made such a donation.

Yours faithfully,  
(The Reverend)  
G. H. OFFICER.  
Rockley, N.S.W.

**SEGREGATION PROTEST**

To THE EDITOR OF THE ANGLICAN  
Sir—I, as a regular reader, and a member of the Church, would like to say how disgusted I am at the actions of those who profane the name "Christian" in the Southern States of U.S.A. and South Africa.

These people are not individuals, but the recognised white government of the countries concerned, and so, in the eyes of the world they represent Western Christianity, or should I say "misrepresent." This is because our government, and the governments of all Western countries recognise these anti-Black and anti-Christian governments, and by so doing, are virtually giving assent to their actions.

I feel that all members of our Anglican communion should support the government of this country in sending an official protest to the countries concerned.

There is no doubt that racial segregation is one of Christendom's worst sins, and we are being judged by billions of dark people by the way we deal with it.

The treatment being handed out to these coloured people is far worse than that handed out to animals in this country. As an example, the segregation imposed at cafes. I think that any person who refused to eat with another, simply because of the colour of his skin, is not worthy of the name "human," and certainly not "Christian."

**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.

**Who is a Christian?**

Ours is not the right of saying who is, or who isn't, a Christian. We have not the basis of final judgement. We could, of course, say in the words of our Lord, 'By their fruits ye shall know them.' But my correspondent rightly counters by the exception — perhaps greater than we realise — of death-bed conversions.

It might, therefore, be valuable to look at the word 'Christian' as used in Scripture. The first use is the illuminating one (Acts 11:26) Men and women were called Christians first in Antioch. There, in the third city of the Roman Empire, a cosmopolitan city where vice flourished, were people whom others dubbed 'Christians.'

It was not a name chosen by themselves. Others noticed something in them, and gave them this nickname.

It is a great tribute to the millions of Negroes in the Southern States of the U.S.A. that they have taken treatment such as this for such a long time. I feel their outbreaks of violence are more than justified, and I can feel no sorrow whatsoever for any whites who get hurt. However, many millions of innocent whites and blacks will be hurt if something is not done about the whole affair.

Yours sincerely,  
WILLIAM BELL.  
Young, N.S.W.

**ON "DRINKING DECENTLY"**

To THE EDITOR OF THE ANGLICAN  
Sir—Your "Man in the Street" (March 18) refers to a statement issued by the Social Questions Committee of the Church of England in Australia on "Drinking Decently," and intended for "discussion and action."

What better place for discussion on an Australia-wide scale is there than the correspondence columns of your paper? The first "basic principle" quoted speaks of the use of alcoholic drinks as a time-honoured and deeply rooted social custom. Let us grant the point of a deeply rooted social custom, but not that time honours anything. Exactly the same arguments were used of climbing chimney boys, restriction of the franchise to men, unlimited working hours, and most notable of all, the slave trade.

By all means let us view the alcohol problem with understanding. The better it is understood, the less likely is it to

Readers are invited to submit questions for answer in this weekly question box on faith and morals. Letters should be addressed care of the Editor. Questions marked "not for publication" will be answered by post if a stamped and addressed envelope is enclosed.

It has been suggested that two words were confused: 'Christos' and 'Chrestos.' The former means 'Christ' and the latter 'kind.' Kindness is a much maligned word to-day. It is often limited to being 'kind' to grumpy and the cat.

Kindness then was the possession of such an indomitable and undiscourageable good will, that it stood in marked contrast to either self-seeking or mere humanism.

In Sir Henry Holland's biography, it is mentioned that three British soldiers rescued a dying Hindu after the disastrous Quetta earthquake of 1953. The dying man said, 'I was taken out of the city by three Christ-

ian soldiers who lifted me with the greatest care and gentleness. I demand the faith which prompted that kind action.' Before he died, he was baptised.

S. Peter says in his first Epistle (4:16) that in their sufferings Christians are loyal. Such loyalty was incomprehensible. When Pliny was governor of Bithynia he wrote to the Emperor Trajan about his attempts to stamp out the Christian sect. If they would only worship Caesar and reject Christ, all would be well. But, in a spirit of complete bewilderment he wrote, 'Real Christians can never be forced to do so.'

Who is a Christian? I would suggest that one who has come to a decision that Christ is the Son of God, and because of that commitment to His service, is living a life of active kindness and unbreakable loyalty — that man is a Christian.

**Dean Matthews of S. Paul's recently suggested that the time was ripe for the re-writing of the Apostles' Creed. What do you think?**

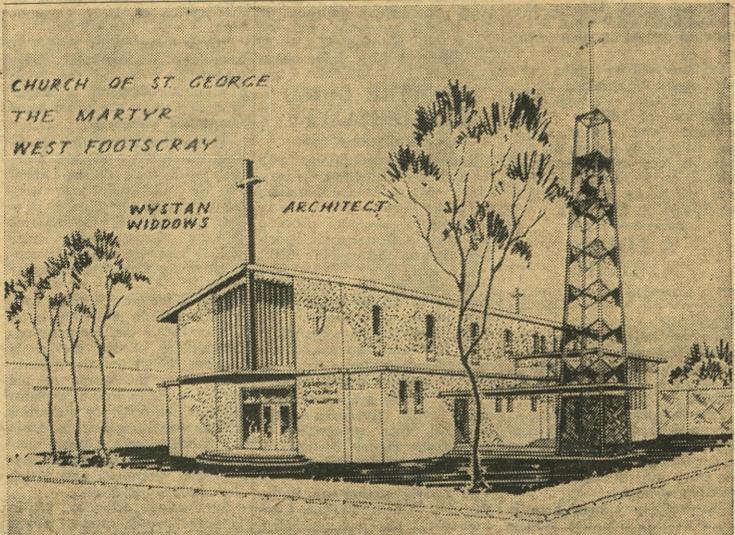
A similar question was answered some time ago. Admirable though the ideal may be, the present time is scarcely the best. If Archbishop Garbett thought it impossible in 1954 to get the Articles brought up to date, what hope is there in divided Christendom to get unanimity?

Words are still changing their meaning. Our terminology to-day will need bringing up-to-date in fifty years time. We will be always chasing the will-o-the-wisp in expression.

However, I sympathise with my correspondent in his desire. Outmoded ideas and archaic expressions are not the best means of making an appeal to an intelligent person.

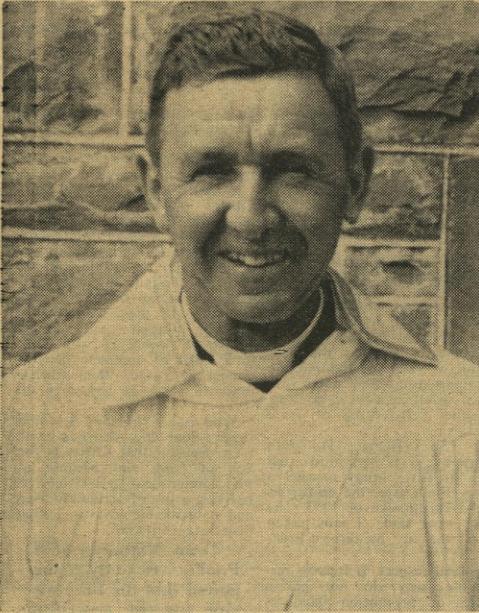
Dr Raynor Johnson in his 'Watcher on the Hills' puts it in a different way. 'We must recognise the inherent limitations of creeds which all religions preserve and revere. They are certainly of great value, just as maps, signposts, and guide-books are of value to a traveller. Unfortunately undue emphasis has all too frequently been placed upon a knowledge of these aids instead of upon familiarity with the country to which they refer.'

It is all too easy to be content to recite the words, and not to grasp the reality behind them. If we embrace the reality, and approach it in the right devotional spirit, we shall not be over-concerned if the words fail to convey that reality as we appreciate it.



The architect's sketch of S. George's Church, Footscray, showing the building as it will look when complete. The chapel, aisles, and bell-tower will not be built in the first stage.

## ANGLICAN OF THE WEEK



Our Anglican of the Week is one of the rapidly-growing number of honorary deacons in the Diocese of Canberra and Goulburn.

He is the Reverend B. W. Ellerman who serves in the Parish of Young.

Young has a longer tradition than most parishes for the service given by such men.

Mr Ellerman is, by profession, a land-valuer and belongs to the Commonwealth Institute of Valuers.

He lives on a farming and grazing property near the town.

He helps in the parish by regularly assisting at the celebration of the Holy Communion and by doing hospital visiting.

Mr Ellerman is married with twin girls and one boy.

## LESSONS RETELL BIBLE STORIES

THE VOICE OF GOD. Freda Collins. The Faith Press, Pp. 84. English price, 6s.

Ten Old Testament stories of God's call and guidance of individuals are presented in this book in a way suitable for seven and eight year olds. The lessons presume a little youthful acquaintance with such stories as Moses' finding in the bulrushes, and the crossing of the Red Sea.

The author presents the Biblical facts within a modern framework: the teller of the stories is Mr Digweed, a gardener who "listens for the Voice" — or practises the Presence of God. His hearers are the twins, Joan, and Ted. In some cases their adventures provide a parallel with the circumstances of the Old Testament story. This parallel, strained to an adult mind, would doubtless delight children of this age.

Teachers will be familiar with the dangers of speaking of the "Voice of God" — raising expectations of direct sensory guidance. The author avoids these dangers by linking the revelation of God to Old Testament heroes with the different but related gift of the Holy Spirit to the Church at Pentecost.

## A LOCAL MYSTERY

BONY AND THE BLACK VIRGIN. Arthur Upfield. Heinemann, Pp. 248. 15s. 6d.

The Australian half-caste detective, Napoleon Bonaparte, is once again the central figure in the solution of a tragedy in the outback.

True-to-type local colour, a rare understanding of bush conditions and realistically drawn characters, put the author of this story into the top rank of detective writers.

The exciting climax here is tinged with an infinitive sadness linked with the unsolved problem of the assimilation of the White man and the Aborigine.

—J.S.

## BOOK REVIEWS

## THE RIGHT FOOT IN THE RIGHT PLACE

THE UGLY AMERICAN. W. J. Lederer and E. Burdick. Gollancz. English price, 16s.

THIS book is fiction. But it is based on fact. It is written by two Americans, so patriotic as to deal out unpleasant truth. The twenty or so short stories are readable as well as being directed at a folly.

The scenes are laid in those lands immediately to the north of us. They relate to the contact of American officialdom with the indigenous people.

They may help Americans to understand why so many people who have profited by the illimitable generosity of the United States appear to be ungrateful.

In these contacts, Americans are often still immature. They lack the centuries of experience their British cousins have had. It would appear that, on the whole, they are satisfied that they themselves measure up to the astronomical assistance their authorities afford to some sixty countries overseas.

