

THE ANGLICAN

Incorporating The Church Standard

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THE ANGLICAN PRESS PLANS IMMEDIATE EXPANSION

BALANCE OF DEBENTURES OFFERED

Plans for immediate expansion were announced when The Anglican Press Limited held its second Annual General meeting in Sydney last Tuesday.

The Report by the Chairman of Directors, the Bishop of Armidale, stated that the scale of the Company's operations had increased so quickly that unless additional plant was installed the Press would be compelled to turn work away.

"It would be unthinkable for the Press to have to do this. We must point out the position to all Anglican investors, large and small, and invite them to take up the remainder of our Debenture Stock issue at once," the Report stated.

Bishop Moyes was unable personally to attend the meeting, as he is travelling to England for the Lambeth Conference. His Report was read by the Deputy Chairman of Directors, Mr. P. M. Bowen.

The three most important sections of the Report dealt with the initial establishment and running in of the Press; the staff and finance; the increasing turnover of printing and the need for expansion.

"Ordinarily, we could not have expected much in the way of income during the period from March 20, 1957, when the Company was formed," the Report stated.

"From September until the end of our first financial year—which represented in actual fact only three months of operations on a small scale—we had the considerable financial benefit of our contract to print THE ANGLICAN, and our income from this source was large enough to enable us to cover our wages bill and some part of our other expenses."

"As you know, some of the machinery which was installed towards the end of 1957 was actually ordered two years earlier from the overseas suppliers."

"It was a triumph of organisation that it arrived in the right place at the right time."

"Our faith in Australian Anglicans was abundantly justified when, at the same time, they took up sufficient Debenture Stock in the Company to enable us to acquire the machinery."

STAFF QUADRUPLED

"Although my Report is intended to refer only to the period ended December 31 last, the developments over the past ten or eleven weeks have been so striking that I feel I should mention them."

"First, we have had nearly to quadruple our staff already this year."

"At the beginning of this year we employed only four men. To-day, we have a full time staff of fourteen, assisted by another six who come for part time work."

"The volume of our contract printing work has doubled in the past ten weeks. The turnover of jobbing has increased fourfold."

"I must admit quite frankly that my colleagues of the Board of Directors do not expect anything like this rapid increase in business, although we engaged a sales representative some time ago to bring in commercial work which would utilise to the full our plant capacity."

"The fact is, however, that the Press is now receiving orders for Church work from all over Australia—from Melbourne, Adelaide, Brisbane and Hobart as well as Sydney—as the quality

of its work improves and becomes known, and because of its keenly competitive prices in most ranges of printed matter."

On the staff of the Press, Bishop Moyes' report said:

"I cannot speak too highly of the way in which our printers have done their job."

"This is not the place to go into detail; but I should like to put in on record that during the first three months after our big printing press started to turn the printers worked under conditions of almost inconceivable difficulty, with carpenters, engineers, electricians, plumbers and other tradesmen at work about them, putting the finishing touches to this building."

EXPERIMENTS

"Their difficulties are not over, even, now for two reasons."

"The first is that we are not yet satisfied with the performance of our largest printing press, on which THE ANGLICAN is machined. We are still making experiments, and have come to the conclusion through experience that two or three modifications will need to be made in it."

"The Australian agents for the machine, Edwards, Dunlop & Company, are giving us every possible assistance with this; but we expect it will not be until towards the end of this month of March that this big press will give perfect results."

"The second reason for the hard work that lies ahead of our staff is that they are compelled to perform by hand certain operations, such as folding and guillotining paper, which should be done by mechanical means."

"This brings me to our need to fill our Debenture Stock issue."

"To date, Debenture Stock has been allotted in the sum of £55,000."

"The total amount authorised by our issue is £70,000."

(Continued on page 12)

12,000 EXPECTED AT SYDNEY MISSIONARY CONVENTION

FROM A CORRESPONDENT

More than 12,000 people are expected to attend the missionary convention at Sydney Town Hall next week.

The leaders of the convention will be the Assistant Bishop of Lahore, Pakistan, the Right Reverend Chandu Ray, and the Reverend Lawrence Love, of the U.S.A.

The meetings will be held every night from Monday to Saturday.

There will also be lunch-hour services at S. Andrew's Cathedral.

Bishop Ray has come to Australia under the auspices of the Church Missionary Society, which is sponsoring the convention.

The convention is expected to be one of the biggest series of meetings in the history of the Church in Australia.

The limited number of seats available in the Town Hall for reservation were early this week almost booked out.

Organisers of the convention point out, however, that the greater part of the hall will remain unreserved, and there should be seats for all who wish to attend on any evening.

A spokesman for the C.M.S. said last Monday that it was hoped as many people as possible would try to attend all the evening meetings.

The meetings had been planned to give the greatest benefit

to those who attend all or most of them.

"We realise that it is no easy thing to be in town for five or six nights running, but we feel sure that those who make the effort will feel it has been more than worthwhile," he said.

"The society feels greatly privileged in being able to sponsor meetings to be addressed by two such leaders as Bishop Chandu Ray and the Reverend Lawrence Love."

"CAR LIFTS"

A number of suburban parishes have organised "car lifts" to bring many of their parishioners to the meetings. Reasonable parking space will be available for cars which come in this way.

Some country parishes have hired special buses to handle the numbers who want to attend the convention.

The convention choir of 250 voices has now been practising over a period of three months, and it is expected to make a very notable contribution to the meetings.

The choirmaster is the Reverend Alan Begbie, Rector of St. Stephen's, Willoughby, and the organist, Mr Douglas Sargeant, of All Saints', Woollahra.

The Primate has agreed to chair each evening meeting of the convention.

The Town Hall meetings will begin promptly at 7.45 p.m.

Each day, Monday to Friday, Mr Love will conduct a Bible study in the cathedral from 1.15 to 1.45 p.m.

The finale of the convention will be a Service of Consecration and Dedication in the cathedral on Monday, March 31, at 7.45 p.m. Bishop Ray will preach, and many visiting clergy are expected to attend.

Bishop Ray is the first Pakistani ever to be consecrated. Consecrated last year after service as Pakistan Secretary of the British and Foreign Bible Society and as Archdeacon of Sind, the bishop has special responsibility for the provinces of Sind and Baluchistan.

MELBOURNE CROWDS

In Sind in particular, the bishop is the leader of a work in which a number of Australian and New Zealand missionaries are engaged.

On February 20, he preached in S. Andrew's Cathedral at a service at which a number of new missionaries for Pakistan were farewelled. Later he was able to meet the new missionaries again as they passed through Melbourne en route to the field.

While in Melbourne, he conducted, with the Reverend Alan Cole, a three-day convention in the Chapter House of S. Paul's Cathedral.

Large crowds came to hear, and were given a remarkable vivid picture of the needs and opportunities of the overseas mission field.

Bishop Ray is regarded as one of to-day's leading Asian Christians. Last year he was a delegate at the Prapat Conference, in Sumatra, and early this year was elected a vice-president of the International Missionary Council at the Assembly of that council in Ghana. He also attended the African Church Conference in Ibadan, and was the only Asian delegate there.

TOWARDS UNITY

SYDNEY YOUTH CONFERENCE

FROM A CORRESPONDENT

Representatives of eight youth organisations representing many different shades of churchmanship conferred at "Rathene," Port Hacking, last week-end to study the possibilities of greater unity.

The conference, organised by the Anglican Youth Co-ordinating Committee of the diocese, was the second conference of its kind.

Delegates came from such diverse groups as the Church Missionary Society's League of Youth, the Comrades of St. George and the Young Anglican Fellowship.

The Home Secretary of the Australian Board of Missions, the Reverend T. B. McCall, on Sunday gave the positive Christian approach to the problem of colour prejudice. He referred particularly to the aborigines.

The chaplain for youth in the diocese, the Reverend N. C. Bathgate, celebrated the Holy Communion before breakfast on both days.

STRIKING UNITY

The A.Y.C.C. is particularly interested in the possibilities of using this music for youth worship. The conference's solid support for this scheme is but one indication of the important part the committee is beginning to play in youth work in the diocese.

The unity among the members was very striking. In corporate worship, in everyday chores, in recreation and in social activities, group differences of churchmanship and aim were completely forgotten.

Organisations, apart from those mentioned above, which were represented were the Boys' Brigade, Christian Endeavour, the Church of England Fellowship, the Girls' Friendly Society, the Church of England Boys' Society, and the Sydney University Anglican Society.

ENTHRONEMENT AT CHICHESTER

ANGLICAN NEWS SERVICE

London, March 17

The enthronement of the new Bishop of Chichester, the Right Reverend Roger Wilson, will take place on April 25.

GIFTS FOR THE NEW GUINEA MISSION APPEAL NOW TOTAL MORE THAN £1,800

Gifts to the New Guinea Lenten Appeal, sent direct to THE ANGLICAN, have now reached a total of £1,316.

A further sum of £500, sent direct to the Australian Board of Missions, brings the grand total to more than £1,816.

"The Anglican" gratefully acknowledges, on behalf of the Bishop of New Guinea and his courageous staff, the following gifts received during the past week—

Previously acknowledged £736/15/-: The Reverend Ralph Ogden, Concord, N.S.W., £10; C. M. Jordan, Esq., Carlingford, N.S.W., £2/2/-; "Enthusiast," Lismore, N.S.W., £2/2/-; The Reverend B. Mathew, Lockhart, N.S.W., £10; S. J. Youngman, Esq., Toorak, Vic., £10; A. J. Meaby, Esq., Clontarf Beach, Qld., £1; The Reverend N. C. Bertram, Brisbane, £10/10/-; B.G., Kensington, N.S.W., £1; Miss Mary Warren, Claremont, Western Aust., £10; F. C. G. Tremlett, Esq., Sydney, £5; C. W. Pratten, Esq., Amaroo, N.S.W., £10/10/-; Anonymous, Keswick, £50; W. Newsome, Esq., Hamilton, £26/4/-; L. Nobelius, Esq., Melbourne, £12/2/-; Teachers and Pupils S. Luke's Sunday School, Telarah, N.S.W., £10/10/-; S. David's, Greenacre, Ladies' Guild, £3;

Parish of Armidale, N.S.W., £100; Dr E. Kent Hughes, Armidale, N.S.W., £10/10/-; Mrs Ella A. Monk, Sans Souci, N.S.W., £5; The Reverend S. L. L'Estrange, Norman Park Qld., £2/2/-; "Anglican," Perth, Western Aust., £10; Mrs A. Mansfield, Horsham, Vic., £5; Mrs S. J. Marshall, Hunter's Hill, N.S.W., £5/5/-; "A Friend," Hobart, Tas., £5; Anonymous, Adelaide, S.A., £5; C.C.B., Adelaide, S.A., £1; Miss Elsie Parker, Jerilderie, N.S.W., £5; Anonymous, Oakley West, N.S.W., £5; Anonymous Parishioner, Macksville, £20; R. T. Dean, Esq., Caulfield, Vic., £10; Mr and Mrs T. R. Smith, Forbes, N.S.W., £10; D. Taylor, Esq., Forbes, N.S.W., £10; Mr and Mrs M. Genne, Forbes, £5; Mrs R. Bakes, Forbes, £5; The Misses Garbett, Killara, N.S.W., £1/1/-; All Saints' Cathedral, Women's Guild, Bathurst, N.S.W., £25; Mr and Mrs R. F. Palethorpe, Nowra, N.S.W., £5; One of the late Reverend J. Benson's S. Saviour's Hostel Boys, 1924, £5; "Timid," Tas., £2; J. F. Brumby, Esq., Newborough, Vic., £10; Anonymous, Boggabilla, N.S.W., £5/5/-; E.M.W.,

New Farm, Qld., £5; C. R. Jackson, Esq., Morwell West, Vic., £5; Mrs M. Beckett, Hobart, Tas., £2; Anonymous, Woodville Gardens, S.A., £3; The Parish of Bundungero, N.S.W., £10; Anglican Youth Fellowship, Katanning, Western Aust., £20; D. and L. Dargin, Carlton, N.S.W., £2; S. A. Mitchell, Esq., Orange, N.S.W., £5; D. Kinsella, Esq., Sans Souci, N.S.W., £1; S. Dunstan's Sunday school, Denistone East, N.S.W., £10; Miss F. Finger, Bundaberg, Qld., £2; Young Anglican Fellowship, S. James', Dandenong, Vic., £5; Archdeacon and Mrs W. Ashley-Brown, Avoca Beach, £3/3/-; M.I.H., Penrith, N.S.W., £5/5/-; Mrs L. E. Nicholson, Newcastle, N.S.W., £10/10/-; Anonymous, Blackheath, N.S.W., £5; E. Sice, Esq., North Brighton, Vic., £2/2/-; Mrs G. A. Tassell, Moulmein, N.S.W., £1/1/-; G. A. Tassell, Esq., Moulmein, N.S.W., £10/10/-; The Chapter of the Transfiguration, Guild of Servants of the Sanctuary, Sydney, £10/10/-; Anonymous, S.A., £20; Anonymous, Armidale, £1/1/-; Miss Edna Snare, Auburn, N.S.W., £1/1/-.

ARCHBISHOP OF WALES PLEADS FOR UNITY

FEELING HIGH OVER ALLEGED PRO-BRITISH TREND

ANGLICAN NEWS SERVICE

Newport, Wales, March 17

The Archbishop of Wales, the Most Reverend A. E. Morris, last week criticised the tendency of those who spoke Welsh to claim that they alone had the right to speak for Wales.

The adoption of the principle that those who spoke only English should be for that reason excluded from high office in Wales would, in his opinion, have "most grievous consequences."

Preaching in S. Wool's Cathedral, Newport, he was referring to the high feeling among the Welsh clergy at his election as Archbishop of Wales and at the election of the Bishop of Swansea and Brecon.

In the January issue of the *Llandaff Diocesan Leaflets*, which is published under the authority of the Bishop of Llandaff, the Right Reverend Glyn Simon, it was alleged that the election to high office in the Church of men who could not speak Welsh revealed an "anti-Welsh and pro-English trend."

The archbishop said that the often-made assertion that Wales was a bilingual country was a misleading one.

A bilingual person was one who spoke two languages; but fewer than one third of the people of Wales spoke both Welsh and English.

The problem of arranging public worship in the language understood of the people would be simple enough if Wales were truly bilingual, or if those who spoke Welsh and preferred to worship in that language lived separately from those who spoke English only.

As it was, the vernacular principal cut both ways in this situation.

CANADA SEEKS PRIESTS

ANGLICAN NEWS SERVICE

London, March 17

By the time the Archbishop of Quebec, the Most Reverend Philip Carrington, arrives in England for the Lambeth Conference, he hopes that his diocesan staffing difficulties will be solved.

He and his Commissary (the Archdeacon of London, the Venerable O. H. Gibbs-Smith), are seeking young and vigorous priests, either married or unmarried, to work in the old missions on Labrador, the coasts and islands of the Gulf of St. Lawrence, and also in the new areas along the northern frontier, where mining and other industries are being developed.

The diocese, which has established a basic stipend of 3,100 dollars, will under certain circumstances pay the cost of travel to Canada, and a grant may be given towards furnishing expenses.

BISHOP'S FERVENT PLEA TO UNITE BRITAIN POLITICALLY ON DEFENCE

ANGLICAN NEWS SERVICE

Westminster, March 17

The Bishop of Carlisle, the Right Reverend Thomas Bloomer, sounded a grave warning in the House of Lords on March 6 against the danger to democracy itself which lay in leaving Britain politically divided on defence.

Bishop Bloomer was cheered after a speech of no little fervour.

He appealed for some initiative to lift questions of national defence right above the divisions of party politics.

He recalled the creation early in the century of a Committee of Imperial Defence which tried to secure this and he suggested that its purposes and methods should be examined again.

