

# THE ANGLICAN

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## MORE ASIAN STUDENTS TO TRAIN HERE

### A.B.M. AND C.E.M.S. PLAN WIDE-SCALE MISSIONARY ACTIVITY

Plans for bringing more Asian students here this year for theological training are being made by both the Australian Board of Missions and the Church Missionary Society.

The A.B.M.'s "South East Asia Memorial Training Fund" is being kept open for this purpose and to give grants to theological colleges in Borneo and Singapore.

*C.M.S. plans to spend £5,000 this year on work among Asian students.*

The South East-Asia appeal closed on December 31 when the A.B.M. had received £42,000 towards it.

It was decided, however, to leave open one specific section of the appeal, "The South East Asia Memorial Training Fund."

To date three Chinese (one from Singapore), two Japanese and two Dyaks have been brought to Australia through this fund.

The greater part of the South East Asia appeal was intended for capital expenditure immediately to help in a time of crisis.

The Theological Training Fund, however, apart from grants to the theological colleges in Borneo and Singapore will naturally be spent over a period as long as doors remain open and it is possible for students to come south.

Two interesting points about this fund are:—

1. That donations are exempt from income tax, and
2. Because it will be used over a period, A.B.M. is glad to receive promises over any period the donor may wish to fix. This sometimes makes it easier for people who cannot afford, say £20, but would give £4 per year over five years.

#### CHANGING SCENE

It might be thought that this fund could go on indefinitely; with the possible exception of Borneo, the political scene is changing so rapidly elsewhere that it may well be closed earlier than we expect.

C.M.S. plans to bring a number of Indian youth leaders, theological students and clergy here this year for training.

The society will also bring a Japanese clergyman for further training and negotiations are proceeding in connection with two Formosan students.

Two scholarships will be provided for theological students at the United Theological College, Bangalore, South India.

The society will also spend £2,000 to help hostel work among Asian students in N.S.W. and Victoria.

The C.M.S. Hostel for Asian students at Carlton, Victoria, has been in operation for more than a year and the society is helping in the work at the Drummoyle Hostel, Sydney.

There is an urgent need for a teacher at St. Patrick's School, Tawau, where the Reverend Walter Newmarch and the Reverend Kenneth Perry are stationed.

#### SCHOOL PROGRESS

Much progress has been made at the school in recent months with the addition of new national staff.

At the second centre in the C.M.S. district in Borneo, Lahad Datu, three adult catechumens were baptised.

C.M.S. now has four missionaries in Malaya and is facing appeals for more nursing sisters to work in the new villages.

In addition the Society will this year provide £400 towards the support of the Reverend Roland Koh, who is working amongst the Chinese in Kuala Lumpur.

At Hyderabad, Vellore, Dummagudem, Arangabad, and Bezawada in India; at Colombo in Ceylon; and at Sukkur and in the villages in Pakistan, C.M.S. also has work in hand.

The possibility of new work in Pakistan is being investigated.

A.B.M. will make a strong appeal soon for the £20,000 it has been asked to provide for the new "Southern Cross."

the mission vessel of the Diocese of Melanesia.

It was unfortunate that the "Southern Cross" Appeal for a new mission vessel for the Diocese of Melanesia.

(Continued on page 12)



Four little girls of the Forrester River Mission, Diocese of Perth. (Left to right): Louie, Joy, Jean and Rosemary. See story, page 6.

## THIRD COADJUTOR BISHOP FOR SYDNEY ANNOUNCED

The name of the third Bishop Coadjutor-elect of Sydney was formally released this week by the Archbishop of Sydney, the Most Reverend H. W. K. Mowll.

*The bishop-elect is the present Rector of St. Andrew's, Summer Hill, and Archdeacon of Cumberland, the Venerable R. C. Kerle.*

He will be consecrated in the Cathedral Church of St. Andrew, Sydney, on St. Philip and James' Day, May 1 next, together with the present Archdeacon of Canberra, the Venerable R. G. Arthur, who is Assistant Bishop-elect of Canberra and Goulburn.

The ceremony will be one of the most significant in the history of the Australian Church, for one of the co-consecrators is to be the Bishop of Kurunagala, Ceylon, the Right Reverend H. L. J. De Mel, and this will be the first occasion on which a bishop from an overseas branch of the Anglican Communion has "so acted in Australia."

Bishop De Mel will preach the sermon at the consecration.

Ronald Clive Kerle was born in the Parish of St. Paul, Chatswood, on December 28, 1915. He is the eldest son of the late W. A. R. Kerle, one-time officer of the N.S.W. Government Railways Department, and Mrs. Kerle, of Chatswood.

He was educated at Chatswood Public School and the North Sydney Boys' High School and Wagga Wagga High School.

On leaving school in 1932, at the age of seventeen, he accepted a lay post with the Presbyterian Church in Wagga, and his sympathetic understanding of the Free Church viewpoint and interest in the Ecumenical movement dates from this time.

#### ARMY SERVICE

In 1936 he entered Moore Theological College to study for the Th. L., and embarked at the same time upon an Arts course at the University of Sydney with English, Classics and History as his major subjects.

He was made deacon in 1938, priested in 1940. He served subsequently as assistant curate of the city church of St. Paul, Redfern, and St. Arne, Ryde, before being appointed Rector of Kangaroo Valley in 1941. From 1942 to 1947 he was Rector of Kembla (Chaplain, A.I.F., 1945-46), and at the end of that time he joined the Church Missionary Society as General Secretary of the N.S.W. Branch.

Always deeply interested in the missionary work of the Church, Archdeacon Kerle saw at first hand the challenges and opportunities which existed so

close to the Australian mainland while serving as an Army padre with the 2/23 Bn. in New Britain and Borneo towards the climax of the campaign in the Pacific.

His subsequent experience with the C.M.S., when he travelled extensively through the Commonwealth, enabled him to acquire at first hand a detailed knowledge of the organisation of missionary effort in the several dioceses.

The income of the C.M.S. in N.S.W. doubled during the term of his appointment.

He became Rector of Summer Hill in 1954 in succession to the Venerable F. O. Hulme Molr, who was elected Bishop of Nelson.

#### ORGANISATION

Last year, during the absence of Bishop Hilliard, Archdeacon Kerle served as acting Honorary Secretary to the Standing Committee of General Synod, and was responsible for the organisation behind the scenes which made the Synod so successful an occasion.

He married in 1939 Helen Marshall Jackson, another parishioner of St. Paul's, Chatswood, by whom he has two children. Mrs. Kerle is an active member of the Council and the Executive of the Mothers' Union.

The procedure governing appointments of bishops coadjutor in the Diocese of Sydney is laid down in Determinations of the General Synod and in the local Diocesan Ordinances. These provide, first, that no appointment shall be made "until the majority of the Metropolitans are satisfied that a sufficient income is provided for such Bishop Coadjutor."

The Primate accordingly notified the remaining three Metropolitans (the Archbishops of Brisbane, Melbourne and Perth) last month, and received shortly afterwards their respective intimations that they were satisfied with the financial provisions proposed.

In accordance with the relevant Ordinance of the Diocese of Sydney, the name of the bishop coadjutor designate was submitted by the Archbishop to the Standing Committee of the Diocese, which met on March 13 and, a quorum of two-thirds each of lay and

clerical members being present, accepted the nomination unanimously.

The Primate thereupon transmitted the name of the bishop-elect to the remaining bishops of the Province of New South Wales, a majority of whom (under a Determination of the General Synod of 1872) must "be satisfied with the fitness of the person so . . . nominated."

It is understood that some few months may elapse before Archdeacon Kerle resigns from his present parish in order to devote his full time to his new episcopal duties.

## 30 YEARS AS DIOCESAN

By A SPECIAL CORRESPONDENT

The Bishop of Willochra, the Right Reverend Richard Thomas, celebrates the 30th anniversary of his consecration on April 6.

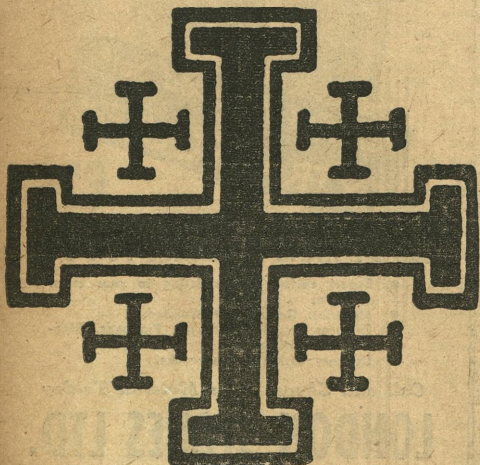
Bishop Thomas has spent the whole 30 years in the Diocese of Willochra, and has thus been in charge of his diocese for longer than any other bishop or archbishop in the Commonwealth.

Only the Archbishops of Sydney and Brisbane are his seniors in years of consecration.

After 40 years of bush work he is still energetically carrying on work in his vast diocese.



Archdeacon R. C. Kerle, Bishop Coadjutor-elect of Sydney.



This is the Jerusalem Cross, which is made up of five crosses to symbolise the five wounds of Our Lord, the nail wounds in his hands and feet, the spear wound in his side.

## THE MADRID SEMINARY

### "AFFAIR NOT SETTLED"

ECUMENICAL PRESS SERVICE

Geneva, March 19  
During the last days of February it was announced outside Spain, over the radio, in newspapers and by certain church agencies, that "the affair of the Union Theological Seminary in Madrid is settled."

In spite of this widespread report a new on-the-spot investigation by the World Council of Churches has disclosed the following facts:

1. Up to the present the doors of all the rooms which were closed off by the police on January 23 are still sealed, with the sole exception of the room in which the electricity control board of the house is located. It was necessary to permit access to this for technical reasons.

2. The authorities of these Protestant churches in Spain under whose auspices the seminary operated have still received no answer to their petitions of January 25 and February 9.

3. There is no evidence up till now that the government has decreed the revocation of the ministerial order of November 28, 1955, by virtue of which the police closed the Seminary on January 23.

### NOT DEFINED

4. Government sources have, however, assured certain foreign diplomats that the seminary may again be tolerated, under certain conditions which remain to be defined.

5. The school for children which operated in the same building as the seminary and which was closed by the same ministerial order, is likewise still prohibited, but the same governmental sources assured the above-mentioned diplomats that it will be granted official authorisation.

6. The residence for students and children, which was also provided in the same building as the seminary and which had been similarly prohibited by the same ministerial order, has not been compelled to send away its boarders.

## DIOCESE'S RAILROAD WELCOME SIGN

THE "LIVING CHURCH" SERVICE

Milwaukee, March 19

Travellers entering Rhode Island through the New Haven Railroad's Union Station in Providence are greeted by a welcome sign placed there by the diocese of Rhode Island.

The Very Reverend Darby W. Betts, Dean of the Cathedral of St. John, Providence, said he believes the sign is the first Episcopal Church advertising in any railroad terminal in the country.

The sign reads "The Episcopal Church Welcomes You to Rhode Island." Free tracts describing the Church and its activities are available to travellers from a rack below it.

A road map locating every Episcopal church in the State and listing the hours of services was prepared for inclusion among the tracts.

Such maps have been prepared in other dioceses for distribution through tourist bureaus and various agencies.

## COLLEGE PRINCIPAL TO RESIGN

ANGLICAN NEWS SERVICE

London, March 12

The Reverend J. R. H. Moorman, who has been Principal of Chichester Theological College since 1946, will resign next September in order to devote all his time for the next few years to historical research.

Dr. Moorman is at present chiefly engaged on a "History of the Franciscan Order" from its origins until the year 1517. This will be published in two volumes.

## SOUTH INDIA

### HELP NEEDED FROM ENGLAND

CHURCH INFORMATION SERVICE

London, March 17

The following resolutions were passed by the Synod of the Church of South India on January 12, 1956. The statement is signed by the Moderator of the Church of South India, Bishop H. Sumitra.

1. To express on behalf of the Church of South India our thanks to God for the closer fellowship between C.S.I. and the Church of England made possible by the recent resolutions of the Convocations of Canterbury and York.

2. To call all members of C.S.I. to persistent and instructed prayer that God will lead C.S.I. and the churches of the Anglican Communion into full communion and fellowship.

3. To welcome the prospect of increased help in missionaries and money from the Church of England.

### MISSIONARIES

4. To re-affirm the urgent need for missionaries, men and women, from the Church of England who will share in the building up of this Church and its witness to the people of India.

5. To inform the authorities of the Church of England that in special cases C.S.I. would be ready to welcome suitable persons who would come for a limited period to fulfil some particular task within C.S.I., while retaining their Anglican status.

## FINNISH CHURCHES RE-BUILDING

ECUMENICAL PRESS SERVICE

Geneva, March 9

A request has been made to the Ministry of Church Affairs in Finland for permission to take up a collection in all Finnish churches on March 11 for re-building the churches in Porkkala.

In this district west of Helsinki recently returned by the Russians, churches have been neglected and repair is urgently needed.

Before 1944 both Porkkala congregations belonged to the Swedish diocese in Finland. Borga diocese, the majority of residents having been Swedish-speaking since the Middle Ages.

After the return of Porkkala, the Bishop of the Swedish diocese, the Right Reverend G. O. Rosenqvist, made a tour of inspection to the district to investigate possibilities of establishing an ordered congregational life there as the inhabitants gradually return.

In Denmark and Sweden collections have been started to support re-building of the two parish churches in Porkkala.

## DR. BELL'S PORTRAIT FOR TATE GALLERY

ANGLICAN NEWS SERVICE

London, March 19

The portrait which Professor W. M. Coldstream painted of the Bishop of Chichester, the Right Reverend G. K. A. Bell, in 1954 has been presented by the bishop to the Tate Gallery.

Professor Coldstream was commissioned to paint this portrait in commemoration of Dr. Bell's silver jubilee as Bishop of Chichester, but the subscribers to it expressed the view when the portrait was finished that it was "not a happy likeness."

Professor Coldstream therefore suggested that another artist should be found to carry out the commission. It is understood that he gave his own picture to Dr. Bell privately, and that the present gift to the Tate follows an expression of interest in the portrait by the trustees of the gallery.

## BANGKOK CONFERENCE

### TRAINING FOR THE MINISTRY

ECUMENICAL PRESS SERVICE

Bangkok, March 17

One hundred and fifty representatives from 17 countries were in Bangkok from February 21 to March 7, to discuss their mutual problems and concerns in the training of ministers for the Christian Church.

The conference was sponsored by the World Council of Churches, the International Missionary Council, and the Nanking Board of Founders. The latter group has been serving elsewhere in Asia since the closing of the Theological Seminary in Nanking.

The Nanking Board of Founders is to-day assisting nine theological colleges and is engaged in the work of translating the Christian classics into Chinese.

The three main topics of the conference were the environment of the Church in S.E. Asia; the kind of ministry needed in S.E. Asia; and the training required for producing such a ministry for S.E. Asia.

### FIRST PRIORITY

Dr. Rajah B. Manikam, Bishop of Tranquebar and chairman of the conference, declared that this was the most important single event during his period of five years' service as the East Asia Secretary of the World Council of Churches and stated the purpose of the conference as concerned with the preparation and training of an indigenous ministry for the Christian Church, a matter of first priority.

"Flexibility in changing times" was the note struck by the Reverend Dr. Charles W. Ransom, General Secretary of the International Missionary Council, in his opening remarks.

"I regard the renewal of study and thought as a necessary part of any international survey of Church work and enterprise. We need an accurate picture of the available means at our disposal and of the actual methods employed," he said.

Achann Puang Akkapin, the moderator of the Church of Christ in Thailand, stressed that one of the main reasons why the great expectations of earlier missionaries had not been fulfilled was simply because of inadequate recruitment to the Christian ministry.

## BISHOP MANIKAM TO VISIT CHINA

ECUMENICAL PRESS SERVICE

Geneva, March 19

For the first time since the revolution a representative of the World Council of Churches will visit Christian groups in China.

According to reports from Nagpur, India, Lutheran Bishop Rajah B. Manikam, has obtained a visa for such a visit.

Dr. Manikam is completing his duties as joint East Asia Secretary of the World Council of Churches and the International Missionary Council prior to devoting full time to the Bishopric of Tranquebar in the Church of South India.

## ARCHBISHOP OF YORK ELECTED

CHURCH INFORMATION SERVICE

London, March 19

Dr. Michael Ramsey entered Lambeth Palace chapel on Friday morning, March 16, as Archbishop of York-elect and left it as Archbishop of York.

By command of the Queen, the duty of confirming the election fell on the Royal Commissioners appointed for the purpose: the Archbishop of Canterbury, and the Bishops of London, Winchester, Newcastle, Southwell, Carlisle and Manchester.

## ASPECTS OF CRANMER

### CONTINUITY PRESERVED

CHURCH INFORMATION SERVICE

London, March 19

"An estimate of Cranmer's merits and demerits must rest chiefly upon his liturgical and theological contribution to the reformed Church of England, and not upon his political measures," said Professor Norman Sykes on March 14.

He was speaking at the Thomas Cranmer commemoration service in Jesus College chapel, Cambridge.

He said Cranmer was principally responsible for the setting up in parish churches of the complete English Bible, and of the Book of Common Prayer.

"That Cranmer was unequally yoked in worldly wisdom with the majestic lord who broke the bonds of Rome" may be readily granted; that he was no match for self-seeking, rapacious Protectors is equally evident.

### "NOBLE MARTYR"

"That he was driven to sundry, sorry compromises with conscience must likewise be admitted; and that he was hardly cast in the heroic mould may be allowed, though in the end he was justly numbered with the noble army of martyrs," he said.