The authors think that an American Mission overseas creates a little America in which to live in a very expansive way.

In European commitments of this character the officers concerned would have to learn the local language. It was a must in all the old Indian Empire Services.

The Russians more recently arrived in the colonial field (dirty word, "colonial," but in this relation an exact word!), have pursued this principle with the utmost diligence. They study quietly and live quietly.

According to our American authors' it is not so with the Americans. It may be that so frequently appointments are the fruits of political loyalties and a little matter like learning the local language does not enter into the question.

There is one dramatic story, "Every One Has Ears." This exposes an ambassadorial office in which the two most trusted servants were communist spies who, for twenty years, had been accepted as knowing no English. Their unmasking by a Free China visitor from Formosa is startling.

It is not pleasant writing about our friends. It must have been an unhappy duty for the American authors. But so much depends upon American influence during the next twenty years that one hopes this book may do good in influencing Americans abroad to be the same nice, reliable people they are in their own lands.

—W.A.B.

## MUCH OF INTEREST IN THIS JOURNAL

THE AUSTRALIAN CHURCH QUARTERLY. 3s.

IN the present number, the Reverend Keith Rayner gives an excellent, exact and evidential account of the two attempts at rapprochement (1890 and 1930) between the Church of England and the Church of Rome.

It may be that the future will "decide whether the negotiations . . . might yet bring some undisclosed fruit."

But like most Anglicans, your reviewer feels, as probably does Mr Rayner, that we must leave this business severely where it rests.

There are influences in the Roman obedience which are determined that nothing less than complete submission to the Papal system in every respect is the one condition of re-union.

Your reviewer feels that the array of sound, irrefutable evidence on the Anglican side means nothing to bitter ecclesiastics for whom black would be white should it serve Roman claims and un-church the Church of England.

"The whirling of time brings in his revenges." Much as the Kaiser Wilhelm and the Czar Nicholas made merry together about the liberal tradition of the British monarchy and we know the dénouement, so it may be that fifty years hence

Rome will feel that Canterbury and its ways are not unworthy allies in a world with anti-Christ in high places.

Anyway, like little Bo Peep, *Ecclesia Anglicana* must bring all her sheep home before she worries about relations with her somewhat peevish Auntie of the Seven Hills.

Anglicanism's failure to be true always to her catholic character and evangelical mission has lost us quite a lot of sheep. However, they are on their way back!

Mary Lisle's "Song for Christmas" is good. Here we have a poet of distinction in the Christian tradition, in a country where a Puritan hangover has tended to divorce religion

and art to the detriment of both.

Dr W. Norman Pittenger puts in his debt for his magnificent paper on "Rudolf Bultmann and the Problem of Religious Language."

Bultmann puts his finger on one cause of the success of the Nazi propaganda, and the so-called "German Christian" movement which sought to identify the Christian Faith with the Nordic mythology of the Nazis.

The Christian Church failed to "communicate" effectively with the people of Germany, so that the message of the Gospel simply did not make sense to those who were exposed to its teaching.

Of course, the suggestion rings a bell in Australia, but the great American scholar ends a paper, which defies attempts at condensation, with these pregnant words: "The *Quicunque vult* declares that the Catholic Faith is this—that we worship. Worship is an act of the imagination; it is highly poetical and symbolical in word and in action. And only those who worship can really know."

As always with the "Quarterly" the reviews are excellent.

The frontispiece is that of Barbara Hepworth's "Madonna and Child" in St. Ives' Parish Church Lady Chapel. It appeals as the sculpture was meant to appeal.

—W.A.B.

## CHURCH STAND AT EXHIBITION

FROM A CORRESPONDENT

Maryborough, Vic., March 28

The Parish of Christ Church, Maryborough, is arranging a stand at the Homes and Trades Exhibition to be held in Maryborough Town Hall on March 30 and 31.

The stand will illustrate the theme "The Church, the spiritual home of the people."

Around a model of church buildings, and linked with them, groups of photographs will show the Church's ministry in Word, Sacrament, fellowship and recreation, and its work with the unfortunate and in the mission field.

The exhibition has been arranged by the Maryborough Apex Club.

## COMMUNICANTS' MEDITATIONS

DRAW NEAR WITH FAITH. Martin Sullivan. Mowbrays. Pp. 67. 4s. 6d.

THE Dean of Christchurch has written this book for communicant members of the Church of England who are seeking help with the meaning of the service of Holy Communion.

"Draw Near With Faith" is essentially a devotional book, taking the order of the Book of Common Prayer at a deeper level than does the usual communicants' handbook.

The author's intention is to help his readers worship more fully with their understanding. As he follows through each prayer phrase by phrase, petition by petition, he explains difficult words, giving their precise meaning and their connotative force in that particular context.

One of the most valuable contributions that this little book can make to the layman's understanding of the service is through the perpetual reference back from the words of the service to Scripture. It explains Biblical authority for numerous acts and depictions, and, by drawing parallels with Gospel incidents and with our Lord's sayings, can illuminate and enrich the reader's devotion.

In theology orthodox, yet in language popular and at points conversational, this book would be a valuable addition to personal and to parish bookshelves.

—A.H.

## EASTER GREETING CARDS (Mowbrays)

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## The Annual Meeting of the SOUTH AMERICAN MISSIONARY SOCIETY

will be held on

FRIDAY, APRIL 1, 1960

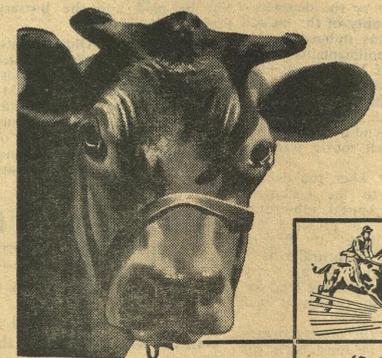
in the Chapter House, St. Andrew's Cathedral at 7.45 p.m.



Chairman: The Right Rev. R. C. Kerle, Bishop Coadjutor of Sydney.

Speaker: The Rev. Allan Yuill, who has recently returned from a survey of South American fields.

## THE ROYAL EASTER SHOW



8th April-19th April, 1960

Don't miss the greatest spectacle of the year. At the 1960 Royal Easter Show you will see our finest stock on parade, cattle judging, wood chopping, primary and secondary industry exhibits and a feature-packed programme of special ring events, including trotting.

Come to the 1960 Royal Easter Show at the Showground, Sydney.

10 DAYS—8 NIGHTS

## IF YOU CAN USE A PEN YOU CAN DRAW THEM IN

By GRAHAM WADE

The substance of an address given to the North Sydney Rural Deans Sunday School Teachers' Association.

Our job as Sunday School Teachers is to attract. Often this is forgotten, but our primary business is to attract the children to the Saviour, and so we must endeavour to use the most attractive methods in our teaching.

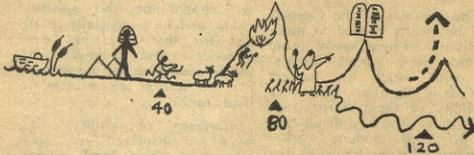
If we would "draw them in," we must use methods best calculated to grip their attention, that is, to attract.

Now it would appear that our minds work through the association of ideas, the linking together of thoughts and impressions, and when we come to consider this in a little detail we find that most of our thoughts and recollections have some kind of visual association.

For example, recollections of that holiday which we enjoyed so much last year bring to mind the sight of waves breaking along the sandy beach—or was it the shady trees on the hillside above our camp? Whatever it may be, our recollections of that happy occasion have their accompanying visual association.

### PICTURE

So it follows that if we are



Simple diagram of the life of Moses, which could be used in a review lesson.

### Ballarat Church of England Grammar School

Boarding and Day School for Boys from Sub-Primary to Matriculation. Courses: Languages, Literature, Histories, Sciences, Mathematics, Commercial, and Practical. The School is pleasantly situated close to Lake Wendouree. Climate, healthy and invigorating. Recognised school sports include: Rowing, Cricket, Football, Athletics, Tennis, Shooting, Gymnastics, and Boxing. Valuable Boarding and Day Scholarships are offered annually. Prospectus and further information can be obtained from the Headmaster, G. E. J. DARE, M.A., or Secretary, Cathedral Buildings, Dana Street, Ballarat.

### Queen's Church of England Girls' Grammar School Ballarat

Boarding and Day Girls from Sub-Primary to Matriculation. Centrally situated, the school is one of the oldest in Victoria. Junior school is of the most modern design. Prospectus and further information obtainable from the Headmistress, MISS F. W. WOODBRIDGE, or the Secretary, Cathedral Buildings, Dana Street, Ballarat.

### Tara Church of England Girls' School, Parramatta

BOARDING AND DAY GIRLS SENIOR BOARDING: from 12 years. HEADMISTRESS: MISS H. W. G. CLARIDGE, B.A., Mason's Drive North Parramatta, near the King's School Preparatory School. JUNIOR SCHOOL: from 5 to 12 years. HEADMISTRESS: MRS. N. K. BUCK, 153 George Street, Parramatta. Particulars of fees for daughters of clergymen may be obtained from the Headmistress.

### TAMWORTH Church of England Girls' School

BOARDING AND DAY SCHOOL On the Sunny North-Western Slopes Splendid Position, Overlooking the Town. Kindergarten to Leaving Certificate, with special opportunities for Physical Training and Sport. Excellent health and scholastic records. Splendid new dormitories, classrooms, music-block, etc. For Prospectus apply to the Principal: Miss A. I. S. SMITH, B.A. Hons. London Tamworth B 965

to make our lesson real to the children, we must plant in their minds an accompanying "association," or picture.

Considerable research has been undertaken in regard to memory by the United States Navy, and their figures make startling claims for the value of audio-visual teaching as opposed to the spoken word alone.

But when we come to look into our Sunday Schools we find that the greatest blockage to the use of effective visual aids to teaching is to be found in the Sunday School Teachers themselves.

The reason for this seems to be that the effective use of visual aids calls for forethought and careful preparation, and many Sunday School Teachers seem unwilling to spend the necessary time on the planning of visual aids for their lessons.

This is shameful, and we should each do something about it!

### SHYNESS

Another blockage seems to be found in the claim which teachers so often make, that they are unable to use their

blackboards.

Now everybody who can write can draw, if they will only exert a little effort. The self-same processes are used, and anyone who can hold a piece of chalk can illustrate a Sunday School lesson as it proceeds.

If your reason for not using your blackboard is that the drawing "won't be good enough," than that is evidence of the sin of pride—or, at least, its near-relative, often misnamed "shyness."

And these are both unworthy, for children always appreciate work done on their behalf.

