

# THE ANGLICAN

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## ARCHBISHOP HALSE IS NEW W.C.C. PRESIDENT

### INTERESTING DECISIONS AT LAST WEEK'S ANNUAL MEETING

The Australian Council for the World Council of Churches last week unanimously elected the Archbishop of Brisbane, the Most Reverend R. C. Halse, as its president for 1959.

The meeting, held at "Gilbulla" from February 9 to 13, was attended by 68 delegates and observers from ten Churches in every State.

Two of the most interesting decisions concerned a new approach to evangelism and a solution to the New Guinea issue.

Professor Norman Lade (Methodist, Victoria), who nominated Archbishop Halse as president, said the archbishop was a pioneer of the ecumenical movement and had been active in the Australian Council since it was formed in 1948.

"A historic document he prepared on inter-communion more than 20 years ago, while Bishop of Riverina, greatly influenced the movement towards reunion which produced the Church of South India, and more recently similar movements in North India and Ceylon," Professor Lade said.

In reply, Archbishop Halse said: "I am very conscious of the great honour and privilege the Australian Council has given me by appointing me its

expression, in which men and women are recognised as children of God and members of His one family.

"It has been truly said that a divided Church cannot win a divided world. The various denominations in the family must not be content only to argue and squabble like naughty children."

"We pray that God's blessing and guidance may rest upon the Australian crusades of Dr Billy Graham.

"Twenty years ago it fell to my lot to suggest a formula for the uniting of the ministries of various Churches. The formula may have been premature, but lately it has come into its own in recent negotiations for church union in North India and Ceylon.

"I am hoping that this council may more and more become a movement towards reunion between the long-divided Christian communions in Australia."

#### TOWARDS UNITY

Later, in answer to a reporter's question, Archbishop Halse said that member Churches of the World Council were interested in closer relations with the Roman Catholic Church, "just as much as with any other Christian communion."

He was commenting on the recent calling of an ecumenical council by Pope John XXIII.

Archbishop Halse said the proposal was still "very vague" and would have to be fully explained before the Anglican, Protestant and Orthodox Churches could accept or reject any invitation to attend.

The annual meeting voted to set up a new Commission on Evangelism to promote the study of the theology of mission, the lives and interests of the Australian people in their relationships to the Church, and methods of evangelism.

The decision followed two council-sponsored consultations on evangelism last year.

The general secretary, the Reverend Harvey L. Perkins, said that the two consultations and the work of the council's radio and TV advisory panel had shown that the main problem of evangelism for the Australian Church was not technique but content.

"The Church still has to discover what, basically, is this Gospel it is trying to communicate to an unchurched community," Mr Perkins said.

The vice-master of Ormond College, Melbourne, the Reverend J. C. Alexander, said the Gospel was fundamentally the experience of entering into right relations with God, with man, and with nature.

"The common assumption in many Churches is that the proclamation of the Gospel means someone in a black suit and a clerical collar talking to a

group.

"This idea that the Gospel is so many words is a critical understatement.

"The Church has to demonstrate these right relations, not just preach at people."

Mr Alexander said that mass (Continued on Page 9)



Dr Billy Graham answering questions at a Press conference on his arrival in Sydney last week.

## 15,000 PEOPLE ATTEND FIRST GRAHAM MEETING

FROM A CORRESPONDENT

Melbourne, February 16

15,000 people from all parts of Victoria attended the opening of the Billy Graham crusade at the West Melbourne Stadium yesterday afternoon.

With the stadium already packed, 5,000 of these waited outside in driving rain for a ten-minute appearance by Dr Graham.

"It is one of the largest opening day crowds we have ever had, even in London," he said.

"It is indicative of the spiritual need that is growing across Victoria."

He was replying to the welcome given him by the Chief Justice, Sir Edmund Herring, who is chairman of the crusade general committee.

The meeting was conducted by members of Dr Graham's team and by the Melbourne executive committee: the Dean of Melbourne, Dr S. Barton Babbage; the Moderator of the Presbyterian Church, the Right Reverend N. Farchney; and the President-General of the Methodist Church, Dr A. H. Wood.

The crowd was quiet and orderly; and there was a notable absence of any emotionalism.

At the close of Dr Graham's address 600 men and women of all ages responded to his invitation to dedicate their lives to Christ.

"We believe that Australia is a crucial and strategic nation in the world to-day," he said in his address.

"If a spiritual awakening should take place here to-day it might have an impact on the entire world."

He said that a service would be televised every week and would go to every major city in the United States for one hour.

"This is the first time in the history of American television that

they have even attempted such a thing as this.

"It will be phenomenal and will cause a spiritual and religious awakening in the United States when they see what God is doing in Australia."

Dr Graham said that the Gospel of Christ was the answer to every personal need in everyday life.

He based his message on the text: "For God so loved the world that He gave His only begotten Son, that whosoever believed in Him should not perish but have eternal life."

The fact of God could not be proved intellectually, he said; the emphasis in the Scripture was on faith.

#### "BY FAITH"

He said all people had sinned against God, and there was a void in their hearts, a restlessness that drink, narcotics, wealth and excitement could not satisfy.

"There is nothing you can do about it. It is already done for you. Jesus Christ has paid our debt of sin, for He was God incarnate upon the Cross," he said.

"If you want peace, and joy, and forgiveness, go to the Cross. The requirements of forgiveness are that you must receive God's Son, by faith, and be willing to obey Him."

Dr Graham was greeted by an enthusiastic crowd and interviewed by Press, radio and TV representatives when he reached Sydney last week.

## ORDINATION IN BENDIGO

FROM OUR OWN CORRESPONDENT

Bendigo, February 14

On Sunday, February 8, the Bishop of Bendigo, the Right Reverend R. E. Richards, held an ordination service in All Saints' Cathedral, Bendigo.

Mr Adrian Scott and Mr A. A. Holtham were admitted to the diaconate.

Mr Scott will be deacon-assistant at St. Paul's, Bendigo, and Mr A. A. Holtham will be deacon-assistant at Echuca.

A number of the clergy accepted the invitation of the bishop to join in a Quiet Day at the cathedral on the Friday before the ordination.

The Holy Communion service was taken by the bishop, assisted by the sub-dean of the cathedral, Canon J. R. Lee.

The bishop gave devotional addresses at the services during the day, basing them on the message of the three Sundays preceding Lent.

The most important fact of our ministry is not what we do but what we are, he said.

## FACT & FANCY

The Apprentice, in response to many requests (as they say in the best circles), has returned and sends greetings to his friends of former years.

The Bishop of Kalgoorlie, the Right Reverend C. E. B. Muschamp, has launched an appeal for £2,000 to old Goldfieldians and others to rebuild St. Andrew's Church, Coolgardie, which was completely wrecked in last week's cyclone. Donations, please, to the Bishop.

Quite often the more interesting details of news reach us after the main story has been printed. We have just learnt that both the enthronements on February 3 were noteworthy for their fanfares. Those at Sale, composed for the occasion by the cathedral organist, Dr C. Jarman, were played by trumpeters from the local R.A.A.F. station. At Bathurst, Bishop Leslie was welcomed by trumpeters of the Eastern Command Band.