"But... His merits and services were greater than his faults; he had gravity, gentleness and innocence, boundless industry and carefulness; considerable power of forecast; and he lived in a high region. 'He preserved the continuity of the Church of England. He gave to the English Reformation largeness and capacity... He was a greater man than any of his contemporaries.'"

"His death completed the circle of five men of episcopal degree, who loosed the yoke of Rome from the neck of the Church of England by the sacrifice of their lives: a glorious crown of bishops, the like of which is set upon the brow of no other church in Christendom."

The quotations are from the Anglican historian, Canon R. W. Dixon.

## FAITH AND ORDER MEETING

ECUMENICAL PRESS SERVICE

Geneva, March 10

Fourteen U.S. and two Canadian study groups, from Saskatoon to Honolulu, are now at work preparing for the North American Conference on Faith and Order.

This meeting will bring together 500 participants at Oberlin College, Ohio, from September 3 to 10, 1957, to discuss problems of church unity on the North American continent.

Taking part in the U.S. groups thus far are 190 representatives for 32 churches, including eight which do not belong to the National Council of Churches: Advent Christian, Southern Baptist, Free Methodist, Mission Covenant, Serbian Orthodox, Mennonite, Missouri Synod Lutheran, and Slovak Evangelical Lutheran.

In all, eleven members of Orthodox churches are included in the groups. Among the 44 lay participants, the presence of 20 women is especially to be noted. There are 25 members from minority racial groups.

## LLANDAFF APPEAL

ANGLICAN NEWS SERVICE

London, February 20

Since the appeal for £100,000 for the restoration of Llandaff Cathedral and an endowment for maintenance was launched seven years ago, £96,000 has been collected, the appeal committee state.

With the rising costs during the intervening years, and other considerations, another £25,000 above the original estimate will be needed. A final effort is being made to raise the £29,000 now required.

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## "WE CANNOT LIVE AS INDIVIDUALS"

### BISHOP DAVIDSON AT C.E.M.S. RALLY AT MILDURA

FROM A SPECIAL CORRESPONDENT

Mildura, Vic., March 19

"More than anything else—so my experience has taught me—the average Anglican layman needs to read," said the Bishop of Gippsland, the Right Reverend E. J. Davidson, last week.

Bishop Davidson was speaking at the annual rally of the Church of England Men's Society in the Diocese of St. Arnaud held at Mildura from March 10 to 12.

He gave three addresses, "Our Immoral Society," "Christian Citizenship" and "The Task of the Church."

"There is a growing recognition of our lack of knowledge, though I venture the criticism that we have yet to go a long way before we can be assured that our laity are in a position to expound and defend their Faith or explain the practices of their Church," he said.

"We are in this matter a good way behind other communities, and a very long way behind communists."

"The remedy is, I believe, to be found in encouraging congregations to buy cheap but good literature, and to display it in the church."

"Communicating the Gospel—the prophetic ministry laity and clergy share—requires knowledge and technique, and much may be done by undertaking a course of selected reading."

Speaking on "Our Immoral

of people who are struggling to live in terms of Christian idealism. Here the Church is recreant to its trust if it does not 'interfere.'

"The task of religion is to change not only the individual but the society in which he lives in order that he may the better be able to live the Christian life."

In his second address, Bishop Davidson discussed the method by which as Christian citizens we may make our best contribution to the changing of society.

First of all, he said, the Christian must know something about the intellectual basis of Christianity.

"To be hazy or misinformed about our faith is to be at a disadvantage at any time; it is to be almost weaponless in the face of secularism or aggressive atheism. We must know what we believe and why we believe it."

Then the Christian must know what the world is like

## C. A. BROWN HOMES GOVERNMENT SUBSIDY

FROM OUR OWN CORRESPONDENT

Newcastle, March 16.

Senator Anderson, representing the Minister for Social Services, presented a cheque for £10,000 to the Bishop of Newcastle, the Right Reverend F. de Witt Batty, for the C. A. Brown Homes for the Aged at Borragul, on Sunday, March 11.

This cheque is the second payment of Federal Government subsidy towards the cost of the homes.

At present the homes accommodate seven aged people in three semi-detached units. Another five aged people will move in soon. A dining cottage has been completed also.

The Registrar of the Diocese, Mr. F. A. Timbury, said that the diocese planned to build another four cottages, to hold 16 people.

When this part of the homes was finished, the total cost would be about £40,000, of which the Government would pay half. It would be opened later this year, he said.

## SEMINAR ON MINISTRY TO THE SICK

FROM A SPECIAL CORRESPONDENT

Melbourne, March 15

A seminar for Anglican clergy on spiritual healing is to be held at the Retreat House, Cheltenham, Vic., from June 12 to 15.

The seminar will be addressed by two prominent Melbourne doctors and a number of clergy who have had a wide experience in the ministry of healing. Two other doctors will take part in a "Brains Trust."

A comprehensive variety of subjects will be discussed, giving an extensive survey of the whole field, both theoretical and practical, of the Church's ministry to the sick.

Country and inter-state clergy have already intimated their intentions of being present. Full particulars may be obtained from the Reverend J. V. Gason, Christ Church Vicarage, Wood Street, Hawthorn, Victoria.

## ORDINATION IN NEWCASTLE

FROM OUR OWN CORRESPONDENT

Newcastle, March 16

The Reverend W. A. C. Petersen was inducted into the parochial district of Weston on March 7 by the Archdeacon of Maitland, Venerable C. W. Nicholls.

The archdeacon was assisted in the induction by the Archdeacon of Newcastle, the Venerable A. N. Williamson, who delivered the occasional sermon.

Mr. Petersen succeeded the Reverend K. Brodie, who has been asked by the Bishop of Newcastle to organise a new mission area from Beresfield, which was formerly in the Parish of Waratah.

## GIPPSLAND PRIEST'S AWARD

FROM A SPECIAL CORRESPONDENT

Morwell, Vic., March 19

The Vicar of Omes, Dean of Gippsland, the Reverend David Fisher, has received a Rotary International Fellowship for advanced study abroad during the 1956-1957 academic year.

He is among the 128 graduate students from 32 countries to receive this award.

He will study religious education at one of the major universities in North America.

Mr. Fisher is an Arts graduate of the University of Melbourne and is at present studying for his Bachelor of Divinity degree.

He will leave for America in August.

## MOTHERING SUNDAY ADELAIDE SERVICES

FROM OUR OWN CORRESPONDENT

Adelaide, March 17

Several hundred children and parents were present at St. Peter's Cathedral last Sunday afternoon for the annual Mothering Sunday children's service.

The form of service was drawn up by the Bishop and the Mothers' Union, and included hymns, prayers, and a short address, which was this year delivered by the Dean, Dr. T. Thornton Reed.

After the sermon, Dr. Reed moved down the centre aisle, and blessed the children's posies.

At St. Andrew's, Walkerville, the annual Family Eucharist was held at 8 a.m., when the church was so full that some of the congregation had to sit in the choir-stalls.

After the service, over 130 people accepted the invitation of the young people of the parish to a sit-down breakfast of sausages, bread, butter, and marmalade, and tea in the Parish Hall.

A special celebration of Holy Communion had taken place at 7 for the breakfast helpers, who numbered over 40.

The rector, the Reverend C. F. Eggleton, expressed his delight at the success of the Mothering Sunday breakfast, and specially thanked the organisers, under the direction of Mesdames O. K. Fisher and S. Facy, for their work.

Matins at 11 was a special Mothering Sunday service, attended by the teachers and children of the Sunday School.

## CHURCH UNITY STUDY

### S.C.M. MEETINGS IN ADELAIDE

FROM OUR OWN CORRESPONDENT

Adelaide, March 19

The Reverend Howell Witt, Rector of St. Mary Magdalene's, Moore Street, City, will lead a weekly study group on Church Unity throughout the first term in the University of Adelaide this year.

The group will meet each Wednesday afternoon at 2.30 in the University Union. It will study the causes of the present divisions, the differences in the ways of worship, and in the doctrine of the Church and of the Sacraments.

Other Student Christian Movement study groups for first term will be led by Miss Margaret Rendell ("The Christian and Politics"); the Reverend A. Blackett, Principal of the Wesley Theological College ("A Study of the Letter to the Galatians"); the Reverend Jack Bentley, of the Presbyterian Church, a former University S.C.M. branch president ("The Parables of the Kingdom"); and the Reverend Frank Hambly, Master of Lincoln College ("What We Believe").

In addition, a young Anglican Labour M.P., Mr. Don Dunstan, will lead a group on the subject "Am I My Brother's Keeper?" a "Study of Social Justice." Mr. Dunstan is hoping to arrange visits to such places as the Parkside Mental Hospital, and Homes for old people.

## MISS BETTY TEASDALE

FROM OUR OWN CORRESPONDENT

Adelaide, March 19

Miss Betty Teasdale, who has been appointed Assistant Director of Religious Education in the Diocese of Adelaide, arrived in Adelaide in the Strathaird on Wednesday.

She trained at St. Christopher's College, Blackheath, England, at the same time as Miss Dawn Dridan, who is the Religious Education Director.

## NEED FOR INDULGENCE OR DISCIPLINE?

### BISHOP ON LIQUOR HOURS REFERENDUM

FROM OUR OWN CORRESPONDENT

Ballarat, March 19

The Bishop of Ballarat, the Right Reverend W. H. Johnson, spoke here yesterday on the Liquor Hours Referendum.

Bishop Johnson said that he regretted the way in which extremists behave when engaged in controversy.

In the present campaign supporters of 10 o'clock try to belittle their opponents by calling them wouwers and fanatics.

On the other side there were extremists who were as intemperate as the men who called Christ a gluttonous man, and a wine bibber, a friend of publicans and sinners.

Dr. Johnson said that in circumstances as they were to-day he felt compelled himself to be an abstainer, but honesty demanded that he should say that he knew hotelkeepers and people who were not abstainers whose character commanded his respect.

Bishop Johnson continued: "You will gather from what I have said that I am not happy about the narrow partisan way in which the present campaign is being conducted."

"I feel that the matter needs to be lifted to a higher level. The question that voters should consider is this: What is best for the nation as a whole, and particularly for the youth of the nation? This is why I have given to my talk the title—

"Which Does Australia Need, Indulgence or Discipline?"

"In Australia, and in other nations too, there exists to-day a state of affairs that consti-

tutes a challenge to the Christian conscience. Delinquency, vandalism, and lawlessness are prevalent to an extent that is a danger to national stability.

"There is no need for me to quote facts to substantiate this statement. All the facts necessary are to be found in reports that appear with monotonous regularity in the daily Press."

"I say 'without fear of contradiction that ministers of religion, social workers, teachers, magistrates and police officers would unanimously support the statement that we urgently need in the whole community a readiness to adopt discipline so as to control the unrestrained indulgence that is so prevalent to-day."

"In this matter the drink question is inextricably involved. Voters are bound to pay attention when a responsible person such as Superintendent J. E. Gribble, Traffic Chief in New South Wales, declares that the toll of the roads is mounting in frightening fashion and that he blames 10 o'clock closing for a large amount of the increase in road deaths since 10 o'clock closing was introduced in New South Wales."

"It is my considered opinion that with the lack of discipline and the readiness for indulgence prevailing to-day it is undesirable that there should be an extension of drinking hours."

### NATIONAL DRIFT

"Let the moderate drinker think not just of his own personal desire and enjoyment. Let him think of the plight of those who are the victims of immoderation."

"Let him think of the children whose little lives are blighted through the immoderate indulgence of their parents. Let him think of the welfare of the girls and young men of our land."

"Let him open his eyes to the danger threatening our national stability because of the drift in life caused through indiscipline and the decline from moral standards."

"Let him give his vote not in a way that will make for more indulgence. Let him show that he is prepared to be unselfish and to support a measure that will make for discipline in the life of the whole community."

"Let him vote against the extension of hours for drinking."

### FAREWELL TO RECTOR

FROM A SPECIAL CORRESPONDENT

Ross, Tas., March 12

Parishioners of Hagley, Tasmania, tendered a farewell to their retiring rector, the Reverend B. S. Hammond and Mrs. Hammond, on March 11.

Archdeacon H. B. Atkinson, formerly Rector of Hagley, was present and spoke of the cordial relations existing between them for many years, and his pleasure when Mr. Hammond succeeded him in the parish 15 years before.

Mr. Hammond was educated at Archbishop Holgate's Grammar School, York, England. He entered St. Paul's Missionary College, Burgh and in 1910 proceeded to the Diocese of Rockhampton. After a curacy at the Cathedral he became successively Vicar of the Westwood mission district and Rector of Springsure before leaving for Tasmania in 1923 to be successively Rector of Cullenswood, Bothwell, Veversstone and Hagley.



The Bishop of Gippsland, the Right Reverend E. J. Davidson, delivering his final address at the C.E.M.S. rally at Mildura, Victoria.

Society," Bishop Davidson said that the structure of our society is a moral, and that we are too often compelled to choose between moral rectitude and our daily bread.

Such choices, he said, often cause church people a great deal of pain and may even issue in the kind of tension that is a prelude to breakdown.

"For most of us," he said, "such choices issue in compromise. Perhaps that is inevitable, though as Christians we cannot passively accept compromise as a final answer to the problem."

"We have to do something about the society that makes our religion null and void."

The Bishop said that as Christians we are committed to the task of making our environment more amenable to the Christian way of life.

"We cannot live merely as individuals: as churchmen we belong to a fellowship created for the express purpose of fulfilling the divine intention, part at least of which is the building of the Kingdom of God on earth."

Many people, he said, do not think the Church should "interfere" in the world.

"There are, however, many areas of life where technical problems involve the welfare of society and the well-being

and why men behave as they do. Here again many books written on the fundamentals of sociology will be of help here.

The Christian citizen cannot avoid political activity—which is also another aspect of social responsibility.

But his activity must be based on Christian principles.

He said that the C.E.M.S. could do much to help present a common mind on Christian social principles by pressing for the creation of a Commonwealth-wide body to formulate these.

He mentioned the former Christian Social Order Movement—"it was the only body, full of faults as it may have been, which collated information and addressed itself to the social problem with the avowed intention of assisting Christians the better to exercise their civic duties."

"I hope and pray," he said, "that with the coming of a Constitution for the Church in Australia, our Anglican community will create its own social instrument and provide it, like the Canadian Church does, with the means of functioning properly."

Compared with the Roman Catholic Church and the Methodist Church we are without a common mind and a common policy."

# THE ANGLICAN

FRIDAY MARCH 23 1956

## OUR LATENT SECRET WEAPON

A Minister of the Crown declared in the House of Representatives last week that the choice confronting any nation in the field of international policies was that between "Christianity and Communism". Many, if not most, Federal Members would subscribe to this view, and not a few of them have stated it publicly. Among the latter is the new Member for Moreton, Mr. D. J. KILLEN, whose views deserve careful consideration by Anglicans because he is more than a nominal member of the Church—he has for some years been actively connected with the parish of S. Andrew, South Brisbane, and is honorary secretary of the Queensland Committee on International Affairs of the World Council of Churches.

MR. KILLEN went so far as to declare in his maiden speech last month that the policy of co-existence between Russia and the West seemed to him impossible on moral, political and strategic grounds. His proposition is at least arguable.

Like nearly all of the Parliamentarians who have delivered themselves upon this matter, he made one assumption which is by no means proved, and he perhaps failed to put sufficiently strongly the nature of the only weapon we can use and the way in which it is to be wielded.

The assumption is that the West in general, and Australia in particular, are Christian communities. They are nothing of the kind, of course: they are Christian only in name as far as the great majority of individuals are concerned. Their life and social structure but imperfectly reflect the teachings of Christ, while of true missionary zeal, of true evangelising fervour, there is relatively scant trace. To equate "the West" with Christianity is fallacious—and highly dangerous.

A second common fallacy (not made by Mr. KILLEN) is to equate Christianity with morality. As we have stated often before now, it cannot too strongly be emphasised that Christianity is not a code of morals or ethics. It is a system of belief. The code of conduct is quite incidental—it was practised in part long before Christ came to earth, and is simply a by-product of what the Christian believes.

If, as Mr. KILLEN claims, co-existence is impossible in the long run, what are the chief means which Australia and the rest of the free world can use to bring the present state of tension to an end? The answer lies in this fact: that at no stage since the end of Hitler's war has the decisive military advantage lain on the side of Russia and her satellites. At any time since 1946, if there had been another world war, the West would have won it. Why, then, have the communists doubled the areas and populations which they controlled in 1939? Why has the West consistently lost ground in terms of influence and territory? Surely, because the communists have manifested stronger nerves, superior morale, based upon a greater conviction of right than ourselves. Some of the methods used by them to coerce dissident individuals and small countries have of course been execrable; but physical force alone has neither placed communism where it is nor maintained it as an expanding force.

Only one weapon will avail us. And that is a re-kindled belief in the West in Almighty God and His purpose for man. The rest will follow automatically, including recognition of the fact that Christianity is an aggressive, fighting, proselytising creed, and that it is our bounden duty to "get tough" as our Christian forbears did, and not to rest until we have spread the message of the Gospel into the four corners of the earth.

### Example from Coventry

On the night of November 14, 1940, the Luftwaffe reduced much of the city of Coventry to rubble in what was the heaviest air raid until then. The lovely Fourteenth Century Cathedral Church of S. Michael was gutted and almost completely destroyed; only the tower and soaring spire, miraculously, remained. The following day, as the fires still burned and the civil defence authorities struggled grimly with their immediate problems, the Provost of this ancient place of worship announced in ringing tones that the cathedral would rise again. "It will be rebuilt," he said, "to be a pride to future generations."