He pleaded the case of the many young men and women who had grown to maturity with little recollection of the last war and were sorely agitated by the kind of world in which they found themselves.

One heard them referred to as "angry young men," he said, but

many of them were not so much angry as agitated young men.

They were gravely agitated over this question of peace or war and they were looking to their leaders to discover a policy which offered hope.

They knew that no policy would offer much hope, or make British influence effective, unless it had the support of the vast majority of people represented in the political parties.

He impressed on the House how the fear of colossal devastation was obsessing the minds and paralysing the hearts of men.

"There is developing," he said,

INDIAN CHURCH HEAD VISITS NANDYAL

GOOD RELATIONS WITH C.S.I. ARE REPORTED

ANGLICAN NEWS SERVICE

Delhi, March 17

The Metropolitan of India, Pakistan, Burma and Ceylon, the Most Reverend Arabinda Mukerjee, had just paid his first visit to Nandyal since 1952.

The district is an Anglican enclave in South India.

In a report on his ten days' stay, the Metropolitan acknowledges that the presence of the Right Reverend W. Partridge in Nandyal has made a tremendous difference to the work of the Church among the continuing Anglicans.

"He has been a father-in-God to the clergy and people, and has kept in constant touch with them."

"The thing that impressed me most was the goodwill and cordiality that now exists between the members of our Church and those belonging to the Church in South India."

"In place of the suspicion that existed before, there is now certainly more friendliness and co-operation between the two Churches."

"It was also evident to me that the spiritual life of the people had been considerably deepened. 'This I gather from the fact that while in 1952 the contribution of the people towards the

work of their Church was only 18,000 rupees, in 1957 their contributions reached 35,000 rupees.

14,000 COMMUNICANTS

"It is now their aim to raise sufficient funds so that the pastoral side of the work here may be entirely supported by the people of the place."

"This is a wonderful achievement, the more so as the economic life of the people is anything but satisfactory. The number of communicants is 14,000, and the total number of Christians is about 35,000. I think for these poor people to try to raise 50,000 rupees is a very ambitious scheme, but at the same time I am quite sure that in their present frame of mind they will succeed."

The future of Nandyal will be discussed at the Lambeth Conference, and Bishop Partridge has been specially invited to be present.

ARCHBISHOP OF CAPE TOWN IS FIRM ON ATTITUDE TO STATE

ANGLICAN NEWS SERVICE

Cape Town, March 17

The Archbishop of Cape Town, the Most Reverend Joost de Blank, said on March 9 he did not regret having made comments on political matters in South Africa.

"I have made it clear," he said, "that I decline with thanks to serve as a shuttlecock in the party political badminton game."

He was referring to attacks made on him by leading ministers of the Cabinet for "stepping into the political arena" in his stand against the Government's policy of racial segregation.

His latest brush was with the Minister of the Interior, Dr. E. Dönges, whom the archbishop accused of misrepresenting him.

The archbishop told the annual speech-day gathering at St. Cyprian's school, "These are sad days for South Africa. It is hardly surprising that the crime-wave assumes gigantic proportions when a Cabinet Minister (Dr. Dönges) jeers at those who respect the warnings of informed conscience and who believe in the necessity of obeying God's law."

He was referring to Dr. Dönges' statement at a political meeting that "the archbishop declared, before coming to South Africa, that he would not hesitate to break the laws of the

country which he could not reconcile with his conscience."

Dr. Dönges had said that now that the archbishop was here, shielded by those laws, he alleged that they were preventing non-white pupils from attending his church schools. It was up to him to try to convince the bodies governing the church schools to admit Indian and coloured students.

Dr. de Blank, in his reply at St. Cyprian's, challenged any Christian of any Church or denomination to deny that, in the last resort, he was called upon to obey God rather than man.

He said that his plea was for people of Christian principle at any cost.

THE "FLASHPOINT"

"But I do not suggest that you make your choices glibly, superficially or with hesitation," he said.

The Nazi criminal war trials had established the fact that

there might be a flashpoint in a man's life when he could not blindly, and without question, support his Government or its policies.

His loyalty to humanity, his dignity as a human being, must come first.

English public life was probably at its most strongest and vigorous when the cry was heard, "Nothing that is morally wrong can be politically right," he said.

Concerning the Dutch Reformed Church's stand on apartheid, the archbishop said he could not speak for another Church, but the World Council of Churches, with its world-wide Protestant membership, and the Roman Catholic Church were in an overwhelming majority against the Dutch Reformed Church in South Africa.

"WARNING" TALKS FOR TEENAGERS?

ANGLICAN NEWS SERVICE

London, March 17

The Reverend Frank Hone, Vicar of the Attercliffe parishes in Sheffield's east end has written to the Sheffield Education Committee suggesting school-leaving warning talks to girls on the "moral and social dangers" of indiscriminate association.

He is very perturbed about the undesirable association of teen-age girls with coloured men.

Mr. Hone, who is looked upon as a friend by hundreds of coloured men living in Sheffield's east end, has said in his letter that the men cannot be entirely blamed for the association, as girls follow them about.

He knows of teen-age girls who visit coloured men's lodgings and stay there until the early hours of the morning.

Warning talks, Mr. Hone suggests, could be included, during the last term at school, in any programme of talks now being given on the whole subject of sex and young people.

WINGS OF MERCY

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CHATEAU TANUNDA

Tales of the Golden Fifties No. 12

V. R.
£400
REWARD

Witness Two Persons of the Name of
Lawlor & Black,
LATE OF BALLARAT.

On or about the 10th day of November last, at Ballarat, the persons
TREASURABLE AND REPUTABLE LANGUAGE
and some other persons, who were made up again
the following day the day.

NOTICE IS HEREBY GIVEN

This is a notice of the fact that the persons named above are now in the possession of the property of the persons named above.

The Eureka Stockade

The celebrated stand at Eureka Stockade, Ballarat, in the early hours of Sunday, December 3, 1854, arose directly out of discontent over police methods of checking miners' licences—a check sometimes made "four or five times in the course of a day."

Among the miners' leaders at Bakery Hill were Peter Lalor, Raffaello Carboni, J. B. Humfray, Frederic Vern and George Black. The diggers' resentment grew to such an extent that, at a meeting of miners on November 29, 1854, they decided to burn all their licences. The Southern Cross flag—a blue flag adorned with the stars of the Southern Cross—was flown and the miners swore by it "to stand truly by each other and fight to defend our rights and liberties."

Next day, a squadron of mounted troopers, who had been ordered to make a specially vigorous "licence-hunt," were met with volleys of stones. Determined to fight for what they regarded as justice, the miners hastily built a flimsy stockade on Eureka Flat, a plateau of rising ground, and on the Saturday evening about 1,500 men were in the enclosure.

But Saturday night was cold, and most of the men drifted back to their tents. Only 150 men (most of them asleep) were in the stockade when, about 9 a.m. on the Sunday, a force of cavalry and police suddenly attacked. Shots were exchanged, but the rebels were soon overwhelmed.

Five of the attackers were killed and about a dozen wounded. Sixteen diggers were killed in the fighting, at least eight others (probably many more) died later from wounds, and 114 prisoners were taken.

A Commission of inquiry declared the diggers had been goaded to insurrection by bad laws badly enforced, and recommended the introduction of constitutional government, with a broad franchise as the basis of its representative system.

CHATEAU TANUNDA

The Brandy of Distinction

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C.E.M.S. IN MELBOURNE HEAR CHANDU RAY DECIDE TO GIVE £250 FOR LAHORE BOYS' SCHOOL

FROM OUR OWN C.E.M.S. CORRESPONDENT

Melbourne, March 17

Members of the Church of England Men's Society who attended the annual breakfast of the society in the St. Kilda Town Hall promised £250 towards the establishment of a church boarding school in Lahore diocese, Pakistan.

The Archbishop of Melbourne, the Most Reverend Frank Woods, had challenged the 400 men present to contribute £500, following an address by the Assistant Bishop of Lahore, the Right Reverend Chandu Ray.

Bishop Ray, who is making a nation-wide visit of Australia, spoke of the needs of the new nation for medical aid, education, and more clergy.

"To ensure that the Christian Church in Pakistan, which is a small minority, is preserved, it is essential that provision be made for education," he said.

"To this end there is a need particularly for a Church public school for boys and a Bible school."

He said that there were urgent needs in West Pakistan and particularly in the archdeaconry for which he was responsible.

Only nine national clergy were working among 10 million people here, he said.

In order to provide training for future leaders, a boys' school and a Bible training college must be provided here.

"At a conference of missionaries, working in the area," he said, "it was unanimously decided that the Reverend Geoffrey Bingham, from Sydney, should be the first principal of the Bible school, at which lay workers will be trained in Christian doctrine."

PLANS FOR UNITY

Regarding the boarding school, the bishop emphasised the great need for increased educational facilities, as only 10 per cent. of the population were literate and only one child in ten had the opportunity of going to school.

As a matter of policy, he advocated that Pakistani church workers should be supported from funds given outside the country for a period of three to five years, in which time they would build up a local Church and the responsibility for their support would be taken over by the local congregations.

The bishop spoke of plans for the United Church in Pakistan and also in North India.

Because of the closed frontier between the two countries it was necessary to have two separate Churches—one in Pakistan and the other in North India—but in the two areas they were working on exactly the same constitution.

In the plans for the United Church, the four points of the Lambeth Quadrilateral had been safeguarded.

These plans would be submitted to the Lambeth Conference this year, and it was hoped that in 1962 a United Church of Pakistan and a United Church of North India would come into being.

He appealed to Australians to strengthen the Christian Church in Pakistan, which had come from nothing ten years ago.

"It is now a nation of 80 million people, but 90 per cent. of the people are illiterate," he said.

"One in every five persons suffers from tuberculosis, and the expectancy of life is only 27 years," he said.

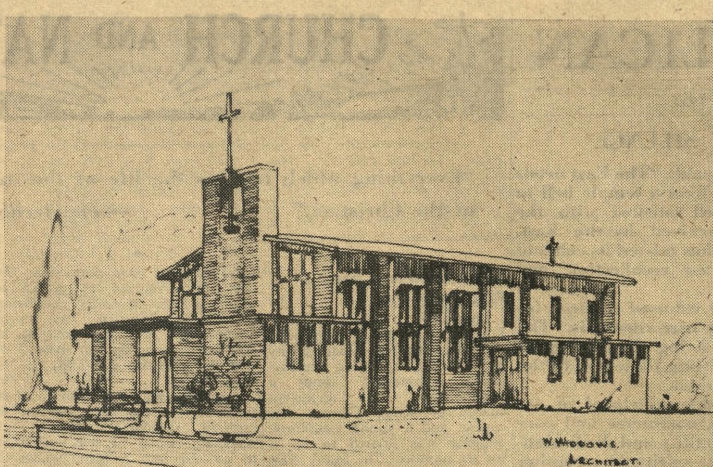
"There is obviously great need for increased medical services, in face of the fact that there is only one doctor to 150,000 people."

At the time of the partition, 9 million refugees had gone into Pakistan. It had been a tremendous task to find work and housing for them, and many were still without a home.

In the city of Karachi many thousands of homeless people lived on the pavements.

"The relief situation has to stop," the bishop said. "Rehabilitation rather than relief is needed."

Bishop Ray paid a tribute to the work of the Church Missionary Society, which had established the Church in Pakistan 120 years ago.



CHRIST CHURCH: SWAN HILL: FIRST STAGE

The Bishop of St. Arnaud, the Right Reverend A. E. Winter, set the foundation stone for the new Christ Church, Swan Hill, on March 16. This is a perspective drawing of the first stage of the church, which will cost about £25,000 and will accommodate up to 300 people.

MELBOURNE SYNOD MEETS FOR VERY BRIEF SESSION

FROM OUR OWN CORRESPONDENT

Melbourne, March 17

The Synod of the Diocese of Melbourne met for a two-day session last week—one of the briefest sessions on record.

The ordinary sessions will be held later in the year, when the archbishop has returned from the Lambeth Conference.

The warmest debate took place on a motion conveying sympathy to the Archbishop of Cape Town in his stand against apartheid.

The motion was finally carried unanimously.

Australians made hypocrites of themselves if they criticised racial policy in South Africa, many clergy argued.

The Reverend A. J. Wagstaff (Christ Church, Geelong), said that in some parts of Australia the half-caste problem was just as great as the racial problem in South Africa.

The Reverend C. D. Maling (Northcote) said he had spent 25 years in Africa and had found that Africans were very concerned about the White Australia Policy.

PLEA FOR RESTRAINT

The Reverend P. D. Kissick (Pascoe Vale) moved that the message be sent. He said that recent South African legislation gave a Cabinet Minister power to forbid natives to attend churches outside native reservations.

Seconding the motion, the Reverend J. V. Gason (Hawthorn) made a plea for restraint in public statements because of the delicate nature of the position in South Africa.

The message would assure the Archbishop of Cape Town that the Church in Melbourne is praying for the Church in South Africa in its struggles for religious freedom.

The purpose of this session of Synod was threefold:

(i) To hold certain elections which by law were required to be held; (ii) To enable the archbishop to familiarise himself with Synod procedure; (iii) To afford an opportunity to the archbishop, in his charge, to explain his policy for the future working of the diocese.

Very few motions and bills were submitted.

On the second evening, a great congregation assembled in the cathedral for the Synod Evensong.

After this a packed house, with a large number in the gallery, heard the archbishop deliver his first Synod Charge in the Chapter House.

All were amazed at the comprehensive scope of the survey of diocesan life which the Charge embodied.

No aspect was overlooked, and in everything that he mentioned, the Archbishop seemed to go

straight to the heart of the matter.

The personal references with which he began were exactly appropriate. The Queen Mother's visit; a tribute to Archbishop Booth; and some pertinent words about Bishopcote were noteworthy in this section.

After the customary survey on changes in the personnel of the diocese and province, which always has an interest for Synod members, the archbishop reported on all the agencies of the Church at work in the diocese.

He had some pertinent things to say about missionary policy. In particular, he deprecated the idea of the work of missionary societies being taken over by an official agency of the whole Church.

His remarks about the danger of "monochrome" churchmanship, both in dioceses overseas, and in our own Australian outback, were greeted with applause.

In a comment on Home Mission work and again in discussing the need for candidates for the Ministry, the archbishop emphasised the urgent necessity for the creation and staffing of new parishes in outer suburbs.

Many other matters were touched upon, and in every case enlightening comment was made.

But perhaps the most striking part of the Charge, however, was that which dealt with the problem of the supply and training of candidates for the Ministry.

In this the archbishop has had considerable experience. It is plain that his ideas, if put into practice here, will make a big difference to our existing system.

NATIONAL PROMOTION CONFERENCE ANXIOUS FOR A NATIONAL BUDGET

FROM A CORRESPONDENT

Thirty-two clergy and laymen attended the national conference on Promotion at "Chaldercot," Port Hacking, over the weekend February 20-22. The conference found that the Church in Australia is ready for the consideration of a national finance programme.

It suggested that "urgent attention be given to the preparation of a draft proposal for General Synod, 1960."

The chairman of the conference spoke of the divisions "in every aspect of church life" and of the inability of the Church to undertake certain essential works.

There was, he said, no Primatial office.

"Whether we shall one day require a presiding bishop who is not a diocesan and who can give the whole of his time to

national affairs will be a question we shall not have to face in this generation.

"It is, however, clear that we shall soon require a Primatial Registry which can be the nerve centre of the national Church, providing the only Australia-wide clergy directory and being responsible for the organisation of General Synod and all its committees."

The financial provisions of the new Constitution which was about to be accepted by the Church in Australia were three-

fold: (i) assessment was allowed to provide for the Primatial Registry and the meetings of boards, councils, and committees established by General Synod; (ii) assessment for the work of these boards; (iii) assessment could be introduced by canon to cover the needs of the voluntary organisations.