A correspondent points out that we missed the sparkle of the social welcome at Bathurst. "Nearly every speech was witty", he writes. "The Bishops of Newcastle and Riverina created gales of laughter." No doubt appreciated in the hot, dry West.

In The Churchman, the parish magazine of St. Peter's, Mount Hawthorn, Diocese of Perth, the Reverend F. W. Pitcher, writes: "This is a true story from our Sunday School. One little girl went home and said to her mother that her teacher wanted her to learn the 'Impossible Creed'. Another child was heard singing at home: 'Onward, Christian Soldiers, marching up the wall!'"

Anglicans and the Greek Orthodox are closer than they sometimes think. We are happy to announce that regular items about the Greek Orthodox Church in this country will now appear in this paper. Actually, our first story was in last week's issue.

#### MILLION DOLLAR CANVASS

The target for the canvass being conducted in the Cathedral Parish of St. Andrew, Singapore, has been set for one million dollars over three years.

A dollar is worth 2/11 in Australian currency.

Mr. Geoffrey Walker, Assistant Director of the Department of Promotion in Sydney, is conducting the campaign.



The first Bishop of Owerri, the Right Reverend G. E. I. Cockin, receives the Bible from the Archbishop of West Africa, the Most Reverend J. L. C. Horstead, at his consecration in All Saints' Cathedral, Onitsha, Eastern Nigeria. (See Story, Page 2)



Archbishop R. C. Halse.

president at this critical time in its own history and in the history of the ecumenical movement.

"Never was there a greater need for all the Christian communions to realise their fundamental unity in the one Church of God.

"This council does not aim to create a super, world Church. But it urges all denominations to emphasise more and more, not the things which divide them, but the things on which they agree and on which they can work together.

"We rejoice that the members of the Churches of this Australian Council have given more than £250,000 towards the relief of the homeless and dispossessed in every part of the world.

"But this is only the beginning. Throughout the world a mighty battle is taking place for the souls and minds of men. On the one side are divisive, atheistic and revolutionary forces which deny all spiritual values and seek to make man subservient to an all-powerful State.

"On the other side there is a way of life, of which this Christian co-operation is one

## NEW DIOCESE IN AFRICA

### OWERRI COMES OF AGE

ANGLICAN NEWS SERVICE

London, February 13

The consecration of the first Bishop of Owerri, the Right Reverend G. E. I. Cockin, took place at All Saints' Cathedral, Onitsha, Eastern Nigeria, on January 25. The Archbishop of West Africa, the Most Reverend J. L. C. Horstead, was the first to congratulate the new bishop after the ceremony.

Assisting bishops were: The Bishop of Lagos, the Right Reverend A. W. F. O. Howells; the Bishop of Northern Nigeria, the Right Reverend J. E. L. Mort; the Bishop of the Niger, the Right Reverend C. J. Patterson; the Bishop of the Niger Delta, the Right Reverend E. T. Dimicari, and the Assistant Bishop of Ondo-Benin, the Right Reverend D. O. Awosika.

The Chancellor of the Diocese of the Niger, Mr Justice Nhaneto, was also present.

Owerri is the smallest diocese in Africa. It has been formed from the diocese on the Niger and lies east of the river in the heart of the palm oil belt. It is one of the most densely populated areas in Africa.

### LARGE TRIBE

Its one and a half million people are Ibos, one of Nigeria's largest tribes, but they differ in dialect and customs from the Onitsha Ibos further north.

Christianity came to Owerri in 1906, brought by a party of people whose leader was a missionary of the Church Missionary Society, the Venerable A. Dennis, chief translator of the Ibo Bible.

In the latest census sixty per cent. of the people claimed to be Christians, but the churches themselves would not claim anything like that number of adherents.

Though the people asked to be given a European bishop, the diocese is overwhelmingly African. Only a hundred or two Europeans live within its boundaries, and its twenty-five clergy are all Africans. The only white missionary is the principal of the girls' secondary school at Nkwere.

Bishop Cockin is the son of the Right Reverend F. A. Cockin, the former Bishop of Bristol.

### N.Z. ARCHBISHOP AN EPISCOPAL CANON

FROM A CORRESPONDENT

Dunedin, February 13

The Church of New Zealand has a representative among the canopies of Jerusalem.

The Archbishop of New Zealand, the Most Reverend R. H. Owen, has been appointed as Honorary Episcopal Canon of the Collegiate Church of St. George, the cathedral in Jerusalem.

The archbishop's stall is called Tabor after the mountain of that name in the Bible.

Episcopal canopies are usually filled by the primates; Archbishop Averill held one of the canopies for many years before his death.

### EVANGELISTS HOLD ANNUAL RETREAT

ANGLICAN NEWS SERVICE

London, February 13

A retreat, conducted by the Bishop of Bradford, the Right Reverend F. D. Cogan, for the Village Evangelists, was held last month at High Leigh, Hertfordshire.

This society was founded ten years ago by a former Bishop of Bloemfontein, the Right Reverend W. J. Carey.

One hundred and twenty-five of the seven hundred clergy and laity helping in the movement attended the retreat.

The Vicar of Bakewell in Derbyshire, the Right Reverend George Sinker, addressed the meeting on the practice of the Presence of God.

## CHRISTIAN AID WEEK

### REFUGEE NEEDS EMPHASISED

ANGLICAN NEWS SERVICE

London, February 13

Plans were announced at a meeting held last week in Coventry for disseminating information about Inter-Church Aid during Christian Aid Week, April 27 to May 2. A thousand helpers, drawn from all the non-Roman Churches, collected last year more than £3,300 for the Inter-Church Aid and Refugee Service of the British Council of Churches.

The same Churches and many other supporters are preparing for various exhibitions which will bring home to the general public the problem of the refugee in the world.

### PUBLICITY

"Hong Kong huts," similar to those built by refugees for shelter, will be erected. Films will be shown continuously, and, at the Central Hall in the city, there will be an exhibition showing the plight of the "street-sleepers" of the Far East.

Displays in the hall will focus attention on the world-wide problem of the refugee and the under-privileged. Meals will be served, roughly equivalent to those served to refugees, and visitors will be asked to pay what they would for a normal meal.

The Bishop of Coventry, the Right Reverend C. K. N. Bardsley, and the Lord Mayor will be present at the opening of the exhibitions and will attend the first "austerity meal."

### DUKE FOR SINGAPORE SERVICE

FROM OUR OWN CORRESPONDENT

Singapore, February 16

His Royal Highness the Duke of Edinburgh, who will be visiting Singapore later this month, will read the Second Lesson at Evensong at St. Andrew's Cathedral on February 22.

The occasion will be the annual seafarers' service.

No security risks are being taken. Consequently, the Singapore police requested the cathedral to submit a list of the names, addresses, and identity card numbers of all who will be attending the service.

Application forms for the special passes to attend the service were circulated to members who are on the Cathedral Roll. The passes, none of which were posted, have now been issued.

### ENTHRONEMENT IN BRISTOL

ANGLICAN NEWS SERVICE

London, February 13

On Saturday, February 7, the bells of Holy Trinity Cathedral, Bristol, sounded a full peal for the first time since the Reformation.

The peal proclaimed the enthronement of the new bishop of the diocese, Dr O. S. Tompkins, formerly principal of Lincoln Theological College.