The manner in which funds for the rebuilding have been raised is an inspiration to the whole world-wide Anglican Communion. Most of it has come from Coventry itself—from individuals and bodies corporate. The rebuilding began a year ago, and is expected to continue for five more years. To-day, Her Majesty will set the foundation stone of the new edifice, and the whole Christian world will applaud the spirit of which that plain stone is the rich symbol.



## Anti-Inflation Curiosities

By a suave manner the Prime Minister, Mr. Menzies, sought to cover a number of political sins in the tax "slugs" he announced last week.

In the first place, the nation had been prepared for an economic statement which would show it how the task of curbing inflation was to be tackled.

What Mr. Menzies produced was, in effect, a supplementary budget, with new taxes of the staggering total of £115½ million in a full year.

Certainly he forebore to touch income tax (perhaps that is being reserved for attention in the next Budget proper, about August or September). And in hitting at luxury spending on drink, smokes and pleasure motoring, he was on safe enough political ground.

But obviously, by his estimates of new revenue, he does not expect that drinking, smoking and private motoring will be much curtailed just because he has made them more costly. Particularly from the sight of hotel bars this week, one can confidently predict that Australians who drink will continue to do so—drink and grumble, maybe, but drink for certain.

The smoking addict will probably take much the same line because so often he is the same person as the drinker.

Motoring, perhaps, will be curtailed a little, but more probably the rise in petrol prices will be partly met by many motorists switching from super to standard grade.

But in increasing sales tax on motor vehicles I feel that Mr. Menzies was on much shakier ground than he was in making beer, cigarettes and petrol dearer.

The rise of about £125 in a car that could be bought for about £1,000 is very steep, and will deny some worthy wage-

earning people of the early prospect of buying one.

Surely, if Mr. Menzies wanted to check inflation and not enrich the Federal coffers, unduly at the same time, he could have done so effectively by increasing the deposit percentage on hire purchase goods. He already has an unofficial arrangement, on these lines, which some of the hire deposit companies sought recently to denounce. Why not make it mandatory through legislation?

But Mr. Menzies' admission that the Budget estimate of a surplus of over £48 million has in six months been converted into a prospective deficit of £30 million is the real clue to his Government's savage new taxes.

It is significant that this news and the remedies now prescribed were not revealed until after the State elections in New South Wales and South Australia.

## Who Is the Treasurer?

Is Sir Arthur Fadden any more than a token Federal Treasurer?

The first news of the Government's perturbation about the national economy was given by Mr. Menzies last year a week or two after Sir Arthur had gone abroad. And Mr. Menzies proceeded to convene a number of conferences to discuss the problem.

But surely the job of introducing a supplementary Budget is one for the Treasurer? Yet, again, Mr. Menzies has handled the task.

The explanation may be that Mr. Menzies has a smoother way of presenting distasteful news, Sir Arthur is inclined to "blow up" in the face of criticism, as he frequently reveals in answering questions in the House.

## CLERGY NEWS

**BARNES**, the Reverend R. V., has been appointed Assistant Curate of S. James', Toowoomba, Diocese of Brisbane.

**BURROWS**, the Reverend L. H., formerly Assistant Curate of S. Andrew's, Lutwyche, Diocese of Brisbane, has been appointed Assistant Curate of Christ Church, Bundaberg, in the same diocese.

**CHAMPION**, the Reverend T. E., Rector of S. Mary Magdalene's, St. Marys, Diocese of Sydney, to be Rector of All Saints', Petersham, in the same diocese. He will be inducted on March 27.

**HUNTER**, the Reverend B. R., formerly Assistant Curate of S. Matthew's, Sherwood, Diocese of Brisbane, has been appointed a member of the Bush Brotherhood of S. Paul (Cunnamulla District).

**JACKSON**, the Reverend K. A., has been appointed Assistant Curate of S. Peter's, Gympie, Diocese of Brisbane.

**JOHNSON**, the Reverend D. G., formerly Assistant Curate of Christ Church, Milton, Diocese of Brisbane, has been appointed a member of the Bush Brotherhood of S. Paul (Charleville District).

**KIRBY**, the Reverend H., formerly Curate at All Saints', Singleton, in the Diocese of Newcastle, inducted as Rector of Jerry's Plains in the same diocese, on March 11.

**LAHEY**, the Reverend I. A., formerly Assistant Curate of S. Matthew's, Redcliffe, Diocese of Brisbane, has been appointed Assistant Curate of S. Matthew's, Sherwood, in the same diocese.

**LESTRANGE**, the Reverend S. L., has been appointed Assistant Curate of S. Mary's, Redcliffe, Diocese of Brisbane.

**MADSEN**, the Reverend J. A., has been appointed Assistant Curate of S. Paul's, Ipswich, Diocese of Brisbane.

**NEEVE**, the Reverend E. J., has been appointed Assistant Curate of S. Matthew's, Sherwood, Diocese of Brisbane.

**NOTT**, the Reverend A. J. L., formerly Assistant Curate of S. Matthew's, Grovely, Diocese of Brisbane, has been appointed member of the Bush Brotherhood of S. Paul (Taroom and Miles District).

**PETERSON**, the Reverend W. A. C., inducted to the parochial district of Weston, in the Diocese of Newcastle, on March 7.

**ROUSE**, the Reverend J., has been appointed Vicar of Christ Church, S. Lucia, Diocese of Brisbane.

**STANLEY**, the Reverend E. G., is Acting Rector of S. Andrew's, East Claremont, Diocese of Perth, until the induction of the new rector.

**TAYLOR**, the Reverend G. H., formerly Assistant Curate of S. Peter's, Wynnum, Diocese of Brisbane, has been appointed Assistant Curate of S. Peter's, Southport, in the same diocese.

**TIGHE**, the Reverend T. A., formerly Assistant Curate of S. Mark's, Warwick, Diocese of Brisbane, has been appointed Vicar of All Saints', Monto in the same diocese.

**VOCKLER**, the Reverend J. C., of the Diocese of Newcastle, presently Fellow and Tutor of the General Theological Seminary, New York, has been appointed Priest-in-charge of S. Stephen's Church, West 66th Street, New York City, pending the appointment of a new rector.

**WADDINGTON**, the Reverend R. M., who recently arrived from England, has been appointed Chaplain of Slade School, Warwick, Diocese of Brisbane, and a member of the Bush Brotherhood of S. Paul.

**WARD**, the Reverend G. J., Curate at S. John's, Parramatta, Diocese of Sydney, to be Rector of S. Mary Magdalene's, St. Marys, in the same diocese. He will be inducted on March 26.

## Y.M.C.A. PLANS ADVANCE

ECUMENICAL PRESS SERVICE  
Geneva, March 12  
The President's Committee of the World Alliance of Y.M.C.A.s met in Geneva from February 20 to 25.

Members came from Liberia, the Netherlands, Germany, France, Switzerland, England, Norway, Egypt, India and the U.S.A.

The meeting agreed to back an appeal for three million dollars for the extension of the work of the Y.M.C.A. The president, Mr. C. D. Sherman, urged the movement to "move forward along all frontiers in its second century with imagination, faith and courage."

But if Mr. Menzies now finds that he can combine the duties of Prime Minister and Treasurer, surely there was little justification for the recent increase in the size of his Ministry from 20 to 22?

If economy is to be the watchword the example should stem from the Cabinet room itself.

## Victorian Hotel Hours

Victoria has had plenty of conflicting advice from New South Wales on the merits of 10 p.m. closing of hotels.

The Victorian referendum on the question will take place tomorrow. Doubtless the 6 p.m. "swill" is an ugly manifestation of some men's appetite for drink. But in nearly 14 months of 10 p.m. closing I do not think it can be convincingly argued that N.S.W. has produced the promised "civilised drinking."

Rather has the drinking habit been spread by the encouragement of evening drinking in gaudy, rowdy so-called "beer gardens." And the 6 p.m. "swill" has been only slightly relieved by the hotels trading until 6.30 p.m. before they take a break of an hour to prepare for evening custom.

I hope Victoria will plump to retain its present hours, and not be over-impressed by the argument that Olympic year demands a change in long custom. After all, open hospitality is not necessarily synonymous with open bars until 10 p.m.

## Better Care for Aborigines

The astounding revelation that a full-blooded aboriginal is not entitled to a pension while he is being treated for tuberculosis has been made through publicity given to the case of Robert Tudawali, one of the stars in the Australian film "Jedda."

People are rallying to his aid since his plight was made known last week. But surely he should have been entitled automatically to aid, particularly as he is a married man with a young child.

There will also be a feeling that aborigines who are good enough to be cast in important film roles should be rewarded for that work on a more liberal scale than seems to be the case.

For too long Australia, generally, has shown a contemptuous indifference to the welfare of aborigines, although when one with outstanding talent emerges, such as Albert Namatjira, the painter, it is fashionable to patronise him.

What should be ensured is that all aborigines are given the opportunity to share in the amenities of the civilisation which has engulfed them, and particularly to see that they get proper medical and nursing attention in illness.

## Trashy T.V. Prospect

Judging from some of the preliminary publicity, Australians are due to view some trashy American-slanted programmes when television begins here late this year.

Films and newspaper comic strips have, of course, conditioned us to that sort of fare. But there will be less chance of escape from it on television. Most people will naturally have a healthy curiosity to sample this new medium of entertainment and instruction. But, with the restricted number of television channels in the early stages, it may be a case of "take it or leave it"—unless the Australian Broadcasting Commission comes to our rescue with programmes pitched a little higher than the moronic level. One hopes fervently that it will.

—THE MAN  
IN THE STREETS

## ONE MINUTE SERMON

S. Mark 11: 1 to 10

And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the Mount of Olives, he sendeth forth two of his disciples.

And saith unto them: Go your way into the village over against you, and as soon as ye be entered into it ye will find a colt tied, whereon never man sat; loose him and bring him.

And if any man say unto you, why do ye this? say ye that the Lord hath need of him; and straightway he will send him thither.

And they went their way and found the colt tied by the door without in a place where two ways met; and they loose him.

And certain of them that stood there said unto them, what do ye loosing the colt? And they said unto them, even as Jesus had commanded; and they let him go.

And they brought the colt to Jesus and cast their garments on him; and he sat upon him. And many spread their garments in the way; and others cut down branches off the trees and strawed them in the way.

And they that went before, and they that followed, cried saying Hosanna, blessed is he that cometh in the name of the Lord;

Blessed be the kingdom of our father David, that cometh in the name of the Lord; Hosanna in the highest.

### The Message:

Jesus is coming into Jerusalem, and Jerusalem is the symbol of the soul of every man. How will He come — as Saviour or as Judge? That is a question each of us must answer, for surely He will come.

Note this entry: He will come as a King, riding as a King rides, but riding not upon a horse as a king going to war, but on an ass as a king bringing peace. Two disciples go on ahead and find the ass as Jesus had said. On it they place their garments in homage and send the King thereof, while others throw their cloaks that He may ride over, and others throw palm branches of victory. And all sing their songs of triumph. Here is the Messiah, here is the descendant of David, here the King who comes in the Name of the Lord.

How glorious is the welcome—in what contrast with the cries a few days hence. For, unhappily, He is only their King if He will be the kind of King they desire, an earthly King to bring earthly freedom. The self-centredness of their loyalty is their destruction.

That which represents as Phillips Brooks puts it—in our personal life the great event of Palm Sunday, is the entrance of the authority of Christ into a man's soul. It would be easy to trace out the analogy in detail. The entrance of the Saviour into a soul's life has its outward exhibition and its inward meaning.

The formal acceptance, the sacramental acceptance of our Saviour, the outward activities of the Christian profession, they are the shouts, the hosannas, the greeting that hailed Him. He values them. He values the cries on the first Palm Sunday and rebuked those who would have quenched them. There is a fitness between them and His kingly dignity.

But while He accepts the outward acts and words, what is important is whether the inward loyalty agrees, whether the heart as well as the voice accepts Him. Both are necessary. We must not have the palm branch without the heart, nor should we have the heart without the palm branch. "Was here the Jewish people failed."

On Palm Sunday they cried "Come!" on God Friday "Be-gone!" When Jesus went out of Jerusalem to Calvary, Jerusalem was a lost city. He loves us as He loved Jerusalem. He claims us as He claimed them. There is something in each of us that would say to Him "Come in." There is something too which rises up in each of us to say "Go." Some day we must decide. For you and me, which shall it be?

## LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is always 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 have been omitted.

## AN URGENT NEED

### TENNANT CREEK APPEAL

TO THE EDITOR OF THE ANGLICAN

Sir,—Again I appeal, through your columns, to the Church in Australia to come to the help of the Northern Territory. In recent months the population of Tennant Creek and district has increased owing to the opening of more mining projects in the area.

Since there is no priest at Tennant Creek and at present not enough income to support one, the Rector of Alice Springs, 320 miles away, goes there once a month and has been ministering to a steadily growing congregation in the little Church of the Holy Name, built some years ago by Archdeacon Percy Smith.

A fortnight ago the church was blown down in a gale. It was found to have been badly attacked by white ants and is a total wreck.

A new church must be built at the earliest possible moment if we are not to lose the opportunity which is opening out in front of us.

What is above all needed is an unmarried priest who would go there and live in such conditions as he may find and on such stipend as may be raised. It means rough living, hard work and sacrifice. Unless generous help comes from somewhere, he would have no car, no house apart from a bed in the vestry and very little money—and not even the bed in the vestry until the new church is built.

So the immediate need is for money to rebuild the church. The small but enthusiastic congregation will do all it can by gifts and voluntary labour but the lowest estimate for a church built with an angle iron frame is £1,500—a sum far beyond the means of local Anglicans.

To avoid a further set-back and to enable Archdeacon Rogers to continue to hold the fort until a priest can go to Tennant Creek, please help us to get the new church built at the earliest possible date. Contributions to the "Tennant Creek Church Fund" may be sent to me, or to Archdeacon W. F. Rogers, The Rectory, Alice Springs.

Yours, etc.,  
\* JOHN CARPENTARIA.

Bishop's House,  
Thursday Island.

## MOTHERING SUNDAY

TO THE EDITOR OF THE ANGLICAN

Sir,—The Reverend O. De Witt states re Mothering Sunday. The ANGLICAN, March 2, that the emphasis is on mother and home. If that is all we might as well have the popular American Mothers' Day.

On Mothering Sunday the object should be to lead on from paying tribute to our earthly mothers to thoughts of our heavenly home, the Fatherhood of God, and of our spiritual Mother—the Church.

The Bible has glorious things to say of the Church of God, even stating that Christ loved it. We too love her, and must do our utmost to glorify her. If we do not, who will?

(The Reverend)  
W. A. TERRY.

Brighton,  
S.A.

## "A FIGHTING EXAMPLE"

TO THE EDITOR OF THE ANGLICAN

Sir,—Whilst it is always a source of pleasure for a daughter Diocese to read tributes to its mother, in the interests of accuracy, I feel it only right to mention the fact that it was the Diocese of North Queensland rather than the Diocese of Sydney which pioneered the development in Australia of Anglican promotional methods.

Your leader overlooks the fact that eighteen months ago, one of our parish priests was given two years' leave of absence from his parish in order to devote his whole attention to the inauguration of a department which in the first year of its life has raised £112,000 in pledges for buildings alone, this sum being over and above ordinary parish income.

Our department has cost several thousand pounds to launch and our debt to twelve American Diocesan Promotion departments who have supported and guided us can never be paid.

The daughter diocese rejoices to feel that mother is still sufficiently sprightly to take up new ideas when they are suggested.

Yours sincerely,

\* IAN N. Q'LAND  
Bishop's Lodge  
Townsville.

TO THE EDITOR OF THE ANGLICAN

Sir,—Your leader of March 9, "A Fighting Example," gives far too little credit to the Protestant Episcopal Church of America for originating, and to Bishop Shevill of North Queensland for introducing, this wonderful method of adequately financing the work of the Church to Australia.

Bishop Shevill attended the American Congresses, studied Episcopal fund-raising methods, conferred with Colonel Wells in Chicago and returned to this diocese early last year convinced that we could beat the bugbear of inadequate church finance and, moreover, do it ourselves without professional help.

The Episcopalians, though but 2 per cent. of the population of the U.S., are strong, wealthy and influential out of all proportion, and we should be grateful to them for making us realise through such men as Bishop Shevill that the "two bob in the plate" touch is not enough to-day and that successful in thorough preliminary organisation gradually building up to the taking of pledges by personal approach to every wage earning Anglican to give a fixed amount weekly over several years.

It is easy enough to consign letters of appeal unheeded to the w.p.b., but hard to say "no" to a pair of enthusiastic canvassers on one's own doorstep.

Bishop Shevill calls his campaign the "Anglican Building Crusade," and aims to complete St. James' Cathedral, rebuild St. Anne's School, Townsville, and finance local building in each parish. Briefly, the diocese helps the parish and the parish the diocese.

We have 75,000 nominal Anglicans, one-third wage earners, and of these again one-third are "prospects" and accessible, but if each prospect pledges 10/- a week £640,000 would be raised in three years!

Having considered each parish's previous record of giving and its requirements, parish "targets" were set, totalling £259,000.

Starting in mid-1955 (well before the Diocese of Sydney's Department of Promotion) and still uncompleted, the crusade has to date resulted in over £114,000 being pledged, of which over £28,000 has already been received in hard cash.

Not the least important and largely overlooked for feature of the Crusade has been the un- happy realisation how, as a Church, we have fallen down on the job of keeping in touch with all members, the nominal Anglicans, the "four wheelers,"

the finding of so many children unbaptised, of so many adults unconfirmed.