It would therefore appear, he said, that legally no tremendous barrier existed in the way of a national budget.

The conference found that the Australian Church was ready to consider a national budget.

ADELAIDE PASSION PLAY AGAIN

FROM OUR OWN CORRESPONDENT

Adelaide, March 17

Young people of the Parish of S. Columba, Hawthorn, will again present their moving Passion play, "The Way of the Cross" in Holy Week this year.

It was written by the Reverend D. K. Rowney when he was assistant curate at Hawthorn.

Mr Rowney is now mission chaplain at Kingston and Robe, in the south-east of South Australia.

Rector's Warden Mr Paul Radford, who is a master at Scotch College, Adelaide, is producing "The Way of the Cross" this year. It will be performed in the parish church on Monday and Tuesday in Holy Week, March 31 and April 1, at 8 p.m.

About 60 members of the parish fellowship will take part. Singing will again be provided by the fellowship choir.



Group of members of the Servers' Guild of S. Laurence, Diocese of Adelaide, pictured outside the Church of the Epiphany, Craferns, when they spent a day there recently. At extreme left are four priests: from left, the vice-warden of the Guild, the Reverend V. D. Hartwig; the Rector of S. Thomas's, Balhannah, the Reverend B. R. Jones; the Rector of Craferns, Canon C. C. Chittleborough; and the Rector of S. John's, Halifax Street, Adelaide, the Reverend E. J. Cooper, who is Warden of the Guild.

ADELAIDE LUNCHEON

BISHOP TELLS OF LAMBETH

FROM OUR OWN CORRESPONDENT

Adelaide, March 17

Nearly eighty men of Adelaide diocese attended the March diocesan men's luncheon last Monday.

It was a record crowd, more than ever affirming the established success of the luncheons.

Last Monday's lunch served as an unofficial farewell to the bishop, the Right Reverend T. T. Reed, before his departure in the middle of next month for the Lambeth Conference.

The bishop, who was guest speaker, gave a concise and most interesting résumé of the holding of previous Lambeth Conferences, and told of some of the matters of high importance to be discussed by the bishops this year.

Chairman of the lunch was distinguished S.A. Supreme Court judge, Sir Herbert Mayo.

Those at the official table included Mr W. A. Scales, S.M., and the Registrar of the diocese, Mr A. C. Jones.

THE ANGLICAN

FRIDAY, MARCH 21 1958

THE VALUE OF SILENCE

A Chinese professor once said: "The East needs a bugle call to action and the West a temple bell to rest." He may by now be well satisfied with the strength of the summons received by the East. Western Civilization, however, has missed its call and still desperately needs time for recollection and meditation.

People have forgotten the value of silence. Indeed they have forgotten what true silence is. The "sound and fury" of modern living signify a good deal, but our perceptions are being dulled and "the still small voice" is being drowned.

Life has become a veritable whirlpool of engagements and entertainments, commerce and controversy. Only the feeling of futility and disillusionment survives the pressure. Our spiritual perception is so dull that we seek for the Lord in these things; our hearing is so blurred that we miss the ancient words of wisdom "Be still and know that I am God."

It was not until silence had taken the place of the earthquake, wind and fire that Elijah heard the voice of the Most High. Socrates emerged from a night-long trance a changed man, with a vital and challenging message to every age. For thousands of years great souls in India have sought the solitude of "a fair and still spot" to realize, by meditation, their oneness with all Being.

The Son of God used to call His disciples apart, that they might rest awhile; for there were many coming and going. In silence the conviction of divine reality is deepened. The tiny span of earthly life acquires a dignity and significance against the background of eternity which it would otherwise be denied.

Lent is a period of soul-training and a time for seeking in meditation and stillness, the strength and vision of God which comes through these things.

Among the many stories of the Desert Fathers of the early Church, is one about an imperial statesman who, in his old age, had retired to the desert to devote his remaining years to quiet thought, prayer and meditation. One day a young man came to him with the complaint that, although his life had been wholly devoted to good works, he had not found peace. The aged statesman commanded him to bring some water in an earthen vessel from a shallow pool near at hand. The water was turbid. "Let it remain still," said the man. After a time, the mud and sand settled at the bottom of the pitcher, and the water was perfectly clear.

"See," said the old man, "your life up to the present has been like that turbid water. Constantly active, knowing no rest and quiet, your mind has become more restless and disturbed. If, however, you will give yourself over in silence for a while in prayer and meditation, your heart will become clean and pure like this water."

We defeat our own ends when we become too busy for thought and devotion. People come to us for refreshing water and are offered an impure, discoloured draught. They come for inspiration and they go away depressed and irritable. They come for strength and they do not receive it. We cannot initiate them into the secret of life and power, because we ourselves are strangers to it.

We can only do our work effectively in the world if we are not of the world. In quietness and confidence shall be our strength—not our weakness—our power to endure. We cannot give more than we receive: we must constantly draw on the unseen world for food to satisfy man's hunger and water to slake his thirst.

In a rightly-used Lent, we draw not upon our own resources but upon this unseen world; with the help of silence and prayer, we take a pause in life to receive divine inspiration and the gift of peace.

BISHOP OF SINGAPORE FORCED TO TAKE REST

FROM OUR OWN CORRESPONDENT

Singapore, March 17

The Bishop of Singapore, the Right Reverend Henry Baines, has been ordered by his medical advisers to take a complete rest and course of treatment in England.

He left yesterday, March 20, for the United Kingdom.

The bishop, who was already planning to go to England for the Lambeth Conference at the end of May, is expected to return to Singapore at the end of the year. He leaves Singapore with Mrs Baines and their son James.

A priest of the diocese will

be appointed to act as Chairman of the Diocesan Synod which is to meet in Ipoh during April 23 to 25.

There are certain important matters to be discussed at Synod and the bishop has felt that every effort should be made to hold the session of the new Synod on the appointed date.



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

—The Archbishop of Canterbury

The Preacher And His Powers

Preaching can still fill churches. I recall this being graphically proved in the New Zealand city of Dunedin, a strong Presbyterian community, about a decade ago. The important charge of Knox Church was vacant, and a young Edinburgh minister was invited to fill it for six months. The canny New Zealand Scots apparently wanted to size up their man, but it was generally expected that at the end of the period he would be offered and would accept the post.

He was a most persuasive preacher and, as his reputation spread, it was necessary for those who wished to be certain of hearing him to be in the church half an hour before the service began. On Sunday evenings motor cars parked bumper to bumper in all nearby blocks proclaimed the amazing interest in this gifted preacher.

Toward the end of the six months (in the course of which he gallantly accepted many speaking engagements outside church affairs altogether and even refereed Soccer matches, for he was an expert in the code) he was offered the vacant charge, which, incidentally, carried one of the highest church stipends in the country. But, to the general surprise, he courteously refused it and returned to Scotland.

My own belief is that he saw a great danger to the congregation, and possibly to himself, in accepting. His own unsought popularity as a preacher could have attracted too much notice to the sermon to the detriment of the spirit of true worship. There could be the even greater danger of some people regarding the man as more important than his message.

I expect that every eloquent preacher must have always in mind the warning in the first verse in the great "charity" chapter in I Corinthians.

Yet how important it is that expositions from the pulpit should be clear and crisp—and even on occasions challenging and dramatic, and with a direct relevance to the problems of our own day!

Bishop Back In Old Pulpit

The preceding thoughts have come to mind because of the congregation of about a thousand which filled St. Clement's Church in the Sydney suburb of Mosman last Sunday evening, when the preacher was the Bishop of Nelson (N.Z.), the Right Reverend F. O. Hulme-Moir.

Six years ago to the night he had preached his farewell sermon there as rector. His ministry there had been successful far beyond the ordinary. He was moving to another Sydney suburb, Summer Hill, where the stimulus of his personality was thought likely to find new challenging scope.

Two years later came the invitation to Nelson to become the third successive Australian-born bishop. One has little reason to doubt that there, too, this talented, friendly man is giving inspiring leadership.

Bishop Hulme-Moir is back in Sydney on C.M.S. business.

CLERGY NEWS

HAYMAN. The Reverend A. Curate in Charge of the District of Homebush-Flemington, Diocese of Sydney, to be Priest-in-charge of the Provisional District of "Jerusalem," in the same diocese, as from May.

OGDEN. The Reverend R., Rector of All Saints', Outley, Diocese of Sydney, to be chaplain to the Repatriation General Hospital, Concord, in the same diocese.

Glad he must have been to accept an invitation to preach again in the Mosman church where his ministry was so memorable. And the amazing size of the congregation showed that the pleasure was fully reciprocated!

Appropriately, he took the same text as he used for his farewell sermon: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went."

Bishop Hulme-Moir, who does not lack humour, assured the congregation that, while the text was the same, the sermon would be different.

So it may have been. But, as one who heard only the second one, I can vouch for its robust, challenging call to Christian service.

Should A Parson Delay Marriage?

Being a strong family man, I believe in reasonably early marriages—to include parsons. But there can still be lively controversy on this issue, as I notice from a brisk exchange in the correspondence columns of *The Times* of London.

The warden of Kelham Theo-

RELIGIOUS BROADCASTS

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

RADIO SERVICE. 9.30 a.m. A.E.T. March 23: With the S. Mary's Cathedral Choir, Sydney.

DIVINE SERVICE. 11 a.m. A.E.T. (N.S.W. only. Other States see local programme.)
* March 23: St. Andrew's Church of England, Summer Hill.

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

March 23: "The Meaning of the Cross," No. 2, "Crucified, Dead and Buried." The Reverend Eric Osborne, M.A. BORN TO BE A KING: A cycle of plays on the life of our Lord. 5.30 p.m. A.E.T. and W.A.T. March 23: Part 10, "The Princes of This World."

COMMUNITY HYMN SINGING: 6.30 p.m. A.E.T., 6 p.m. W.A.T. March 23: Wesley Church, Perth.

PRELUDE: 7.15 p.m. A.E.T. and W.A.T. March 23: Canterbury Fellowship, Melbourne.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. and W.A.T. March 23: The Assistant Bishop of Lahore, the Right Reverend Chandu Ray.

THE EPILOGUE: 10.48 p.m. A.E.T. March 23: Passion Sunday (the fifth Sunday in Lent).

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

March 24: The Reverend T. F. Keyte. **READINGS FROM THE BIBLE:** 7.10 a.m. A.E.T., 8.10 a.m. W.A.T. (some regionally), 8.45 a.m. W.A.T.

* March 24-28: The Reverend G. R. Mathers.

PAUSE A MOMENT: 9.55 a.m. A.E.T., 8.50 a.m. W.A.T. March 24-28: The Reverend Hector Dunn.

DAILY DEVOTIONAL: 10 a.m. A.E.T.

* March 24: Sister Philippa. March 25: The Reverend A. Preston. March 26: School Service, "Saints and Heroes"—Miss Eleanore Jebb.

March 27: The Reverend A. P. Campbell. * March 28: The Reverend Warwick Bastian.

March 29: The Reverend J. Connellan. **EVENING MEDITATION:** 11.20 p.m. A.E.T. (11.45 p.m. March 29), 11.25 p.m. S.A.T., 10.55 p.m. W.A.T.

* March 24-29: The Dean of Sydney, the Very Reverend E. A. Pitt.

RELIGION IN LIFE: 10 p.m. A.E.T. March 26: "In Praise of Providence" (No. 4). The Bishop of Gippsland, the Right Reverend E. J. Davidson.

EVENSONG: 4.30 p.m. A.E.T. March 27: St. John's Cathedral, Brisbane.

TELEVISION—March 23: A.B.N. Sydney. 7.20 p.m.: "Stories of Jesus"—The Reverend L. Firman.

9.45 p.m.: "A Visitor from Pakistan"—The Right Reverend Chandu Ray, A.B.N. Melbourne.

5.20 p.m.: "Stories of Jesus"—The Reverend James Stuckey. 9.30 p.m.: "Jesus of Nazareth," Part 6.

ONE MINUTE SERMON

PHILIP

Acts 8:1-15; 26 to end.

THE death of Stephen began a further persecution which banished the Christians except the Apostles from Jerusalem. Among those who fled was Philip the deacon, who made his way to Samaria.

Thus persecution despoiled itself and was the means of many being brought to Christ. For Philip too was not content to "serve tables." He, like Stephen, began to preach Christ in Samaria, a city not of the full Jewish faith and given over to magic and superstition.

Stephen was the first martyr, Philip was the first missionary. How gloriously must Philip have preached, for many were added to the Lord and there "was great joy in the city."

It was the first great mission, and there were many converts. It was followed by a visit of the Apostles, Peter and John, who confirmed the converts and built a strong congregation.

But Philip is not left there. God has work for him still in calling to Christ the Ethiopian treasurer of Queen Candace. How different the Scriptures look to us when some one with a spirit of wisdom expounds them, and opens them up as Christ did to the men on the way to Emmaus. How important is preaching, and how little attention does the Church of England give to training its priests as preachers!

Most of them there hold preaching in low esteem, they take little trouble in their preparation for this high task. No wonder congregations at evening prayer are so often so small these days, as hungry sheep have given up hope of being fed. But Philip is a preacher, and many are converted through him.

In Caesarea, where he is finally placed, he makes his home, rears his family, and no doubt carries on his effective ministry, still a deacon. His family of four daughters share the gift of prophecy, being dedicated, all of them, to the single life in the service of our Lord. A house of hospitality it is, where S. Paul and S. Luke naturally go to stay while in Caesarea as they pass to and from Jerusalem.

Here it is that S. Paul hears the prophecy of his bonds and imprisonment, given, strangely, by Agabus the prophet and not by the prophesying daughters. Was it because in their love for S. Paul they found it hard to tell of his future sorrows? Tradition has it that, when war broke out in 65 A.D. at Caesarea, Philip and his family moved to Tralles in Asia Minor where he continued his work as evangelist, assisted by them.

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LAY WORKER FOR NEDLANDS

FROM OUR OWN CORRESPONDENT

Perth, March 17

At Evensong last Sunday the Archbishop of Perth, the Most Reverend R. W. H. Moline, commissioned Miss Joan Ashby to be a lay worker in the Parish of S. Margaret's, Nedlands, of which the Reverend John Best is rector.

Miss Ashby graduated from S. Christopher's College, Melbourne, in 1950.

She then went as assistant to the diocesan Sunday school organiser in the Diocese of Melbourne.

Later she worked in a parish under the direction of Melbourne youth director, the Reverend Robert Dann.

She completed her teachers' training course at Mercer House, and, after registration as a primary teacher, she joined the staff of Ivanhoe Girls' Grammar School as Divinity mistress.

In England she rose to be departmental manager of the well-known Foyle's Book Store.

Nedlands will provide her with much scope for her many gifts.

logical College began it by writing, *inter alia*: "The call to sacrifice as that is portrayed in the Gospels is to be ready to leave all to follow Christ; this often means leaving home, family and friends and forgoing the hope of marriage for many years, often for life, for the sake of the Church. If, however, so many young men are marrying soon after ordination, this would seem as if early marriage was a matter of primary consideration and that the Church's needs must take second place. In her rule of celibacy the Roman Catholic Church demands something of every priest which is both costly and sacrificial. What is the comparable cost in the ministry of the Church of England?"

The Bishop Suffragan of Pontefract (Yorkshire), himself a bachelor, gave what I thought was a good answer.

"We must use the clergymen the Church provides and the Church rewards," he wrote. "Our local church demands to be served by a married man, who will run a model home and raise a model family on a very moderate income in the most peaceful house in the parish. My bachelor witness is far easier than that. Let there be specialists, called to be celibate, but let not the exception override the rule. Mobility and matrimony are both vocations."