Eight bells have been rehung in the cathedral from the leaning tower of the bombed Temple Church. Until this removal the cathedral had been without bells.

### NURSES' HOME OPENS AT S. LUKE'S, TOKYO

THE "LIVING CHURCH" SERVICE

New York, February 13

S. Luke's Hospital in Tokyo, which is supported by the Nippon Sei Ko Kai, has opened a house for nurses.

The building is of concrete and steel and has been planned to give individual quarters to the hospital's resident nurses.

The hospital is also resuming its three-year course of collegiate training and its course in public health for graduates.

## RECITALS IN CHURCH

### ORCHESTRA AT S. MARTIN'S

ANGLICAN NEWS SERVICE

London, February 13

The Vicar of St. Martin-in-the-Fields, London, the Reverend S. A. Williams, appeals in his current parish magazine for funds to establish a professional orchestra "based on" the church.

S. Martin's has already a small orchestra of young professionals, founded in the autumn of last year, when the organist and master of music, John Churchill, completed ten years' service there.

Printed programmes of the music at S. Martin's are put into the parish magazines, giving details of lunch-hour recitals and Sunday evening music in the church.

For financial reasons the orchestra is confined to early music suitable for flute, harpsichord and strings.

The vicar says that a special appeal is necessary because, with heavy commitments in other fields, it has not been possible to give financial help to the orchestra.

### WOMEN READERS IN THE CHURCH

Considerable support was given in the Church Assembly to the proposition that convocations should be asked to amend the present draft canon to provide for the admission of women as readers.

The voting figures were 80 in favour and 62 against. A large number of women members voted against the motion.

Mr C. E. Jones (Chester) said that the function of women in Church work was very limited. He thought that this step would encourage them to come into active service.

Mrs Ridley (London) said that, after thirty years' discussion on the subject, three Houses of Convocation would admit women readers, but one would not. However, it—the Lower House of the Canterbury Convocation—had given away its case by allowing decesses.

The wife of the Bishop of Derby, Mrs Rawlinson, said that women must be properly qualified if they were to be admitted as readers, and it was argued that many women in country parishes, who were perfectly qualified, were wasted, not from theological or moral reasons, but from prejudice.

The motion was carried on a show of hands after Mr O. W. H. Clark, of the Canon Law Steering Committee, said that certain objections had to be overcome because the admission of women departed from age-long tradition; might be a hindrance to reunion; and there was insufficient evidence in the New Testament to justify it.

### BISHOP OF BARKING NOMINATED

ANGLICAN NEWS SERVICE

London, February 13

Her Majesty the Queen has nominated the Vicar and Rural Dean of Barking, the Reverend W. F. P. Chadwick, to be Bishop Suffragan of Barking, in succession to the Right Reverend H. R. G. Gough, Archbishop-elect of Sydney.

Canon Chadwick was educated at Wadham College, Oxford, and at the University of Harvard.

Before being appointed as Vicar of Barking he was Vicar of Crouch End, Hornsey, Middlesex.

### SON CONSECRATED BY FATHER

THE "LIVING CHURCH" SERVICE

New York, February 13

The Reverend Edmund Knox Sherrill was consecrated Bishop of Central Brazil by his father, the Most Reverend H. K. Sherrill, on January 25 in Rio de Janeiro.

## A CHANCE TO TEACH

### BETTER USE OF THE LITURGY

ANGLICAN NEWS SERVICE

London, February 13

The Bishop of Sheffield, the Right Reverend L. S. Hunter, asked last week that the liturgy of the Church should be used "in a big and imaginative way" during Lent and Holy Week.

He said, in his *Diocesan News*, that churchpeople have been contented too long with a mid-week service, visiting preachers, a musical service and a two or three-hour service on Good Friday.

With preparation during Lent, and a carefully drawn-up plan, a teaching mission centred on the liturgy could be carried out in the "God-given opportunity" of Holy Week.

### TWO OBJECTS

In planning the mission one should keep two objects in view, he said, to help members of the Church to enter more fully into its liturgy, so that they may understand more clearly Our Lord's Passion, and to try to make those who do not normally attend church, realise these things.

Teachers in schools should be asked to concentrate all their powers so to teach the young people about the Passion and Cross of Our Lord, that the young people would grasp the significance in the world in which they live.

Town churches might co-operate in planning the observance of Holy Week, so that congregations might follow the events of the week, and study them in varying ways.

He said "the keeping of Holy Week is apt to fall into the hands of the pious escapist or of the publicist, who hopes to attract the outsider by a musical service or by a bit of religious drama, when what is wanted is a well-designed attempt to enable us to see a little further into the Divine mystery, to go a little deeper and to pray with more confidence and understanding."

### NO RAFFLES AT CHURCH FETES

THE "LIVING CHURCH" SERVICE

New York, February 13

The Bishop of Colorado, the Right Reverend J. S. Minnis, reminds the clergy and lay people of the Protestant Episcopal Church in the Diocese of Colorado that games of chance and gambling in any form are strictly prohibited in any church or parish building, or in connection with any affair held in the name of the Church.

This protest is the result of an amendment voted on in the State election which made bingo and raffles legal for non-profit organisations in Colorado, from January 1 this year.

Bishop Minnis says "the Church does not have to depend on the gambling instincts of her people for support."

### BIBLE SOCIETY TO USE S. ANDREW'S

ANGLICAN NEWS SERVICE

London, February 13

The London Diocesan Advisory Committee for the Care of Churches has approved the plan whereby the British and Foreign Bible Society will use part of S. Andrew-by-the-Wardrobe, Queen Victoria Street, when it is restored.

The north aisle and the ground floor of the tower will be used as offices by the Bible Society, and the north and south galleries for exhibiting books and magazines.

Rebuilding will start towards the end of March, and the cost of the work will be £80,000.

It is hoped that S. Andrew's will be in full use some time next year.

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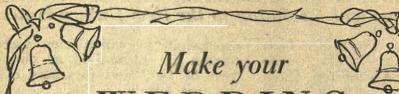
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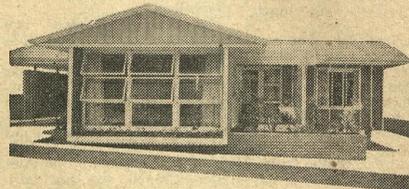
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# CHURCH ARMY VISITS BRISBANE

## MISSION PLANS FORMED

FROM A CORRESPONDENT

Brisbane, February 16

A team of four officers from the headquarters of the Church Army visited Brisbane from February 8 to 11.

Over this period they engaged in intensive visitation to various parishes.

These included S. Stephen's, Coorparoo; S. Luke's, Ekibin; S. Andrew's, South Brisbane; S. Matthew's, Holland Park; S. Bartholomew's, Mount Gravatt; S. Peter's, West End; S. Michael and All Angels, New Farm; and S. Aidan's, Tarragindi.

The team was led by the Federal Secretary of the Church Army, the Reverend A. W. Batley.

The other members were the Warden of the Church Army Training College, the Reverend G. Coad; Captain R. L. Gwilt, and Sister E. M. Parsons, head of the women's work.

On arrival in Brisbane they were joined by Captain E. J. Pearce who is working in the Parish of S. Stephen's, Coorparoo.