But when we set out to use visuals in our Sunday School class, we must be careful not to fall into the mistake of always using the same "gimmick" week after week. We must change our methods from time to time, and the *Trowel*, or other lesson magazines, give useful suggestions in this regard.

### METHODS

A sound suggestion is to keep a check-list of various methods of illustrating your lesson, and make every effort to maintain variety in this matter.

It is a good thing to prepare well ahead—in fact, it is essential that you should plan your illustrative work in advance, for it is high-ly impossible to organise a visual five minutes before the start of your lesson.

Here are some of the things you should have on your Visuals check-list:

- Flannelgraph.
- Flash Cards (there are a number illustrating the "Jungle Doctor's" stories).
- Filmstrips or slides.
- Coloured Wall Pictures.
- Children's own drawings.
- Maps and/or Diagrams.
- Texts.
- Graphs.
- Colour Panels.
- Blackboard or Sketch-Pad.

Each of these has its particular use in bringing home the message of your lesson to the children.

(To be continued)

### INSANITY

Action without intelligence is a form of insanity, but intelligence without action is the greatest form of stupidity in the world. —Kettering

# The Youth Page

TALKS WITH TEENAGERS

## GREAT HIGH PRIEST

There was a small boy who looked at Holman Hunt's picture, "The Light of the World," and asked his father, "Why don't they let Jesus in?" "I don't know," said his father, but shortly after the little fellow said: "I know why. They live in the basement, and they can't hear Him knock!"

How true that is!

So many live in darkness, when they could have the light of God; they keep so far away that they cannot hear His call; they even look at Jesus, and somehow fail to see God in Him!

They are living in the basement of life when they might be living on a much higher level, and they don't know what they are missing. They think of Jesus as just a man among men, and never come to grips with the fact that He is God Incarnate—that in Him the Eternal God came to men.

There is a haunting quality about these lines of Mary Tallow which express this strange fact:

"Men overlooked a baby's birth When Love unnoticed came to earth; And later, seeking Him in the skies,

Passed by a Man in workman's guise.

And only children paused to stare While God Incarnate made a chair!"

The Fifth Sunday in Lent, often called "Passion Sunday," brings before us in the Epistle (Hebrews 9:11-15) the doctrine of the Atonement, showing how our Blessed Lord offered a more perfect sacrifice than that offered by the Jewish High Priest, and in the Gospel (John 8:46-59) shows His fitness to be our Great High Priest and to "offer Himself without spot to God."

### SINLESS

The Gospel is a revelation of His Godhead. In it our Lord makes tremendous claims—claims which no one could refute, and which establish His right to be believed and obeyed.

His first claim is to *sinlessness*.

"Is there anyone here," He challenged His enemies, "who can accuse Me of sin?" and when no one took up the challenge, He followed it up with another riper stroke asking, "If I say the truth, why do you not believe Me?"

If His enemies could not answer Him, His friends could—and did.

S. Peter declared, "He did no sin, neither was guile found in His mouth." (1 Peter 2:22).

John's testimony is the same: "In Him is no sin" (1 John 3:5); and S. Paul confidently asserts, "He knew no sin" (2 Corinthians 5:21).

There was never another against whom it was impossible to point a finger of criticism, and only self-blinded bigotry and hate could cause men to deny this claim to divinity which our Lord makes.

Sinfulness or holiness are alike attitudes of the soul towards God. As Dr Melville Scott points out, "Sin dishonours our God and lives for self rather than for others. Christ alone could say, 'I honour My Father, I seek not My own glory.' The perfect life was based on a perfect motive."

### DEATHLESS

This Gospel comes from a chapter of controversy, and as we read it we are aware of the progress of an argument between our Lord and "the Jews"

### UNDEVELOPED

I believe in brains that think. It has been well said that "the greatest undeveloped territory in the world lies under your hat."

Let's develop it! —Ben. F. Lehmborg.

## SWORD DRILL

Teach Juniors to use their Bibles with periodic use of the "sword drill."

Based on Ephesians 6:17, this method of Bible drill will train pupils to readily locate Bible books and passages.

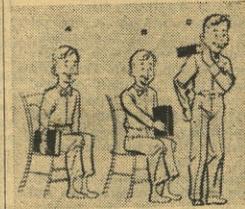
To conduct a drill, choose 15 Scripture references and proceed as follows:

1. Call "ATTEN-SHUN!" At this signal, pupils hold both arms to their sides with the closed Bible in the right hand. Make sure they do not use their fingers as markers. Allow time before calling the next signal.

2. "Present Arms!" At this signal, pupils raise their arms straight out, waist high, holding their closed Bible between the palms of their hands.

3. Announce the Bible reference. No pupil may open his Bible, however, until you give the signal, "Charge!"

Pause after announcing the reference to give the pupil time



to locate the passage in his mind, but make sure he doesn't begin to look up the reference before you call out:

4. "CHARGE!" Pupils look up the reference.

5. As soon as a pupil has found the reference he marks the place with his finger, places the Bible on his right shoulder and stands up.

The first one to stand is called upon to read the reference. If he has not found the right passage, call upon the pupil who rose second, and so on until someone reads the correct passage. The pupil who reads the correct passage receives ten points.

Repeat this procedure for each reference you have chosen. The pupil with the most points at the end of the drill is declared the winner.

Sometimes you may permit one of the pupils to conduct the drill.

The drill can be used in a department assembly as well as in class. Teams from different classes can compete against each other.

—From TEACH, the Gospel Light Sunday School Idea Magazine. (Reprinted by permission.)

## IMMEASURABLY MORE

We can only see a little of the ocean,

Just a few miles distant from the rocky shore;

But out there—far beyond our eyes' horizon,

There's more, immeasurably more.

We can only see a little of God's loving—

A few rich treasures from His mighty store;

But out there—far beyond our eyes' horizon,

There's more—immeasurably more!

—Anonymous.

## DESTROYER OF DEATH

O CHRIST OUR GOD, Who for us sinners didst endure the Cross, and so didst enlighten the world's darkness: Visit our hearts, we beseech Thee, with Thy heavenly light, and open the eyes of our minds to know Thee as Thou art, Thou Thour of souls; Who through death didst destroy death and ever livest to make intercession for us; and with the Father and the Holy Spirit art one God, for ever and ever. Amen. (Wells Office Book).

## 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., L.I.M. ALL SAINTS' COLLEGE BATHURST

(Founded 1874)

A Headmistress' Conference School conducted by the Church of England Diocese of Bathurst.

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

Headmaster: F. C. F. EVANS, B.A. B.Ed., L.A.S.A.

Boarders are accommodated in three Houses: War Memorial Junior School (Primary), Broadwaine 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 pastoral careers.

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

## THE ARMIDALE SCHOOL ARMIDALE, N.S.W.

Boys are prepared for Professional, Commercial, or Pastoral Life. A special Agricultural Science Course to L.C. Honours 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 (Dancers House) separated from the rest of the School.

Illustrated Prospectus on application G. A. FISHER, B.A., B.Sc., Headmaster.

## MARSDEN

### CHURCH OF ENGLAND SCHOOL FOR GIRLS

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Illustrated Prospectus on application to the Headmistress:

MISS MARGARET GLOVER, B.A.

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BOARDING AND DAY SCHOOL Splendid Position Near Sea

Thorough Education from Kindergarten to Leaving Certificate Honours.

Illustrated prospectus on application to the Headmistress:

Miss Evelyn Heath, B.A.

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Girls prepared for University and all Public Examinations.

For Prospectus apply to—

Miss H. L. HOWARD, M.A. (Contab.), Dip.Ed.

## WITHIN THE VICARAGE WALLS

with the VIXEN

OUR backyard is the Mecca of children for miles around, as I have always encouraged ours to bring their friends home. In that way we know where the kiddies are, what they are doing and who they are with. As a result, there is always plenty of noisy company.

To-day the State school children have a holiday in our particular industrial town. Naturally the nips were overjoyed at the prospect, especially Bronwyn, who was invited to spend the day with her young Dutch friend, Gretchen. I welcomed the prospect of a quiet day, and felt I could catch up on some much needed rest.

After lunch, I put Sally Ann to bed for a nap, and just as she was beginning to settle down, a terrific commotion broke out, reminiscent of a school during recess.

Upon investigation I found three "strays" of Bronwyn's age all from different families, playing outside the kitchen door. I told them Bronwyn was away for the day and left it to the results of good upbringing to make their departure.

But no, the tumult and the shouting increased until Sally was aroused and eager for the fray also. At this stage, I felt constrained to send them home at once.

Did they go like nicely brought up children? Oh no, they merely said, "Well, we are not going!" and resumed their play. They went — but in their own time!!

Later, two little boys arrived — their Mummy had told them to go down and play with the Vicar's children as she wanted to have a rest!!! At that, I nearly exploded, especially as I had never heard of the family before.

Why should a Vicar's wife need rest anyway?

Gretchen is a fairly new friend, having arrived here from Holland with her parents just five months ago. They live in an isolated position a few miles out, and Gretchen travels to school by bus. Her mother has a particularly lonely time with no neighbours and little English at her command.

SHE was most interested in Gretchen's reports of her friend at school and called in last week to ask if Bronwyn might go and spend this day with them. Poor Gretchen used to cry bitterly every morning for her friends "back home," so maybe Bronwyn will be able to help her bridge the gap between the past and the future.

I drove our lass out and greatly enjoyed morning coffee with this brave family who are commencing a new life in a strange country.

We natural-born Australians can do so much for similar lonely folk by really making friends with them. Somehow I don't think I would ever be brave enough to leave behind all I hold dear, to settle permanently in a new and strange land. Not everyone has what it takes.

Lately we gave careful consideration to the matter of replenishing our fowl family. We had an enthusiastic mother-to-be patiently awaiting the arrival of a cute little family of fluff. After six weeks or so, we hardly felt in the position to inform her she was sitting under false pretences.

The original number of eggs beneath her were increasing day by day, by all the other "busy bodies" of the fowl yard giving her extra encouragement only by

shirking their own responsibilities.

Poor bewildered mother, we could not bear her utter patience any longer, and decided that, rather than have her face complete frustration, we would get her some foster children. After a great deal of trouble and effort on our part, we managed to get a dozen week old chicks from the city.

That night, when all good respectable hens were sound asleep, and most humans also, we crept silently out to the fowls and exchanged the eggs for the balls of fluff.

The next morning found Mrs Hen strutting around with her changelings, proudly believing she had done it all herself. Who are we to disillusion her!

However, the tale is not yet told. We arose one fine Monday morning about three weeks later, and found Mrs Hen with a sadly depleted family of two! A thorough search failed to reveal any sign of feathers, fluff or what have you. Wasn't it considerate of them to leave mother with two chicks?