Yet, on the positive side, our Bishop states, the Crusade is resulting in an increase in fellowship, in congregations, in communicants, and in the richness and fullness of the life of our Church. Truly, "where your treasure is, there will your heart be also."

Thus we benefit spiritually as well as financially, and I believe it is the Bishop of North Queensland and his diocese which has given the lead to our fellow Anglicans in the other twenty-four, and may the work be organised on a national scale and on a permanent basis to the glory of God!

To-day, as our Church takes this great step forward, more than ever we are proud to be Anglicans.

Yours faithfully,  
D. HARVEY SUTTON.  
Cloncurry,  
North Queensland.

## RELIGION IN SCHOOLS

TO THE EDITOR OF THE ANGLICAN

Sir,—In answer to the questions of "Loyal Anglican":

1. Roman Catholic priests are not obliged to use the "Agreed Syllabus";

2. Anglican priests may not teach children of their own flock under the same conditions as those which apply to Roman Catholics, because

3. The Anglican Church in Victoria is committed to another course of action by its membership of (or by its members on) the Council for Christian Education in Schools.

The fact that Roman Catholics enjoy certain privileges is quite unimportant unless the Church of England desires similar privileges. If the Church of England is satisfied with the present system, there is no point in demanding something else. Even if the Church of England is dissatisfied with the present system, there is still no point in claiming the same privileges as Roman Catholics unless by doing so she can ensure that the causes of dissatisfaction with the present system are thereby removed.

In fact, the Church of England in Victoria is not satisfied with the present system of religious education in State schools. In July, 1954, Provincial Synod passed the following resolution:

"That this Synod officially representative of the Church of England in the Province of Victoria:

"(a) Records its appreciation of the action of the present Government in recognising the need for having religious instruction in the schools conducted by the State, and in providing facilities for that purpose.

"(b) Is of the opinion that the action does not go far enough and asks in particular that each constituent Church, where desired, be permitted to give religious instruction to the children of such allegiance, as pertains in other States of the Commonwealth.

"(c) Respectfully asks the diocesan bishops and the Bishop of Geelong personally, to present this request to the Minister and Director of Education, and to take any further steps to obtain the privileges or rights already accorded to Roman Catholics and certain others."

Although the Church of England as a whole is obviously not satisfied with the present system, only a very small proportion of its priests are sufficiently dissatisfied to refuse to work the system.

Many of the criticisms of the system centre on the inadequacy of the syllabus. When one considers that almost every clergyman has his hobbyhorses to which he returns again and

# FAITH AND MORALS

## A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT

### Marriage Licences And Fees

"An Enquirer" in Victoria has asked the following questions:

Could you please explain what is meant by:

1. Marriage by special licence and what is the fee?

2. Marriage by banns and fee?

3. Who receives the fee? The parish church, diocese or the officiating clergyman?

Marriage regulations differ considerably in Australia from those in force in England and even within this Commonwealth regulations differ from State to State and from Diocese to Diocese.

For example, in England it is necessary to give three weeks notice before a wedding can take place, whether it be in a church after the proclamation of banns or by licence, or whether it be at a registry office, except when a "special licence" is obtained.

In Australia in most States there are no regulations demanding notice of a wedding, although a wise clergyman will no doubt insist in the case of a hastily arranged wedding in having sufficient time to check the correctness of the particulars.

1. Very often in common usage the term "special licence" is used when really "general licence" is meant. For a "special licence" is granted only by the Archbishop of Canter-

again no matter what the subject of his sermon is supposed to be; when one remembers that in some parts of our Commonwealth the Catholic Church is never preached about and only prayed about with grave misgivings and that in other parts Conversion is regarded as a contagious Protestant disease from which good Catholics must be isolated, it ill behoves the Anglican Communion to say too much about the shortcomings of any syllabus. Nor is the teaching in the average Sunday school in any better case than that which comes from the pulpit.

Yours faithfully,  
(The Reverend)  
E. K. ROBINS.

Casterton,  
Victoria.

### A.B.M. TEACHING MATERIAL

TO THE EDITOR OF THE ANGLICAN

Sir,—With regard to the letter in your last issue from the Reverend G. H. Officer concerning Canon Benson's stories, there is no need for me to comment as you have already done so in an editorial comment.

However, we are astonished at Mr. Officer's remark that he can find no teaching material. Has it occurred to him to enquire at his A.B.M. Office? We have for sale the following books:

"Papuan Post".  
"A New Deal for Papua".  
"Our Friends the Papuans" (only a few copies left).

"Papuan Secrets".  
"Papuan Secrets" is a most interesting series of letters on the medical work of the Mission and was only published in 1955. We also have two full length films, a film strip (another strip in the making) and free leaflets on New Guinea.

In addition very full notes have been sent out on Papua during the past year in our Youth Linking Scheme (which only costs 10/- per year), and there is, of course, regular news in the Review.

I am,  
Yours, etc.,  
(The Reverend),  
T. B. MCALL,  
Home Secretary, A.B.M.

14 Spring Street,  
Sydney.

bury in virtue of the authority which was transferred to him from the Papal Legate at the time of the Reformation.

By this licence the parties can be married at any time or place. Normally this licence is obtained from "Doctors Commons" in London and the fee used to be in the neighbourhood of £30, but I am not sure what it is at the present time.

A "general licence" can be issued by any bishop to clergy known as surrogates which simply exempts from the necessity of banns. These "general" or common licences normally state the place of marriage and the hours when it can be celebrated, and normally by English law are limited to the parish church of the parish in which one of the parties is resident. The fee for such a licence in England is normally one or two guineas.

In Australia there is really no demand for the issue of a "special licence" since, as we have seen, our legislation does not require the three weeks notice necessary by English law and furthermore marriages may take place in any church or consecrated building or, with the express permission of the bishop in whose diocese the wedding is taking place, in a private house. There is no need by Australian law for either party to reside in the parish where the wedding takes place.

A marriage by "special licence" in England is normally so arranged either because of an emergency necessitating haste (for example in the case of a member of the Forces or of a diplomat having to leave hurriedly for overseas service) or because the parties wish to be married in a church other than their parish church or in a cathedral or school or college chapel.

"General licences" are applied for when the parties do not wish banns to be publicly read in church, and it would seem to me that if we are loyal to the Prayer Book, even in the Church in Australia, a licence should be granted to the parties in every case where banns are not read.

So far as I know there is no legal charge for such a licence in Australia, it normally being included in the fee given to the celebrant of the marriage after the ceremony.

### Question of Banns

Marriage regulations approved by the Bishops in the province of N.S.W. in 1922 demand as a third requirement:

The publication of banns, or issue of Episcopal Licence shall, as a general rule, be required before celebration of a marriage.

2. The use of banns is demanded by the Prayer Book Service for the order for the Solemnization of Matrimony begins as follows:

First, the banns of all that are to be married together must be published in the church three several Sundays, during the time of Morning Service, or of Evening Service (if there be no Morning Service) immediately after the second lesson; the curate saying after the accustomed manner, I publish the banns of marriage between M. of — and N. of — if any of you know cause, or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it. This is the first (second, or third) time of asking.

And if the persons that are to be married dwell in divers parishes, the banns must be asked in both parishes; and the curate of the one parish shall not solemnize matrimony, betwixt them, without a certificate of the banns being thrice asked, from the Curate of the other Parish.

In the case of England, where the Church is established, the

Church of England minister solemnizing the marriage is a representative of the Registrar General and the amount of the fee is laid down by statute although of course it is common for the bridegroom to contribute extra if he so desires.

In Australia, as a rule, there is no stipulated fee and the parties are left to contribute as they like. Custom usually dictates that the amount be three or five guineas, but in the case of regular Church people in the low income bracket many clergy are willing either to forgo the fee altogether or to charge a nominal amount.

On the other hand it is reasonable that clergy who happen to be rectors of parishes which are "fashionable" for weddings should require a higher payment in the case of those from other parishes who simply make use of these particular churches for an occasion.

### "Surplice Fees"

3. Fees commonly known as "surplice fees" have for many centuries been customary to the parson for his services in connection with marriages, churchings and burials. By custom the fee belongs to the rector of the parish and not to the diocese or officiating clergyman.

It is quite true that in some dioceses in Australia special legislation of Synod has prescribed that the clergyman is bound to pay part of his fees for weddings into a common diocesan fund, and there is much to be said for this practice.

In some other parishes it is customary also that the fee should be divided between the rector of the parish and the officiating clergyman. Legally, however, it would appear that fees are the prerogative of the rector alone and he has to return them on his tax return as part of his income.

It may be of interest to read the provisions of Canon 41 of the proposed revised Canons of the Church of England which deals with the granting of marriage licences. You will notice the distinction made between a "special licence" and a "common or general licence." Earlier Canons have dealt with the table of Kindred and Affinity, with the problem of divorce (quoted by us a year or two ago in these columns) and the desirability of confining marriage in church to those who are baptised. It is then demanded that either banns should be called or a licence secured, after which occurs Canon 41:

"The Archbishop of Canterbury may grant a special licence for the Solemnization of Matrimony without the publication of banns at any convenient time or place not only within the province of Canterbury but throughout all England."

"The archbishop of each province, and the bishop of every diocese, may grant a common licence for the Solemnization of Matrimony without the publication of banns at a lawful time and in a lawful place within his province or diocese as the case may be; and the Archbishop of Canterbury may grant a common licence for the same throughout all England."

"No common licence under Section 2 of this Canon shall be granted by any archbishop or bishop for the Solemnization of Matrimony in any other church than in the church of the parish or ecclesiastical district within which the usual abode of one of the persons to be married shall have been for the space of 15 days immediately before the granting of such licence, or in the church of the parish or ecclesiastical district wherein the names of the said persons, or of either of them (not being resident in such parish or ecclesiastical district), are entered on the church electoral roll."

# MISSIONARY ADVENTURE IN WESTERN AUSTRALIA

By THE REVEREND E. H. WHEATLEY

THE FACT that some mission stations are isolated, and not blessed with a journalist as a member of the staff, tends to contribute to a great lack of interest, on the part of the general public.

The Diocese of Perth, now responsible for the management and welfare of Forrest River, is progressive in its outlook and wants you to know what is being attempted and what has been accomplished. It was my good fortune to fly up to the mission a few days ago.

Forrest River Mission is a great country with a most affectionate and lovable people.

After touching down at Wyndham it was something of an adventure to be rowed out by dinghy to the good ship *Namanbarra* (all 30ft. of it); to find it manned by four natives; to be the only white man on board and to realise that there was nearly 40 miles of Gulf and tortuous river to be travelled. Being a land-lubber I was at the mercy of the crew!

We crossed the gulf safely and anchored at the mouth of the river, waiting for the tide. As night fell we finally got started and then I saw something of the skill and confidence of these fine full-blooded aborigines.

With its shifting tidal channels, the river can be a hazard, sometimes we were hugging one bank, sometimes the other, sometimes in mid-stream, all the time in pitch darkness, but navigated with the skill that only the natives possess. Selwyn did a masterly job as captain, with only the stars to help him.

There were great yells and coo-ees when we arrived at the jetty at 11 p.m. to be met by the Superintendent, staff, and quite a few natives.

Even in such darkness one could not miss the great cross, standing against the skyline, marking the place of the first missionary landing, reminding us of the courage and faith of those who have given their service and passed on.

WHAT lovable people these natives are! They make no fuss about a visitor; they just accept one as a member of the community. If one wants to be a friend they give their own friendship generously and with great affection.

The children with their shining black bodies are just the same as children of any colour, all over the world. With simple joy they create fun out of practically nothing at all.

All sorts of experiences are to be found on the mission. One night I held a light at the head of a python while Sister Barker, the nurse (with an eye to 2/- per foot) caught it by the neck and after winding its body around her arm carried it back to the mission, to be sent by air to Sydney.

With Mr. Weibye and Robert (a full-blood, and head native stockman) I went out for a day on the stock run. The saddles were hard—I was not—and I recalled the experience for many days.

Wild duck, shot, plucked, cleaned, and cooked by Robert was an appetising dinner, followed by black tea, roasted water-lily bulbs, fruit and berries. I also had a taste of goanna tail and found it quite good, if one can only forget what it had been.

To celebrate the Holy Communion in the Church of St. Michael and All Angels was a joy. At Evensong the singing of the canticles, unaccompanied and with beautiful harmony, was one of the most moving experiences of my life.

Both clergy and laity could learn from them a great deal about sincere humility, simplicity and reverence.

The white staff deserve the admiration of us all. They work hard, long hours, under

difficult conditions, and in practical isolation, the launch being their material life line. They need help! One man is looking after hundreds of head of cattle and goats spread over 100,000 acres of ground, and at the same time trying to train the natives in animal husbandry!

ONE WOMAN is trying to care for, clothe and feed, thirty children in the dormitories!

Sister Barker has fulfilled her term as nurse and now an untrained member of the staff must add those duties to her own responsibilities!

A new kitchen and dining block stand nearly completed; materials are on the site of the new girls' dormitory and matron's quarters, but we have no builder to do the work!

The launch engine, the pump at Camera Pool, and the electricity supply must depend on

what time the Superintendent can give them for maintenance. We have no mechanic!

There is a good farm of five acres, good ground and fenced, but no one to work it!

Surely there must be some young Anglicans who will give two or more years to God in this work.

The Superintendent, assisted by his charming wife, and with three young children, is a man of many parts: radio operator, mechanic, magistrate of disputes, sometimes nurse, and is carrying a burden too great for one man. The key to practicality all his problems, is more staff. Men and women with youth, a sense of vocation and adventure; men and women with a love of God and their fellow men.

The potentialities of F.R.M. spiritually and materially are enormous, but without adequate help, most progressive pro-

jects can only end in frustration.

Surely it is a shame on the Church that this mission continues to be understaffed. Will you pray that God will call men and women to this work? Will you ask yourself is God calling you?

The possibilities in the future outlined by the Superintendent, are not only progressive, but based on sound missionary knowledge and zeal. A wages scheme is to be introduced, to encourage the people in managing their own affairs; better housing is being planned; a tractor and farming appliances have just been purchased.

From every angle the future of Forrest River looks bright—if only men and women will hear and answer the call of God.

The F.R.M. Office is C/o A.B.M., 257 Hay Street, Perth, W.A.



Dormitory girls at play at the Forrest River Mission, Diocese of Perth. —Perth A.B.M. Service.

## "IS IT NOTHING TO YOU?..."

By THE REVEREND DENNIS BAZELY

ONE of the elementary lessons to be learned by Bible students—and for that matter, by students of any literature—is, never to separate a text from its context, nor to try to build a doctrine or a theory upon a detached text.

Two classic examples which come readily to mind are: "Thou art Peter, and upon this rock I will build my Church"; S. Matthew 16:18. Taken out of its context it seems that our Lord would build His Church upon the foundation of only one apostle, but read in its context, our Lord promises to build His Church upon the rock of S. Peter's confession of the divinity of our Lord.

The other text which comes to mind is one which used to hang on the wall of my bedroom as a child. "Search the Scriptures," it said, as though it were an injunction to do so daily; my Sunday school teacher told me that it was a divine command to read the Bible every day.

Actually in S. John 5:39 the text is "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." Quite a different meaning altogether when the whole verse is read.

One could quite readily assert that it says in Psalm 53:1 (Bible version): "There is no God," by omitting the words of the context, "The fool hath said in his heart," and so on in quite a number of instances.

LENT and Passiontide each year provide occasions for applying a text from the Lamentations of Jeremiah to the foot of the Saviour's Cross, and it just does not fit there.

It ought never to be sold

printed on cards in Church bookshops, nor should it be seen on way-side pulpits, in notices of Good Friday services and elsewhere. Even Stainer, the composer, has worked it into his well-known and popular "Crucifixion."

Our Lord never uttered the words "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow which is done unto me..." (Lamentations 1:12).

These words have been so erroneously associated with pictures of the Crucifixion that one has met people who believe that they form one of the "seven words" from the Cross. These words from the Old Testament are a lament over the beloved city of Jerusalem laid waste in ruins.

The chapter from Lamentations is a beautiful elegy of a patriotic Jew bemoaning the fate of his dream city. The chapter is, however, appointed to be read as the 1st Lesson at Matins on Monday before Easter.

TO apply the words "Is it nothing to you all ye that pass by?..." to the Crucifixion is to rob the Cross of its appeal to the heroic, and to reduce it to the level of one who has sought to evade a crisis, but, having been trapped, appeals for sympathy and solicits tears for himself. It is unthinkable that our Lord should be advertising His grief!

Our Lord suffered because He refused to do wrong; that was "the joy that was set before Him, enduring the Cross, despising the shame." The Cross challenges us to a life of the heroic. For two thousand years Christianity has proved

itself to be a religion for heroes.

Even if the words "Is it nothing to you all ye that pass by?" could be twisted to mean that you and I (religious folk) are using the words to attract passers-by on Good Friday, let us in all penitence and contrition recall that neither drunkard nor harlot, but professedly religious people, high priests and Pharisees, crucified our Lord.

Let us forget "Is it nothing to you all ye that pass by?" and let us examine our lives and prejudices at the foot of the Cross.

## S. COLUMB'S WARDEN INDUCTED

FROM A SPECIAL CORRESPONDENT  
Wangaratta, March 19

The Warden of S. Columb's Hall, the Reverend C. L. Oliver, was inducted as Rector of S. Paul's Church, Milawa, on March 11.

The spirit of Mothering Sunday was evident as representatives of all the daughter churches of the S. Columb's district attended the service.

Many of the 400 people present had travelled long distances to see the Bishop of Wangaratta conduct the ceremony.

The bishop, in his sermon, traced the development of S. Columb's Hall from the time Milawa relinquished its rights as a parish church to become the mother church of a wider area with a bigger purpose—the training of theological students.