On Sunday, February 8, the five officers were kept busy preaching at services in the various parishes.

On the Sunday evening a rally was held in the parish hall at Coorparoo when the Church Army film "Soldiers of the Cross" was screened.

### DISCUSSION

The next day at the invitation of the Rural Dean of Brisbane East, the Reverend J. Evan Wetherell, the officers attended the meeting of the Chapter at S. Stephen's, Coorparoo.

After lunch provided in the parish hall a discussion on evangelism took place under the chairmanship of the rural dean.

Each member of the Church Army team addressed the clergy; this was followed by a conference and discussion where the clergy were once again reminded that in the Church Army we have the spearhead of evangelism in the Anglican Church.

An interesting side-light of the activities on Monday was a visit by Captain Gwilt to the South Brisbane High School where he addressed some 400 pupils.

On Tuesday the officers visited several State and high schools whilst Sister Parsons addressed a gathering of women at S. Matthew's, Holland Park.

On Ash Wednesday the officers preached at a number of services and Sister Parsons addressed a gathering of women at Coorparoo.

### SOME PLAY

Of course, all work and no play is a bad thing for anybody and so, during the intensive programme, opportunity was provided for the Church Army team to visit one or two famous Queensland beauty spots such as the Oasis and the Tamborine Mountain.

The team left early on Thursday morning for their return journey to Newcastle.

Plans were discussed for the forthcoming Church Army Mission to be held at Coorparoo during Holy Week.

It will be conducted by the founder and former Federal

### ROYAL SCHOOL OF CHURCH MUSIC

The first course for 1959 of the New South Wales branch of the Royal School of Church Music will be held next Monday at 7.45 p.m., in S. John's Church, Gordon.

The subject of the course will be "Hymns and Carols," and lectures will be given by the Rector of Dee Why, the Reverend N. J. Chynoweth, and by the music master of The King's School, Parramatta, Mr R. K. Asboe.

Those intending to attend the course are asked to bring with them a standard hymnal and the Oxford Book of Carols.

Secretary of the Church Army in Australia, the Reverend John Cowland.

He will be assisted by the Reverend Jeffrey Roper and Captain E. J. Pearce.

These missionaries will be commissioned by the Archbishop of Brisbane at a service in S. Stephen's on the eve of Palm Sunday.

It is expected that other Church Army missions will be arranged in the Diocese of Brisbane at later dates.



The Church Army team in Brisbane (left to right): Captain R. L. Gwilt, the Reverend A. W. Batley, Sister E. M. Parsons, Captain E. J. Pearce and the Reverend G. Coad.

## £4,000 GIVEN IN SELF-SUPPORT FOR NEW GUINEA

FROM OUR OWN CORRESPONDENT

Dogura, Papua, February 16

£4,000 from the mission districts of the Diocese of New Guinea represented the Diamond Jubilee offering in Dogura Cathedral on S. Paul's Day, January 26.

The Doxology was sung as this is the largest measure of self-support that the Church in New Guinea has yet been able to attain.

The Diamond Jubilee year of the Church in New Guinea as a diocese ended with a Papuan Church conference here at S. Paul's-tide.

One hundred and fifty delegates were brought in from different parts of the diocese; eighty of these were licensed teachers.

Canon J. W. Chisholm conducted the retreat; devotional addresses were given by Archdeacon Byam Roberts.

On Sunday, January 25, the Bishop of New Guinea, the Right Reverend P. N. W. Strong, admitted six men—two European and five Papuans—to the diaconate.

The Bishop-Coadjutor, the Right Reverend David Hand, preached the occasional sermon.

The following were made deacons: David Durie, George Simbiri, Gibson Gisi, Nicodemus Umbusuba, Ronald Kaiaie and Sylvanus Tumonde.

The Reverend David Durie has been, for the last two years, the training-master of the Papuan Teachers' Registration Training Course.

He has now been appointed as acting principal of S. Aidan's College to fill the vacancy created by the resignation of Archdeacon O. J. Brady.

The Reverend Gibson Gisi, as a boy, remained with the late Archdeacon Romney Gill during the critical days of the Japanese invasion in 1942 when he was driven out of his mission station of Duvira, at the mouth of the Mamba River, and carried on his work at temporary centres in the Mamba district. Gibson Gisi is the first Papuan from the Mamba district, the most northerly district in Papua, to be admitted to holy orders.

The other four Papuans who were made deacons were all spiritual sons of the late Canon James Benson, and were also

influenced in their young days by the martyred missionaries, Mavis Parkinson and May Hayman.

The Reverend Ronald Kaiaie went with the late Canon Benson and the two missionary sisters when they retreated into the jungle as the Japanese landed at Gona.

The Reverend Nicodemus Umbusuba served in the Papuan Infantry Battalion during the war and rose to the rank of sergeant-major. After the war he occupied a responsible position in the Government police force service, but, feeling that his vocation was to give his life to the work of the Church, he gave it up and entered S. Aidan's College for training as a missionary teacher.

### ESCAPEE

Two of the Papuans, the Reverend George Nixon Simbiri and the Reverend Sylvanus Tumonde, narrowly escaped death at the eruption of Mount Lamington.

George Nixon Simbiri was moved by the bishop to another district a week before; Sylvanus Tumonde was looking after his son who was sick in the hospital at Port Moresby; his wife and the rest of his family who remained at Sangara were killed.

At the ordination a year ago the three Papuans who were then ordained to the priesthood were the first-fruits from Gona for the sacred ministry. Another Gona man was ordained to the diaconate last year, so that there are now eight men from the Gona district in holy orders.

All the five Papuans made deacon on January 25 had spent four years at S. Aidan's College being trained as teacher evangelists, and, after working as such in the diocese for a few years, had been called into Newton College for their three years' theological course for the ministry.

At least thirty-six men have been ordained since the Church began its life in New Guinea; of these twenty-six to-day are living, fifteen priests and eleven deacons.

### LENTEN TALKS IN THE LUNCH HOUR

FROM OUR OWN CORRESPONDENT

Melbourne, February 16  
The Dean of Melbourne, the Very Reverend S. Barton Babbage, will give a series of lunch-hour talks in S. Paul's Cathedral, Melbourne, every Wednesday in Lent.

The subject of the talks will be "Christ and Culture", and various aspects of the subject will be studied.

## SERVICE IN BRISBANE

### LAW TERM OPENS FOR 1959

FROM OUR OWN CORRESPONDENT

Brisbane, February 17  
A special service of dedication was held on Monday in S. John's Cathedral, Brisbane, to mark the opening of the law term for 1959.

The Dean of Brisbane, the Very Reverend W. P. Baddeley, led the colourful procession of the members of the legal profession in their robes into the cathedral.

The Archbishop of Brisbane, the Most Reverend R. C. Halse, in his purple cope and mitre, brought up the rear of the procession of the clergy.

The lessons were read by the Chief Justice, Sir Alan Mansfield, and the Leader of the Bar, Mr A. L. Bennett.

In his sermon the Dean spoke of the two strongly marked elements running through the Holy Scriptures, the Law and the Gospel.

He said the Law should be regarded as a preparation for the Gospel and not a substitute for it, but the Law and the Gospel should be considered together.

The Love of God cannot be separated from His righteousness, and "love is the fulfilling of the law."