Poor Father gnashes his teeth, points to the remaining two and mutters (if you are handy): "Those two chickens are worth 25/- each, so they'd better be pullets."

Poor pullets, I only hope they can live up to all that is now expected of them. . . . Curiously enough, our family motto for the week previous was "Don't count your chickens before they are hatched." And we had neglected to change it!!

Bronwyn has now acquired a new boy friend. Last Sunday, we had a clergyman taking part in a special service. Being an old friend of Father's, he brought his wife and family to spend the day too. I would say it was love at first sight on Bronwyn's side anyway. The young man of nine years showed no obvious signs of being smitten, although they apparently made a vow to write to each other.

Immediately after the departure of the guests, Bronwyn was impatiently asking for paper and pencil to write her letter. We managed to deter her and get all the nips off to bed.

IN the morning she beat everyone up and by the time I had made my bleary way out to the kitchen, she was demanding a stamp for the envelope so it could be posted. The letter was proudly displayed for all to see and to my eyes resembled a S. Valentine's card. A heart composed entirely of tiny x's with interlocking initials contained the message:

"Dear Peter, I love you so much, when we got up this morning ten of our little chickens were missing. I only hope the poor swain does not take that as an accusation. . . . Bronwyn verbally followed the journeys of the letter up to the time we estimated it would take to reach its destination. Now, she is on the return journey, but I can only assume her swain is not so smitten!!"

## PAUSE TO REMEMBER STARVING MILLIONS

BY JEAN MACKENZIE, ORGANISER OF THE FOOD FOR PEACE CAMPAIGN

THE suggestion was made by the Reverend G. K. Tucker, Superior of the Brotherhood of S. Laurence, recently to a congregation at S. James', Dandenong, that a meaningful pause be made at the words, "Give us this day our daily bread," in the Lord's Prayer. This is so that we can think realistically of the millions who have no hope at all of daily bread, or daily rice, or daily anything in the form of food.

### "RIBS SHOW"

These millions know, instead, the agony of hunger. They cry in vain for food.

Their bodies become wasted, until their very ribs show. They grow listless, ill and depressed. Their hollow-eyed children have distended stomachs and they look like old, tiny men.

In a little more time than it takes to say Our Lord's Prayer — that is, in 8 minutes, every 8 minutes—1,000 of such people die of starvation in this world of ours.

"From our armchair comfort," Father Tucker, who is Director of the Food for Peace Campaign, said, "we find this thought, not only uncomfortable to contemplate, but, perhaps, bordering on the far-fetched. It is not easy to visualise such things when we don't

### BRAHMS' REQUIEM IN CATHEDRAL

The S. Andrew's Cathedral Choral Society will present Brahms' Requiem and the Byrd Mass for Four Voices in S. Andrew's Cathedral, Sydney, on April 1 and 2 at 8 p.m.

The conductor will be Mervyn J. Byers and the accompanist David Barkla.

experience them in our own country. The facts are by no means exaggerated, and that we don't see such things in Australia is the strongest reason for our helping these afflicted people in other countries."

Father Tucker said that this important pause in the Lord's Prayer should be continued until Christians learn to co-operate with God as they did with Our Lord when he was on earth. He fed the 5,000 because a lad offered his five barley loaves and 2 small fishes. The starving millions of to-day need that same co-operation from us who call ourselves Christians. If each of us gave the figurative equivalent of the lad's loaves and fishes, who knows what cumulative effect might result!

It is a terrible indictment on us all that there is as little inclination to give of our "loaves and fishes." It is actually easier to fly to the moon than to upset the economic balance and to follow Christ's injunction, "Feed My lambs."

### A PAUSE

We have flown to the moon. We have not, however, overcome the economic problem of giving, or selling at low cost, to "starvation" countries the surplus produce of other countries. If there were a strong, live compulsion to alleviate the hunger of the world, economic problems would be overcome, a way would be found.

In the meantime, Christians individually, or in bodies can do their part, in thought by pausing in the Lord's Prayer and in deed by allying themselves with the Food for Peace Campaign. Information about the campaign activities may be had from the organiser at 51 Royal Arcade, Melbourne.

## THE NEED OF THE WORLD FOR A WITNESSING CHURCH

"This rapidly shrinking but vastly complicated world in which we live needs the Church more compellingly than ever in its history," said Mr Norman Jenkyn on March 20.

Mr Jenkyn, a Lay Canon of S. Andrew's Cathedral, Sydney, and Advocate for the diocese, was giving one of the Lenten series of addresses at Evensong in S. James' Church, King Street.

The series is concerned with "The Relevance of the Church to the Modern Age."

"To man, bewildered by the amazing developments in scientific knowledge and technological skills and fearful of the appalling uses to which this new knowledge can and is being put, which might yet convert God's beautiful universe into an uninhabitable wasteland, the Church should stand sharply revealed as the only medium by which world sanity, world peace and world brotherhood can possibly be assured," Mr Jenkyn said.

"S. Paul reminds us 'without God men are without hope.' He might have added—'without God's Church men will never reach God.' And yet what the world most urgently needs it seems so stubbornly to ignore and reject.

"That which man so urgently needs for his welfare and possibly his survival, must be completely relevant to the world in which he must work out his salvation.

"Where does the fault lie that the Church no longer has the powerful influence in world affairs and in the lives of individuals that it once exerted? How can the Church set about remedying that situation?

"Firstly, the Church must dispel the notion that it consists of a collection of ecclesiastical buildings in which devout but unworshipful men of God escape from the complexities and problems of everyday life and spend their time ministering to their own spiritual welfare and to that of a small band of devoted followers of Christ.

### CONCERN

"The Church must be seen to be what it is, namely, the Body of Christ made up of men and women, taking their full place in society, but who reflect in their lives and in their attitude towards and concern for their fellow men the love of God which passes understanding.

"The Church must stand revealed as consisting of those who are deeply concerned in all aspects of the life and welfare of the community in which they live, who wage war against social injustice wherever it is to be found, who seek to raise the moral, social and political standards by positive leadership and example, as well as by precept, and who give of their all, in love and with no strings attached, to the glory of the Lord and Saviour.

"But, although the Church is the aggregate of all Christian men and women of whatever denomination, these, like any other group of people, must have leaders and spokesmen. These leaders must strive after unity, for in unity lies ultimate strength.

### RACE RELATIONS COMMITTEE

THE "LIVING CHURCH" SERVICE New York, March 28

The Mayor of Raleigh, North Carolina, has appointed an inter-racial committee, including several clergymen, to study the picketing of chain stores by Negroes in protest against segregated lunch counters, and to recommend a possible solution.

"They also must speak a language which their hearers can understand and display a knowledgeable appreciation of the problems confronting those whom they seek to help.

"No longer it is sufficient for a minister to be a devout man and a sound theologian. His training must include some specialised knowledge of commerce and industry, of psychology, and political science, to enable him to apply the eternal Biblical truths to the solution of modern man's everyday industrial, commercial, political and social problems.

"He must know how and why men are perplexed and troubled. He must expound these truths in a modern idiom. Those writers, like J. B. Phillips, who have translated the Scriptures into language which the present generation can understand, have done a great service in fulfilling God's work in this modern age where one of the great difficulties encountered is in the communication of ideas and thoughts in clear and significant words.

"The parables of the Gospels must be clearly related to modern living. Christ spoke those parables using simple illustration with which his hearers were daily familiar. The very simplicity of these illustrations often make them difficult for the perplexed modern worker or industrialist to apply to the more complex situation which have become the pattern of his existence.

"He wants to know what Christ, if he were on earth today, would be likely to say, in parable or otherwise, about a worker's right to strike, or an employer's right to lock-out; of restrictive trade practices; of mass propaganda methods like high-pressure advertising, which so often distorts the truth; of Sunday entertainment; of automation; of birth control; of divorce and re-marriage; of capital punishment and a host of other debatable subjects.

"In a world in which knowledge has so far expanded that to succeed a man must be a specialist in some field, a church leader, to be effective,

must be a specialist in many fields. His task is an onerous one, but, unless he is adequately equipped, he will make no real impact upon the large group of uncommitted people who represent the bulk of the community.

"The Church cannot and must not stand on the fringe of society. It must be woven into its very fabric. Its leadership in industry, politics and social life must be dynamic. Every Christian must interest himself to the limits of his ability in the total affairs of the community.

"He must bring his Christianity with him daily into his trade, business or profession. Christian living is not restricted to Sundays. Those with whom we daily work should have no difficulty in seeing whether we are living out our Christian beliefs.

### LAYMEN

"It is only of late that there has been a clearer conception of the part that the lay Christian should play in Church affairs. It is true that the minister should be the spiritual guide, and he is specially qualified for that role, but each minister and congregation should recognise the responsibility of laymen to witness to their faith.

"Laymen of ability, who have not displayed any great interest in their local church, should be sought out and encouraged to give of their talents to the Church. Often it is only after such a person experiences the quiet satisfaction of doing some constructive work for his local church that he begins to develop a deeper spiritual urge and a longing after the things of the soul.

"The Church must not wait for conversion before it seeks help from laymen, it must, on the contrary, be prepared to interest the laymen first with a view to their ultimate conversion. The many stewardship campaigns which have in recent times been inaugurated in so many parishes are steps in the right direction towards helping and encouraging laymen to live out their faith."

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For further particulars, please contact —

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GREAT ANGLICAN THEOLOGIANS . . . 12

# JOHN FOXE: MARTYROLOGIST

BY THE REVEREND EDWARD HUNT

DR. DUGMORE, in his recent book, "The Mass and the English Reformers," has devoted the greater part of his work to the development and formulation of Anglican theology amid the cross-currents of the sixteenth century.

He describes the leading churchmen of the period as Reformed Catholics, and refutes the charge that Cranmer and his followers were Zwinglians. They were essentially Anglican, and should be accepted as such, even in our own critical age.

Even Foxe, despite the bias of which he is accused in his famous "Book of Martyrs," was a widely read theologian, and exemplifies the doctrines of his age, as well as giving a vivid narrative of the days of persecution. Whether or not we agree with all he wrote, his almost superhuman industry and grasp of current theology earn for him a high place among Anglican scholars.

John Foxe was born at Boston, Lincolnshire, in 1516, was educated at Brasenose, Oxford, and in 1539 was made Fellow of Magdalene. Devoting himself to theology, he became an adherent of the Reformation, and resigned his Fellowship rather than bind himself to celibacy.

As indifferent to money, honour, or applause as it is possible for a man to be, he was often penniless and destitute, but fortunately found asylum with the Duchess of Richmond, becoming tutor to the children of her brother, the Earl of Surrey, who had been executed by Henry VIII.