After the service, afternoon tea was served under the trees and the children handed the traditional simnel cake to their mothers.

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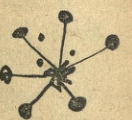


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## HUMILITY IN THE PEAK HOUR?

For an excellent illustration of the difficulty of reconciling Scriptural injunctions with modern life, take a moment or two to recall the well-known words of S. Paul in Philippians 2, while you stand outside a busy city railway station.

It's a few minutes after five-thirty. The big stores have disgorged their staffs with incredible swiftness.

Young fellows have hustled their way out of the staff entrances and grabbing the evening paper from the rapid-fire newsboys have rescued their girl friends out of the jostling throng and hand in hand with them have hurried on to clearer ground.

And here they come. Crowds of people, young and old, hurrying on through the barrier—that tiresome hold-up for the ticket check. Then up the stairs, to join the quieter multitude now until the train comes in.

A few seconds later, it's on again as the train draws in with a roar. There's a rush for seats before it stops. Windows are smartly adjusted by the men who bounced first into the favoured seats.

And you who watched it all and joined in it all, turn back again in your mind to Philippians 2—

"Let this mind be in you which was in Christ Jesus; who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient unto death, yea, even the death of the Cross."

On the one hand you have just shared in a first-rate demonstration of man's self-assertiveness. On the other is an injunction and illustration with regard to the simple Christian virtue of humility.

Can these two things be reconciled?

Is there any need to bother ourselves about such a question? Isn't it taking it a bit far to start quoting the Bible in the peak-hour rush? After all, doesn't everyone want to get home?

Probably so, but let's look again.

The keynote of this bit of S. Paul's letter to the Philippians is humility—lowering oneself. The apostle writes of someone who had power and rights and privileges. But He was interested in men.

To reach men, He lowered himself into their situation and in that situation He served them. He puts their welfare before His own and was content to die, misunderstood and de-

spised, that they might begin to live.

There was a crowd around Him when they led Him out to die. They all wanted their own way. He could have asserted himself, but had He done so, He could not have saved them. So He became obedient to His Father's will for Him, even to death.

"And," says S. Paul, "let this same mind be in you."

If the peak-hour rush is to be an exception to the application of Christian humility, then Christian life ceases to be the practical dynamic which the New Testament claims that it is.

For, humility, after all, is but one expression of our love to God and man. God is where men are, seeking them. And it is among men, in the hurly burly of life, that Christ longs to manifest himself.

Humility and the peak-hour rush—why, the two go hand-in-hand.

—THE YOUTH EDITOR.

## THE CHURCH CALENDAR

**Palm Sunday —  
March 25**

This is the fifth Sunday in Lent, the first day of Holy Week and the Sunday before Easter Day. The day commemorates Christ's triumphant entry into Jerusalem (see Mark 2:1-10).

On this Sunday the congregation of the churches used to go to the altar steps and there receive from the priests palms or branches of other evergreens. After reading the extract from S. Mark above mentioned the significance of this will be clear.

These palms were kept by the people until the following Lent. They were then burned, and the ashes, referred to under Ash Wednesday, were usually from these palms. In a great many churches palms are still distributed on Palm Sunday.

### Holy Week

The period between Palm Sunday and Easter Eve is known as Holy Week. It is a week about which we are told a great deal.

After the triumphant ride through the streets of Jerusalem on Palm Sunday, Jesus went to Bethany with His twelve disciples. On the Monday, there is the incident of Christ's casting out the money-changers from the Temple, as we read in S. Matthew 21:12, S. Mark 11:15, and S. Luke 19:46.

On the Tuesday, Jesus was again in Jerusalem, telling the parable of the husbandmen, and answering the questions put to Him by Chief Priests, Scribes, Elders and Sadducees. (See S. Mark 11:27—end of chapter 13).

On the Wednesday, He was once more at Bethany and we are given the story of the woman with the box of precious ointment. It was also on this day that Judas Iscariot went to bargain with the chief priests about betraying Jesus (see S. Mark 14:1-9).

### Maundy Thursday

This is the day before Good Friday and in the story of the first Maundy Thursday, given in S. Mark 14:12 and onwards, we read how on the night He was betrayed Jesus and His disciples went into the city to eat what has come to be known as the Last Supper. It was during this meal—

"That the Lord Jesus the same night in which he was betrayed took bread and when he had given thanks, he brake it, and said: Take eat, this is my body, which is broken for you, this do in remembrance of me. And after the same manner also he took the cup, when he had supped, saying: This cup is the new testament in my blood, this do ye as oft as ye drink it, in remembrance of me; for as oft as ye eat this bread, and drink this cup, ye

## SUNDAY SCHOOL CONFERENCE

FROM OUR OWN CORRESPONDENT

Adelaide, March 12  
There will be a Sunday School Teachers' Conference at S. Bartholomew's, Beulah Road, Norwood, on Sunday, April 15, beginning at 2.30 p.m.

After a devotional talk by the Reverend S. R. Mainstone, demonstration lessons will be given by Miss Teasdale, the new diocesan Assistant Organiser of Religious Education (junior classes) and the Infant Mistress at Mitcham, Miss Eardley (kindergarten).

The Reverend John Bleby will then give an address, and the conference will close with tea and biscuits at 4.30.

## G.F.S. DEBUTANTE BALL IN ADELAIDE

FROM OUR OWN CORRESPONDENT

Adelaide, March 5  
The Girls' Friendly Society is sponsoring a Debutante Ball for the Diocese of Adelaide. It will be held on May 26 at the Freemasons' Hall, North Terrace, under the patronage of the Bishop and Mrs. Robin. Lady George, wife of the State Governor, will receive the debutantes.

## CHILDREN IN GRENELL

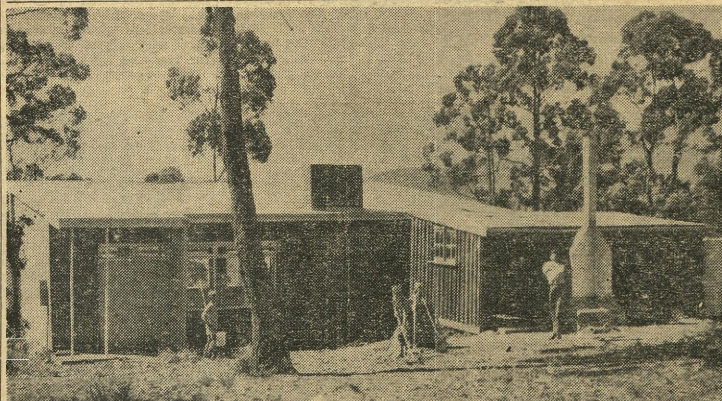
FROM OUR OWN CORRESPONDENT

Bathurst, March 19

Children in Grenfell parish receive a card each year from Holy Trinity Kindergarten for babyhood until they are old enough to attend on Sundays.

The teachers prepare for the church hall each week for the lessons which are given with the aid of music and art.

When older the children go to church for the Children's Service each Sunday where a number of monitors (senior boys and girls) sit with the younger ones and find places.



A general view, showing the hall and kitchen, of the Montgomery Park Youth and Recreation Centre, Lower Snug, Tasmania.

## FOR SMALL PEOPLE

### CAIN

Do you ever fight with your brother or sister? It's a silly thing to do. Usually brothers and sisters fight when they want to have their own way. Or they get jealous when someone praises brother or sister and forgets everyone else.

Once, a long time ago, there were two brothers.

They lived at a time when people had no great cities like those of to-day. They worked on the land.

The brothers' names were Cain and Abel.

Cain grew grain and vegetables. Abel looked after animals.

The boys should have been happy, but they were not. Cain was jealous of his brother Abel. He need not have been jealous. So long as he did what was right, he had no need to be jealous of anybody.

One day, both boys decided to set aside a gift for God, to thank Him for His goodness and to ask His forgiveness for their wrongdoings.



## PEOPLE OF THE BIBLE

Dear Boys and Girls,  
I am glad to be able to tell you this week that the prize for the best-kept set of last year's "Uncle Peter Stories" goes to two people—  
Janet Budden, of Muswellbrook, and Peter Marquet, of Paterson.  
A postal note for five shillings is on its way to each of them. I wonder who will win this year's prize?  
God bless you all.  
Your friend,  
UNCLE PETER.

Abel brought an animal, which he killed and roasted. Cain brought some of his vegetables and grain.

Now God was pleased with Abel's gift, but not with Cain's. This may have been because God wanted Cain to offer an animal too. We do not know.

It may have been because Cain was not really sorry for his jealousy and pride. In that case, of course, his offering would have no real meaning for God.

Anyway, God was displeased with Cain.

When Cain knew this, he be-

came very angry. Looking at Abel, he grew more and more jealous of him, until suddenly he got up and knocked Abel down, killing him.

What would happen now? God knew what Cain had done. He called Cain—

"Cain, where is your brother Abel?"

"I don't know," cried Cain, "am I the one who looks after my brother?"

The answer to that question was, "You ought to be Cain." Yes, all brothers and sisters, especially older ones, have to look after their own brothers and sisters especially the little ones. For God loves them all.

God sent Cain right away from his home. What a sad ending to that day.

God was unhappy, Cain was unhappy and alone, and Abel was dead, all because of Cain's pride and jealousy.

"Do no sinful action, speak angry word,  
Ye belong to Jesus, children of the Lord."

## TEN FELLOWSHIPS AT ARALUEN CAMP

## SUCCESSFUL CONFERENCE IN THE WEST

Perth, March 19

One of the most successful youth conferences in Western Australia for some time was held at the Y.A.L. Camp at Araluen from March 2 to 5.

Some sixty members of ten fellowships, including three from Bunbury diocese were present.

There were also several part time members from other groups. The conference was organised by a small committee working under the competent and enthusiastic leadership of the Reverend J. Best, who is chairman of the A.Y.F.

The theme of the conference was "Jesus Christ is Lord," and addresses on the theme were given by the Reverend T. R. Fleming, Rector of Bayswater, on "Jesus is the Lord of Creation"; Canon C. A. Walsh on "Jesus is the Lord of the Church"; and the Bishop of Bunbury, who acted as chairman of the conference, on "Jesus is Lord of the Individual."

The Reverend J. Best (who at extremely short notice re-

placed Mr. P. Thwaites, headmaster of Guildford Grammar School and who had intended giving the address but considered that he should not leave his school in the middle of the cyclone) spoke on "Jesus is my Lord," and the Reverend A. Holland on "Thy Kingdom Come."

Each day began with Matins and a celebration of Holy Communion.

The programme included group Bible studies on the theme of the conference each morning and after a recreation period, discussion groups, on subjects connected with fellowship activities and the development of the spiritual life of the individual members and of the fellowships, on Saturday and Sunday afternoons.

On Monday afternoon the conference agreed to forgo the recreation period to permit the groups from Katanning and Collie to be present at a discussion on the draft of the new constitution of the A.Y.F.

The Katanning people had a drive of 220 miles before them after the conclusion of the conference so naturally preferred to do at least part of the journey in daylight.

The conference concluded, as it had begun, with a short service and address from the bishop, and the thanks of all present go out to him and to Mr. Best for the inspiration which came from their leadership.

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## MARSDEN

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## ANGLICAN TEACHERS' FELLOWSHIP

FROM OUR OWN CORRESPONDENT

Perth, March 19

The first term general meeting of the Perth Anglican Teachers' Fellowship will be held in the Lower Burt Memorial Hall on Sunday, March 25, at 3 p.m.

The headmistress of Perth Girls' High School, Miss A. R. Wright, will speak on "Religious Training in My School."

The Principal of Graylands Teachers' College, Mr. N. G. Traylen, will speak on "Scripture in Training College."

The chairman will be the Headmaster of Christ Church Grammar School, Mr. P. M. Moyes.

The business meeting will include the election of two committee members.

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# GOOD FRIDAY AND EASTER

By THE BISHOP OF BALLARAT, THE RIGHT REVEREND W. H. JOHNSON

Once again the Christian Church calls its members to commemorate the Crucifixion of Jesus Christ on Calvary and His Resurrection on Easter Day.

If I may do so without irreverence I want to use something the Queen has done to suggest a line of thought that may help us to understand the events of Good Friday and Easter, so far as our limited human understanding can understand what is a deep, deep mystery.

The Queen has done many good things in Her Majesty's reign, short though that reign as yet is—I think that it may be said that the best thing that the Queen has done so far was her action in visiting a Leper Station during her tour of Nigeria.

Leprosy is one of the horrible scourges that have afflicted suffering humanity. All down the ages men have stood in terrified dread of this loathsome disease. From earliest days, when man contracted leprosy he was banished forever from his family and from the company of ordinary men. Thus he was subjected not only to physical disease and hideous deformity, but he was driven to the worst of all suffering in the banishment of loneliness.

Now modern medical science has achieved wonders in dealing with leprosy and for a long time medical authorities have been telling the world that discoveries have led to new treatments that should rob leprosy of its old dreadfulness and that should change men's attitude to those who become victims to the disease. Nevertheless the old dread still haunts the mind of man, particularly in Africa.

But now our young Queen has done a wonderful thing. Her Majesty has visited one of the Leper Stations in Africa. She has moved among the people. She has gone to the sufferers most hideously diseased and deformed. She moved amongst them with her usual quiet dignity and with obvious sympathy.

Above all the Queen showed no shrinking attitude. On the contrary her demeanour

Parents, the Queen is a Christian by deep conviction and not just in a formal way. We can be sure, therefore, that when she went amongst the lepers she remembered that our Divine Lord went among the lepers, and that when they "stood afar off" and cried "Unclean, unclean," He not only called them to Him, but He laid His hands upon them in blessing. This brings me to the great truth on which I want us to dwell, the truth expressed in the Bible that God is love.

There are facts in this world's life, cruel and horrible facts, that cry out against the assertion that God is love. What about leprosy? If God is love, why does He allow such a loathsome thing to afflict men, and why does He allow it to mutilate and cripple innocent little children?

And there are hundreds of other ways in which this question could be applied.

## THE ANSWER

As I write these words there lies by me on my desk a letter that tells of a brokenhearted wife whose husband has died of cancer leaving her with sons of 9 and 12 and 14 years of age. If God is love why does He allow such a thing as this to happen? Why does God allow such overwhelming catastrophes as earthquakes, floods, fires and famines to bring untold merelless suffering to helpless innocent people? We could go on and on, asking such baffling questions.

I say "baffling," because the human mind by itself can find no answer to these questions. You can puzzle, you can reason, you can argue, but you won't find an answer in that way. No amount of book learning and no amount of argument will ever prove the statement that God is love to be true?

Is there then no answer? Yes, there is an answer, but it does not come from the dexterity of

there allowed the powers of darkness to nail Him to a cross in the attempt to silence His voice forever.

All through His ministry He put his trust in the love of God, and it never failed. At last on Calvary his love of God and His faith in love were to be tested to the uttermost. He chose to use the very heart of evil to be the instrument whereby the love of God was to be revealed once and for all.

## UNBROKEN TRUST

When the powers of evil had done their worst and He was dying on the Cross, His voice rang out in the words: "Father, into Thy hands I commend my spirit." He was dying in the faith that God is Love. His trust in God and in Him as a God of love was unbroken.

If He failed, if that faith had not been true, you and I would not be where we are to-day. There would be no Christian Gospel, there would be no Christianity, there would be no Christian Church if when His voice died away into silence that was the end. But it was not the end. It was only the beginning, as S. Peter knew when he proclaimed: "Blessed be the God and Father of our Lord Jesus Christ who according to His abundant mercy hath begotten us again unto the living hope by the resurrection of Jesus Christ from the dead."

The proof that God is love comes not through philosophising, or reasoning, or arguing. It comes through the life and death, and resurrection of Jesus Christ.

As Christians commemorate these events in this solemn season in the Church's Kalender above the world's suffering and tragedy they hear the great Evangel, "God So Loved the world that He gave His only begotten Son . . . that the world through Him might be saved."

## MOTHERING SUNDAY

### LISMORE TEA

FROM A SPECIAL CORRESPONDENT

Lismore, N.S.W., March 17 The members of the parochial council, and the Church of England Men's Society of S. Andrew's, Lismore, N.S.W., prepared and served tea in the parish hall on Mothering Sunday.

The guests at this tea were the members of the Mothers' Union groups, the Women's Guild groups, the Young Wives' group, and the women members of the S. Andrew's Choir.

One hundred and seven women from these various organisations attended the tea, and all expressed their surprise at the efforts of the menfolk.

The rector, Canon J. V. J. Robinson, welcomed the women, and spoke of their untiring efforts in the work of the Church, and how deeply it was appreciated by the men.

"This is," he said, "an appreciation of your work, and it has been carried out by the men with the greatest fellowship and goodwill and unbounded enthusiasm."

## WILLING HELP

Canon Robinson also paid tribute to Mr. W. G. Bonfield, who undertook the organisation of the tea, and to all those men who came forward so willingly to help.

In supporting Canon Robinson, the Rector's Warden, Mr. W. C. Tippet, said that it was without doubt a milestone in the history of S. Andrew's and something which he hoped would become a regular event.

Mrs. J. V. J. Robinson, as president of the various organisations represented, thanked the men for what she described as a "most enjoyable tea and one that was thoroughly appreciated by the women."

She was supported in her remarks by each of the vice-presidents of the different groups, who all spoke highly of the tea, and the work of the men in preparing and serving it.

## BOOK REVIEW

### HELPING MEN TO CHRIST

RELIGION AND LEADERSHIP. The Reverend J. P. Stevenson.