He said legal men must realise that, because the administration of God's law is a Christian activity, their work was "Church work" and that they, like the priest, needed the guidance of God the Holy Spirit.

### ORDINATION IN KALGOORLIE

FROM OUR OWN CORRESPONDENT

Kalgoorlie, February 18

The Reverend Ray Todd was ordained priest and Mr James Miles was made deacon at an ordination service held here to-day at the Cathedral of S. John the Baptist.

Mr Todd will become assistant priest of the cathedral parish and also priest-in-charge of the Leonora-Gwalia district.

His place as assistant curate of S. Matthew's, Boulder, will be taken by Mr Miles.

The Reverend J. H. Pickerill, Rector of Bruce Rock in the Diocese of Perth, who is the new priest's brother-in-law, acted as deacon at the ordination Eucharist.

The rector of the cathedral parish, the Reverend Allan Kemp, preached the sermon.

The Reverend Charles Gillman, priest-in-charge of the parish of Merredin in the Diocese of Perth and formerly priest-in-charge of S. John's Cathedral parish, was among the seven priests assisting in the ordination.

The candidates were presented by the Archdeacon of the Goldfields, the Venerable E. W. Robotham.

## 8TH DIVISION SERVICE

### TATTERED FLAG IN CATHEDRAL

Last Sunday a memorial service for the Eighth Division, A.I.F., was held in S. Andrew's Cathedral, Sydney.

A Union Jack, believed to be the first flag raised in Japan at the end of World War II, was placed in the cathedral amongst the banners which have been used by famous Australian forces in historic battles.

The flag was used as a shroud for those men who died building the Burma-Siam railway. It was hoisted over the prison camp in Japan when the Japanese surrendered.

A former chaplain in the Royal Australian Air Force, the Reverend A. H. Funnell, said that Australia had no finer volume of history than that in which the deeds of the Eighth Division were written.

"I am debtor to you, my brethren of the Eighth Division, and particularly to all our departed comrades," he said.

"This debt must be paid by making Australia the spiritual bastion of the East."

### MELBOURNE GIRL IN PENANG

FROM OUR OWN CORRESPONDENT

Singapore, February 16

Miss Joan van Leeuwen, a teacher from the parish of Christ Church, Brunswick, Melbourne, arrived in Penang on January 29.

She is one of the Australian school-teachers who have come to staff the first Australian school outside Australia. There is a rather large Australian community in the city, formed mainly by families of servicemen.

## MARRIAGE and DIVORCE

- What is Marriage?
- Why do Marriages Fail?
- Can I be Divorced?

Here are the answers, in plain English, giving the teaching of the Church of England.

By Canon Harry P. Reynolds

This booklet, reviewed in this edition of THE ANGLICAN, is available from

THE CHURCH OF ENGLAND INFORMATION TRUST

3-13 Queen Street, Sydney

32 pp. 2/- (plus postage 3d.)

Bulk rate for orders of 2 dozen or over, 1/6 each.

# THE ANGLICAN

FRIDAY FEBRUARY 20 1959



## ONE MINUTE SERMON

### GREETINGS TO THE CHURCHES

REVELATION 1: 1-5

"THE Revelation," the word occurs only here in this book, and it speaks of a Divine Revelation made by God the Father to Jesus Christ, who in turn gives it to S. John to make it known to the Church of Asia Minor.

It is that God will surely fulfil the purpose He made known to His prophets and Jesus made clear to His servant (the word is "slave") John. John is named again in this chapter and in the last chapter.

Scholars are divided in their beliefs as to whether it is John, son of Zebedee. Dr Swete inclines to say "yes." John has in this book borne witness to this revelation of God, which came to him in a vision.

He follows on with happy good wishes both to the person who reads the book before the congregation and to the hearers, who not only listen but guard and make their own the things written therein. One is reminded of S. James, "Be ye doers of the word and not hearers only."

Such is his introduction, followed by his greetings to the churches to whom he speaks. The seven churches may mean the churches of Asia Minor, but the meaning may well be more inclusive. Seven to the Jewish mind meant "completeness" (cf. the seven days of the week), and this phrase can well represent the whole Christian Church to which and to whom this message is given.

To these seven churches S. John gives the greeting so often given by S. Paul, and from the Eternal Father, the One who is now, Who has been from the beginning and Who is the "coming one" for the future.

But also the blessing is from the "seven Spirits," that is, the Holy Spirit in His fullness, and from Jesus Christ, the faithful witness.

"To this end was I born," He said to Peter, "and for this cause came I unto the world that I should bear witness to the truth."

Also He is the first to rise from the dead to live for evermore. Others indeed had been raised by Him and their lives extended for a time. In His Death and Resurrection He has won what the tempter had offered Him, the lordship over all the kingdoms of the world.

The threefold title given to Jesus here, witness, first begotten prince, gives us the threefold purpose of this book—a Divine testimony, a revelation of the Risen Lord, and a forecast of the issues of history.

### U.S.A. VISITOR FOR SYDNEY

Dr. Howard Harper, executive secretary of the Division of Laymen's Work in the National Council of the Protestant Episcopal Church in the U.S.A., will arrive in Sydney on June 11 to talk to laymen about their work.

### ENGLISH VERGER FOR COBURG

FROM A CORRESPONDENT  
Coburg, Victoria, February 16  
Holy Trinity Church, Coburg, Diocese of Melbourne, will have a full-time verger when Mr Harold Kiddier and his family arrive from England at the end of the month.

Mr Kiddier has been the sacristan at S. Alban's, Nottingham, for several years.

With his wife and three children he will occupy a self-contained flat in the Church grounds.

### CHURCH CALENDAR

February 22: Second Sunday in Lent.  
February 24: S. Matthias, Apostle and Martyr.

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

### LENTEN ABSTINENCE

The key word in the Church's provision of Collect, Epistle and Gospel for our first Sunday in Lent is the rather unpopular and much misunderstood word "Abstinence". Right from the beginning the Church pinpoints the essential facet of a goodly Lenten preparation by stressing the need for self-discipline. Lest we should be inclined to imagine that the Easter Feast can be properly appreciated without effort, the Church thus focuses our minds immediately on the need to refrain from some of our ordinary pleasures and appetites.

The Collect reminds us that in following some scheme of self-discipline we are merely accepting the example set by Our Lord. The Gospel for the day emphasises this by giving us the story of the three temptations in the wilderness, which accompanied Our Lord's forty days of prayer and fasting. The Epistle provides us with S. Paul's wonderful chronicle of his privations in the cause of Christian discipleship as a minister of God. We are left in no doubt that the afflictions, necessities, the distresses and the stripes are endured for Christ's sake through the purity of his "fastings and watchings".

It is safe to say that men of every age have derided such disciplines as are encouraged by the Christian Church in Lent. It is a measure of our self-indulgence that so many today are blind to the positive value of reasoned self-denial. But even amongst those who heed the Lenten call, there are those whose denials are pathetic in their triviality and lack of real effort. How wise the Church is to picture for us quite bluntly the real sacrifice which Paul was called upon to make.