A point I would add is that the rector's wife so often acts as an unpaid curate that many parishes are much better off with a married incumbent!

Homes, Jobs And Statistics

If a man asks for a home or a job from a politician these days, he is more likely to be given statistics.

And the politicians who offend most in that respect are the Prime Minister, Mr. Menzies, and the Minister for Labour, Mr. Holt.

Mr. Menzies, in the Parliamatta by-election campaign and in a "repeat" of that speech in the Federal Parliament, claimed that no Government has been responsible for building more houses than his—and he quoted statistics to prove his point.

Yes; but, as this column has said before, no Government has had greater opportunity to do so. It has been in office for nearly nine years, and the housing shortage has persisted all that time.

Now, when unemployment is causing misgivings, too, Mr. Holt also flies to statistics. It is true that the situation is much more alarming in the United States (with more than five million out of work and in Canada with nearly half a million). But the decline in Australian unemployment shown in the latest monthly figures, while welcome, is not sufficient yet to allay anxiety.

With so much work of national importance still undone (including the building of houses), there should be full employment in this country.

New Zealand (which, incidentally, is financing home purchase for people on lower incomes at 3 per cent. interest) has virtually no unemployed.

Admittedly, it has "had no drought, either. But it is time other work could be found for those Australians whose jobs were affected by the drought. That, as the new Liberal member for Parramatta, Sir Garfield Barwick, said in an election address, is a problem for administrative solution.

But statistics give such cold comfort.

—THE MAN IN THE STREET.

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.

CATHEDRAL STAFFING

ADELAIDE BISHOP'S DEFENCE

TO THE EDITOR OF THE ANGLICAN

Sir,—The report from your correspondent, cross-headed "Adelaide Cathedral Staff Position Extremely Grave" (THE ANGLICAN, March 14) was read by me with astonishment. The staffing of St. Peter's Cathedral, Adelaide, which has no parish attached to it, is practically the same as it has been for the past ten years. If anything, it is somewhat better.

The Dean of Adelaide will not be required to do any more at the cathedral, during my absence in England, than I was required to do, and did, during the eight months I was Administrator of the diocese (vacante sede); and Canon Loan will not be required to do any more than he did during the same period. I shall be absent from the diocese for five months.

During this nine months as my domestic chaplain, the Reverend S. M. Smith was also Precentor at the Cathedral, but more often than not on Sundays he was required to take services at mission churches or in vacant parishes.

Concerning the leading laymen, whom your correspondent speaks of as being "very concerned at the situation" at the cathedral, I would have appreciated it very much if they had spoken to me before allowing their ill-informed views to be publicised throughout Australia.

Your correspondent concludes his remarks by saying, "No one in official circles seems to be worrying much about it." As Rector of the Cathedral Church of St. Peter, Adelaide, and the person most closely concerned in the matter under review, I consider that remark to be gratuitously impertinent.

Yours, etc.,

THOMAS ADELAIDE,
Bishopscourt,
Adelaide.

IN ERROR

TO THE EDITOR OF THE ANGLICAN

Sir,—I am most grateful to you for the reports which you have published in THE ANGLICAN about my visit to Australia. It has been a joy and a privilege to speak in so many towns and cities of Victoria.

In your issue of March 7, an error has crept in which I shall be grateful if you will rectify as it concerns the Head of the State.

The photograph you have published is of General Iskandar Mirza, who is President of the Republic of Pakistan, and not of the Prime Minister Feroz Khan Noon.

Yours truly,

CHANDU RAY
(Bishop)
Melbourne.

AUSTRALIAN YOUTH CHALLENGED

TO THE EDITOR OF THE ANGLICAN

Sir,—Your article on the financial crisis of the New Guinea Church has awakened in our youth group the desire to help.

It has been our decision to raise £20 for the sole purpose of the Church in New Guinea. If every Anglican Youth Group in Australia raised £20 for the New Guinea Church, surely the result would be invaluable?

Yours faithfully,

(Miss) JUDITH FLANIGAN,
For the Anglican Youth Fellowship, Katanning, W.A.

TO THE EDITOR OF THE ANGLICAN

Sir,—As I write this I call to mind some words from a hymn: *Dear Lord and Father of mankind,*

*Forgive our foolish ways!
Re-clothe us in our rightful mind...*

The present crisis in New Guinea is certainly the result of wrong thinking. When are we, the Church in Australia, going to wake up?

We expect those who have gone forth to Papua and New Guinea to live on a mere pittance, "because they are missionaries." We cannot see that it is the vocation of every Christian to be a missionary. We seem to imagine that the missionary work of the Church is just another department of the Church's work, to be supported only "if we are interested in that kind of thing." This is utter nonsense! There is no other work of the Church.

It was found, at a recent board meeting of the Australian Board of Missions, that the majority of parishes, in Australia, on promotion schemes, have not increased their missionary giving proportionately. We would do well to stop patting ourselves on the back for building magnificent new parish halls as the result of successful parish canvasses, and ask ourselves whether we are using this increased giving for the right purposes.

I follow the Reverend T. G. Drought's suggestion in enclosing (the equivalent of) 60 coins as "a thanksgiving jubilee offering" for the work of the Church in Papua and New Guinea.

Yours faithfully,
ANGLICAN,
Woodville Gardens,
S.A.

TO THE EDITOR OF THE ANGLICAN

Sir,—We enclose herewith cheque for £100/2/6, a donation from the Central Council, Church of England, Willaura, which comprises the small centres of Willaura, Glenhomphson, Lake Bolac, Westmere and Dunkeld, to THE ANGLICAN's appeal to liquidate the debt of the New Guinea Mission.

It is the express wish of the Central Council that this amount be forwarded immediately to the appeal funds.

The members of the Council were most impressed with the appeal made by THE ANGLICAN in its leading article and also of the practical letter written to the paper by the Bishop of the Riverina.

This part of the diocese consists of very small centres and it is felt by this response that other centres may be influenced to support strongly this appeal launched to assist at this very critical time the wonderful work being done in the diocese of New Guinea and to assist materially the clergy in that mission area.

It is hoped that in the very near future a further contribution will be forwarded from organisations within this Parish.

Would you please pass on to those responsible for organising this appeal the contents of this letter.

Yours faithfully,

R. G. PEART,
Treasurer, Central Council,
Church of England,
Willaura.

SUPPRESSION BY THE VATICAN

TO THE EDITOR OF THE ANGLICAN

Sir,—In the current controversy over Roger Peyrefitte's critical book, *The Keys of St. Peter*, and the anti-Vatican film, *Shadow over Italy*, to which you refer in your leading article, "Migration and Freedom" (THE ANGLICAN, March 14), may I quote a highly relevant official Roman Catholic statement on religious freedom? It will theoretically justify the Australian reader's "impression that the Catholic Church was somehow engaged in a scheme to stifle free expression of opinion on religious questions" (the *Catholic Weekly*, March 13).

The policy statement is by the Jesuit Father F. Cavalli in his article, "The Conditions of the Protestants in Spain," in *La Civiltà Cattolica*, Official Organ

of the Society of Jesus in Rome, April 1948. (Quoted by *The Christian Century*, June 23 1948.)

"Consequently, in a state where the majority of the people are Catholic, the Church will require that legal existence be denied to error, and that if religious minorities actually exist, they shall have only a *de facto* existence without opportunity to spread their beliefs. If, however, actual circumstances, either due to government hostility or the strength of the dissenting groups, make the complete application of this principle impossible, then the (Catholic) Church will require for herself all possible concessions, limiting herself to accept, as a minor evil, the *de jure* toleration of other forms of worship."

"In some countries, Catholics will be obliged to ask full religious freedom for all, resigned to being forced to cohabit where they alone should rightly be allowed to live. But in doing this the Church does not renounce her thesis, which remains the most imperative of her laws, but merely adapts herself to *de facto* conditions, which must be taken into account in practical affairs. Hence arises the great scandal among Protestants, who tax the Catholics with refusing freedom and even *de jure* toleration, in all places where they are in the majority, while they lay claim to it as a right when they are in a minority. . . .

"We ask Protestants to understand that the Catholic Church would betray her trust if she were to proclaim, theoretically and practically, that error can have the same rights as truth, especially where the supreme duties and interest of man are at stake. The Church cannot blush for her own want of tolerance, as she asserts it in principle and applies it in practice."

Concerning your reference to R. Peyrefitte's book as "a novel concerned with the 'inside story' of how the Vatican's affairs are conducted," it may also be of high relevancy to note what the Director of French Transmissions at the Vatican Radio, the Reverend Jean Besley, broadcast about the book from Rome (Text reproduced by the Catholic paper *La Croix*, and other French journals, during May 1955):

"With reference to a recent book: There are two ways of penetrating into the interior of a palace. One can enter by the front gate, admire the arrangement of buildings, the majesty of halls, the beauty of ornamentation. One can also enter by the back door, by that through which they dispose of rubbish, of dirty waters, by that which opens on to latrines. This second door is the one through which Roger Peyrefitte has chosen to conduct us into the interior of this grand palace which is the Church."

"We well know that in this palace there are only valuable tapestries, precious gold and marble. On the side of the servants' hall, behind the kitchens, you come across small tubs full of rotting refuse and carrion, on which flies swoop down. But is this the proper way to show us the Church, by dwelling on this rubbish, on these smells of the cesspool?"

"The Holy Office has really something better to do than put her nose into Peyrefitte's nauseating pages. And if the author hopes to draw on by his pamphlet the lightning of the Index of Banned Books, let him pardon us for hoping that the Holy Church will disdain to accord him this sanction."

Now, you have, of course, noticed the plainly implied official admission of the revoltingly sordid side of the Roman Catholic Church; but the proper public "tour" must be conducted—as in Soviet Russia—along the officially censored paths of grand appearances.

Thus, Roger Peyrefitte is an unconventional but admittedly very truthful guide to the bosom of the Vatican.

Yours, etc.,
GREGORY S. SMELTERS,
Manly, N.S.W.

MALTA DEFENDED

TO THE EDITOR OF THE ANGLICAN

Sir,—Your leading article, "A sound line on Malta," shows a complete lack of historical knowledge, is completely incorrect in every detail and amounts to nothing more than a biased attack on the Maltese.

You state that the Maltese are the most ignorant, priest-ridden, he most backward and superstitious, the least educated and the most regrettable people in the whole of the Mediterranean basin.

For your information, the Maltese standard of education is as high as could be found anywhere in the world, education being compulsory from the age of four to the age of fourteen years.

The article states that the Maltese are "priest-ridden." Perhaps they are, but democracy advocates freedom of worship.

The article further states that they are "regrettable." I quote an extract from Her Majesty's Stationery Office: "The standard of living in Malta is generally lower than in the United Kingdom but higher than in many other Mediterranean countries. 'Regrettable'—why? Because Malta remained loyal to the British Empire and refused at all costs to surrender during World War II."

Finally, the article states that the local immigration authorities class the Maltese as British subjects, as if this were a great wrong. But what else could it be? The Maltese as when in fact they are British subjects and have been so since the year 1880.

J. ZAMMIT,
General Secretary, Maltese Settlers' Association of Australia, Sydney.

CHRISTMAS BOWL IN N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—The secretary of the New South Wales Inter-Church Aid Commission and Service to Refugees reports that the response to the 1957 Christmas Remembrance Bowl Appeal, to the end of February, has reached the sum of £10,809/7/0. This is a splendid achievement and indicates that the target for N.S.W. of £25,000 may well be reached during the remaining months of this year.

The secretary wishes to acknowledge with gratitude the prompt and generous giving of the Anglican Churches and requests that any parish still holding donations for the Christmas Remembrance Bowl should forward any amounts to him.

The money is urgently needed for relief distribution and already over £8,000 has been sent to the World Council of Churches Headquarters at Geneva. Please remit to the Reverend D. Torrell, Box 3398, G.P.O., Sydney.

The following figures may interest your readers: Total donations for the year 1956-57 amounted to £16,809/3/4.

Of this amount, £12,101/12/8 was donated for the Remembrance Bowl and £4,682/0/10 for Hungary.

The Church of England in N.S.W. contributed £4,419/11/9. Up to the end of February, the Church of England contributions for the 1957-58 appeal totalled £1,341/16/2.

One last word. The Christmas Remembrance Bowl is not the only phase of our Appeal for suffering and homeless children and people throughout the world. It is the main source of our income but the appeal continues with the same urgency and desperate need all through the year.

Some treasurers round about March and April discover they still hold amounts collected at Christmas time, and, believing it is then too late to remit, hold the amounts and add to the next year remittance. Please send us, at any time, any amount you may have.

Use your influence to have the appeal separated from any budget scheme your Church has adopted. Or, better still, see that an amount, worthy of this great work, is allocated from Fixed Budgets.

(The Reverend)
DAVID TORRELL,
Sydney.

VESTMENTS AND EXTREMISTS

TO THE EDITOR OF THE ANGLICAN

Sir,—There are, I am sure, many who do not have "a deep prejudice against vestments," as Mr I. P. Roe suggests of Mr Gaunson, who will nevertheless protest strongly against Mr Roe's clear implication that the majority of Anglicans in Australia accept, or are accustomed to, their use.

The author of one of the Anglican Truth Society booklets, a priest for whom the writer has much respect, also seeks, it would seem, to bolster a case by stating, as does Mr Roe, that vestments are worn "in the majority of Australian cathedrals." The inference surely is that they are therefore acceptable to the majority of Anglicans in Australia.

The vestments (despite the orders at the D.B.S.), find little place within either of the great metropolitan sees of Sydney and Melbourne, and are by no means common in a number of other dioceses. It is therefore patent that the inference is extremely misleading.

I have no "deep prejudice" against a little dressing up or added colour, but like others I become most concerned when doctrinal significance, which I believe to be contrary to the formularies of the Church, is imputed. The new canon, I feel, is a step in the right direction.

As one with more than average opportunities for obtaining some glimpse of the thoughts of those not in close contact with the Church, it seems to me that many of the folk we seek to attract, and which it is our bounden duty to win, are generally rather repelled by the use of both things and terms which in their mind they associate with a way of which they are deeply suspicious. There is in this food for thought for both extreme Anglo-Catholic and conservative Evangelical.

Mr Roe talks of "a certain vociferous minority in the Church." Actually, there are two, not one, and while the Anglican way holds, in its fullness, both the evangelical and the catholic, unnecessary harm is done to our cause by the ardent protagonists of both, who seem, too often, to be more concerned with winning folk to their own viewpoint rather than to the Body of Christ.

With Mr Gaunson, I trust that the newly constituted Church in Australia may, in time, adopt "vestments" more in keeping with our environment and "more acceptable" to the great majority of Anglicans in Australia.

Yours faithfully,

ALLAN G. JAMES,
Oakleigh, Vic.

IS SUNDAY SCHOOL OUTMODDED?

TO THE EDITOR OF THE ANGLICAN

Sir,—The longer I am connected with the Anglican Church, both in England and in Tasmania, the more I see it being carried along largely by the indomitable faith and work of the middle-aged and elderly—particularly the women-folk.

The number of people aged between 15 and 40 years regularly attending Holy Communion is lamentably small. The number who help in various Church organisations is smaller still.

The older people inevitably get tired and dispirited as none comes to take their place, and the whole Church is very gradually drifting to a standstill. We are living on the labours of a previous generation.

Can it be that the whole Sunday School system is discredited and outmoded? A large number of children regularly attend Sunday School up to the age of confirmation. The majority rarely attend public worship of any sort, let alone Holy Communion, which is, after all, the central and unique act of Christian worship.

They are not familiar with the contents or structure of the services; the language of the

liturgy is slightly archaic and they have difficulty in following things.

In addition, their parents probably do not attend, religion becomes synonymous with the childish, and so one more generation is lost.