## A HISTORY

It was at her house at Reigate that Foxe became conspicuous as a preacher of the new doctrines. Vicar Daye credits him with having "first planted the Gospel at Reigate." He was made deacon by Ridley in 1550, but was not ordained to the priesthood until 1560.

Soon after the death of Edward VI, Foxe, aided by the Duke of Norfolk, who had been his special pupil, escaped to the Continent, where he became involved in the controversy over the use of the Prayer Book.

Settling at Basle, he earned his living as proof-reader, and began an enlarged edition of his history of the Church, in Latin, from Wycliffe to 1500. Queen Mary died in 1558, but Foxe waited to see his history through the press before returning to England in October, 1559.

Again penniless, he was given lodging in Norfolk's house at Aldgate, where he laboured on "Acts and Monuments," published in 1563 in a huge folio of 1,800 pages. A second edition was called for, appearing in two folio volumes of 2,300 pages in 1570.

## THE BISHOP WAS THE PILOT

THE "LIVING CHURCH" SERVICE

New York, March 28

Forty-five hundred miles is a long way to go even for an ordination, but that is what the Archdeacon of Southern Ohio, the Venerable David Thornbury, did when the Reverend A. H. Smith was ordained.

The ordination took place in the little Mission Church of S. Andrew, Steven's Village, Alaska.

As soon as the archdeacon and his wife landed at the International Airport, Fairbanks, they were outfitted with mukluks and parkas.

(Mukluks are fur boots made of moosehide and decorated with fur and beads. Mukluks and parkas are kept available by the Bishop of Alaska for use by visitors from warmer climates.)

They then went aboard the well-known aircraft of the Alaskan bush, "Blue Box II," and were flown to Steven's Village by the bishop, the Right Reverend W. J. Gordon.

Landing on the snowy river

Further editions followed, in 1576 and 1583. In 1571, Convocation ordered that every bishop and cathedral dignitary should have a copy for visitors to read, and that copies should be set up in cathedrals and parish churches for general reading.

Nicholas Ferrar, who accounted it "life's greatest blessing" to be received into the Catholic Church, had a chapter read to his household at Little Gidding every Sunday.

However, Foxe's book was soon violently attacked by the Romanists, Harding saying it was "full of a thousand lies," and Parsons, the Jesuit, maintaining that it would have been well if Foxe had been burnt with his martyrs.

Yet even his most bitter opponents question very few of his facts; they are more concerned with disputing the right of the victims to the name of martyr.

That Foxe was sometimes careless and inaccurate is not to be wondered at in so monumen-

tal a work, but his assertion that he never made any statement that he knew to be untrue is now accepted by many modern historians, Mozley among them.

Fisher is impressed by his veracity, and even Gairdner admits that his positive errors are few and his information full and valuable.

## A PARTISAN

He was a partisan, certainly, as were all the scholars of his time, but he took great pains to get his facts, examining eye-witnesses, procuring letters and papers left by the victims, and exploring bishops' registers. In this way he amassed a wealth of information which would otherwise have been lost.

Whatever criticisms are made of Foxe, says Clarke, one thing is certain: but for him, the names of scores of Marian victims would have remained unknown.

Of spare frame and ascetic habits, he was a man of prayer

and scholarship, the friend of Cecil, Walsingham, and Drake. During the plague of 1563, he remained in London, ministering to the sufferers in body, mind, and soul.

Made prebendary of Shipton-under-Wychwood, in the Diocese of Salisbury, in 1563, he remained there until his death on April 18, 1587, and was buried at S. Giles', Cripplegate.

Foxe hated cruelty, and sought to save Dutch Anabaptists from the stake in 1573. He interceded for Campion and other Romanists in 1581.

Besides his "Book" and histories, he published a work on justification, as well as "Papa Conflatatus," and many tracts and sermons.

But perhaps Foxe's highest praise comes from a contemporary who said: "There repaired to him both citizens and strangers, nobles and commons, and all for the same cause, to seek salve for a wounded conscience."

## GUIDED DEVELOPMENT FOR MELBOURNE CITY PARISHES

More than half a million people in the city of Melbourne claim membership of the Church of England.

At the present rate of growth this number will have doubled within twenty years.

To meet the needs of this rapidly expanding population, the Diocese of Melbourne has set up a Planning and Development Committee, which is to guide the overall growth of Church work, in particular the supply of clergy for parish work.

The committee is using a survey compiled by the Department of Town and Regional Planning of the University of Melbourne, which analyses the spread of population in the metropolitan area, and forecasts future growth.

As the first effort to serve new residential districts, a team of four was commissioned on March 15 to work in the Olympic Village and surrounding areas.

Three men in holy orders, the Reverend F. Cuttriss, the Reverend J. A. Grant and the Reverend J. M. Furnedge, with a social welfare worker, Miss Barbara Senior, comprise the new areas' team.

The analysis reveals that the inner suburbs have falling populations and predominantly older communities; the middle ring of suburbs is stable with a "normal" age structure; the outer areas, particularly in the north and north-west, and in the south-east, are expanding rapidly with young families, high birthrates, and low death-rates.

Unless the present older types of dwellings in the inner suburbs are replaced on a large scale by blocks of flats, the existing churches and schools in the inner suburbs should be adequate to accommodate the local population in twenty years.

In fully established urban parishes, the present ratio of clergy to people is one priest to every 10,000 people, of whom approximately 3,500 would be Anglicans.

In 1959, twenty-one additional clergy were needed to maintain this ratio in new areas, and an extra eighty-five will be needed in the metropolitan area within the next twenty years.

Last year, six new parishes with parish churches were required to serve the existing population; within twenty years a further fifty-nine churches will be required.

The Venerable G. T. Sambell is in charge of the Manpower

## "DISPEL FEAR OF WAR"

## DANGER IN SIMPLE SOLUTIONS

ECUMENICAL PRESS SERVICE

Geneva, March 28

"The current impasse will not be broken unless there is a readiness to take reasonable risks," the Commission of the Churches on International Affairs stated last week.

The commission was addressing the heads of delegations of the Ten Power Committee on Disarmament, meeting in Geneva since March 15.

Their statement urged the delegations to "unwavering effort in face of obstacles which may seem to be insuperable."

The delegates were warned against "over-simplified formulas, which could leave an unprepared world exposed to greater danger."

"We recognise the basic importance of scientific considerations," the commission said.

"But we also believe that every proposal should be judged in terms of its potential contribution to mutual confidence."

The C.C.I.A. is a joint agency of the World Council of Churches and the International Missionary Council.

The statement assured the delegations of the prayers of Christians that, as a result of the conference, "the fear of war may be dispelled and human resources directed to constructive ends."

Fund, which is designed to make this development possible.

Chaplaincies in the diocese have been organised since 1947 through the Melbourne Diocesan Centre.

Prisons are adequately staffed at present, and no expansion of work here is expected in the next twenty years.

However, on the basis of providing one chaplain for every five hundred beds in general hospitals, there is at present a shortage of four chaplains, and new institutions will soon require three more.

## PLANNING

In mental hospitals there is a shortage of four chaplains, and two more will be needed in a few years.

The information contained in the survey pinpoints present deficiencies of staff and buildings, and emphasises the need for a long-term plan by diocesan authorities for expansion in parish work.

The Planning and Development Committee are faced with a large undertaking, not least in foreseeing the gradual but important social changes of which this shifting and increasing population is but an indication.

## CHURCH INFORMATION TOURIST CENTRE

ECUMENICAL PRESS SERVICE

Geneva, March 28

The Protestant churches in Brussels, Belgium, will open an information service this summer to serve clerical and lay tourists on the continent.

This will be the first step in an international Christian Fellowship Centre, a scheme suggested by the Protestant pavilion at the Brussels World Fair, which was built with money from churches all over the world.

## HOUSEHOLD HELP FOR CLERGY WIVES

ANGLICAN NEWS SERVICE

London, March 14

The news that the Bishop of Southwark, the Right Reverend Mervyn Stockwood, will take over a hotel in 1962 to give the wives of his parish priests the chance of a good holiday, was followed last week by another announcement in a similar vein.

The wife of the Bishop of Woolwich Mrs J. A. T. Robinson, who has four children, has begun to form a special squad of volunteers to help clergy wives in times of emergency.

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## NEW ZEALAND VACANCY IN YOUTH LEADERSHIP

The Leadership Training Committee of the Youth Committee of the National Council of Churches of New Zealand are seeking the services of an Organiser for the courses of Leadership Training that are conducted on behalf of the Churches throughout the Dominion.

Applicants for the position should have had training and experience in Youth Work Leadership and some knowledge of Religious Education and Group Work.

Enquiries re salary etc. will be welcomed. Applications may be submitted to—

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ALL NIGHT SERVICE

# 'ALL THE COMPANY' AS OTHERS SEE US . . .

BY THE REVEREND DAVID M. TAYLOR

BY THE BISHOP OF KALGOORLIE, THE RIGHT REVEREND C. E. B. MUSCHAMP

SOME members of the Company of Heaven were talking of true worship. This is a subject permitted even to those who rest not day nor night in the joyous task of Adoration.

"Where did you worship this morning, Venerable Brother?" asked a young cherub of a Senior Archangel.

"Westminster Abbey, I think it was," replied the other. "Splendid music and the Eternal Sacrifice was pleaded faithfully and with penitence."

"Then I was not far away from you," said one of the Principalities; "I was sent to the Roman Catholic Cathedral on the way to Victoria Station."

"Our work makes one interested in Uses," observed a lesser Power; "though I know we are constantly being reminded that these things don't matter very much. I was at a Russian monastery in St. Petersburg." And then he added, when someone suggested that the city had a newer name:

"This was in the eighteenth century, when one often hears the Orthodox Liturgies at their very best. Magnificent singing and glorious ceremonies."

## THE SAME

One of the junior angels was specially interested. Although a full member of the Eternal Company of Heaven, he was still under a discipline which forbade him to attend Mass at any period earlier than the twentieth century, and he looked forward to the time when he would be sent back a thousand years for his daily worship, or even if possible to the days of the Holy Apostles themselves. In the meantime, he must learn that the Holy Eucharist in the second half of the twentieth century is exactly the same as it had always been from the earliest days of the Christian era, and, indeed, "from the foundation of the world."

"Is it really true," he asked quietly, taking advantage of a pause in the conversation, for junior angels never interrupt their seniors, "that the Saviour, when He suffered death for our redemption, made there, by His one oblation of Himself once

offered, a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world?"

"Not for our Redemption," the Senior Archangel corrected him. "Our Lord and Master is not our Saviour. We were not redeemed through the Eternal Sacrifice, though we are privileged to use it as the vehicle for our Adoration. By the loving mercies of our Heavenly Father, we are not fallen angels. We stand in no need of redemption."