THIS booklet was compiled as an official publication when the author was Commandant of the Chaplain's Centre (Central Mediterranean) from 1946 to 1948.

At this centre courses were begun immediately after the end of the war, for members of the British Army. These were open to all ranks from major-general to private. Selected reports on a number of courses are presented and analysed for the reader. One deduces that the establishment of this centre was a successful experiment.

Service chaplains, in their daily contact with large num-

bers of men, detect the awareness of a need which most men come to realise is not satisfied by bread alone; a need which must be met before any sort of real fellowship with God and His Church is possible.

The task of winning men for the Kingdom and incorporating them into the fellowship of the Church is an abundantly worthwhile project. It is also fraught with great difficulty, as the Church of England in Australia has learned through painful experience. Some reasons for this are elucidated in these documents.

Service chaplains, leaders in C.E.M.S., and indeed all those who seek to work and witness for Christ among groups of men, should derive help from this booklet.

—J.R.P.

Our review copy came from the author, the Reverend J. P. Stevenson, P.O. Box 16, Rockingham, Western Australia.

### W.R.A.C. WINDOW FOR GUILDFORD

ANGELICAN NEWS SERVICE

London, March 19

The Women's Royal Army Corps are to provide a window in the nave of Guildford's new cathedral as a permanent record of their long association with Guildford, where they have had their depot and training centre since the corps was formed in 1949.

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Some of the women who were entertained by the men of S. Andrew's, Lismore, Diocese of Grafton, on Mothering Sunday. (Left to right): Mrs. J. Buongiorno, vice-president of South Lismore Guild and Mothers' Union; Mrs. G. Crandon, vice-president, S. Andrew's Guild and Mothers' Union; Mrs. D. R. Tucker, secretary, S. Andrew's Guild; Mrs. J. V. J. Robinson, wife of Canon Robinson; Mrs. A. J. Florey, vice-president, North Lismore Guild; Mrs. S. Roberts, vice-president, Gonculabab Guild; Mrs. A. N. Buttrum, vice-president, East Lismore Guild; Mrs. K. Crandon, vice-president, S. Andrew's Young Members' Department of the Mothers' Union.

was such as to make it plain that she came without fear or sensitivity to this place which others avoided and amongst these people from whom others shrank with dread and revulsion.

## NOBLE ACTION

By this noble action the Queen has done what argument and persuasion, articles and lectures have failed to do: she has shown to the world that modern medical science has robbed leprosy of so much of its dreadfulness that men need not fear it as they used to do.

We are told that the influence of what the Queen has done will be felt most acutely in that part of the world where such influence is needed most, and that is in northern Africa.

We know that, like her Royal

man's intellect. It is found in a Person. Over against the suffering, sin and cruelty of the world Christianity sets one thing alone and that is the Person of Jesus Christ.

Argument will lead us nowhere. Love is found not in abstract thought, but in life. Over against the agony of mankind, Christianity sets the life of Jesus of Nazareth.

Jesus taught that God is love. But He set out to prove it not by words and argument, but by actions. The road which He trod led not to a philosopher's study or to a sheltered life of thought; it led straight into the midst of man's suffering. It led to where the world's life was most sordid and horrible. And when wickedness in men's hearts led them to plot His death, He did not seek to escape. He went to Calvary and

### £50,000 FOR BOW BELLS APPEAL

ANGELICAN NEWS SERVICE

London, March 19

The Bow Bells appeal of the Lord Mayor of London has passed the £50,000 mark. This represents donations from some 140 firms, 20 City livery companies and about 1000 individual donors.

An order for the recasting of the bells has now been given and it is expected this work will be finished by October.

### £90,000 APPEAL FOR CHESTER

ANGELICAN NEWS SERVICE

London, March 19

The Bishop of Chester, the Right Reverend G. A. Ellison, has inaugurated a diocesan church aid fund to raise £90,000 in five years.

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## "NO DECLINE" IN U.K. CHURCHGOING

FROM A SPECIAL CORRESPONDENT

Kalgoorlie, March 19

The Bishop of Kalgoorlie, the Right Reverend Cecil Muschamp, replying to a statement in the American magazine "Time," says that English churches are better attended now than before the war.

"Time" had said in its issue of February 6: "Britain is a puzzle. The Princess bows to the Archbishop but the churches are empty and religion is in evident decline."

In a letter to the editor of "Time," Bishop Muschamp replies:

"I visited the United States in 1954, and was impressed by the numbers of people who went to church. I then went home to England. Excluding in each case addresses to small groups, schools and the like, I preached 21 times in America from east to west during my 10-week visit to an average of 188 people per service. In England in six weeks I preached 16 times to an average of 193 people.

"This appears to give English churchgoing a slight lead over that of the United States. In America I was 'starred' (with considerable exaggeration) as a 'colourful British bishop,' whereas in England I was in my own country, a prophet without honour. In England I did not occupy a cathedral pulpit, but in America - preached in two.

"It may be said that one can prove anything by statistics, and I know that, by and large, Americans go to church better than English people and Australians. But after an absence of 18 years, I found English Churches better-attended than before the war.

"It would appear that the empty English churches theory is, like Mark Twain's death on a certain occasion, 'somewhat exaggerated'."

## EASTER FAIR AND BARBECUE

To provide funds for one of South Australia's oldest and most historic churches, one time known as S. John's In-the-Wilderness, an Easter Fair and Barbecue will be held at S. John's, Halifax Street, Adelaide, on Easter Saturday, April 7.

Selling will commence at 10 a.m. The official opening will be performed at 2 p.m., by the Lady Mayoress of Adelaide, Mrs. J. S. Philips.

The foundation stone of S. John's, Adelaide, was laid by Lieutenant-Colonel George Gawler, second Governor and Commander-in-Chief of the Province on October 19, 1839. In 1887 portion of the old church was removed to Moore Street, Adelaide, for the building of S. John's Mission Church, now S. Mary Magdalen's Mission Church. The new S. John's Church was consecrated and opened for Divine Worship on October 6, 1887.

In 1951, S. John's became the Guild Church in South Australia for the Air Force Association, and each year on the anniversary of the Battle of Britain, a service of thanksgiving is held at S. John's on Air Force Sunday.

Although the area surrounding the parish is fast becoming commercialised, yet the church maintains a regular family of worshippers, people coming Sunday by Sunday morning and evening, from almost every suburb in Adelaide.

In order to provide additional funds each year for general maintenance purposes, the fair is held, and is also a grand opportunity for the family to participate in a real social day.

Stalls being manned this year will be: Cake, work, produce, vegetable, sweets, children's, white elephant, tulip garden, cool drinks, and ice cream, afternoon tea and excellent sideshows.

In the evening, a barbecue will be held commencing approximately at 7.30 p.m.

## POEM FOR HOLY WEEK

### 1. Epiphany.

*There where the dove descended and  
Rested, and took flight—  
Was it sunset, or a lifting of the clouds?*

*As the Wise Men left their wealth, and westward  
Came through a wilderness to find the Way,  
So our Deliverer  
Goes down in gathering dusk  
From living waters to the Bitter Sea.*

*Here in this arid place, if we will follow  
Here is the necessary conscious poverty  
Beginning of forgiveness  
When to look upward is to see  
Three desolate and solitary crosses  
As Goya would have seen them, stark, remote  
Crowning a mountain with the moon in shadow.*

*Our pilgrimage is to the picture-house  
By Underground. O we have fought crusades  
But where's the Holy Land? Where are the ships,  
The ancient famous ships, "Jesus of Lubeck"  
And "Marigold," in which when younger we  
To unknown lands across the uncertain sea  
Fled from the spectre of security?  
We are grown old and  
Frightened of freedom, which is ravenous  
Devouring a man's strength, while slavery  
Offers quicker results at smaller cost  
And we are in a hurry, being old,  
Seeking salvation by devaluation  
Of francs and lire and the souls of men  
Into a paper currency that we seem  
Content to use, unable to redeem.*

### 2. Via Dolorosa.

*Transfigured to a diamond, whose clear  
Prismatic ray illuminates with blindness  
The imperious Servant comes to purge our reason  
With faith in the supreme and ruthless kindness.*

*And we will not receive him, for his face  
Is of one going to the Holy City,  
So he goes from us to another place  
Leaving us, not in anger, but in pity;*

*But if we will follow  
From the lakeside, from the well at Sychar,  
He will resolve the riddle of the kiss—  
How like the kiss of John the kiss of Judas!*

*The life of prayer mirrored in event  
Ends in the shadow of the dark prison  
From which incomprehensibly we see  
The non-committal friend outwit himself  
While in the chill faith of the uncharted garden  
The general without an army chooses  
Irrevocably to commit himself.*

*The circulation of the surgeon's blood  
Their only life, himself their only food,  
With knife infected by distrust and hate  
The patients on the surgeon operate.*

*The earth gods bind Prometheus, and the grey  
Renunciation of the shortening day  
Leads on the primal eldest tragedy  
Of dead November leaves where Arcady  
With cherry blossom and the wild dog-rose  
But now made glad the exulting heart of those  
Who from brief triumph to their long repose  
Follow the season. Where the swallows mated  
Now is the withering, the hope frustrated,  
Endeavour unachieved, achievement crumbled—  
See how the excellence of life is humbled  
Here on a leafless tree! And yet this wind  
Blowing the last post for what lies behind  
Sounds a reveille to the imprisoned year  
From naked wood and frozen field and mere  
To burst, with promise of recurring birth  
Ploughing the belly of the frigid earth  
Later, not yet.  
So, by a timeless, changeless interdict  
Alone, alone the Christ hung derelict  
And isolated by his own precision  
Losing the world and bearing its derision,  
Transfigured once, disfigured now and marred  
While the high noonday failed, and mourned its Lord  
Till he, in death triumphant over night  
Drew tribute first from first-created light.*

### 3. Pieta.

*Figlia del suo figlio  
The Lady holds the body of her Son:  
The silent earth echoes the silenced Word.*

*Here in the pale Good Friday of the year  
Is stillness, but not of the violin note  
Nor of expectation.*

*If I would pass from all things to the All  
Finding myself, my loved one and my brother,  
First the obliterating snow must fall:  
We must renounce ourselves and one another.*

J. P. STEVENSON.

APULIA, 1946.

## INDIAN WOMAN'S VISIT

FROM OUR C.M.S. CORRESPONDENT

Details have now been announced of the visit to Australia of Sister Rachel Joseph, founder and leader of the Bethel Asram.

Sister Rachel, one of the two "Elder Sisters" of the Order for Women of the Church of South India will speak in five States on behalf of the Church Missionary Society.

She will be in N.S.W. from March 26 to April 30; in Victoria from May 1 to 21; in Tasmania from May 21 to June 4; in South Australia from June 4 to 19; and in Western Australia from June 19 to July 6, when she will sail for Colombo.

## THE ORIANA SINGERS

The Oriana Singers will give a recital in the Sydney Town Hall foyer on Saturday, March 24, at 3 p.m.

They will present "Choral Hymns from the Rig Veda" for female choir and harp; modern part songs; harp solos; "The Coyes of London" by Deering; as well as the S. Matthew Passion by Heinrich Schütz.

The narrators for the S. Matthew Passion will be Dr. F. R. Arnott, the Reverend A. J. Glennon and the Reverend G. Woolcock.

## THEATRE REVIEW

### SOPHOCLES IN A

### THUNDER STORM

THUNDER, lightning and torrential rain on the iron roof of what was once a boat shed provided a most impressive setting for a brilliant performance of Sophocles' classic tragedy, "Electra," by the Pointside Repertory Company at Beaumaris, a few miles out of Melbourne.

The theatre was packed. The company intended to play in the open air but two inches of rain just after 7 p.m. forced them to transfer under cover.

It was an amazingly fine example of theatre at its best, for the players are slightly above the average age for repertory and several of them have been auditioned by the Elizabethan Trust.

Sophocles' tragic play might easily have been the source from which Shakespeare obtained his plot of "Hamlet."

Queen Clytemnestra is the mistress of the man who murdered her husband, Agamem-

non, and she is afraid that some day her exiled son, Orestes, may return to avenge his father's death. He eventually does return and is welcomed and aided by his sister, Electra, in the plot in which the guilty lovers are killed.

Marjorie Forbes, the talented producer, plays the part of Electra magnificently, and she has probably the finest speaking voice heard on the Melbourne stage for many years.

Sibyl Murrell is such a dignified and gracious Clytemnestra that she almost makes murder and adultery appear respectable.

Ian Tricks as Orestes and Douglas Smith as King Aegisthus unfortunately speak their lines too quickly.

The decor and costumes are excellent. This repertory company is one from which we can expect a lot more good work in the future.

—W.F.H.

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## The First Shipment of Gold

The first payable gold in Australia was found by Edmund Hammond Hargraves near Bathurst, New South Wales, on April 3, 1851. Two months later, the first shipment of gold was sent to Britain.

Records indicate that the first consignment of gold to leave these shores was brought to Sydney from Bathurst by four men—Messrs. Campbell, Ferris, Hindson and Brown. It was quoted as worth about £1,000 and included two fair-sized nuggets. The larger of these nuggets weighed 46 oz. and was described as "the Goliath of the Australian diggings"—an indication of the innocent zeal of the times, for this "Goliath" was to be dwarfed time and again in the years to come. In July, 1851, for instance, an aboriginal shepherd at the Turon River, N.S.W., found a nugget weighing 1272 oz., and between 1853 and 1871 twelve nuggets each weighing more than 1000 oz. were found in Victoria.

The first consignment of gold to leave Sydney totalled 253 oz., 10 cwt. and was carried on the Thomas Arbuthnot (672 tons), Captain Heaton. Of this gold, 249 oz. was consigned by Smith, Campbell and Co. to D. Dunbar, Esq., of London, with instructions that it should, if possible, be put on public exhibition.

The immense expansion in the gold industry which followed is shown by the fact that, between August 1 and December 6, 1851, Victoria alone shipped away 31,734 oz. This included nearly 27,000 oz. on the Hero.

A major reason for the tardy flow of gold exports at the time was that ships arriving in Sydney, Melbourne and Geelong were often deserted by their entire complements (who joined the vast throng of gold-seekers off to the diggings) and had to find scratch crews for the journey to England.

Since Australia produced nearly half the world's gold output in the 1850's (the figure to-day is less than 3 per cent.), the export of gold to Britain became an immensely valuable source of revenue to shipping companies. In addition, it attracted a flood of migrants and was a major factor in the growth of our main cities.

Total shipments of gold from Australia in 1852 amounted to 856,000 oz. The largest single shipment that year (98,900 oz.), was carried on the 478 tons barque Phoenician, Captain Sprout.

Since 1851, Australia has sent abroad many hundreds of tons of gold, worth some £800,000,000.

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# WHAT DOES THE LAYMAN WANT?

By C. W. H. BARNES

What we want is not necessarily what we need but it is no good giving the layman what he needs unless he thinks that is what he wants.

I shall try to give the answer to this dilemma by telling the tale of a priest of the English Church who adequately and competently supplied the needs and wants of average laymen.

This treatment of the subject will not supply a comprehensive detailed answer to our vaguely worded questions but perhaps some useful thought will be stimulated.

The priest portrayed is a composite portrait of several priests in several parishes in more than one diocese. The incidents and ideas have been tested, tried and proved, and have supplied the needs of a representative cross section of parishioners, and they have an additional virtue, they are not merely the theories of an "on-looking" layman, trying to tell a number of parish priests how to do their job, and the fact that the parish priest has many problems and experiences of which the layman can have no knowledge is recognised.

With acknowledgements to Chesterton we will call our composite character Father Brown. He was inducted to our parish, which could justly be called Laodoea, neither hot nor cold. At the reception which followed the induction, Father Brown made his first important impression when in reply to a speech of welcome he said:

"I come to you as your priest. God is my Master and under the divine plan I am called to serve this parish and be your minister. I shall be at your service for 24 hours of the day for seven days of the week, even during my recreational periods.

"I shall observe my obligations and say Morning Prayer at 7 a.m. and Evening Prayer at 7 p.m. daily in the parish church, and before doing so the bell will be tolled to remind you that worship of God is being offered on your behalf. I hope that from time to time you will join with me so that our act of worship will be visibly corporate."

He continued: "I shall always be available in the church, after Evensong, if any one desires spiritual counsel and comfort." Thus the pattern of the ministry was definitely but unobtrusively set.

Our parish priest then set to work and systematically visited every house in his parish. His calls were brief and brisk and often did not even involve crossing the threshold. He introduced himself as the new parish priest, he left a calendar setting out the times of regular services. He made notes, required for parish roll purposes.

## EFFICIENCY

Four half days a week were devoted to this campaign and each point of the compass was visited in rotation. A reputation for sound and efficient pastoral work was quickly acquired. The reputation for sound pastoral work was a great asset and won back many indifferent parishioners, who were impressed by the enthusiastic, methodical efficiency.

We immediately noticed the meticulous care with which the notice board and parish paper were handled. Stale notices were never left on the board and the parish paper was published so regularly on the first day of the month that the sight of the paper was a reminder that the calendar required turning. Punctuality was regarded as a virtue.

This unrelenting efficiency became a byword in the parish and our priest maintained that nothing less than the best was worthy service and we should certainly not tolerate an inefficiency that would not be tolerated in the secular world.

It was very soon apparent that great stress was laid on the ministry of the word and it was maintained that only thus can the ministry of the sacra-

ments take their rightful place in the life of God's family.

An address, never lasting more than two minutes was introduced at the 8 a.m. service. Some of us resented this intrusion until we realised the value of a weekly message and realised that an increasing number of Anglicans only worship at 8 a.m. and although everything is to be said for making our first act on the Lord's Day an act of worship it must be admitted that sometimes the motive is not sound.