The Epistle is a lyrical recounting of the terrible privations and long-sufferings which Paul cheerfully endured, not for his own self-glory, but for the proper expression of his ministry in Christ. To Paul "now is the accepted time . . ." the same might well be true for each of us. Whatever our expectations may be "Now is the accepted time" for all of us. This Lent may hold spiritual blessings which God holds out to us at this particular moment. Paul tells us the time is "Now".

The necessity for positive self-denial is not always clearly grasped by the average worshipping Christian. He hears the call of Lent, and even enters upon some practise of it, but without any real conviction about the ultimate worth of the whole thing. Some even consider it as one of those allowable extras that we can take or leave as we feel. Such ideas are clean contrary to the lesson driven home by the Church in the liturgy for Lent. The story of the three temptations of Our Lord is carefully preserved in its context.

In other words, the preparatory period of prayer and fasting comes before the three temptations. If we omit all mention of the preliminary period, the whole episode becomes unreal, and lacks any direct application to ourselves. But given the story whole, we are faced with the undoubted fact that prayer and fasting have a close relationship to the successful outcome of the terrible struggle with Satan in the desert.

The Collect stresses our need very simply . . . "that, our flesh being subdued to the spirit". Quite succinctly the prayer sets forth our aim . . . not self-denial for our bodies' good, not fasting for any earthly glory, no refraining from pleasures with any record breaking aims in mind, but simply that our spirit may gain its rightful place in the Christian life . . . that our flesh should take, too, its rightful place in subjection to the spirit.

As a preparation for Lent we were given the story of the blind beggar of Jericho as the Gospel for Quinquagesima. In this story what is perhaps of most importance for us is to realise the thorough rightness of the beggar thrusting himself forward, not being discouraged by first failure, but grasping this opportunity to see Jesus as if it were his last chance.

It would have been so easy for him to have shrugged his shoulders and have given up for that time at least. He could easily have consoled himself with the thought that he had tried, and that he had been prevented from getting close to Jesus. After all, there would be other opportunities . . . Jesus would come this way again, and then things might be better. But he was impelled to keep on trying, and we are told that he called out continuously to attract Jesus' attention, taking little heed of the impatience of the apostles and the pushing of the eager crowds. He did not know it then, but it was the last time Jesus passed that way . . . it was His last visit to Jericho. To have missed this chance would have been to have missed his last opportunity of drawing near to Jesus. As he was blessed with the answer to his cry, so shall we, if we let not the opportunity pass.

### More About Public Relations

I want to write about the Church and public relations again this week because, since I noted a forward move in this field by the Church Assembly in London last week, ampler reports than those cabled to Australia have come to hand in air-mailed newspapers.

The Church Information Office, which is to be set up under the control of the Standing Committee, will be managed by a body of fifteen members with panels of advisers on Press, radio, television and publications. The officer in general control will be known as Assistant Secretary (Information) of the Church Assembly, and he will have under him a Press officer and a publicity officer with an adequate subordinate staff to enable a 24-hour news service to be maintained.

Now, as I said last week, this idea is one which might well be considered for adoption in Australia, especially when the Constitution binds the 25 dioceses here more closely together, and there will be greater appreciation of the need for the authentic voice of the Church as a whole to be heard on public questions and on its own developmental plans.

The Times, I notice, sees in the proposal "some of the marks of ecclesiastical bureaucracy." With a central organisation dispensing information, it fears churchmen may be inclined to be as uncommunicative as civil servants. The "correct channels" would be invoked and bishops and parsons would be dissuaded from open dealing with Press and radio in their lively, if not always pious, interest in Church affairs.

"Let public relations officers keep the public posted on matters of routine," says the paper. "But if clerics make news let them speak for themselves, and if inquirers wish to explore some religious or ecclesiastical question let them go to the churchmen concerned."

### Primate In Pyjamas At The Phone

Those views are not necessarily in collision. A Church Information Office could be helpful in putting inquirers in touch with such churchmen—and, on the other hand, it would

save churchmen from being bothered unnecessarily when the information could be better supplied by a central office.

The Archbishop of Canterbury revealed in the Church Assembly debate that, when news of particular Church interest "breaks," the telephone at Lambeth may ring incessantly all the evening.

"There are occasions when it goes at 12.30 a.m., 2.30 a.m. or 4 a.m.," he said. "After midnight it must be answered by me or my chaplain."

A layman asked His Grace: "When the telephone rings after midnight is it resented as an intrusion on one's sleep or is it welcomed as an opportunity of spreading the Gospel?"

The archbishop answered (amid laughter): "At Lambeth it is resented."

Surely, as another speaker said, the expenditure of £17,000 a year on a Church Information Office will be "cheap, indeed," if it saves the Primate of All England from appearing in his pyjamas at the telephone at two o'clock in the morning!

But, quite seriously, there should be a proper agency, both in Britain and in Australia, to give round-the-clock information without personal disturbance of Church leaders late at night.

Yet, from what newspaper friends tell me, there is great uncertainty in Sydney about where to direct such inquiries. The public relations office does not seem to have been conceived as a link with newspapers, but as an internal service for passing round information among parishes. If I am wrong in that belief, I hope I will speedily be corrected.

### Are Some Prelates Publicity-Shy?

Greatly as I admire the way in which the Archbishop of Canterbury himself acts as a sort of super-public relations officer for the Church in Press, radio and television announcements and in speeches in the House of Lords, I wondered from a comment he made in the Church Assembly a fortnight ago whether he really feels that aspect of his activities distasteful.

For he was reported in The Times to have said: "Underlying the whole of this debate,