"That is why," added a Seraph, with a kindly smile at the junior angel, "in some parts of the Church Militant on earth they sing of us angels that we 'know Him not as Saviour but worship Him as King.'"

## LIMITS

The junior angel hung his head humbly, and realised that it might still be some time before he would be allowed to worship earlier than the present century, though he still hoped soon to be sent to join in earthly adoration in some of the centuries to come. But he rejoiced that, though limited in time, he was in no way restricted geographically. One morning he would be sent to St. Peter's at Rome, and the next to the Episcopal Cathedral of St. John the Divine in New York, or to an Orthodox church in a Roumanian village.

"Where were you, Brother?" someone asked S. Raphael, the Archangel, who had not yet taken part in the conversation.

"I was at a church in London," replied S. Raphael; "they sang the Eternal Liturgy to Father Geoffrey Beaumont's Twentieth Century Folk Mass. This seems to please many of the modern worldlings, just as the new music of S. Ambrose entranced the people of Milan when they first sang it in the fourth century."

"At a Church of England Mass in London, were you?" observed a mischievous Virtue; "would it be tactful to ask on which side of the River?"

Before this interesting question could be answered, everyone stood up as the Archangel Gabriel entered. When they saw that he was preceding our Lady Mary, they all knelt to pay homage to their Queen, and they sang the first part of the "Salve Regina." Angels, of course, omit (with proper liturgical permission) the part about being poor bawling children of Eve, and mourning and weeping in the valley of tears.

## WORSHIP

When our Lady was seated, she graciously indicated that the Company should continue its discourse.

"We were talking about the glorious worship of the Holy and Adorable Trinity," said the Archangel, who seemed to be in the chair. "The Brethren were comparing notes about the worship, at which we were privileged to assist in earthly places. We have been speaking about times and places; countries and centuries, in which we offered our worship this morning; the different kinds of music, and the various rites and uses of earthly Christendom."

He turned to our Lady's herald.

"Where, Brother Gabriel, if I may ask, did you join your worship with mankind to-day?"

"I really cannot remember," said S. Gabriel with a smile. "I can't even tell you what century it was, or whether it was in the vulgar tongue or in the more familiar Latin. I am not sure whether it was the Roman Mass, the Holy Orthodox Liturgy, that of the Old Catholics, or one of the many Anglican Orders of Holy Com-

munion. I am not sure whether it was the Interim Rite or plain 1662. All I know is that a proper priest used proper bread and wine as our Master did. And that what their Saviour never can repeat they shewed forth."

## OFFERTORY

"Like Him, the priest took the bread and wine at the Offertory; they all gave thanks with us Angels and Archangels and all the Company of Heaven in the Preface and Sanctus. Then, after the great and holy words of Consecration, the priest broke the Holy Bread of Life as He did, and as He did, it was given in Holy Communion to the Faithful."

"Besides these four Great Events of the Holy Liturgy, three others were added, as their Saviour Christ's Holy Catholic Church has added them since the earliest days; two before the Great Events and one after."

"They sang their Kyries in penitence for their sinfulness, either three times each to Father, Son and Holy Ghost, or perhaps after every one of the Ten Commandments, and they had their Bible Lessons; an Epistle and a Gospel reading and there may have been a passage from the Old Testament, too. Then, at the end, they offered a Thanksgiving."

"That, I know, is what happened in whatever place, and in whatever century of the World's Redemption, you my brothers worshipped this morning. And that is all that matters."

The Holy Angels bowed their thankful assent in silence.

## COAL INDUSTRY HARDSHIPS

ECUMENICAL PRESS SERVICE

Geneva, March 28

School lunches in the Kyushu area of Japan, where industry cutbacks have closed over a hundred small coal companies, are this month being supplemented by the Japan National Christian Council.

Flour and milk, vitamins and corn-mush, are distributed at four centres in Tagawa City to the families of coal miners laid off work.

The council, in conjunction with local churches, is also supplying more than 1,500 pre-school-age children not included in the programmes with milk.

The supplies for this emergency relief have come from stockpiles of food donated by Church World Service in the United States of America.

Present funds will allow this relief to continue for four weeks.

The coal companies and mines were forced to close because many manufacturers have changed from coal to heavy oil, which is as much as fifteen per cent cheaper.

The Japanese Government announced this month that it will spend nearly two million dollars on vocational re-training, but no plans have yet been made for unemployment benefits, insurance, or public works programmes.

## BISHOP DEDICATES CARVED STALL

ANGLICAN NEWS SERVICE

London, March 28

The Bishop of Durham, the Right Reverend M. Harland, on March 20, dedicated a stall in St. Bride's Church, Fleet Street.

The stall is the gift of the Durham University Society, and is made of oak carved with the arms of the University of Durham in heraldic colours.

LATELY we have been shown ourselves as others see us; at least as Asian Christians see us, and they have done their best to help us see how non-Christians see us.

We can turn our heads away once, we can shut our eyes twice, we can adopt the attitude of the deaf; some can run away or simply be too busy to attend. But many of us have had our consciences awakened, so that we no longer seek to evade the evidence, but determinedly ask for more.

To some of us this happened 10 or more years ago. Since then we have sat at the feet of every great Christian who has come our way, whether it be D. T. Niles from Ceylon, Rajah Manikam from India, or Lesslie Newbigin from the whole world of missions.

While each one of them is unique and has an individual message, there is one ringing word that God keeps repeating now through a Japanese personality, now through an Indian woman, now through a Burmese or a Malayan. With all their different backgrounds, they all are instruments of the Holy Spirit; and who can doubt that the Spirit is speaking to the Churches?

Wherever we turn, it is the same. People are holding up mirrors at us, and showing us what we had not cared to notice before about ourselves. Bishop Newbigin's searching addresses kept harking back to the tragedy of our separateness, which makes the missionary's task impossible.

When the Asian looks at us Western Europeans (wherever we live), he sees a people who, for all our high-sounding talk, persist in excommunicating one another.

## "INTOLERABLE"

The Principal of Tainan Theological College in Formosa, C. H. Hwang, chairman of a group of ten Christian leaders carrying out a two-year study on mission policies and inter-church relations, recently said, "We are very grateful for missions, yet we cannot think of missions any more without thinking of unity."

Henry Knox Sherrill, retired Presiding Bishop of the Protestant Episcopal Church in the U.S.A., says: "The present situation of Christian disunity is intolerable."

Of course we all agree: "These sects are undermining the whole work of the Church! We Anglicans are different. We are not as other men are. After all, it is well over 250 years since our foreign missions began in Asia, long before these others came in with their non-conformity and schism!"

Now let's look at this:

We are so accustomed to being the largest and most important religious group in our country that we fail to see ourselves as an Asian sees us. In our own eyes our Church is not only the one we love dearly, whose doctrines and order we honour and accept. It is also the root stock, the main body.

## FEW ANGLICANS

Suppose we now listen to somebody else. Let's consult an educated Hindu or Lutheran who takes the trouble to find out these things. What does he tell us? He tells us that in Australasia and the Pacific Islands, one out of every 3 Christians is an Anglican. That gives us comfort.

But he goes on to say, "In Africa, 1 out of every 16 Christians is an Anglican. In Europe (including the United Kingdom) the Anglican is only 1 out of every 27 Christians. In North and South America, the ratio is 1 in 33 Christians. And in Asia, only 1 out of every 60 Christians is an Anglican."

In the spaces between those areas where the Church of England predominates are large tracts we don't often think about. But in the eyes of the educated Asian who knows even one of the tracts, the Anglican

Church may have no more prestige or significance than half a dozen other Christian groups whose names we have never heard.

No amount of theological argument or even well-informed historical defence of our position will alter the fact that to him the Church of England is just one of many groups which came from European countries, in competition with one another, all proclaiming the Saviour Who is the Answer to man's divided condition!

Against this background, we can now look at the latest mirror held up to us. I have in front of me a book of 200 pages, just arrived from India. It is the record of the proceedings of the National Christian Council of India at its meeting October 30 to November 3, 1959, with reports submitted there.

There were 157 delegates and observers in this the strongest national Christian council in East Asia. The delegates' names are listed, along with the Church, council, or mission they represent. There are 19 Churches in the list, with representatives according to the size of each.

Thus the Convention of Baptist Churches of North-East India sent 8, and the (Anglican) "Church of India, Pakistan, Burma and Ceylon" sent 2 out of the 58 official representatives of Churches.

## "MIRRORS"

The election of officers resulted as follows: President, Dr D. G. Moses of the United Church of Northern India and Pakistan, the Vice-Chairman of the East Asia Christian Conference; Vice-President, Dr R. B. Manikam, former East Asia Secretary, but later called back by his own Tamil Evangelical Lutheran Church to be Bishop of Tranquebar; and Miss Renuka Mukerji, of the Church of South India, whom we now know as one of the distinguished visitors at our National Conference of Australian Churches.

In Australia some of us Anglicans are tempted to sit back and rely on our position of strength, leaving the smaller communions to worry about Church unity, as if they need it but we don't.

Things are different in India, where a third of a million Anglicans went into the Church of South India, thus reducing the size of the Anglican Church.

To-day the Salvation Army has nearly as many members in India as our own Church has. The Presbyterians have 100,000 more.

The Methodists have twice as many, the Lutherans twice as many, the Church of South India 4 times, the Baptists 4 times, and the Syrian Churches 6 times as many.

Mirrors are sometimes good for us. If we see ourselves as others see us, we are saved from thinking of ourselves more highly than we ought to think.

We can continue to have a passionate loyalty to the principles for which the Church of England stands, yet we can and should energetically shoulder our responsibility of working for the visible union of separated fragments of Christ's Body.

If we remember what our Asian brethren have shown us, we shall no longer say to other portions of the Body of Christ in Australia, "I have no need of thee" (1 Corinthians 12:21).

We of the Church of England have as much responsibility as anybody else to further the cause of union.

If we are inactive, we are guilty of hindering the evangelisation of the world (John 17:21).

As Edmund Burke once said, "All that is necessary for the forces of evil to win in the world is for enough good men to do nothing."

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**DIOCESAN NEWS**

**BALLARAT**

**PARISH CANVASS**

A loyalty dinner on March 22 launched the 1960 Every Member Canvass in the Parish of St. Peter's, Dimboola. The Bishop of Ballarat, the Right Reverend W. H. Johnson, and Mrs Johnson attended the dinner. The parish hopes to receive, by direct giving, £7,500 over the next three years. Canvassers began their visits on March 25.

**CANBERRA AND GOULBURN**

**SCHOOL FETE**

The Parents and Friends Association of the Canberra Grammar School will hold their annual fete in the grounds of the school on April 30. The association is raising money for the debt on the school's gymnasium.