For what purpose does Sunday School exist?

Presumably to give religious instruction to the young, preparatory to their becoming full members of the Church. However, it has quite obviously failed in its task. The gulf between the Sunday School and the Church is both deep and wide, and few there are who successfully make the crossing.

Remedies? Abolish Sunday School and move all the children over to Holy Communion in the Church, with their existing teachers to help them "sort out" the service.

At first they will not understand; but as the habit grows they will appreciate it more, till finally they will grow to love this service.

The important thing is that, once found, this early habit will stay with them the rest of their lives.

In short, what we are attempting at the moment is to change a child's habits and customs at the age of 14 or 15, just when his character is becoming fixed.

Give us a child till seven, and he is ours for life. How right the Jesuits are!

Yours faithfully,

DOUGLAS W. HAIGH.

P.S.—I am under 40 myself!
President, C.E.M.S.,
St. George's, Burnie, Tas.

ROYALTY VISITS "COLONIALS"

TO THE EDITOR OF THE ANGLICAN

Sir,—When, as an Australian, in London, I heard us being slightly referred to as "colonials" I wondered why, and learned to hate this word.

I found out the reason why the term "colonial" is still so much in use. It signifies a person who is capable of anything at any moment, and one should learn not to be surprised at his behaviour.

Many times the word is fully justified.

One recent occasion was when clergymen in clerical dress, whether they were part of a Guard of Honour for Queen Elizabeth the Queen Mother or not, deliberately stood almost in her path with cameras to their eyes taking photographs, at St. Andrew's Cathedral, Sydney. A ruler crudity would be hard to imagine.

No wonder we are still called "colonials" abroad. Are we never to become really well mannered, nor to know right behaviour?

H. J. BEEGLING.

N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—Now that Queen Elizabeth the Queen Mother has left our shores it should not be amiss to take stock of ourselves and the actions of our church leaders.

In the *Sydney Morning Herald* of Saturday, February 22, we read of the arrangements for Her Majesty's visit to St. Andrew's Cathedral on the following day.

"Owing to the special arrangements there will be no early service of Holy Communion at the cathedral."

When Royalty is visiting our churches in England, or any other Anglican churches in the Commonwealth, it is unheard of that all early Communion services be cancelled.

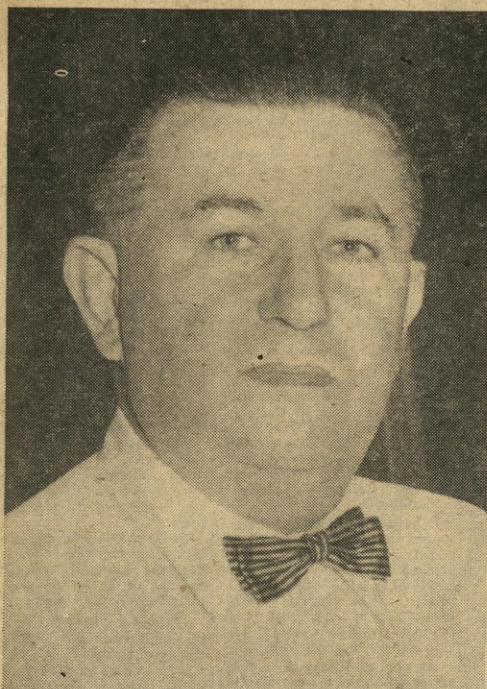
Does not this cancellation at St. Andrew's show on the part of our bishops, clergy and other church organisers either bad planning, a disregard of their obligations, or an ignorance of the fundamentals of our Anglican Faith?

Yours truly,

W. E. ANDREWS.

Lindfield, N.S.W.

ANGELICAN OF THE WEEK



Our Anglican of the week is the new Police Commissioner for Queensland, Commissioner Francis Eric Bischof.

Commissioner Bischof, 53, was appointed on January 30.

Before that he was chief of the Criminal Investigation Branch.

He joined the police force as a recruit on October 1, 1925. After two-and-a-half years attached to Roma Street Police Station on beat duty, traffic and clerical work, he was transferred to Ipswich.

He stayed there for two years before applying for transfer to the C.I.B.

In 1949 he was sent abroad for six months to study criminal investigation methods at Scotland Yard.

In May 1953 he was made detective-constable and was again promoted in 1946 when he became an inspector.

He became chief of the branch

in 1953.

Commissioner Bischof has, among many other achievements, solved 30 murder cases. Perhaps the most famous is that of Athol McGowan, a south coast taxi driver, who was killed in May, 1952.

In his new position, one of Commissioner Bischof's first jobs will be to make a report with recommendations to the government on the re-organisation of the Police Department.

It is expected that new police posts will be created along the lines of Scotland Yard, which has superintendents answerable either to the deputy commissioner or to the commissioner.

Commissioner Bischof is a churchman. He has done much for the teen age delinquents in Queensland by helping to rehabilitate those released from reform schools and prison.

BOOK REVIEWS

DIVINE HEALING THIS CENTURY

MODERN MIRACULOUS CURES: A Documented Account of Miracles and Medicine in the Twentieth Century, Dr Francois Leuret and Dr Henry Bon. Pp. 224. Australian price 51. Peter Davies, London.

DIVINE Healing, Spiritual Healing—it is known by many names—is a popular subject these days. The books written on the subject are numerous. The man in the street, be he priest or layman, is often perplexed as to which he should read.

As one who has followed this subject closely for some twenty years, I can sympathise with the average reader's dilemma as to choice.

Personally, I like the phrase, "the restoration of the full ministry" (preach the gospel, heal the sick).

I also believe that this subject would be better understood in this way.

This book is not a must for the average reader.

Priests and laymen who are making a special study and, of course, college and diocesan libraries, should include it on their shelves, mainly because it deals with certain aspects of healing which are not often published.

The first part of the book is devoted to a discussion on the theory of healing miracles from the Roman Catholic point of view. One finds such phrases as this: "The Church alone has the right to decide upon the supernatural character of a phenomenon; while taking into account the findings of human science, she and she alone possesses the light of the Holy Spirit and jurisdiction in the things of God." (Page 41.)

Again, on another page: "It is certain that in no religion do miracles occur commonly and with any regularity in our own days except in the Catholic (i.e. the Roman Catholic) Church."

Still, much in this first part is applicable to any catholic, or, for that matter, Protestant thinking.

The second half of the book gets down to the solid facts of case histories.

Great care has been taken in this regard. A number of instances come from the shrines or sanctuaries of "Our Lady of Fatima," "Our Lady of the Knock," "Our Lady of Pompeii," "Our Lady of Loretto," and "Our Lady of Beaurain." There are also private cures.

Naturally, a good deal of space is devoted to Lourdes and its medical bureau.

The book ends with a chapter on the "Aetiology and Physiology of Miraculous Cures."

Last but not least, is a series of notes on each chapter. (Many writers would help busy parish priests if they followed this system.)

The record is fascinating, but we must remember that this is a book discussing miraculous cures—that is, cures accomplished entirely by Divine intervention, not by Church and medicine working together in the service of God's children.

—E.J.C.

NEW BOOKLETS

NUCLEAR KNOWLEDGE AND CHRISTIAN RESPONSIBILITIES. C. A. Conison. Epworth Press. Pp. 16. English price 9d.

A clear treatment of a modern problems by the well-known English broadcaster who is both a scientist and a Christian.

THE JESSOPS. Second Series. Kathleen Start and Mary Gilson. Epworth Press. Pp. 24. English price 1/6.

Family problems are posed and questions suggested for discussion. Suitable for parish groups and debates.

REVIVAL: THE NEED AND THE WAY. W. E. Sangster. Epworth Press. Pp. 17. English price 6d.

Useful for the statistics on crime and immorality in Britain and for its Christian approach to practical problems in everyday living.

HOW TO LIVE IN CHRIST. W. E. Sangster. Epworth Press. Pp. 20. English price 6d.

Brief notes on the approach to Christian living for all members of the community.

ADVENTURES IN MUSIC. Australian Broadcasting Commission Youth Education Department. Pp. 49. Price 1/6.

This is a splendid little introduction to orchestral instruments for the beginner in musical appreciation. Sketches and concise notes illustrate each instrument; its appearance, place in the orchestra, its range and purpose.

The booklet is attractively produced in colour.

—J.S.

(Our review copy came from the A.B.C.'s Youth Education Department, 264 Pitt Street, Sydney.)

FINE TREASURY OF POEMS FOR CHILDREN COVERS WIDE AGE-GROUP

THE CHILDREN'S BELLS. Eleanor Farjeon. Oxford University Press. Pp. 277. Australian price, 18/9.

WHAT a splendid collection of children's poems this is!

It combines all the features to appeal to a wide age group from the very young who will be entranced by the sounds to the early 'teen who will appreciate

the sensitive use of colour and the wisdom underlying the melodious words.

Colour comes alive on every page as in "All the Way to Alfriston" where we see:

"Earthen russets, duns, and browns,
Charlock-yellow, clover-green,
Reddening wheat and silvery oat."

There are poems of places and people, of saints and kings and heroes. No words are wasted and the action is direct and swift in the narrative poems as in

"King Priam in the dark night went
And entered great Achilles' tent."

Perhaps the loveliest are the flower songs combining a gay, spring-time rhythm with a delicate use of colour.

The more down-to-earth verses are great fun, too. History, Geography and Grammar

(Nouns are the things I see and touch,
My Cake, my Mother and my Bull.)

are among the "work" topics.

There are many gay jingles which will become particular favourites, varying from the mundane "Cats" to the more philosophical "What is Time?" and the Christmas verse, "The Week After."

The whole collection is beautifully presented. Delightful illustrations by Peggy Fortnum are on every page; full-page illustrations introduce each sec-

—F.S.H.

THE SECRET OF HAPPINESS

FINDING REAL HAPPINESS. Kenneth Hildebrand. Arthur James, Eveham, England. Australian price 20/9.

FOR a book prescribing a spiritual solution of the problem of the pursuit of happiness to be eagerly accepted for serialisation in *The Daily Mail*, a London newspaper with a huge circulation all over England, and also in a widely read Australian women's journal, *Woman's Day*, points either to a superficial or sentimental approach, or a rediscovery of the simplicity and directness of those rare souls who through the centuries have restated the Eternal Gospel in such terms that "the common people have heard them gladly."

Finding Real Happiness undoubtedly falls into the second class, for it is by no means superficial. Anyone reading the chapter "The Conquest of Suffering" will be brought face to face with one of life's most perplexing problems, and in suggesting the way of victory there is no avoidance of the grim facts.

—M.M.T.

(Our review copy came from Walter Standish & Son, Sydney.)

BOOK REVIEW

LUTHER-BY A SCHOLAR

ROAD TO REFORMATION. Heinrich Roehmer. Meridian Books, 1957. Thames and Hudson. Pp. 449. Australian price, 15/6.

THIS is the English translation of Roehmer's *Der Junge Luther*, published in England and sold in Australia for 15/6, and is thus an excellent buy.

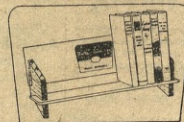
It is the sort of book before which the reviewer quakes—for its author's obvious depth of learning is evident in almost every line; and even in translation the atmosphere of being in the presence of a tremendous movement of soul and history is gripping.

One becomes aware that the subject of this book, in moving from Roman Catholicism to Reformation Protestantism, is initiating what was perhaps the greatest movement of Christian thought ever. It is a difficult book to put down—yet it has the "latest" thought on Luther available.

One sentence in the Foreword by Professor Roehmer gives the clue to the approach made to Luther, and outlines the thoroughness with which the task has been undertaken. "For like a plant, a person takes from his environment only what is compatible with his nature."

This biography of the young Luther—it finishes, of course, when Luther is 37 years old—is forceful, painstaking, accurate and, above all, readable.

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—C.L.O.

CROWTHER OF AFRICA

The best remembered and most honoured name in the story of the Church in East Africa is that of Samuel Adjai Crowther, the slave boy who became a bishop.

Last year, in the middle of November, a week of celebrations marked the centenary of the Church Missionary Society's Niger Mission, and brought to mind some of the amazing activities of the first African bishop of modern times.

Rescued from slavery as a lad in 1821, and brought up by C.M.S. missionaries in Sierra Leone, he was set free in body, mind and spirit.

After a time in a mission school, Crowther was baptised in 1825, and became the first student at Fourah Bay College the following year. After serving as a teacher, he was eventually ordained in 1843, and two years later returned as a missionary to the country from which he had been stolen as a boy.

PIONEER

It was in 1857 that he, with the aid of another African clergyman, the Reverend J. C. Taylor, founded the Niger Mission.

Crowther was always a man of the frontier, always striving to be at the point of encounter between Christianity and the spiritual darkness so widespread in Africa.

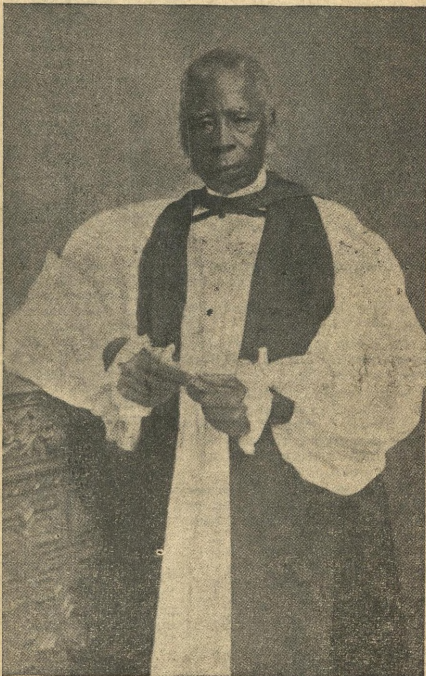
"I am always willing to labour as a pioneer in opening fresh grounds," he said towards the end of his life, and he was constantly urging his fellow-African members of the very young West African Church to "exhibit a missionary spirit."

He believed that the African Christians themselves "must not only support (their) own pastors and teachers, but also contribute to send the Gospel into countries beyond."

BISHOP

It was a great day for the African Church when in 1857, in Canterbury Cathedral, Crowther was consecrated Bishop of the Niger Territories, and the University of Oxford awarded him an honorary D.D. in recognition of his work in translating the Scriptures.

At a London rally Crowther explained that wherever he went



The Right Reverend Samuel Adjai Crowther, the first African bishop of modern times.

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The Youth Page

TALKS WITH TEENAGERS

HERE IS GOD

The story is told how, journeying through a dry and arid region, a great botanist suddenly came across a small, green, living thing—a little patch of moss, or a tiny desert plant—and, kneeling down to examine it, he exclaimed, "God has been here!"

The most stimulating experience that can come to anyone is the discovery of God. To find God's presence, to recognise His power and love is the greatest discovery that we can make.

The Gospel for the Fifth Sunday in Lent brings us the opportunity of making that amazing discovery.

It occurs in the midst of a controversy in the Temple between Jesus and the Pharisees—those people who were so sure that they were righteous, and that they had the undoubted right to question and to criticise the lives of others.

To see the passage in its setting, you will have to read the whole chapter (John 8).

As you read, you can see the dramatic scene unfolding—the Pharisees, seeking to get something against Jesus "that they might accuse Him," and the strong Son of God, with His perfect purity and utter truthfulness, turning their darts against themselves, revealing the evil of their hearts and the venom of their repeated attacks on Him, until, rejecting His claims, they attempt to murder Him.

SINLESS

The Gospel for the day (John 8:46-59) comes at the end of the chapter of controversy, and opens with a tremendous claim.

Our Lord challenges His enemies, "Which of you can convict Me of sin?" and His challenge went unanswered.

Even though they hated Him, there was not one of them who could point a finger at anything evil in His life, and from their silence Jesus draws the unanswerable conclusion that it is because there was nothing of God in their lives that they refused to believe in Him (John 8:47).