### CLERGY NEWS

- BADGER**, the Reverend Edwin, Vicar of Avoca in the Diocese of St. Arnaud, to be Rector of St. Paul's, Euroa, in the Diocese of Wangaratta.
- BATTEN**, the Reverend S. T., Curate of Redcliffe in the Diocese of Brisbane, to be a member of the Bush Brotherhood of S. Paul, Hobart.
- BRAMMELL**, the Reverend C. S., chaplain at Hutchin's School, Hobart, to be a member of the cathedral staff, Hobart.
- CHALLON**, the Reverend M. B., Curate of Christ Church, Essendon, Diocese of Melbourne, to be Curate of Melbourne Diocesan Centre.
- CHAMPION**, the Reverend R. W., Curate of S. Peter's, Box Hill, in the Diocese of Melbourne, to be Curate of Holy Trinity, Coburg, in the same diocese.
- CORNISH**, the Reverend J. V. K., a mission chaplain of St. John's, to be Chaplain of S. John's College, S. Lucia, in the Diocese of Brisbane.
- COSTELLOE**, the Reverend A. G., Rector of Wynyard in the Diocese of Tasmania, to be Rural Dean of the North-west deanery in the same diocese.
- DAVEY**, the Reverend R. S., assistant priest at Christ Church Cathedral, Grafton, to be assistant priest at S. Mark's, Casino, in the same diocese.
- FURMIDGE**, the Reverend J. M., Curate of Holy Trinity, Hampton, in the Diocese of Melbourne, to be Curate of St. Matthew's, Glenroy, in the same diocese.
- HILL**, the Reverend W. A., Assistant Curate at Broken Hill, Diocese of Riverina, to be Assistant Priest at S. John's, Corowa, in the same diocese.
- JACKSON**, the Reverend H. A., Assistant Curate of S. James', Goowoomba, in the Diocese of Brisbane, to be Priest-in-charge of S. George's, Beenleigh, in the same diocese.
- KERRY**, the Reverend H. J. M., is assistant in the Parish of Burnie, in the Diocese of Tasmania.
- PENDER-BROOKES**, the Reverend Oswald, Rector of Emu Park, in the Diocese of Rockhampton, to be Vicar of Mary Valley, in the Diocese of Brisbane.
- POOLE**, the Reverend John, a member of the Bush Brotherhood at Quilpie, in the Diocese of Brisbane, to be Assistant Curate of S. Mark's, Warwick, in the same diocese.
- RYAN**, the Reverend A. G., has resigned as Rector of S. Augustine's, Oakey, in the Diocese of Brisbane, to take up an appointment in the Diocese of New Guinea.
- STEELE**, the Reverend J. G., has been appointed a mission chaplain in the Diocese of Brisbane.
- TIGHE**, the Reverend T. A., has resigned from the position of Rector of Mary Valley in the Diocese of Brisbane.
- TREGEEA**, the Reverend J. L., assistant priest at Albany, in the Diocese of Canberra and Goulburn, to be assistant priest at Juice, in the same diocese.
- WALL**, the Reverend G. R., Curate of S. Barnabas', Balwyn, in the Diocese of Melbourne, to be Curate of S. Peter's, Box Hill, in the same diocese.
- WEBBER**, the Reverend E. M., to be collated as Dean of S. David's, Cathedral, Hobart, February 25.
- WILLIAMS**, the Reverend J. C., to be assistant priest at Cootamundra, in the Diocese of Canberra and Goulburn.
- WILSON**, the Reverend K. D., Rector of Cobargo, in the Diocese of Canberra and Goulburn, to be Rector of Bombala, in the same diocese.
- WITHINGTON**, the Reverend E. T., Curate of Holy Trinity, Kew, Diocese of Melbourne, to be Curate of Melbourne Diocesan Centre.
- WOODWELL**, the Reverend F. R., Diocesan Commissioner in the Diocese of Canberra and Goulburn, to be Rector of Cooma, in the same diocese.

I hope there has been in your minds that publicity is always a very dangerous and unhappy instrument of modern life."

I feel that view may be shared by some of our older Australian prelates, who often seem to me to lack a proper appreciation of publicity in Church affairs.

Some of our younger bishops might profitably take up this question on a national basis for the Church. I liked the advocacy of the Bishop of North Queensland (as reported in THE ANGLICAN last week) for a national executive for the Church in Australia, although I think a title smacking less of "big business" would be better—say, a national council.

Some form of national secretariat will be highly desirable with the coming into effect of the Constitution. The new Primate to be elected soon should be the one to give the lead. I hope he will agree that a properly organised information service is an essential ingredient of such a secretariat.

### Another Blow For Dr Evatt

"Another such victory as this and I am undone," Dr Evatt might have been supposed to reflect on Monday after learning the result of the Labour leadership ballot, in which he survived the challenge by his erstwhile ally, Mr E. J. Ward, by 46 votes to 32.

Mr Ward polled better than either Mr A. Calwell or Mr A. Fraser on previous occasions. Yet it seems obvious that the vote for him was not so much pro-Ward as anti-Evatt. Clearly Mr Ward was given unexpectedly strong Right-wing support.

It must be plain now to Dr Evatt that he is never destined to crown a distinguished career with the Prime Ministership. The heavy vote against him in the party room would dishearten a less resilient man. It must be at least disappointing to him after his long fight to assert his leadership—a fight which must have placed him under a great strain in recent years, and which is bound to continue unremittingly.

Intellectually, Dr Evatt stands out in the Labour caucus. But for the party's good another leader must continue to be sought. He needs to be found in the next year to enable the party to seek to restore its unity and get into fighting trim for the next election. Might not Dr Evatt's best service to the party now be to aid energetically in the search for that leader?

### Too Much Or Too Little?

A Gwalia (W.A.) correspondent does not agree with my comment in this column on January 16 that Dr Evatt found difficulty in compressing the main points of his general election policy speech into an hour's broadcast.

"What struck me most was the heavy work he was making of filling in the hour without disclosing his party's policy," writes the correspondent.

I think that is being rather unfair to Dr Evatt. But Dr Evatt was also, in my view, being unfair to himself and to the Labour Party in not rehearsing his speech to ensure that all his important points were made within the time limit.

Not only the Church wants better public relations assistance!

—THE MAN IN THE STREET.

**LETTERS TO THE EDITOR**

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

**CRITICISM OF DR GRAHAM**

**A.T.S. BOOKLET NOT FAIR?**

To THE EDITOR OF THE ANGLICAN

Sir,—Many clergy and laity will read the Reverend G. D. Griffith's booklet, written for the Anglican Truth Society, and it is a fair question whether it does justice to the Graham presentation of the Christian message.

Like most of us, Mr Griffith has to rely on broadcasts, on books about Billy Graham, and on experiences of friends who participated in crusades elsewhere.

I feel rather sorry that this booklet was not gone over more carefully by the author before it saw print, for it contains many obvious inaccuracies, and some very transparent misrepresentations, together with a good deal of "slanting".

The author laughs quietly on p.18 about a Graham "howler"; but he himself uses that abomination of literary desolation, "never ever", and on p.19 prints a comment by the Archbishop of Canterbury that would never have secured the approval of an examiner in English.

On p.30 Dr Graham is quoted as saying, "I think it is a mistake for any council of churches or federation to sponsor one of these crusades in any city". The context leaves no doubt what this means; yet on p.34 we find this exuberant declaration by the author, "We now know that Billy Graham does not want our endorsement; what he has said about Church Federations must apply to separate churches as well." There is absolutely no justification in the booklet for this astonishing conclusion.

Mr Griffith makes a disparaging reference to "Bible-reading, prayer, and practice-preaching". He claims, against the evidence of almost every Graham broadcast, that the evangelist makes "no attempt to deal with modern social and international evils." He ridicules the claim that "our sins make God angry". Of course this is anthropomorphism, but the Bible leaves us in no doubt on this score—if we believe it.

He parades some results in winning people into the Church, enjoyed by Detroit ministers some time after a Graham crusade, as if they did it "in vacuo", whereas it was probably the long-range effect of Graham's preaching and of its consequences at the time, that prepared the ground for this fruit to be borne.

A friend in England has just written to say that at present, five years after Haringway, he is receiving a steady flow of people into his Anglican church, and he attributes the interest to the continued effect of the 1954 Crusade.

Only consideration for the length of this letter limits the references that could be made, on page after page of the booklet, to distorted and unfortunate statements. The diligent reader will find them for himself, if he is also discriminating.

The Anglican Truth Society should not print partisan material of this kind. It is a political pamphlet, not a statement of Anglican truth.

Yours etc.,

(The Reverend)

R. A. HICKIN.

Sans Souci, N.S.W.

[A review of Mr Griffith's book appears on page 6 of this issue.—Editor.]

**FUNERAL PARLOURS FOR COMFORT**

To THE EDITOR OF THE ANGLICAN

Sir—May I endorse the remarks of the Reverend Arthur Pidd in your issue of January 16. Lack of thought and courtesy in notification of funerals is not confined to the Diocese of Perth.