Many Anglicans worship at 8 a.m. in order to avoid a sermon and consequently do not benefit by the ministry of the word and instruction is neglected. The 2-minute address at 8 a.m. was a clever and concise epitome of the sermon delivered at the service held later in the morning, and this sermon undoubtedly benefited as a result of the epitome to which it gave birth.

## THE SERMONS

The subject matter of the sermons was strictly liturgical, following slavishly the Church's year and generally based on the collects, epistle or gospel for the day. Sermons at Evensong were treated with special care, for it was realised that if the Lord's own service is given its proper place on Sunday mornings then it is only to Evensong that the non-churchman can be invited for the purpose of instruction.

In other words, Evensong must not only be regarded as a closing act of thanksgiving on the Lord's day but must also be used as the missionary effort at which the non-churchman is suitably catered for.

In addition to the usual sermons, missions and conventions were held at the appropriate times when the nature of the sermons, addresses and instructions were naturally of a suitable nature, and the value of such concentrated efforts cannot be over-stressed. Father Brown maintained that the test of the success of a mission was the number of first confessions.

No attempt will be made to recall the detailed subject matter of the sermons, except to state that we were not only exhorted to pray but we were taught to pray. We were not only implored to read the Bible, we were trained in methods of Bible study. We were not only impressed with our obligation to worship, we were instructed in the art of worship; in fact some of the most useful sermons were systematic instructions on the worship of the Church, not necessarily delivered at the usual time for the sermons but at that point of the service under review.

But probably one of the most important points to note is the fact that our composite character, Father Brown, put God and His claims first, and then led on to man and his response. This method of working simplified the message. The emphasis was on God.

"God is love. He desires love from his creatures; worship is the expression of love; worship is our obedience to the first and great commandment. God has provided the Lord's service and dependent on that, the Lord's Day for Christian worship; consequently it is an absolute obligation that every member should attend the Lord's service on the Lord's Day. Until this obligation is recognised as the focus of Christian preaching and practice we fail to put first things first.

"We must learn to know, love and serve God and that demands a passionate devotion to the person of Christ. Nothing less will do, not the Church or its implications, for we hold the Church in veneration for the love of Him alone."

Thus spoke Father Brown in a thoroughly objective strain, and here perhaps we can digress from our tale of a priest of the English Church.

Today one of our main needs is to develop objective worship in contrast to subjective wor-

ship. Too many of us go to church to get rather than to give, and consequently we come away empty. Too often the preacher preaches the benefits rather than the obligations and too often the emphasis is placed on the spiritual food received in our Lord's Supper rather than on the sacrifice, the alms, oblations and the Eucharistic thanksgiving.

The position is serious. A poll was recently taken in order to ascertain favourite hymns. Here is the list:—

1. "Abide with Me": A beautiful evening hymn written by H. F. Lyte just before his death but almost too personal for congregational use.

2. "Lead Kindly Light": Written by Newman when ill and distressed.

3. "O Love that will not let me go": Written by Dr. G. Matheson when under extreme mental stress.

4. "Rock of Ages": Written by A. M. Toplady, when sheltering from a storm.

5. "Nearer my God to Thee": Written by Sarah Adam, and obviously with death in mind.

6. "Jesu Lover of my soul": Written by Charles Wesley in a time of danger and temptation after a great spiritual upheaval.

7. "When I survey the Wondrous Cross": Written by Isaac Watts. Here we get a glimpse of objective but certainly not corporate worship.

8. "Sun of my soul": Written by John Keble, but definitely a subjective theme.

9. "Onward Christian Soldiers": Written by Baring Gould. A great processional hymn with a corporate theme, but probably chosen on account of the tune.

10. "What a Friend we have in Jesus": Written by Joseph Scriven to comfort his mother in a time of sorrow.

## "HOSPITAL" HYMNS

These are fine hymns and have their place in our lives, but what is the re-action? Is it to preach a course of popular sermons on favourite hymns or do we realise that the result of this poll indicates a serious weakness? All these hymns except "When I survey" and "Onward Christian Soldiers" were written in times of stress and the themes are pathetic.

These hymns have comforted and helped many people but they are for the main part "hospital" hymns. They have a definite place in our life but it is wrong that all the popular hymns should be of this subjective type and the evil is accentuated when the preacher says this is what people want, let us give them more of this sort of thing. Surely our hymnology should be directed to God rather than ourselves, objective rather than subjective. Do we realise how unbalanced is our religious life?

This choice of hymns is symptomatic of weakness. It explains why men only turn to the Church in times of trouble; for example, on national days of prayer. It explains the funk hole Christian. The churchman who comes for what he can get and goes away empty; and what is the remedy?

A renewed emphasis is called for an objective worship—worship directed to God not self. Emphasis on the first and great commandment. Thou shalt love the Lord thy God with all thy soul, mind and strength, for the chief end of man is to glorify God and adore him for ever, and how can we best regain the right balance between the objective and subjective—surely by observing the Church's teaching as found in the Prayer Book.

Here we ask God to open our lips not so that we may ask for something but so that we may show forth His praise. Let us look at the hymns or canticles ordered in the Prayer Book for Matins and Evensong.

1. Venite: "O come let us sing unto the Lord."

2. Te Deum: "We praise thee O God."

3. Benedicite: "O all ye works of the Lord Bless ye the

Lord. Praise him and magnify him for ever."

4. Benedictus: "Blessed be the Lord God of Israel."

5. Jubilate: "O be joyful in the Lord all ye lands."

6. Magnificat: "My soul doth magnify the Lord."

7. Cantate: "O sing unto the Lord."

8. Nunc Dimittis: "Lord now lettest thou thy servant depart in peace for mine eyes have seen thy salvation."

9. Deus Miserator: "Let the people praise thee O God."

There is no need to quote further the Eucharist to emphasise the point. We find the Prayer Book thoroughly objective—how different from our own puny outlook as expressed in our choice of hymns.

We must get back to the spirit of the Prayer Book and restore objective worship to its rightful place, and the accompaniments of such worship, the ceremonial and furnishings naturally follow the right understanding.

But we must return to Father Brown. Time does not permit us to discuss his work in detail. But a few salient points should be noted.

## EXPERIMENT

His Sunday School was given high priority but never became a substitute for worship for either teacher or scholar.

He was not afraid to experiment with the times of service, a subject deserving much consideration. Emphasis was placed on the family unit, with the mother at the core and not the age group or youth organisations. He planned the spacious re-arrangement of the sanctuary, which became his memorial.

He constantly brought the missionary work of the Church under our notice, claiming that to give was not enough, to understand and pray was a pre-requisite to giving.

He used many servers, and lay readers. He was for ever saying that a well-trained server is a life-long churchman, and his use of both laymen and laywomen gave a sense of significance, a very valuable acquisition.

He had a strong preference for the English use, in contrast to the Western use, and generally speaking this preference can be said to exist among the laity, if for no better reason than the fact that we conservatively prefer our own artistry to that of the foreigner.

He had a strong dislike for birettas and lace. He never attempted to cultivate the use of the title Father, but naturally the title was bestowed in pure affection as he won the love of his parishioners; and an amusing story is told, probably fictitious.

It is said that one day he was greeted as "Father" by a small choirboy who was in the company of a small boy from the Convent School. "He ain't no father," said the young Roman Catholic, "he ain't no father; he's got four kids."

His confirmation classes were the subject of very special care. The classes were always taken in small groups of perhaps eight or ten, in order to maintain the intimate and personal touch.

Confirmation classes were given high priority on the claims for Father Brown's carefully allotted time, and this thoughtful allocation of time was an important factor in the carrying out of a faithful ministry.

Father Brown was known to say that the balancing of time between the devotional, the pastoral, and the cultivating of the mind was the basis of all successful planning, and we were certainly impressed by the fact that he always made time to make an annual retreat. These are the things that impress the layman.

Father Brown died at a comparatively young age, having literally burnt himself out. The inscription on the memorial tablet placed in the parish church reads thus: "A faithful priest of the English Church."

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# THE PRIESTHOOD OF JESUS

BY WILLMA TERRY

IN ALL religions there are interpreters of the will of God or gods. To the Jews their priesthood began early in the formative period of their religion. The Old Testament writers accepted the theory that the priesthood belonged to the family of Moses, and the writer of the Epistle uses this to begin his theme of Jesus as Priest (2:5).

Members of the priesthood are our representatives in the sanctuary. They belong to the royal priesthood, sharing the work of its Head, Jesus, and his heavenly work of offering (4:14-16). Those who are called to the vocation of priests need our prayers and support, for theirs is a terrifying responsibility.

Christ is ruling His Church, of which membership is obtained by our perseverance in the faith, and by our confession of the faith that is within us.

For these Jewish Christians a very difficult thing to do, and indeed for us also, with all the pressures which are placed upon us to ignore the Christian way, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it" (4:1).

From the days when the commandments had been given on Mount Sinai, the Jews had looked forward to the day which God had set apart for Himself. Now the writer thinks of it as something which could be lost by being unworthy to obtain the reward for labour well done.

Read the chapter and see how well this Jewish Christian knew his Scriptures. How easily he quotes from them! How well he knew their value. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (4:12). The word of God is a source of power to those who use it well, and we know when we fail to measure up to the standards which it sets for us.

THE High Priest was the person in whom were vested both secular and spiritual powers. Thus the writer finds in the earthly life of Jesus, in his obedience towards God and his sympathy with man, the training necessary for him to be able to take this place of honour. With Jesus, because he was perfect in all things, he was proclaimed of God a High Priest (5:1-5).

The priesthood of Jesus is shown as high and exalted. All earthly priesthoods however ancient their lineage can never be like his (7:25-28). In the presence of God He intercedes for us. Those who were members of the priesthood of the Temple were possessed with the same human faults as ours.

They needed to offer sacrifices for their own as well as the congregation. What the priest did on the Day of Atonement, Jesus, on the Cross, performed for us once and for all. His own life was the perfect sacrifice (9:14).

Not only was Jesus more

This is the second of three articles comprising a study on the Epistle to the Hebrews. The third article will appear next week.

than the Levitical priesthood, he was even greater than Melchisedek who received tithes from Abraham. Since this higher priesthood supersedes the Levitical priesthood and the Covenant on which it rested, how much greater is the priesthood of our Lord Jesus Christ?

For with Him a new Covenant is substituted. It was not possible with the Old Covenant to find real forgiveness, or a higher vision, or a purer heart as promised under the new. The fault lay in the covenant itself, but more it lay with the Israelites themselves (ch. 8).

UNDER the old Covenant on the Day of Atonement by the offering of sacrifices, the tabernacle and its sacred objects were annually cleansed and consecrated.

On that day the priest passed into the Holy of Holies where he sprinkled blood upon the mercy seat, then, having cleansed for the priesthood, he returned and offered up a sin offering for the people.

So the writer pictures for them all that passes on that special day, only he sees it, not as happening in the Temple,

but taking place in heaven.

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: (9:24).

Christ meets the Father, and appears for us. Not as during the ceremonies on the Day of Atonement, but continually. The sacrifices having been accomplished in the obedience of the Son, we are dedicated to God by His offering.

So from the heavenly place Jesus leads His followers in the worship of the Father, and we as believers are able to share in the privileges of His priesthood.

"Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (10:22).

As we think of the work of Jesus, interceding in heaven, so our thoughts turn to the Eucharist. Here on earth, we through our priest in the sanctuary, in the offering of His Body and Blood, are we united with the eternal sacrifice in heaven.

## Things to Do:

1. Find out the Church teaching on the Atonement.
2. Think out in what way the Atonement should affect us in our daily work.

## FILM REVIEW

### FILMS IN THE HUMANIST TRADITION

THERE are two English films now going the rounds of Sydney suburban theatres which no discriminating film goer ought to miss.

Both "Pickwick Papers" and "Lease of Life" have had very short city seasons which very often means that they were films above the average. The reason for their apparent lack of popularity is due, perhaps, to the fact that they were works of art in the best humanist tradition; reciting the creed of the ultimate goodness and value of man and of life. Two world wars have influenced our taste. They have made death a commonplace and where death is cheap life becomes less precious.

These two British films in presenting life as rather a ruby port, cannot compete with American and Continental freewater which ultimately destroys the ability to distinguish and to savour small and sweet things. Mr. Pickwick's last spoken line in the "Papers"; "God bless you all" and Robert Donat's penultimate line in "Lease of Life"; "Coming to terms with death is coming to terms with life" both sound like useful but unreal ending to our world—and nothing more.

For the Dickens' film it is difficult to say more than this: if you are a Pickwickian you must be pleased with it. James Hayter carries the necessary rubicund rotundity required for Mr. Pickwick. He carries his part lightly, leaving room for the Pickwicks of our imagination.

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"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."—Revelation 1:3.

"... Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Behold, he cometh with clouds; and every eye shall see him."—Revelation 1:7.

tions to make their contribution.

Messrs. Tupman, Snodgrass and Winkle are very much in character tho' perhaps a little overshadowed by Nigel Patrick's Mr. Jingle who is canny, clever, and darting, with an aura about him like the butt-end of a very expensive cigar.

Hermione Gingold is superb in her short scene as head-mistress of the Young Ladies' College. Messrs. Dodson and Fogg together with the Crown Prosecutor are themselves worth the price of admission. They have just that air of incredibly humbugging malevolence which reminds us of the poisoned ivy in Dickens' hollid hand.

"LEASE OF LIFE" is, as I have suggested, in the same great humanist tradition as the work of Dickens. It is one of the few films to present the Anglican clergy dispassionately and to allow the faults and virtues of Anglican Church government policy to speak for themselves. It is suggested in the film that the man is greater than the cloth which indicates how far the social revolution has come since Dickens' own time.

Robert Donat owns this picture by virtue of his memorable sincerity, by the impressions of moral fervour burning through weakness, through our conviction of his total commitment to the person of William Thorn, parish priest and martyr. Some of the film is a little B.B.C.-Bloombsbury with its promising young pianist (the rector's daughter) and her Cardus-like swain and critic, but nothing can take away the phoenix performance of Robert Donat.

It is a film likely to breed respect for the Anglican Parish-Priest tradition, commend the cause of Christ's Church and trouble the consciences of those bishops and deans who have put on casuistry with their gaiters.

—P.F.N.

## DIOCESAN NEWS

### ADELAIDE

#### GOODWOOD ADDITIONS

The Bishop of Adelaide, the Right Reverend B. P. Robin, last Sunday, March 18, consecrated the new Clarence Leigh Bath memorial altar, and blessed renovations, at St. George's, Goodwood, were held at 8 p.m. to the church from Mr. Bath's widow. The Unley City Council was represented at the service by Councillor G. Newman. The Rector of St. George's is the Reverend A. C. R. Hogan.

### MELBOURNE

#### WINCHELSEA

The Reverend D. Langford will be inducted by the Right Reverend Donal Barker, the Parish of St. Thomas's, Winchester, on Friday, March 23 at 8 p.m.

#### CHURCH BUILDING

On Sunday, Archbishop Booth officially opened the new Senior School Block at the Camberwell Girls' Grammar School.

### NEWCASTLE

#### MOTHERING SUNDAY SERVICES

Sunday, March 19, observed as Mothering Sunday, in most churches the traditional blessing of the Simnel Cake at the altar and distribution to members was part of the celebrations.

The Chaplain of Christ Church Cathedral, the Reverend E. A. Barker, said, mothers and their children made up the majority of congregations on Mothering Sundays every year. The celebration at the cathedral was at the 9.30 a.m. Eucharist. The celebrations in Lambton Parish were held at 8 p.m. at St. John the Baptist's at 7 p.m.

#### LOYALTY DINNER

Lambton Parish Council has been a canvas for parishioners in preparation for a drive for a new church at Lambton.

The canvass, which should take three weeks, has followed the granting of full parish status to St. John the Baptist's Church, Lambton, last year. The daughter church of the parish is St. Margaret's, Jesmond.

On Wednesday, March 14, a "Loyalty Dinner" was held at a preliminary to the canvass, at which 1000 persons were present. It is believed that the sum of £3,500 has already been promised.

#### MEMORIAL WINDOW

During the induction services at Jerry's Plains on March 11, the Bishop of Newcastle dedicated a window to the memory of the late Mr. Henry Aylmer Pearce, who was a member of St. James' Church, Jerry's Plains, for many years.

### SYDNEY

#### BOARD OF EDUCATION

The Archbishop of Sydney will dedicate the house recently purchased as an official residence for the Director of Education of the Diocese at 5 Owen Street, Lindfield, on Saturday, March 24, at 3 p.m.

The provision of the home marks a step forward in the work of the Board, and brings a large measure of stability in the fact that there is now a permanent residence for the director. Invitations have been issued to all clergy, Sunday School superintendents and teachers, and other friends and supporters of the Board, and it is anticipated that there will be a crowd of some two to three hundred present to join in the service on Saturday.

The last Lindfield bus from Wynyard passes the door, and trains arriving at Lindfield from 2.30 to 2.55 will be met by cars.

#### ROSEVILLE MEN'S DINNER

A dinner held at St. Andrew's, Roseville, on March 19, when the Director of the Department of Promotion, the Reverend Ronald Walker, gave an address on the Every Member Canvass. The chairman was the Assistant Principal of the University of Sydney, Mr. W. H. Maze. The majority of the men present were nominal Anglicans who had responded to an invitation by the rector, Canon S. G. Stewart, and the churchwardens. Many of them agreed to assist in the canvass after hearing Mr. Walker's enthusiastic address and asking him questions. A delicious four-course dinner was served. The evening ended with a prayer of dedication.