Stung to the quick, they flung back a taunt at Him: "Say we not well that Thou art a Samaritan, and hast a devil?"

Dr Edersheim suggests that the word "Samaritan" may be a mistranslation of a similar word, *Shomron*, which was an Aramaic name for Satan; and so the accusation of the Jews against Jesus probably was, "You are a child of the devil, and have a demon."

But Jesus refutes this charge, and rests His cause in God, secure in the certainty that God will protect the honour of His own.

This first section of the Gospel, then, makes us face the question, "Who is this that can challenge all men to convict Him of sin, and remain unanswered?"

LIFE-GIVING

But this is not all.

An even more astonishing claim follows: "If a man keep My saying, he shall never see death!"

This really shocked His adversaries.

He claims to be the source of a life which cannot be touched by death. Those who accept Him and follow where He leads, share the life of God—the life that is endless and eternal.

When we think this claim through carefully, we realise how tremendous it is. It is the claim to Godhead—the claim that He is Divine—for who can give life save God Himself? Read on carefully through verses 54 and 55, and see how our Lord claims to know God

as no one else has ever known Him, and to obey Him as no one else has ever done.

Here is "the only begotten Son" revealing the Father (see John 1:18), and seeking to make His will known to men.

If we would learn what God wants us to know, and to be, we must come to Jesus, for His knowledge of God is complete and absolute, and only in Him do we see what God is like and learn what His will for us really is.

ETERNAL

If these great claims were astonishing to His opponents, our Lord's final claim left them speechless: "Before Abraham was, I am."

These words take us back to the call of Moses, where God reveals to him His timeless Name (Exodus 3:14), "I AM THAT I AM."

As Dr Barclay says, "There is only one person who is above and beyond time, and who can always say, 'I am. And that one person is God.'"

The tremendous claim that our Lord makes here is that He is timeless—that in Him the eternal God has shown Himself to men.

The Jews rejected this claim, and in furious anger sought to stone Him for blasphemy.

It is a claim which each one of us must weigh carefully.

Either Jesus was what He claimed to be, or He was mad.

And if He is God in human flesh, if in Him the timeless God has lived the life of men, and shown us the will and the purpose of the Almighty—then we must do something about it.

We cannot be indifferent to His claim.

We must either reject it, as did the Jews, or we must accept it; and accepting it we must put our lives under His obedience and follow where He leads.

MY BIBLE

Thy Word is a lamp unto my feet, and a light unto my path.

We've travelled together my Bible and I,

Thro' all kinds of weather with smile and with sigh;

In sorrow or sunshine, in tempest or calm;

It's friendship unfailing, my Lamp and my Psalm.

We've travelled together my Bible and I,

When life has grown weary, and death e'er seemed nigh;

But all thro' the darkness of mist and of wrong,

I've found it a solace, a Prayer, and a Song:

So now, who shall part us, my Bible and I,

Shall prisms and schisms, or new lights who try?

Shall shadows for substance, or stone for good bread?

Supplant its sound Doctrine, give folly instead?

Ah, no, my Dear Bible, exponent of Light,

"The Sword of the Spirit" puts error to flight;

And still through life's journey, until my last sigh,

We'll travel together, "My Bible and I."

LASTING PEACE

At the end of the last War, the New Zealand Post Office issued a most attractive series of "Peace" stamps, designed by Mr. James Berry, of Wellington.

The half-penny stamp, depicting Lake Matheson and the Southern Alps, including Mount Cook, which rises to 12,349 feet, and portion of the well-known Fox Glacier, was intended to symbolise the return to peace after six years of hostility.

The official description says: "This typical New Zealand scene of tranquility cannot fail to remind us that this country was spared the devastation of war. Underlying the adoption of the design for the first stamp of the series is the fervent hope—that will surely be shared by all—for lasting peace throughout the world."



No doubt all do share that hope, but does the stamp really depict true peace—the peace of which our Lord speaks, for example as being His gift to His own?

Too often men confuse peace with tranquility.

But sometimes, as the Prophet Jeremiah pointed out centuries ago, it is all too possible to be misled by those who say, "Peace, peace, when there is no peace." (Jeremiah 6:14, 8:11).

Our Lord's parting gift to His disciples was the gift of peace: "Peace I leave with you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27).

ASSURANCE

The peace of which He speaks does not mean the absence of trouble, but the power that makes us serene in the midst of troubles, which is an altogether different thing.

So often when the world speaks of peace, it is the false peace of escape—the avoidance of trouble, the refusal to face up to things.

But Jesus offers us the peace of the conqueror—the peace which comes from the possession of adequate resources to meet all the trials and difficulties of life and pass through them with a quiet courage.

It is not the outward peace of tranquility on the surface of life, but the inward peace that comes from the assurance that God is on the Throne, and that we are His children, under His care and surrounded by His love.

This is the peace which can be ours, whatever our outward circumstances. Neither sorrow, nor suffering, nor danger can destroy it.

This is what Paul calls "the peace of God which passeth all understanding" (Philippians 4:7), which is able to "guard your hearts and your thoughts in Christ Jesus."

—H.E.S.D.

BANKRUPT

The worst bankrupt in the world is the man who has lost his enthusiasm.

Let a man lose everything else in the world but his enthusiasm and he will come through again to success.

—H. W. ARNOLD.

THAT WE MAY SEE THEE

O LORD Jesus Christ, Eternal God, Who in tender love to men didst Thyself become man, that Thou mightest reveal to us the glory of the Father; Grant that by Thy grace we may be led to find in Thee the full and perfect will of God, and may follow Thee in faithful obedience to that Will, until we come at last to see Thee in the fulness of Thy glory in Thine eternal kingdom, Where Thou art ever worshipped and glorified, God, world without end. Amen.

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"INASMUCH AS YE HAVE DONE IT UNTO ONE OF THE LEAST OF THESE MY BRETHREN, YE HAVE DONE IT UNTO ME"

FOR THOSE WHO GO DOWN TO THE SEA

THE FLYING ANGEL SIGN IS SEAMEN'S BEACON

A young clergyman looking out to sea on a Sunday morning as he walked along the cliffs north of Bristol suddenly had his attention arrested by his eight-year-old son.

The boy, pointing to a fishing fleet at sea, asked, "Daddy, where will all these men go to church this morning?"

This question altered the whole course of that clergyman's life, for the Reverend John Ashley declined the living he was about to take up and began work among the ships in the port of Bristol and the fishing fleets.

This was in 1835. Twenty-one years later the work was so well established that it led to the formation of the Missions to Seamen.

In the century that has since gone by, the house flag of the Missions to Seamen, a White Angel carrying a Bible over a blue ground, has gone to every continent and flies now in a hundred ports throughout the world.

All seafarers recognise that flag and they speak with appreciation of the "Flying Angel." This title means to many of them the herald of the Gospel of Christ and stands for a ministry of the Church which comes to them in spite of their roving way of life.

These men appreciate the services that are held each evening, the private conversations which take place in their cabins and mess-rooms on board and in the institute ashore.

They are grateful for the opportunity to pick up copies of the sacred scripture in their own languages, and frequently welcome the invitation to attend Holy Communion services.

NO BARRIERS

But the Missions to Seamen, which is active in most ports throughout the world, knows no barriers of race, colour or creed. It serves each and every seaman who comes for companionship, work, or a temporary home.

In Sydney alone, 6,000 men accept the invitation of the chaplains in every month to use the facilities available there.

Some watch television, while others buy their needs at the canteen. A thousand letters are sent home from that institute every month. Others get their reading material for their lonely hours at sea from the free library, which distributes more than 8,000 books and magazines a month.

Billiards, snooker, quarts, darts and table tennis may be attracting the attention of a score of men in one hall, while another audience is watching a cinema programme or taking part in a dance.

The Flying Angel conveys to others the idea of service and

represents a centre to which they can bring problems of a domestic and business nature for private counsel and information.

Even folk ashore think of the society in this way. Many are the letters which arrive asking the chaplain to trace missing seamen or to get a lad out of difficulties or to persuade a husband to send his allotment home.

The Flying Angel itself considers the most important part of its work to be the personal contact between padre and seamen on board ships.

These padres, who call on perhaps 500 ships a day throughout the world, find that the good-will built up in a century of service to seafarers makes their task all the easier.

They are normally greeted by handshakes and warm words of welcome on board ships of every nationality.



The Captain of the "Orion," Commander J. D. Birch (centre), with the Sydney Missions to Seamen chaplain, the Reverend Colin Craven-Sands, watches deck boy Alexander Macdonald ring 16 bells on the "Orion's" bell. The "Orion" is now in ship-breaking yards in England. Its bell came to Sydney on board the "Orion" to be installed outside the chapel at the mission. It now rings for daily services and special social occasions.

WORK FOR SEAFARERS IN AUSTRALIA GROWS AT FOURTEEN FINE STATIONS

There are 31 Missions to Seamen stations around the world, in all the biggest, noisiest, roughest ports, and in many of the dreary, lonely places.

Australia has fourteen stations, of which Sydney is one of the largest and best-equipped in the world.

Stations which have full-time chaplains are Adelaide, Brisbane, Melbourne, Fremantle, Hobart, Newcastle, Port Kembla, Sydney and Townsville.

There are part-time chaplains at Bunbury and Geraldton (Western Australia), Port Lincoln, Port Pirie and Whyalla (South Australia).

In all ports the chaplain and his assistants, if any, pay regular visits to their "floating parish," as well as to seamen who are in gaol or hospital.

Sydney and Adelaide are the two oldest institutes—they were both united to the Missions to Seamen in England in 1895.

Work in Sydney, however, was under way many years before this.

UNION IN 1822

Even before Dr Ashley began the work in the Bristol Channel which led to the formation of the Missions to Seamen as a society in 1856, work began in Sydney Harbour in the name of the Combined Protestant Denominations of the comparatively new Colony of N.S.W.

This was in 1822 when the Bethel Union was formed. In 1844 the first Seamen's Church was erected in Sydney at the foot of Erskine Street. Its foundation stone stands at the foot of the Missions to Seamen on its present site.

The main four walls of the present institute were erected in 1856, making it one of the historic buildings of Sydney.

In the present institute which was erected in the year the society was formed in London, there have been some notable chaplains, among them the Reverend John Reid, the father of the early Australian Prime Minister, and the Reverend Thomas Gainford. Mr Gainford had received his first challenge to faith in Christ when he had come to Sydney as a shipwright aboard an English vessel and had stayed to study for the ministry and become a chaplain in this institute.

The latest station to be opened in Australia is at Whyalla, a principal port associated with the B.H.P. steel industries.

What, then, of Whyalla? It has made amazing progress.

During 1957, 16,000 books and magazines were distributed to seafarers.

More than 3,000 seamen visited the institute, in Darling Terrace, and the chaplain, the Reverend Henry Kelly, made 708 visits to ships, 103 to the Whyalla Hospital, 259 visits to individual seafarers in hospitals, and eight visits to coastal lights.

Melbourne has three institutes. The main one, near Flinders Street station, is equipped with a tennis court and the usual recreation facilities.

At Port Melbourne, there is a

SOCIAL SERVICE SERIES THE MISSIONS TO SEAMEN

The fourth section in our series on social service work being undertaken by the Church throughout Australia is the Missions to Seamen.

Every fortnight a section on some aspect of social service work throughout Australia will appear.

It is hoped in this way to include in this series most of the work being done in this field by the Church.

very fine institute which, although it is small, is being equipped with cinemascope.

The third institute is at Wollamstown.

Melbourne is noted for beginning an organisation now as wide as the society itself—the Harbour Lights Guild.

MELBOURNE GUILD

Voluntary helpers who aid seafarers belong to this guild. Members range from young business girls who come as dance partners for the social evenings at the various institutes, to older womenfolk who knit and sew gifts for the lads from the ships.

Work among seamen began in Melbourne in 1875. It was known as the Victoria Mission to Seamen. In 1905 it was united to the world-wide society.

For more than twenty years the Reverend F. L. Oliver has been chaplain in Melbourne. He was awarded the M.B.E. last

year in recognition of his work among seafarers.

The mission was established at Port Adelaide in 1895, and a regular and systematic ministry was carried out.

For some unknown reason this work lapsed in 1899 for nine years.

But the mission was officially opened in 1908 and has made grand progress ever since.

BRISBANE

Brisbane, whose fifty berths stretch for more than nine miles from the centre of the city towards the mouth of the river at Moreton Bay, is an intriguing port.

In the post-war period, much of the port has gradually moved down the river where facilities are being provided for larger ships.

Naturally, the great need is for the mission to have a branch closer to this new development.

Land at Hamilton, right behind the wharves, has been granted by the government.

Some of the money is in hand and hopes are high that a start may be made with portion of the building this year.

SWIMMING POOL

There are plans not only for a chapel, residence, recreation rooms, canteen and games rooms, but also for a tennis court.

Provision is also being made for a swimming pool.

With a football ground a couple of hundred yards away, the needs of the seafarers will be more than adequately catered for.

The chaplain, the Reverend R. L. Roberts, said that for the moment the full round of activity and Christian hospitality is being provided at the "Flying Angel" Club at Petrie Bight.

Missions to Seamen work began at Townsville in 1927, under the guidance of the Reverend J. Tweedie.

For ten years the Missions to Seamen occupied a spacious and convenient naval drill hall.

When the Commonwealth Government took this over at the outbreak of war in 1939 for defence purposes, the mission moved to a sugar shed!

THE WOMAN'S VIEWPOINT

It is the custom of the Missions to Seamen chaplains to remind seafarers who come into "The Flying Angel Club" in a distant port to keep their womenfolk informed of their doings and to write to them as often as possible.

Every evening, in every one of the hundred Flying Angel clubs throughout the world, the chaplain is shown photographs of a partner, parent, sister or sweetheart.

In chapel services every evening, prayers are offered for families and friends "at home," in whatever country that may be.

Many a mother gets a letter from a chaplain to say that her son has visited the Institute of the Missions to Seamen far away from home, but that he seems happy and is a credit to her.

In these letters the chaplain can often write that her son spoke affectionately of his mother.

THE PITFALLS . . .

The chaplains often receive letters expressing the deepest appreciation of the work being done in these ports from mothers and wives, whose anxiety and loneliness are abated by these greetings from distant shores.

There is no mother who can't imagine the pitfalls that her son could easily have to face when he is away from his home and his country, during his impressionable years.

There is no wife who cannot appreciate the defence against evil influences which the Missions to Seamen constitutes in the many ports in which it operates in every continent in the world.

Nor is there any woman who cannot share the joy of a parent, or a partner, who knows that her loved one will be given friendship, hospitality, wholesome company and entertainment to occupy him in his free time, where otherwise he might find boredom, if not ill-will or even crime.

WORK IN PORT ADELAIDE

Although shipping has been rather quiet in Port Adelaide, the work of the Missions to Seamen continues.

The Mission chaplain in Port Adelaide and Outer Harbour, the Reverend John Meakin, and guild members are busy arranging the annual badge day, which will be held in Adelaide on May 23.

Members of the lightkeepers' Guild arranged a jumble sale in the street at Port Adelaide on February 28. They have also organised two dances in the institute to raise funds for the Mission. One was held last Friday, March 14, and the next will be on April 11.

Hospital patients from the United Kingdom, China, Goa, Arabia, India, Pakistan, and several from interstate, are among those who have been regularly visited lately by the mission's hospital visitor, Mrs E. Morison.



The attractively furnished King George V Memorial Club of the Victoria Missions to Seamen at Port Melbourne.

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Adelaide, South Australia.