**MELBOURNE**

**FAREWELL**

Parishioners of St. Mary's Church, North Melbourne, gathered for the parish hall after Evensong on February 28 to bid farewell to the Reverend and Mrs E. T. Withington. Mr Withington left to serve with the Bush Church Aid Society at Timboun, in the Diocese of Ballarat.

**HISTORICAL SOCIETY**

The Church of England Historical Society in the Diocese of Melbourne last month elected the office-bearers for 1960. Elected members are the Reverend G. W. A. Kircher, the Reverend J. Grant, Messrs C. W. Kerr, W. G. Cramer, E. O. Hayman, R. F. Hawdon, J. Frost, P. Winfield, C. H. Corrigan, J. Richards, and W. Wright, and Mrs C. H. Corrigan and Mrs A. Stubley.

**INDUCTIONS**

The archbishop inducted the Right Reverend Richard Lipp to St. Mary's, South Camberwell, on March 29; and the Reverend K. H. Roberts to St. Stephen's, Richmond, on March 30. He is to induct the Reverend J. R. Kainey to All Saints', Clayton, on Friday, April 1, at 8 p.m.

**QUIET DAY**

A Quiet Day for the clergy of the diocese was held at Holy Trinity, East Melbourne, on March 31. The conductor was the Reverend J. S. Drought.

**NEW SCHOOL BLOCK**

On Saturday, April 2, at 3 p.m. the archbishop will dedicate a new Science block at the Camberwell Church of England Girls' Grammar School.

**COMRADES OF S. GEORGE**

The Comrades of S. George will hold a retreat at the Retreat House, Cheltenham, from Friday, April 1 to Sunday, April 3. The conductor will be the Victorian secretary of the Australian Board of Missions, the Reverend C. E. Wood.

**SACRED FOLK SONGS**

Miss Biddy Allan and Mr Colin MacRae will present a programme of sacred folk songs in the Chapter House, St. Paul's Cathedral Buildings, on Friday, April 1, at 8 p.m. Readings will be given by Mr Desmond Green. The programme has been organised to aid the Ridley College building fund.

**NEWCASTLE**

**MOTHERS' UNION**

On Lady Day, March 25, eight hundred members of the Mothers' Union in the Diocese of Newcastle attended their annual service in Christ Church Cathedral. Banners from the parishes were displayed in procession, and Mrs F. Woods, wife of the Archbishop of Melbourne, was the guest speaker for the occasion. The Bishop of Newcastle, the Right Reverend J. A. G. Housden, preached the sermon, and the service was conducted by the dean, the Very Reverend W. A. Hardie.

**CATHEDRAL SCHOOL**

Eighty five people are attending the fourteenth session of the Cathedral School of Religion, held at Christ Church Cathedral, Newcastle, on Wednesday nights during Lent. The subject of the course is "The Anglican Communion," and the lecturer, Dean W. A. Hardie, is illustrating aspects of his subject with films.

**COMMISSIONING**

Three priests were commissioned and licensed by the Bishop of Newcastle, the Right Reverend J. A. G. Housden, on March 14 during Evensong in Christ Church Cathedral. They were the Reverend N. Delbridge, as diocesan Director of Promotion, the Reverend T. J. Johnstone, as Home Missions Chaplain, and the Reverend D. O. Grant, as Cathedral Chaplain.

**FELLOWSHIP**

The Young Anglican Fellowship, in the Diocese of Newcastle, at its annual meeting last month, elected the Rector of Williamtown,

the Reverend C. J. N. Gundry, as the chairman for 1960. He succeeds the Rector of Adamstown, the Reverend H. F. G. Randall, who did not seek re-election. Sixty delegates from branches throughout the diocese attended. The new vice-chairman to replace Mr Gundry is the Reverend D. J. Hindle, assistant priest in the Parish of Waratah.

**GIFT OF WINDOWS**

At St. Stephen's Church, Adamstown, on March 20, the Bishop of Newcastle, the Right Reverend J. A. G. Housden, dedicated three stained-glass windows. They are the gifts of the Burns family, in memory of Henry and Sarah Burns, and of Mrs Bartley, in memory of Albert and Edward Bartley.

**ASSISTANT DIRECTOR OF PROMOTION**

Mr C. Percy, of the Parish of St. Mark's, Chester Hill, Sydney, has been appointed assistant director of Promotion in the Diocese of Newcastle. He will take up his appointment on April 4. He will be engaged in full-time direction of canvasses in the diocese. Mr Percy was educated at Newcastle Boys' High School and later studied accountancy. He took part in the National Promotion Conference at Springwood in 1959.

**DIRECTOR ON TOUR**

The Director of Promotion in the Diocese of Newcastle, the Reverend Noel Delbridge, is at present touring the north-west parishes of the diocese. He is visiting the Parish of Merriwa in particular, where a parish convention was held last year.

**SYDNEY**

**COMMONWEALTH PUBLIC SERVICE**

Members of the Commonwealth Public Service Anglican Fellowship attended the 8.30 a.m. celebration of the Holy Communion at St. Andrew's Cathedral last Sunday. The archbishop met the members at breakfast following the service.

**BUS TOUR**

A bus tour has been arranged by the Church of England Historical Society and S. Andrew's Cathedral Communicants' Guild for Saturday, April 2, to leave the cathedral at 10 a.m. and to return at 6 p.m. Visits will be made to St. Bartholomew's, Pyrmont; St. Bede's, Drummoyne; All Saints' Church and chapel, Hunter's Hill; St. Anne's, Ryde; St. Paul's, Carlingford; and All Saints', Parramatta. Further particulars from the dean's secretary at the cathedral.

The mission in the Parish of Emu Plains to be led by the Reverend Ronald Ash, a former C.M.S. missionary, and now Rector of Kurrajong, will be held nightly in St. Paul's Church at 7.45 p.m. from April 3 to April 10.

The mission slogan, "This is the Way," can now be seen in most shop windows in Penrith and on trees and other prominent places in the surrounding districts. Large calico signs have also been erected in strategic places.

The archbishop will commission the missioner at St. Paul's Church on April 3 at 11 a.m. On April 2, a garden party will be held in the grounds of the rectory at which the Right Reverend R. C. Kerle will speak.

**WILLOUGHBY EXTENSIONS**

The archbishop set the foundation stone of the extensions to the Church of St. Stephen, Willoughby, on March 26. The original stone of the existing section was set by the then Bishop of North Queensland, the Right Reverend G. H. Stanton, on December 9, 1882.

The cost of the extensions which will comprise chancel and vestries will be £19,500 but it is estimated that the overall cost with furnishings and lighting will reach £24,500.

**HOLY WEEK AT S. JAMES'**

The Sydney University Graduates' Choir will present Bach's cantata, "My Spirit was in Heaviness," in St. James', King Street, Sydney, on Tuesday night, in Holy Week. The programme also includes Lenten, Passion, and Easter carols. On Good Friday night the Procession of Witness will finish at the Phillip Street Theatre for the modern passion play, "Christ in the Concrete City," to be given by the Australian Christian Theatre Guild. The service for the lighting of the Paschal Candle will be on Easter Eve at 7.45.

**CHURCH WINDOW**

The archbishop, the Most Reverend H. R. Gough, will dedicate a large window in the west wall of St. John's Church, Balmain, on Palm Sunday, April 10, at 10.30 a.m. in memory of the late rector, the Reverend E. H. Lambert. The window has been given by parishioners and many other friends.

**EASTERN RELIGIONS**

The Home Secretary of the Australian Board of Mission, the Reverend B. J. Chin, will address the Junior Clerical Society at its meeting on April 11 on "Suffering, as seen by the Eastern Religions." The meeting will be held at St. Thomas', North Sydney, commencing with a Holy Communion service at noon.

**CONFIRMATION DATE HAD TO BE CHANGED**

ANGLICAN NEWS SERVICE  
London, March 28

Forty-eight candidates for confirmation from St. Margaret's Church, Castletown, whom the Bishop of Durham, the Right Reverend M. H. Harland, refused last week to confirm in St. Luke's Church, Pallion, Sunderland, will be confirmed on May 12 in another Sunderland church, St. Mark's, Millfield.

Dr Harland refused to confirm any candidates from St. Margaret's because, he said, the vicar refused to acknowledge his authority.

The Rector of Southwick has been instructed to satisfy himself that the children have been properly prepared, and to include them with his own candidates to be confirmed on May 12.

**A.M.M. MEMBERS ORDAINED**

FROM OUR OWN CORRESPONDENT

Two prominent members of the Anglican Men's Movement, Mr W. J. S. Atkinson and Mr P. B. Moore, were among the nine men ordained to the diaconate in All Saints' Church, Ainslie, on March 20.

Mr Moore was the foundation treasurer of the movement, and Mr Atkinson an executive councillor for many years.

The Reverend R. Blakeney, another member of the movement, has been an honorary member of the staff of All Saints' for many years.

**OBITUARY**

**CANON A. E. F. H. EVA**

We record with regret the death on February 11 of Austin Egbert Francis Henry Eva, priest, formerly Rector of Roma, Queensland, until his retirement in 1957 at the age of eighty, and a Residential Canon of St. John's Cathedral.

Canon Eva was buried at Roma, where he had lived since his retirement. A memorial service was held at Boonah, where he had been first of all vicar, and then rector, from 1910 to 1921, when he became Rector of Roma.

Before he went to Boonah, Canon Eva was a member of the Bush Brotherhood of St. Paul, and all through his life he had a great love for the brotherhood and a great admiration for their work and sympathy with their problems.

He served in the First World War, being mentioned in despatches, and on his return was made an Honorary Chaplain of the Australian Forces.

Wherever he served, Canon Eva was loved by all sections of the community, and his character, his work and his way of life endeared him to all. He was truly a "man of God," and he may rightly be referred to as one of the greatest identities of the town which was his home for so many years, Roma. When he went there he found a huge debt on the church, but through his hard work, it was finally cleared in 1947. He was responsible for the erection of the carillon tower and the installation of the carillon. Many other necessary facilities were lacking in 1921, but during his ministry they were all provided as a result of his efforts.

The people of Boonah, who had known him for eleven years, and of Roma, who had known him for thirty-nine years, as well as many in different parts of Australia, mourn the passing of Canon Eva and are thankful for all that has been done by and through him.

**REFUGEES FIND FOOTHOLD IN TURKEY**

By Mrs. W. DER VRING, FIELD WORKER IN ISTANBUL FOR THE W.C.C.

ISTANBUL is a city built on hills, with a network of steep, narrow streets traced on the hillsides, and often small shops occupy these natural basements. To-day an increasing number of such modest businesses are run by refugees.

Thousands of refugees from countries behind the Iron Curtain were shocked to find that immigration was closed to them when they arrived in Turkey. They faced the bleak prospect of permanent unemployment in a land they could not leave, for Turkish law forbids employers to hire foreigners.