#### DUPRE'S "STATIONS OF THE CROSS"

In Christ Church, St. Laurence, Sydney, at 8 p.m. next Tuesday, March 27, Dupre's "Stations of the Cross" will be given its first Australian performance. This powerful work by the noted contemporary French organist and composer portrays in music the concluding fourteen events of our Lord's life from His condemnation to His burial. During the playing of each piece the appropriate scene will be shown on a screen. The players will be Dr. Vincent Sheppard and Messrs. Norman Johnston, Howard Pollard and Colin Sapsford. There will be a collection proceeds of which will go to the church's Restoration Fund.

## QUEEN SALOTE IN PARRAMATTA

BY A SPECIAL CORRESPONDENT

It would have been more than interesting to Queen Salote if on her visit to Parramatta on February 5 she could have seen the School House in New Zealand Street.

It was here that quite a number of her royal forebears were taken by the Reverend Samuel Marsden, first Rector of S. John's, and given an introduction to our standard of modern education.

The area in New Zealand Street where Marsden lived and erected his School House is at the south-eastern end of the street; the area was bought some years back by a Mr. Parke (of the Parke-Davis Company).

Mr. Davis had the old home of Samuel Marsden demolished and a modern cottage erected.

The School House was of brick, with three narrow church windows in the sides, was built longitudinally in the front of Marsden's property, running east and west by the front fence and west of the house. When Davis' house was built, the School House was pulled down carefully and re-erected at the rear on the western side of the property and facing north and south. It then became a double garage, and is still used for the same.

This School House, I think, should rank as the second oldest in Australia, the first being the brick building on the west of the Firholme property, now under the control of the Parramatta Council at the eastern end of Hassall Street, Parramatta.

The Reverend Samuel Marsden, who came to Sydney Cove and to Parramatta in 1794, was

the first Rector of S. John's, where he ministered for forty years to the settlers and convicts in all directions for many miles round.

He was the magistrate for the district, and as such his job was a tough one, for there came mostly before him the off-scourings of England, sent out here to end their days.

Marsden's enemies at times bitterly attacked him, but through it all he lived, and loved, and worked. He tried to make Sydney Cove a missionary centre for the South Seas, and succeeded somewhat. He made six visits to New Zealand and to the South Sea Islands, and it was his home in New Zealand Street that he invited the sons of various chiefs from New Zealand (Maoris), Ota Heite (Tahiti), the Friendly Islands (Tonga), and others, but the Polynesian natives did not find the climate of Sydney favourable to their well being, for if they stayed here for any length of time, they invariably contracted T.B. and rarely lived more than 30 years.

IN the 1890's, a Fijian native of royal blood (George Davis) was brought to Parramatta by a Parramatta Island trader named Captain Eury, who lived near Harris Street bridge.

George became the coachman to Mayor Withers, of the old town, who built "Hawthorn" in 1885, and George drove the ponies and carriage many times in and out of "Hawthorn," but he fell a victim to T.B. and died down the south coast at the age of 26 years. He was a fine, gentlemanly fellow, and for a short time played cricket and Rugby football with a Harris Park team.

The Tongans were not always a peaceable people, for history records that when a sailing vessel, the *Port Au Prince*, visited Tonga on November 29, 1804, the vessel was seized by the Tongans and all the crew butchered except a young lad of 15 years, who remained a prisoner and later on became very friendly with the chief. He got away from Tonga, and later on was prompted to write an account of the Tongan people.

All this links Parramatta up with the Tongans, Maoris and others, for Samuel Marsden expressed the sentiment—"New South Wales is the point from which the Light of the Gospel will shine on the unnumbered islanders of the South Seas. It is pleasing to see them coming among us so freely and with such perfect confidence."

That was in 1826—in 1956 Queen Salote of Tonga visited Parramatta.

## OBITUARY

### THE REVEREND J. H. RAVERTY

We record with regret the death of the Reverend J. H. Raverty in Melbourne on March 13.

Mr. Raverty had been Vicar of Holy Trinity, Williams-town, for 22 years.

He studied at Ridley College and was ordained deacon in 1913. Before undertaking the charge of Holy Trinity he served in the parishes of Caulfield, Gisborne and St. Matthew's, East Geelong, and as a chaplain in the First World War.

A memorial service was conducted by the Reverend G. B. McWilliams at Holy Trinity Church on Sunday, March 18.

### FR. HUDDLESTON IN THE U.S.A.

THE "LIVING CHURCH" SERVICE Milwaukee, March 19. The Reverend Trevor Huddleston, C.R., is in the U.S.A. for a five-week visit before taking up his new position in England as Master of Novices.

He was an outspoken opponent of apartheid throughout his twelve years as head of the Community of the Resurrection in South Africa.

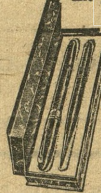
Fr. Huddleston will address meetings in Chicago later this month.

Yesterday he appeared on a T.V. programme conducted by Dean J. A. Pike of New York Cathedral.

### BISHOP OF KILMORE CONSECRATED

ANGELIC NEWS SERVICE London, February 6. The Archbishop of Elphin and Ardagh, the Venerable C. J. Tyndall, was consecrated Bishop of Kilmore, Elphin and Ardagh in S. Patrick's Cathedral, Armagh, on February 2.

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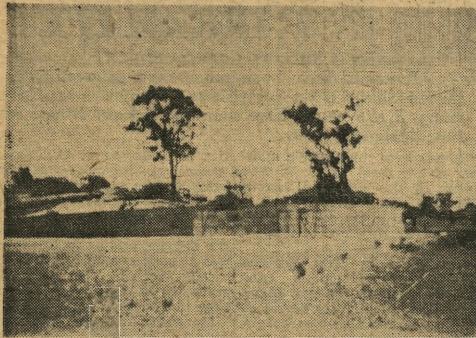
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## SNAPSHOT COMPETITION



The winner of our snapshot competition this week is John Tassell (13 years) of Bunbury, W.A., who sent us this picture of the retaining wall which has been built around the site of the new Bunbury Cathedral.

## MISSIONS' PLANS

(Continued from page 1)

case of Melanesia clashed exactly with the opening of the South East Asia Appeal.

It is impossible to run two special appeals very satisfactorily at the same time. The "Southern Cross" appeal was therefore largely pushed into the background.

Australia has been asked to provide £20,000 only; the total cost will be in the vicinity of £120,000. For the same cost as the replacement of the old "Southern Cross" the Bishop has decided to have two smaller vessels, one to be called "Southern Cross VIII" and the other to be a smaller cargo vessel of about 50 tons.

The cargo vessel is being built in Australia, and should be completed in the middle of this year and it is now almost certain that the "Southern Cross" will also be built here and will be ready some time in 1957, thus there will be unusual local interest.

A.B.M. must also continue its very great work in New Guinea which depends almost entirely upon the Church in Australia for staff and for money.

C.M.S. urgently needs ten new teachers in North Australia. The reason for this urgent need is the increasing number of children attending schools on the society's four stations and the Government restriction on the size of school classes.

At Oenpelli there are 45 children on the roll and the Government requirement is two teachers for that number. At present there is only one.

At Roper River where there

are over 60 children three teachers are needed.

At Groot Eylandt, where there are 120 school age children there are at present two teachers. Four are needed.

At Rose River with 60 children two teachers are needed. In Tanganyika, with the Church moving towards self-support and self-government the sympathetic support of the home Church is urgently needed.

One highlight of this year's activity will be the inauguration of the professional unit in Dodoma. Eventually the professional unit will consist of a building in Dodoma housing quarters for a doctor, dentist, and a pharmacist.

The archbishop said that the position in many parts of the world to-day was similar to that of the early Church when many of the Christians did not have churches.

The Church had prospered there because of the zeal and faith of its men and women.

He said we must continue to guard the rights of the ordinary man whatever the colour of his skin.

He urged the parishioners to give freely so that the debt of £6,200 on the new church would be liquidated.

## GEELONG WEST DEDICATION

### STONE-SETTING OF CHURCH

FROM A SPECIAL CORRESPONDENT

Melbourne, March 19  
The vital role of the Christian Church in striving to correct social justice was stressed by the Archbishop of Melbourne, the Most Reverend J. J. Booth, last Saturday.

His Grace was speaking at the dedication of the foundation stone for a new church building for St. John's, Albert Street, Geelong West.

The service was attended by several hundred parishioners who filled the space between the foundations of the new church and overflowed on to the pavement.

Among those present were Bishop Donald Baker, Canon H. R. Potter and representatives of the Federal and State Parliaments and civic bodies.

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## TASMANIAN WOMEN AT DEVONPORT

### BIG GATHERINGS FOR HALF-YEARLY MEETINGS

FROM OUR OWN CORRESPONDENT

Hobart, March 19  
Women from all parts of Tasmania gathered at Devonport, on the north-west coast, for their half-yearly meetings last week.

It was the first time that such a combined gathering had been held outside Hobart or Launceston.

The great number of people who attended all meetings proved that the experiment was a real success.

On the Tuesday, the Church of England Council of Women held their meetings, when reports of activities in many parishes were reported.

Two hundred attended the Communion service that opened the day, the celebrant being the Bishop of Tasmania, who was assisted by Bishop G. A. Chambers, Archdeacon W. Walters, and the Rector of Devonport, the Reverend H. Jerrin.

The missionary rally, held on Tuesday evening, was well attended. The speaker for the Australian Board of Missions was the State Secretary, the Reverend E. Wood, who emphasised particularly the work of the Church in New Guinea.

Bishop G. A. Chambers spoke of the work done in the Diocese of Central Tanganyika, where he was the bishop for many years, and which is a responsibility of the Australian branch of the Church Missionary Society.

trip had made her more convinced than ever that the Mothers' Union was the organisation upon which depended a great deal of the future of the Church of England.

At this meeting, a motion was moved that the Premier of Tasmania be asked to take steps to attempt to reduce the toll of young lives through the use of motor cycles. Reports from the Young Wives' group, the Invalid Prayer circle, and the Magazine and Literature Committees were also presented.

## CLASSIFIED ADVERTISEMENTS

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TWO NEW Sanctuary Chairs, small size, in light Silky Oak. Retail price approximately £20 each, will accept £11/11/- each. Mrs. Smallwood, 188 Pittwater Road, Gladesville, N.S.W. Phone WX2293 (Sydney Exchange).



The Bishop of St. Arnaud, the Right Reverend A. E. Winter, welcoming delegates at the inaugural dinner of the C.E.M.S. rally at Mildura. (Left to right): Brother D. G. Allen; the Reverend G. Y. Cracknell; the Bishop of St. Arnaud; Archdeacon J. Hardingham; the Bishop of Gippsland; the Reverend R.M. Davis; Brother Alec Laity; and Brother G. Rothwell.

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The Bishop of Tasmania was the chairman of the meeting, and the general secretary of C.M.S. in Tasmania, the Reverend H. Butterley, also took a part in the meeting.

Wednesday was the day set aside for the Mothers' Union, and it was encouraging to find that many people present at the meetings had come many miles in special buses, hired for the day.

The 46th annual report was presented, together with the balance sheet, and members were also reminded that 1956 was the year when the Mothers' Union celebrated its 80th anniversary.

It was stressed that the anniversary year was to be marked by a call to members for more prayer, and to greater consecration to the work of Christ.

The President, Mrs. Davison, spoke on her recent trip to England, and asserted how that

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FULL and part-time SCHOOL TEACHERS available to handle all classes and all subjects. XY4089 (Sydney Exchange), or c/- Box 89, THE ANGLICAN.

### POSITIONS VACANT

AN OPENING in New Zealand. An unmarried priest required for the position of Assistant Missioner in the Auckland City Mission. Duties include chaplaincy work in the Auckland City Hospital and a young men's hostel run by the Mission. Successful applicant must be prepared to live at the Hostel and take a personal interest in the twenty-five residents, who range in age from 16-25. Work interesting, with plenty of scope for keen men. Stipend £2000 per annum, less tax, plus free board and lodging. Assistance with passage possible. Write airmail to: The Missioner, P.O. Box 293, Auckland, New Zealand.

### POSITIONS VACANT

MELBOURNE: WANTED as soon as possible for interesting work among seamen, UNMARRIED PRIEST - COLLEAGUE or LAY-READER. Salary £700 per annum and commensurate for Reader, together with comfortably furnished bed-sitting room. Arrangements made for meals. Vacancy occurring through unexpected illness. Apply, Senior-Chaplain, Victorian Missions to Seamen, Melbourne, G3, Victoria.

SUPERINTENDENT (married man preferred) for Church of England Orphan Homes at Parkhurst, Rockhampton, Queensland. Free residence, light and power provided. State salary required. Position for life if desired. Apply to Diocesan Secretary, P.O. Box 116, Rockhampton, Queensland.

### OUTBACK HOSPITALS

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

### POSITIONS WANTED

YOUNG ANGLICAN-CATHOLIC priest, honours degrees, Australian and English University, 31 years' experience in Australia and 34 years' experience in England, in good standing with Bishop, desires school chaplaincy or other suitable position for scope and organising ability. Highest references. Reply, "Clericus," c/- THE ANGLICAN.

### WANTED

TWO SECONDHAND servers' black cascaros, surplices required. The Vicar, Lancelot, Victoria.

ACCOMMODATION WANTED WANTED TO RENT. House or flat by family. Phone WB3564 (Sydney Exchange).

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### CHURCH SERVICES

S. THOMAS' PARISH Church, North Sydney. The S. Andrew's Cathedral Choral Society and the Cathedral Choir will give a performance of BRAHMS' REQUIEM on the TUESDAY IN HOLY WEEK, at 8 p.m. Conductor, Kenneth Long, Organist, David Barkla. S. JOHN'S, PACIFIC Highway, Gordon. N.S.W. GOOD FRIDAY, 8 a.m.; Litany; Ante-Communion, 10 a.m.; Matins, 12 noon-3 p.m.; Three Hours' Devotions, 3.30 p.m.; DAY, 6.30 a.m.; Matins, 7 a.m. and 8 a.m.; Holy Communion, 9.30 a.m.; Family Eucharist, 11 a.m.; Sung Eucharist, 7.15 p.m.; Evensong, Procession, The Reverend R. A. W. Wotton, Rector.

S. THOMAS' PARISH Church, McLaren and West Streets, North Sydney, N.S.W. HOLY WEEK, Monday to Thursday, March 26, 27, 28, 29. Holy Communion, 6.45 a.m.; Matins, 8.15 a.m.; Evensong, 5.30 p.m. GOOD FRIDAY: 7 a.m. and 8 a.m.; Holy Communion, 10.15 a.m.; Matins and Address, 12 noon till 3 p.m.; Service of Three Hours, conductor, the Rector, 5.30 p.m.; Evensong, 7.45 p.m.; The Story of the Passion, narration with anthems and hymns. EASTER DAY: 6, 7, 8 and 10 a.m.; Holy Communion, 9 a.m.; Family Service, distribution of Easter Eggs to children, 11 a.m.; Choral Eucharist, procession and sermon, 7.20 p.m.; Festal Evensong, procession and sermon, The Reverend W. J. Sidens, Rector.

S. JOHN'S, HALIFAX Street, Adelaide, South Australia. GOOD FRIDAY: Litany, Ante-Communion and Devotions by the Cross, 9 a.m.; Passion Service, 7 p.m. EASTER DAY: Sung Eucharist and Procession, 9 a.m.; Evensong and Procession, 7 p.m. The Reverend E. J. Cooper, Rector.

GOING TO Melbourne for Easter? Get a South Melbourne-Str. Kilda Beach tram in Collins Street and get off at tram-stop 30 for S. ANSELME'S, MIDDLE PARK. GOOD FRIDAY: 9 a.m.: The Good Friday Liturgy and Veneration of the Cross, 7.30 p.m.; Communion and sermon. EASTER SUNDAY: Eucharist and Holy Communion at 7 a.m., 8 a.m., 10 a.m. and 11 a.m. Evensong and sermon at 7 p.m.

S. JAMES', KING Street, Sydney. GOOD FRIDAY: 7.30 a.m.; Matins and Ante-Communion, 10 a.m.; Litany Ante-Communion and the Reproaches (the Reverend H. W. Rogers, 12 noon-3 p.m.; Devotion of the Three Hours, (Dr. W. J. Edwards), 7 p.m.; Procession of Witness round city streets, 8 p.m.; Mission Service in S. James' (the Reverend J. S. Cowland).

EASTER EVE: 7.30 a.m.; Matins and Ante-Communion, 7.45 p.m.; First Evensong of Easter and Lighting of the Pascal Candle. EASTER DAY: 7 a.m. and 8 a.m.; Holy Communion, 9 a.m.; Family Eucharist, 11 a.m.; Procession, Choral Eucharist and Sermon (the Reverend H. W. Rogers), 7.15 p.m.; Evensong, Address and Procession (Dr. W. J. Edwards).

S. MARK'S, DARLING POINT. The Reverend Clive Goodwin, Rector. Location is in Darling Point Road which is two tram stops past the Sydney Stadium. GOOD FRIDAY: 7 a.m. and 8 a.m.; Holy Communion, 9.30 a.m.; School Service, The Rector, 10.30 a.m.; Litany and The Story of the Cross, The Rector, 12 noon to 3 p.m.; Three Hours' Devotion, The Reverend C. A. Osborne, 7.15 p.m.; Devotions and Religious Film, "Journey into Faith," EASTER DAY: The Holy Communion will be celebrated at 6 a.m., 6.45 a.m., Choral at 7.45 a.m., 9.15 a.m. and 12 noon, 10 a.m. School Service, The Rector, 11 a.m.; Morning Prayer, The Reverend C. A. Osborne, 7.15 p.m.; Festal Evensong, The Rector.

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