THE MISSIONS TO SEAMEN (Continued)

THE LITTLE "DIRTY YELLOW" MAN WHO SAVED MY LIFE

SYDNEY, 11 a.m. A taxi pulled up with a jerk in Queen's Square. The door swung open and a man was thrust out. The taxi sped off leaving him lying on the road, his new bright blue suit dirty and torn at the elbow.

It was a very fashionably cut suit, as if to counteract his yellow skin. John, you see, was Japanese.

Of course, John was not his proper name, but I found it much easier than Saga Yoshiharu.

He had sailed from Yokohama nearly a year before, a young man full of hope in life and very grateful for his recent discovery of the Christian faith received from an English missionary in Tokyo.

On the voyage out, he fell down a hatch in the engine-room in a heavy sea in the Indian Ocean and was unable to walk.

CONVALESCENCE

Taken to an Australian Hospital he expected to come into contact with Christians, of whom there were so few in his own country and none at all among his friends.

Three months is a long time to be in hospital in a land far from home.

At the end of that period the convalescence began. It meant he had to go up to Macquarie Street for physiotherapy treatment every morning and he had to leave his bed in hospital. Where could he stay?

A chaplain who has gone to sea in the Flagship of the Royal Australian Navy in the war with Japan, has to do some pretty fast thinking before he can invite a Japanese into his home.

But the Missions to Seamen offers its ministry to men of every colour, creed and class and there could be no doubt that the right decision was made when John came to live in my home.

For the first few days a returned missionary from Japan interpreted the curious sounds which John used. But an hour a day spent patiently by my wife and young daughter playing games with John soon enabled him to convey his mind reasonably accurately—once you got used to the way he pronounced some of the letters of our alphabet.

THE FIGHT

At last John felt that he could do a bit of exploring on his own. For the first time I left him to look about the shops and see what Sydney was like. He was a little short chap, always immaculately dressed with his shiny black hair carefully parted on the side. He wore a bright blue suit . . . and when he had picked himself up from the street, his sleeve was torn.

I don't think I ever managed to give him a satisfactory explanation of this experience he had had at the hands of a taxi-man in a Christian land.

He told me afterwards, "I asked to be taken to the centre of the city where I could buy a hat."

At first the taximan said, "You come from China?" to which John replied, "No, but I Christian."

The taximan said, "Then you come from the Philippines?" and again John said "No."

After a pause the next question came: "You come from Japan?"

John said, "Yes, but I be Christian." John remembered the rude language that the taximan used when he opened the door and pushed his "dirty yellow" passenger out.

Hearing this hurt me more than it had hurt John.

John stayed with us for another month. We came to respect deeply this "dirty yellow" man.

Every morning he went into

This is a true story by a Missions to Seamen chaplain.

the chapel early to spend half-an-hour at prayer.

At night he concluded, our family prayers at the table by saying in his native language what must have been the Lord's Prayer.

But before he left to join his ship he rendered another service.

One night a cinema programme was under way at the Institute. Three drunken Dutch seamen came to the door. The doorman refused to let them in. Big, burly men they were. They tried to force their way in, pushing the doorman aside.

I came out to support the doorman, and told them to go back to their ship and turn in.

But they were in a belligerent mood and nothing was going to stop them.

Fists flew, clothes were torn as we struggled and fought.

In a few seconds my good suit was ripped to shreds. John, who was sitting just inside the hall, looked out and saw what was happening. He came to our rescue—all five feet nothing of him.

He gave the best demonstration of jiu jitsu I have ever seen.

The one Dutchman who was still undefeated rushed for John, who must literally have been only half his weight.

The next thing I saw was that John had ducked and had suddenly come up while the Dutchman flew over his head and landed on his back on the floor.

He was quickly up and lurched at John again. This time he turned a somersault in the air and landed flat on his face.

After a third attack with a similar result, he lay stunned and defeated. During all this, John seemed to move no more than a foot, apart from turning around.

The Mission to Seamen staff is always thankful that this sort of thing only happens once in a lifetime.

35,000 SEAFARERS PASS THROUGH OUR WESTERN GATEWAY EVERY YEAR

Although Captain Fremantle, of H.M.S. Challenger, planted the Union Jack in New Holland (now Western Australia) on May 2, 1829, it was not until 102 years later that chaplaincy work began among seafarers.

Today, Fremantle is the third largest port in Australia and each year approximately 35,000 seamen pass through this Western gateway to our continent.

In 1931 the assistant priest at St. John's Church, Fremantle, the Reverend J. W. CHIT, was entrusted with the oversight of work among seamen.

He visited ships in port and took seamen to services in St. John's and provided entertainment for them. Because "depression" years had caused the amalgamation of two banks in Fremantle, the business premises of one of them were purchased for £1,750. Both the Society for the Propagation of the Gospel and the Missions to Seamen assisted financially in this purchase.

£21,000 STATION

To-day, the premises are worth £40,000. Mr Clift left for England in 1944. He is now the Flying Angel padre at Southampton.

The Missions to Seamen opened a station in Fremantle in 1944. The premises were remodelled in 1955 at a cost of £21,000, the money coming from the proceeds of the Mariners' Memorial Fund, subscribed to by the people of Western Australia.

The Ladies' Harbour Lights Guild staffs the canteen throughout the year, and on one Sunday night every month they provide supper for all present at the mission, and arrange special functions when naval vessels are in port.

The Lightkeepers' Guild con-

sists of forty or so young ladies who act as hostesses at the four weekly dances, organise sales for mission funds and sing carols to ships' crews at Christmas.

They have re-carpeted the chapel with a royal blue carpet. They give dancing lessons to young seamen.

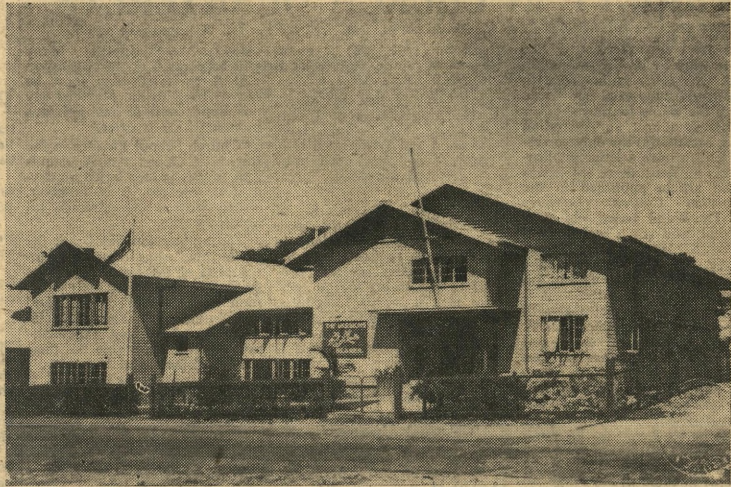
Padre Coffey reports that tens of thousands of seamen of many nationalities and religions, speaking a variety of languages, come to the port of Fremantle making the Missions to Seamen their home whilst here, instead of walking the streets aimlessly.

The mission is open seven days a week, sometimes till 11 p.m.

The small staff work long hours; they never have a lunch break, they never complain but rather vie with one another to volunteer for the extra duties which constantly arise.

Such a spirit of self-sacrifice and devotion to duty is in no small measure the reason why the Fremantle mission stands so high in the esteem of visiting seafarers and why it attracts so many charming and efficient voluntary hostesses.

Mr Coffey, in his report, tells of "the heart-to-heart talks with men who have real problems to solve; the difficulties which can arise when men are separated, sometimes for years, from their families; the pathetic finality of the doctor's decision regarding



The Missions to Seamen Institute at Townsville, North Queensland, is especially designed for comfort in the tropical climate.

PRINCE PHILIP AND BISHOP DAVIDSON PRAISE MISSIONS

The Duke of Edinburgh, who is the Missions to Seamen President, praised the missions' work at a dinner in London earlier this year.

"The Missions to Seamen realised many years ago that the care and comfort of seamen ashore was not a charity but a service to an honourable and well-deserving body of men," he said.

"But as the majority of seamen are perforce silent, their gratitude and appreciation of service on their behalf is neither loud nor particularly eloquent."

"Perhaps if you will allow me—or if they will allow me—I may say this to the Missions to Seamen on behalf of all seamen."

"We thank you for your efforts in the past, we congratulate you on your perseverance, and we hope that our usually unspoken gratitude forms at least part of your reward."

At the annual service of the Victorian branch of the Missions to Seamen in St. Paul's Cathedral, Melbourne, the Bishop of Gippsland, the Right Reverend E. J. Davidson, spoke on our debt to the seamen.

"Those whose occupation sends them continually to sea," he said, "experience a feeling of brotherhood seldom hedged about with racial or national barriers."

"Those who call on them in time of need or disaster find them quick to respond with skill and sympathy. They have, moreover, every right to think of their occupation as invaluable to society."

"The merchant service follows

the oldest pathway of trade, and whatever changes in the means of transport our inventive age may bring we will always need the nerve and sinew of the seaman to shift those larger cargoes on which the very life of so many millions in every country depends. Our debt to the seaman is incalculable.

"WORLD-WIDE"

"No organisation is more aware of this than the worldwide Missions to Seamen. Through its clubs and institutions it offers the shore-going seaman comradeship, entertainment and if he requires it, guidance and spiritual advice."

"More than 300,000 seamen have used the services of the Missions to Seamen on the Australian coast in the past year. This work has gone on for more than a century."

"Ships at anchor have been visited, relatives have been kept in touch with the traveller, and the staff of the mission, with its voluntary helpers, has rendered signal service to the men who go down to the sea in ships."

"It is fitting that the missions should emphasise growing needs by appealing to the public for funds to renew and equip buildings."

"Those who value the service of the Missions to Seamen will rightly wish it success as it seeks to discharge an obligation common to us all."

BUNBURY WORK

Work in the port of Bunbury is in its infancy.

It is in the hands of a lay reader who is attached to staff of Bunbury cathedral.

84 ships visited the port last year of which 51 were overseas (as distinct from Commonwealth or State) vessels. 3,002 seamen visited the mission; there were 22 services held in the chapel which 172 seamen attended.

It costs no more to ride on

AUSTRALIA'S
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AUSTRALIA'S CHAMPIONS . . . AND 100% AUSTRALIAN TOO



This new van which belongs to the Missions to Seamen at Sydney is used for carrying magazines and books to ships, for taking football teams to the mission's own field in Centennial Park and for taking seamen for picnics on Saturdays.

BOOK REVIEWS

VARIETY IN CHURCH QUARTERLYS

THE CHURCH QUARTERLY REVIEW. January-March, 1958. S.P.C.K. Pp. 158. Australian price 26/- p.n.

TO read this Review is like travelling on a mountain road. One never knows what to expect, yet finds each new scene worth the whole journey.

This is almost an Australian issue, because (a) the only correspondent to have a letter published was an Australian; (b) it was on an article published in the *Australian Church Quarterly* that Dr Wand based his chief editorial; and (c) a former Rector of St. James', King Street, Sydney, Dr P. A. Micklem—provided a sensible article on the missionary aim.

The first two articles deal with inter-church relationships. Dr E. L. Mascall discusses the recent joint report on relations between Anglican and Presbyterian Churches and concludes that "in fact it got the cart completely in front of the horse."

The gulf between the theological outlooks of the Calvinist and Anglican tradition is such, he says, as to cause in any Anglican a sense of dismay.

R. T. Halliday writes on the subject of the doctrine of the ministry in the ecumenical movement. As he sees it, it is a "great tragedy" that "the Catholic doctrine of the Ministry came to be formulated in order to safeguard Christian unity, and has come in our age to be an obstacle to it." He argues that in the historic episcopate it may again become a means of unity.

There are biographical accounts of two bishops. Henry

Despenser (1341-1406) is seemingly most aptly described as "the fighting bishop."

One suspects that the other, Michael Furze, who died only four years ago, would have understood and appreciated him. Whatever criticism each may have received they were great men.

"The Two Backgrounds of Faith" baffled me from its opening statement: "In a Christendom not yet half-submerged, both belief and disbelief are still provocative sentiments to indulge." I am sure it means something, especially as it leads to a discussion of the well-known verse beginning "A wonderful bird is the pelican."

In a most interesting article on the proposed World Calendar the author sets out clearly what it would mean liturgically if the

calendar were adopted. Many will be pleased at the suggestion that St. Swithun's day must be moved back to the previous month, which is drier.

"Church School Finance in the Reign of Queen Anne" sounds dull and is indeed based on dry-as-dust research. It is, however, clearly written and extremely interesting.

The author concludes that the educational aims of the philanthropists of the time "reflect the greatest credit upon their common sense, their charity, and their humanity,—their financial methods, plans, and expedients are equally creditable to their resourcefulness and ingenuity."

About a third of the issue is again given over to expert reviews of current books. —C.C.C.

THE AUSTRALIAN CHURCH QUARTERLY. January, 1958. Price 3/-.

BEHIND the new and conforming modern black and white cover. The *Australian Church Quarterly* for January this year maintains its gently critical and largely harmless reputation.

Two major articles, three book reviews, one poem, the A.C.U. constitution, Calendar notes, and a learned editorial. It still remains incredible that the services of this quarterly are not more used by publishers and booksellers, but perhaps not so incredible as the fact that the circulation of the *Quarterly* is still lamentably small.

Canon Farnham E. Maynard contributes the second of his articles on "Bishops: What They Became and May Become," which is a slight misnomer, for the author really finishes his review of what Bishops became with a discussion of what hopes they shall become in the Church

of England and particularly in the "new" Church in Australia.

Basically what Canon Maynard pleads for is an episcopate which understands its essence to derive not from ecclesiastical expediency but from dominical example. Very sound.

From the Reverend L. E. W. Renfrey we have the Gawler Coombs lecture on Prophecy delivered in Adelaide Cathedral last year. This is a nice exposition of Ezekiel xxxvii 9, "Prophesy unto the wind," and the dry-bones vision in terms of the upsurge during the past 100 years within the Anglican Communion of the religious life; but the connection with this movement and the title of the Lecture—"Prophesy"—is perhaps homiletic rather than logical.

The reviews in this issue are, as usual for the *Australian Church Quarterly*, sound, informative, and positive. —M.M.T.

PROMOTION IN AUSTRALIA AND THE CHURCH'S MISSION

FROM A CORRESPONDENT

PROMOTION has given a new heart to the Church in Australia whose economic foundations were rocky from the beginning.

Promotion has raised millions and caught the imagination of men in a new way.

But, because it has begun the wrong way round, it has provided anomalies.

These will cease when the force is rightly harnessed and controlled at the national level.

As the Church became established in England, the Christian priest simply stepped into the place vacated by the pagan priest who had received a double share in the village lands and was nominated by the Thane and here we find the origin of glebe lands and patronage.

The tithe was imposed in England in 787 A.D. after its successful introduction on the continent.

In the pre-reformation period the parish priest lived simply receiving tithes, living off his glebe and repairing his church with the proceeds of flocks and herds. At the same time the taxation of the central headquarters in Rome prepared the minds of Englishmen perhaps more than anything else for the Reformation. In 1229 Gregory demanded a tithe and 10 years later one-fifth of all church revenue. In 1246 clerical incomes were taxed 6/8 in the pound and the system of annates sent to Rome the total income of all diocesan bishops for their first year. Later, Peter's pence were exacted and the Church developed a neat and satisfactory economic structure.

With the Reformation came the relief from this taxation and a complete breakdown in church economics which led the reformers to inspired utterance and the

government of England to hasty legislation.

During the 18th century the Lord Chancellor took over a previously Papal prerogative—that of ordering the 'Briefs and Citations' mentioned in the Prayer Book. These were special collections for the building of new churches (St. Mary's, Battersea) and other purposes 'the relief of Mrs. Langdale, a gentlewoman whose husband had been murdered by a Pirate.'