However, with the help of Christians, a loop-hole was found. Non-Turks may establish their own businesses if a set minimum of capital is invested. Refugees lacking this capital can register at the offices of the World Council of Churches' Service to Refugees for "local integration" grants.

These grants enable them to become self-supporting and self-respecting members of the Turkish community. Much of the money for this work has been collected by the Churches and refugees use it with gratitude and careful economy.

**THEIR WORK**

For example, one refugee couple makes fine goatskin gloves, delicate, light-coloured gloves for women, and heavier, darker pairs for men, in a small, dark workshop that also serves as a living, sleeping and dining room. They point with pride to their two new sewing machines, but with greater pride to the quality of leather and workmanship in the gloves they produce.

Malnutrition is a scourge of refugees in Turkey, and food shipments from overseas have helped hundreds of people.

Bad housing and malnutrition are invariably attended by disease. To combat it our Churches employ a medical officer, a highly-qualified Turkish physician. Until last summer he treated his patients in a special refugee clinic established several years ago in an old Istanbul home, but it was marked for destruction by improvement-minded city planners. Now the doctor receives refugees three

times a week at his own private clinic.

The Churches provide ill refugees with necessary medicine — much of it sent from abroad — and arrange special treatment or hospitalisation whenever it is possible.

All the hospitals of the city of Istanbul are co-operative, but one of them has a particular dedication to the needs of refugees. It is the Balikli Hospital, an Orthodox institution connected with the Ecumenical Patriarchate of Constantinople (Istanbul). The Orthodox Church has been the chief representative of Christianity in Turkey since the first centuries after Christ, and as a loyal member of the World Council of Churches makes its hospital facilities available with unstinting generosity.

The hospital is built on historic ground. It is next to the walls which have girdled the old city of Constantinople since the fifth century. A huge complex of buildings covering acres of land, this spotlessly clean, well-equipped hospital has also a compassionate and highly competent medical staff.

Most of the patients treated at Balikli are Moslem Turks, and at least a third of the 2,000 refugees who draw upon its services are also Moslems. As they are X-rayed, receive surgical or medical treatment, or other sympathetic care without cost, they are also given a demonstration of the Christian witness in a most tangible form.

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**Y.A.F. PROGRAMME ON MISSION**

FROM A CORRESPONDENT

Melbourne, March 28  
Diamonds, hearts, clubs, and spades . . . District 5 of the Young Anglican Fellowship in the Diocese of Melbourne on March 26 began its mission programme, "On Deck."

Under the slogan "Lead with your heart," Archdeacon G. T. Sambell addressed a group of Fellowship members at a district tea at Christ Church, Newport, on March 26.

His subject was "What is the Mission of the Church?" — the first of three sessions to present to young people the mission task at home and overseas.

On April 9, branch members will attend a missionary rally, organised by the Australian Board of Missions and the Church Missionary Society, at S. John's, Footscray.

Two speakers from the mission field, the Reverend E. Arblaster from Tanganyika, and the Reverend K. Appasamy from Polynesia, will speak on the topic "Where is the Mission of the Church?"

Films on the mission fields, among them the new A.B.M. documentary, "Face to Face in South-East Asia," will be shown. The slogan of this session is "Clubs make the trick."

Finally, with the theme "The Mission of the Church and Us," District 5 will hold a camp at Point Lonsdale from April 29 to May 1, the slogan being "Spades do the work."

The covering slogan for the programme "On Deck" is "Diamonds bring up the score."

**CONFERENCE AT BUNBURY**

FROM A CORRESPONDENT  
Bunbury, March 28

Two matters of considerable interest were discussed at the clergy conference here last month.

The question of a permanent diaconate was discussed.

The bishop, the Right Reverend R. G. Hawkins, appointed a commission to study this matter.

The findings are to be reported to him on his return from England in August.

Secondly, the committee appointed to draw up a scheme to provide long service leave for diocesan clergy made a progress report.

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



A photograph taken on March 13 after the largest ordination ever held in S. Paul's Cathedral, Melbourne. With the ten new priests and twenty-one deacons are the archbishop, the Most Reverend F. Woods, and the Reverend D. L. Redding. On the archbishop's right is the Dean of Melbourne, Dr S. Barton; on Bishop Redding's left is the Precentor, the Reverend Godfrey Kircher.

**ABORIGINAL CO-OPERATIVE WORK TO EXTEND TO WEST AUSTRALIA**

FROM OUR OWN CORRESPONDENT

Brisbane, March 28  
Aboriginal Co-operatives in Queensland would influence a new development project near Derby, Western Australia, the Reverend W. A. Clint, Director of Christian Co-operatives, said last week.

Mr Clint attended and gave an address at the 1960 Queensland Co-operative Conference, which was held in Brisbane.

He said that the main work with co-operatives among the Aborigines had been done in Queensland. They had been so successful that other States looked to Queensland to give the lead.

The United Aborigines' Mission had endorsed the co-operative technique as a means towards Aboriginal welfare, and their pilot scheme in co-operative development would be near Derby, Mr Clint said.

The A.B.M. Christian Community Co-operative Ltd., an undenominational function of the Australian Board of Missions, had been so successful in Queensland that it had been asked to help and advise the new project, he said.

The co-operatives already established at Lockhart River, Moa Island, and Mitchell River stations were working to a plan that would in 1960 prove the economic value of the co-operative movement, he said.

Mr Clint said that the move-

ment in northern New South Wales owed a great deal to co-operative women's guilds.

During the discussions prior to the establishment of the Numbahging Co-operative on Cabbage Tree Island, in the Richmond River, northern New South Wales, he told the Aborigines of the contribution women's guilds could make.

The women became so interested that they formed their own guild, and within the next few weeks it would be registered and affiliated with the Australia-wide Co-operative Women's Guild organisation — the first Aboriginal guild to be affiliated, he said.

**ALL LEVELS**

The co-operative on Cabbage Tree Island was not only the first Aboriginal co-operative in New South Wales, but also the first to be formed on a government station, Mr Clint said.

Co-operatives stressed the need for education at all levels, and made a special effort to instruct adults. The co-operative schools at "Tranby," in Glebe, Sydney, run by the A.B.M. Christian Community Co-operative Ltd.,

provided such instruction, he said.

At the second school, held last month, thirty Aborigines, drawn from Queensland, New South Wales and Victoria, and three Torres Strait Islanders, attended.

The school also held a course for government officers and missionaries.

These courses were made possible by the Co-operative Scholarship Fund, and were supported by the Co-operative and Trade Union movement throughout Australia, and by private business interests, Churches, Apex clubs and women's organisations, he said.

The problem, whether in tribal or semi-tribal areas, or on the fringes of towns, was an economic problem, Mr Clint said.

"We believe that our task is to help them solve this problem and then we can help them spiritually and socially," he said.

**"WATSON" CHAPEL FUND**

£16,578/9/7 has now been received towards the H.M.A.S. "Watson" Memorial Chapel fund.

Donations may be sent to: The Chapel Fund, H.M.A.S. "Watson," Watson's Bay, N.S.W. All donations of £1 and over are tax deductible.

The following donations have been received:

- Previously acknowledged, £15,653/14/-: Fairley Aviation Co. of A'ia Pty. Ltd. (2nd donation), £400; International Fellowship of Yachting Rotarians (2nd instalment), £170/12/7; Mrs U. F. Adams, £100; the Oceanic Steamship Co. (Matson Lines), £50; C. A. Burgmann Pty. Ltd., Calcutta Co. Pty. Ltd., Alexander Colquhoun and Son Pty. Ltd., each £25; Laurence Le Guay and John Nisbett Pty. Ltd., £20; British General Electric Co. Pty. Ltd., John Sanderson and Co. (N.S.W.) Pty. Ltd., Atlas Timber and Fencing Pty. Ltd., each £10/10/-; the Eastern Suburbs Returned Sailors and Soldiers' Club, £10; W. T. Maling, Esq., £8/8/-; Anonymous, £5/5/-; Mrs W. C. Wentworth, E. Forsyth, Esq., Mrs T. L. F. Rutledge, Superex Industries Ltd., each £5/5/-; R. E. Todd, Esq., £5/0/6; Mrs J. Dowling, £4/4/-; Mr and Mrs L. C. Leembruggen, £3/10/-; Mrs B. Page, £3/3/-; Dr Richard Jeremy, Mrs F. M. Shillington, Mrs J. Playfair, Hilda C. Brooks, each £2/2/-; Mrs J. Gould, £1/1/-; Mildred M. D. Cox, Mrs L. G. Pope, Mrs J. Bath, Mrs M. Crouch, each £1.

**TOTAL: £16,578/9/7.**

**ORDINATION WAS HELD IN HOBART PARISH CHURCH**

FROM A CORRESPONDENT

Hobart, March 28  
The Bishop of Tasmania, the Right Reverend G. F. Cranswick, in Holy Trinity Church here on March 25 ordained the Reverend B. L. Viney to the priesthood and made deacons Dr J. A. Friend, Mr J. L. Goldsworthy and Mr C. B. Thomas.

The Right Reverend D. B. Blackwood preached the occasional sermon.

Mr Viney is in charge of the mission district Church of S. Barnabas, Tarraleah.

Mr Goldsworthy will commence as assistant curate at S. John's, Launceston, in May.

Mr Thomas has been temporarily appointed to the Parish of Smithton.

Dr Friend, while an honorary deacon will continue on the staff of the University of Tasmania.

Bishop Blackwood said that this was the first ordination in Holy Trinity since it was opened for worship eighteen years ago.

Nine men had been ordained in the diocese this year — the largest number on record.

Record groups of ordinands had also been reported in many other dioceses. Theological colleges were also reporting greatly increased numbers.

The Feast of the Annunciation, he said, reminds us that God uses human instruments to further His Will and to reveal His Love to mankind.

God called and used the Blessed Virgin Mary; she re-

sponded by offering her whole life to Him.

His call to us all is still "Follow Me"; His charge to us all is to go, preach, teach, heal, shepherd and baptise all nations in His Kingdom of Love and Goodness.

To the ordinands he said: "If we are to represent Our Lord we must be much with Him, in prayer, in Bible study and Communion so that men may see the marks of Jesus in us."

The bishop explained the nature of the ministry as outlined in the ordination charge, "to be messengers, watchmen and stewards of the Lord."

They should be prophets, using all the media of mass communication to proclaim the Word; in their pastoral ministry, they must relate the Gospel to the world in which we live; in their priestly ministry, they must bring the touch of the unseen spiritual grace of God in prayer and sacrament and devotion.

"But who is sufficient for such a ministry?", he asked. "S. Paul reminds us 'an sufficiency is of God?'"

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