A second significant attempt by the government to bring stability to church finances was the establishment in 1703 of Queen Anne's bounty whereby the annates and tenths originally paid to the Pope and later to the government were devoted to the assistance of poor parishes. By 1900 to the trust funds held by the board exceeded £7,000,000.

IT IS important to notice that the clergy who came to establish the Church of England in Australia were products of the 19th century Church at home which, after difficult years, had settled down into a comfortable tradition of endowment. They were gentlemen and sometimes scholars who accepted the unscriptural dichotomy between the spiritual and the material and regarded money as the interest of tradesmen.

The plight of these early clergymen was pathetic in the extreme. The Parliament of N.S.W. had set aside £28,000 and Victoria £50,000 to provide under the Act of Sir Richard Bourke a basic stipend of £200 for parishes of over 500 people which was supplemented a little by the S.P.G. and occasionally by local endeavour.

It was therefore unfortunate that the Church came to Australia at a moment in its history

when its clergy were totally unprepared by their background to cope with the economic problems involved and, although matters improved with the years, until the 1950's, most Australian parishes were struggling, many buildings were falling apart and some dioceses were reduced to a carter status waiting for benefactions from the deceased.

The fund-raising aspect of Promotion is based upon four principles: (i) The Reassertion of the Biblical principle that almsgiving is a Christian duty. (ii) The attractive presentation through promotional means of the current needs of the Church. (iii) The use of legitimate psychological pressures. (iv) The organisation of an effective means of collection.

During 1955 only Sydney and North Queensland, as dioceses, entered the promotion field, although Canberra and Goulburn enunciated a wise taxation policy for canvassing parishes. During this year also the National Promotion Council was established at General Synod. Although this council has no funds and little power, it has (a) Enunciated a policy for the national Church; (b) Arranged an Australia-wide conference on Promotion; (c) Nurtured the growth of diocesan promotion departments; (d) Arranged for the recent visit of the American promotion director.

It is my belief that Promotion is like Atomic power, wrongly used it is dangerous. It certainly will never meet the total need of the total church until it is organised, not from the parish level up but from the national level down through a strong national department which is a wing of the General Synod of equal status with the A.B.M. and the G.B.R.E.

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Rev. Lawrence Love

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The Reverend
LAWRENCE LOVE
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EACH NIGHT, MONDAY to SATURDAY, MARCH 24-29, at 7.45 p.m., in
the SYDNEY TOWN HALL.

Bookings have been heavy, but *half the hall will remain unreserved.*

There will be a seat available for you each night.

Remember the LUNCH HOUR SERVICES in the CATHEDRAL, Monday to Friday, at 1.15 p.m.

AND TO COMPLETE IT ALL

in St. Andrew's Cathedral, on Monday, March 31, at 7.45 p.m.

Preacher: the Right Reverend Chandu Ray.

Enquiries to the Church Missionary Society, MA 9487.

SERVICE OF
DEDICATION
AND CONSECRATION

THE SYSTEM OF CONFIRMING ADOLESCENTS IS CONDEMNED

ANGLICAN NEWS SERVICE

London, March 17

The Bishop of Worcester, the Right Reverend M. Charles-Edwards, last week condemned the present system of confirming children in adolescence.

"The present custom of confirming children in their early teens coincides with what is for them, physically, emotionally and mentally, a difficult time," he said.

He said they should be confirmed before or after they reached this period.

Dr Charles Edwards was writing in his current diocesan paper.

"They should, it seems to me,

DIOCESAN NEWS

ADELAIDE

WALKERVILLE DANCE

The Young Anglican Group of St. Andrew's, Walkerville, will hold an "All-Star Dance" in the parish hall, Church Terrace, Walkerville, on Saturday, April 19, at 8 p.m. Admission will be 5/- single, including supper. Bruce Gray's Band will play.

SYDNEY

T. H. ARCHER MEMORIAL SERVICE

A memorial service for the late Mr. Frank Henry Archer, a former headmaster of Trinity Grammar School, Summer Hill, will be conducted in the school's chapel next Sunday at 7 a.m.

COMMONWEALTH PUBLIC SERVICE

The archbishop will celebrate the annual service of Holy Communion of the Commonwealth Public Service Anglican Fellowship in St. Andrew's Cathedral on Sunday next, March 23, at 8.30 a.m.

The Assistant Bishop of Lahore, Pakistan, the Right Reverend Chandu Ray, will be the guest speaker at the corporate breakfast which will follow the service. The breakfast will be held at the C.E.N.E.F. Centre, 201 Castlereagh Street, at 9.30 a.m. Tickets for the breakfast are 7/6 each and may be obtained from Mr. Livermore (UL 3178), Miss Crook (GB 1351), and Mr. Le Mesurier (GL 4532).

MISSION BEGINS AT COWAL CREEK

By Canon J. J. Done

ABOUT ten miles from Cape York at the northern tip of Australia, and running into the Gulf of Carpentaria, is a small, pretty creek known as Cowal Creek.

In 1919, during the great flu epidemic, I found there was a camp of aborigines living there—about 90 men, women and children of various tribes who once inhabited those parts.

They lived in a village of humpies, made of bush poles and stringybark crudely put together to keep out the worst of the rain.

Their height was little more than from 4 to 6 feet, but they did give some shelter to the man, his wife, his children, and his dogs.

Warmth came from a small fire, kept burning just outside where a door would be, if there were such a thing.

The sand was on the floor, and cleanliness was the last thing considered. Cowal Creek is not far from Possession Island, where Captain Cook landed and took possession of Australia.

There is plenty of timber handy, stringybark, various gums, and a tree known as ironwood.

This last is well named, for to-day, 36 years after, my adze still bears the trace of a gap made when adzing a pole to go into the school church we were building.

The Queensland Government, through its Department for Native Affairs, attends to the material welfare of the settlement, and to my knowledge has given much more attention to the needs of the aborigines in its care. The men of those days worked a small cutter, collecting trochus-shell, and beche-de-mer from the sea.

A monthly visit was all that could be given, because of my work in Torres Strait. For some time, because of lack of funds, the children had school on the sand, making their letters with sticks.

Nelson Bible pictures were most useful, and the elements of the Gospel story were slowly learned. No one there could read or write.

either have received the grace of the sacraments long before, to help them in what Addison called 'the slippery paths of youth,' or they should be looking forward to Confirmation as the event which proclaims them to be full adult members of the Church, with all the privileges and duties involved."

He said there were several reasons for the undoubted fact that many young communicants lapsed within a year of their being confirmed.

The first was that many parents—even church people—regarded Confirmation as "just a form of religious ceremony."

"They like to have their child-

ren done," he said. "But do not believe that Confirmation involves anything more."

He asked, "Have I, as bishop, the right either to demand a life-long vow of loyalty to Christ, or to confirm to full church membership, children who cannot properly appreciate what they are doing, and whose parents are not prepared to support and encourage them?"

He said that another reason why children were in many cases lost to the Church was that they were regarded very often as the sole concern and care of the clergyman, and not of the whole parish.

PERTH A.B.M. WOMEN SEND TEA CHESTS TO MISSIONS

FROM OUR OWN CORRESPONDENT

Perth, March 17

Among other interesting items, sixteen tea chests were sent to missions in the Pacific by the Women's Auxiliary of the Australian Board of Missions in Perth diocese.

This is revealed in the annual report of the auxiliary, which has just been published.

A constant stream of gifts has been going to the Forrest River Mission over the past four months.

In addition, money has been

collected by branches to bring children from Forrest River Mission to the summer camp in Perth and to fit them out with clothes, bed linen, and so on, that they might be as well equipped as any there.

An appeal for blankets for the missions also brought a ready response. All the packing at the A.B.M. office has been done by two members of the Women's Auxiliary.

Reports from thirteen branches and four affiliated guilds reveal that a great work is being done by a total of only 320 members.

Support for the House of the Epiphany does not lag, for the quota was oversubscribed again last year.

The auxiliary's variety of tasks ranges from the traditional jumble sale, Paddy's market and film evening, to the preparation of bandages and sale of crockery to what is known as an "International Fair" in one parish.

Here, Indian, Chinese, Malay and Burmese food is prepared and sold by Asian students who are introduced to visitors, who later entertain them.

QUEENSLIFF VESTRY DEDICATED

FROM A CORRESPONDENT

Melbourne, March 3

In brilliant sunshine and before a very large congregation, Bishop Donald Baker dedicated the new vestry at the Church of St. George the Martyr, Queenscliff, in Melbourne Diocese, on February 16.

The vicar, the Reverend T. R. Mappin, conducted the service, which the Mayor and Mayoress of Queenscliff, Councillor L. F. Romey, and Mrs. Romey attended.

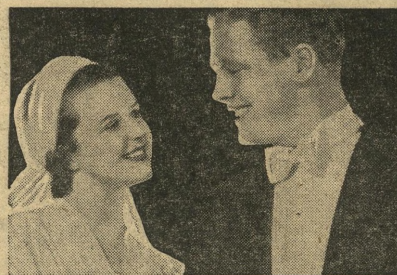
The vestry is the gift of Mrs. Sidney Baillieu, her sisters and brother, in memory of their mother, who was a resident of Queenscliff for many years.

Costing approximately £1,000, the vestry adds to the attractiveness of this famous Gothic church, which was dedicated on October 3, 1864.



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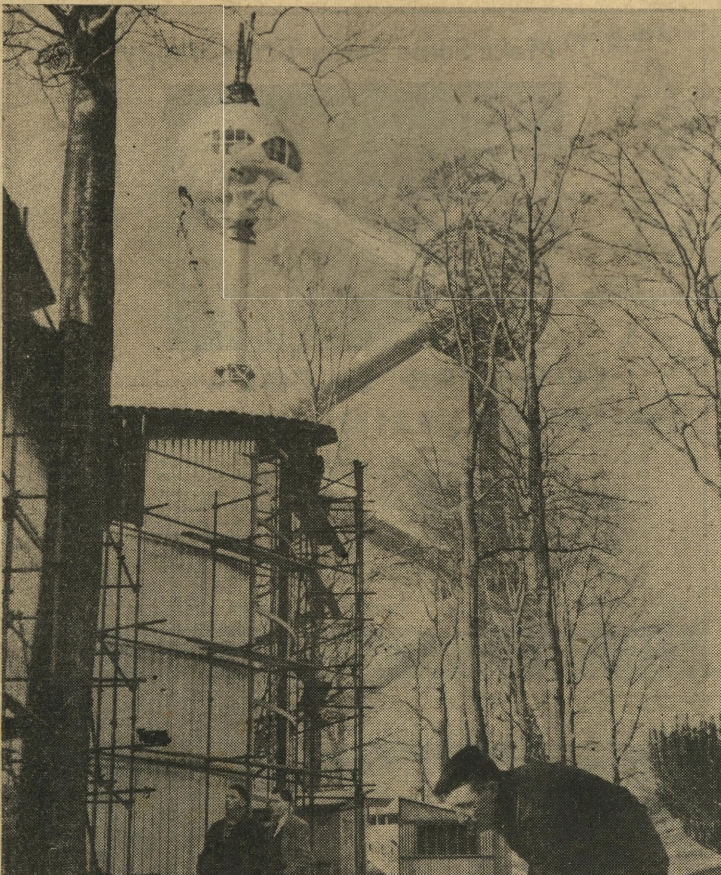
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Going up almost in the shadow of the famed Atomium at the Brussels Exhibition is the Protestant pavilion. The aluminium and glass structure, designed by Mr Robert Calame, will house an ecumenical exhibit. Short daily worship services at noon and longer Sunday services in French, German, English and Dutch will be held in the pavilion's circular chapel.

DEBENTURE ISSUE

(Continued from page 1)

"We have not taken any active steps until now to raise this balance of £15,000, because it only became obvious recently that we should need it to finance the expansion that lies ahead of us.

"A Company like ours must be very cautious in its financial policy: we must avoid under-capitalisation and too rapid expansion, on the one hand; and we must avoid over-capitalisation and too small a turnover, on the other.

"The Board of Directors has resolved unanimously to invite applications now for the balance of our Debenture Stock issue in the sum of £15,000.

MORE MACHINERY

"This sum will be sufficient to enable us to acquire further machinery, valued at some £8,000, and, by increasing our cash reserve, to provide the additional working capital that our enlarging scale of operations will demand."

Messrs. C. O. Beck & Wayland, Chartered Accountants (Australia) were re-appointed Auditors to the Company.

The retiring Directors were all re-elected. They are:

The Bishop of Armidale (Chairman); Mr P. M. Bowen (Deputy Chairman); Mr A. F. P. James (Managing Director); Canon Tom Jones, the Reverend T. B. McCall and Mr H. J. Reid (nominated by Church Publishing Company Limited); Mr F. A. Timbury (nominated by the Bishop of Newcastle); Mrs Joyce James; the Reverend F. W. Coaldrake and Mr Harold Morgan (nominated by the Australian Board of Missions).

CLASSIFIED ADVERTISEMENTS

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

POSITIONS VACANT

PART-TIME services of retired clergyman needed for Castlereagh area. Please contact the Reverend C. Reynolds, S. John's Rectory, East Willoughby, XL 2245 (Sydney Exchange).

ORGANIST - CHOIRMASTER, S. Andrew's Church, Strathfield. Apply by letter to the Rector, 37 Concord Road, Strathfield, New South Wales.

ACCOUNTANT. APPLICATIONS are invited for the position of Accountant with an old-established Booksellers'. Apply in writing in the first instance to the Manager, Diocesan Book Society, 202 Flinders Lane, Melbourne, C.I., Victoria.

OUTBACK HOSPITALS and FLYING MEDICAL SERVICES offer outlet for Christian Service to qualified Nurses, Wardsmaids, Cook-Housekeepers. Apply to Bush Church Aid Society, Church House, S. Andrew's Cathedral, George Street, Sydney.

POSITIONS WANTED

EXPERIENCED MARRIED priest desires work as Assistant or Locum in city or country Diocese, view becoming settled. Reply Box No. 45, THE ANGLICAN.

MARRIED PRIEST, two daughters, desires whole or part time work, view to permanency. Reply Box No. 46, The Anglican.

ARCHBISHOP VISITS BOYS' HOME

FROM A CORRESPONDENT
Melbourne, March 17

The boys of S. John's Home for Boys at Canterbury, Melbourne diocese, formed a guard of honour for the archbishop, the Most Reverend F. Woods and Mrs Woods when they visited the Home on February 26.

In his address Archbishop Woods spoke of the Home's move to establish family groups to enable boys and girls to have real home life.

To establish this system, it is hoped to raise £100,000 for an extension building fund.

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MARRIAGE

MONK-HOAD. At S. David's, Armidale, with the Reverend John Baskin, Rector of North Goulburn, officiating. Ella, widow of the late Walter Hoad, of Yarragobilly and "Willawa," Quinalia, to Sydney A. Monk, of Sans Souci.

FOR SALE

PALM CROSSES for Palm Sunday distribution. Per 100 2/6, post per 100 8d. The Crosses are made from carefully selected palms and supplied as fresh as possible. Purchasers in the more distant parts should place their orders no later than March 22. Church Stores, Daking House, Rawson Place, Sydney. Telephones MA3425, MA5611 (Sydney Exchange).

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Debenture Stock in excess of £55,000 has been allotted in accordance with the terms of the issue, and has been employed by the Press in the production of books, newspapers, magazines, brochures, leaflets, cards, account books and other high quality printed material since October, 1957.

The Directors have resolved to receive applications for the remaining £15,000 in order to finance further expansion of the plant and to provide additional working capital to meet the expected increased scale of operations.

Applications, in multiples of £5, will be received until the issue is filled or until July 31, 1958, whichever date is the earlier.

Further details, with the Prospectus and form of application for Debenture Stock, will be gladly supplied upon request to:

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