It has been the rule rather than the exception to be informed "I have a funeral for you on . . . at . . .". The climax was reached some years ago on the Northern Rivers, when the local undertaker informed me "I have a funeral for you on Sunday at 3 p.m."

I replied "I think not." He answered "I don't think you heard what I said. I have a funeral for you on Sunday at 3 p.m."

"Let me correct you," I said. "I have a country service at 3 p.m., and I cannot take any funeral then."

"But," he said, "I have advertised it. What am I to do? You are the only Church of England minister here."

"Well," I replied, "I advise you to give notice that the funeral service is postponed until 4.30 p.m., when I will engage to attend; and, in future, consult me before you make any appointments for me."

He sat up and took notice, but was, to my mind, unjustifiably sore about the matter.

A nonconformist was buried in the Church of England portion of a general cemetery to which I was the accredited chaplain and another cleric was brought in to officiate without notice or explanation. I do not say I would have refused burial in the Church of England portion to a nonconformist, or refused permission to other clergy to officiate, but surely such cases require reference to the accredited chaplain.

Yours faithfully,

(The Reverend)

W. J. OWENS.

Roseville, N.S.W.

**FAILURE TO VISIT**

To THE EDITOR OF THE ANGLICAN

Sir,—Under "Church and Nation" in your issue of January 23, sub-heading "Failure to Visit Criticised", the question is asked, "What is wrong with the Church of England?" and the reply given is "Failure to visit". How true!

Unfortunately, to-day there is a dwindling number of parish priests who think house-to-house visiting and seeking out the faithful and indifferent is an essential part of their work.

As a theological student and assistant priest, I was taught that "a visiting parson makes a churchgoing people," and as a parish priest of nearly 50 years (now retired), I am certain that slogan is correct.

I do not wish to criticise the Wells or promotion schemes, so successful in many parishes in increasing the revenue of their parishes, but some parish priests seem to think their chief work is to sit in their studies, issue pamphlets and organise.

The result is poor congregations and Evensong becoming a dying service.

In the "Ordering of Priests" the bishop admonishes the candidate "To seek for Christ's sheep that are dispersed abroad and for His children who are in the midst of this world." One cannot do that in one's study.

I have been a resident in a parish for over four years and have never seen my parish priest in the district. Since I retired I have done relieving duty in a number of parishes, and in no case have I found a complete parish register!

One knows many parishes are large and have big populations, but quite a lot of visits can be paid, if they are brief and to the point. Laymen can help in this work, but the example and inspiration must come from the parish priest. It is hard work, slogging work; is that why it is neglected?

Yours, etc.,

RETIRED P.P.

Melbourne.

**TOO DEPENDENT ON ENGLAND**

To THE EDITOR OF THE ANGLICAN

Sir,—Like many of my fellow Englishmen, I have found that I has taken me over ten years to learn to appreciate and understand those elements which make up the Australian way of life.

For this reason, I am writing as a churchman, to express some concern over the prevailing practice in Australia of appointing Englishmen to many positions of influence and authority in the Church, for this is a situation which is unknown in any other part of the Anglican Communion—with perhaps the exception of a few colonial appendages.

I have been surprised to learn that there has never been a native Australian archbishop in this country. In contrast with Rome, which now has an Australian cardinal, and with all other walks of life . . . the young Australian who seeks or yearns within the Church of England knows that he can never "get to the top" and, although this is unlikely to upset the flow of vocations, it is unfortunate.

The present system which allows the Australian bishops to battle out a lifetime in the backblocks whilst all centres of major influence are retained for those whose first years must be spent in learning the ethos of the people will rob the Church in this land of relevant and informed leadership during the important years of early growth . . . in addition, it must convey to the Church at home an extraordinary impression of the Church out here.

Yours sincerely,

ENGLISHMAN.

Sydney.

**BISHOPS' ACTION NEEDED**

To THE EDITOR OF THE ANGLICAN

Sir,—I am surprised and disappointed that the recent correspondence about the use of funeral "chapels" for burial services has not evoked a statement from any Anglican bishop in Australia. Looking through the funeral notices in the daily press, it would seem that it is the exception rather than the other-wise for a funeral to leave from a parish church. This is wrong—if the Prayer Book office is to be used at a burial, the setting should be in God's House, and not in either the local funeral parlour or the front room of the deceased's late residence.

Unhappily, we face the same old problem here that has arisen in connection with baptismal reform—the individualism and disloyalty of a few clergy coupled with an unwillingness to suffer a little unpopularity in the cause of reformation. A number of clergy to whom I have spoken about the subject of burial practices have deplored the manner in which the parlour has taken the place of the church; but, they say, what can be done when a certain section of the clergy just won't play ball, and prefer to regard themselves as under the jurisdiction of the undertaker at funerals?

This situation becomes particularly intolerable when a faithful worshipper is denied a church service by careless, non-churchgoing next of kin on the ground of convenience. Or, again, one frequently meets with the situation where people want the funeral of a baptised infant (whose soul, the Church teaches, goes straight to Heaven) to leave from the home or the hospital. Such cases are by no means uncommon, I regret to say.

And there is no doubt that some undertakers exert pressure on relatives, at a time when they are least likely to want to argue or resist, to use the funeral chapel instead of the church; the motive might not be very hard to discover, either. The point is—in whose hands are the solemnities surrounding the end of man's earthly life?

In the hands of God's Church, or of a business firm? When one considers that, in most cases, funeral parlours are with-

**I'D LIKE TO KNOW . . .**

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

**What is the teaching of the Church regarding fasting before receiving Holy Communion? If fasting is obligatory, what is the doctrine upon which this obligation is based?**

Rather than answer just the immediate question, let us look at the whole matter of fasting, not just before Communion, but as the Church sees it.

From Scripture we find that fasting was not uncommon among the Jews, and therefore our Lord's own fasting (Matthew 4:2) was not exceptional. Beyond saying that fasting ought to be in private, so that people do not become aware of it. He laid down no rules on the subject (Matthew 6:6-18). On occasions of urgency, the members of the early Church spontaneously fasted (Acts 14:23 and Acts 13:3). But as there are no injunctions on Christians to fast, the revisers removed the word from such texts as Matthew 17:21 and Mark 9:29.

Here there is a very significant thing—that while the New Testament is clear and detailed about the moral and the spiritual life, very little is said about the outward discipline of the Church.

**PRAYER BOOK**

Turning to our Prayer Book, we find that the Church also lays down no rules for fasting. There is a table of vigils, fasts and days of abstinence found at the beginning of the Book of Common Prayer. There are seventeen vigils—or the eve before certain holy days. The days of fasting are the days of Lent, the four Ember seasons, the three Rogation days, and the Fridays in the year. Now while the Church orders these days she has laid down no rules or regulations about them, as the Church of Rome has done. According to Dr F.

in a very short distance of a church building, the matter becomes tantamount to a deliberate boycott of the Church.

Of course, it would be foolish as well as unjust to suggest that all undertakers act in this fashion, and I have had the pleasure of meeting some very fine members of this profession; therefore, I would not like this letter misconstrued as a sweeping condemnation of them.

At the present chaotic stage of discipline in the Anglican Church, there is only one way of tackling the problem, and that is through our spiritual leaders, the Bishops. Each diocesan should write to the local president of the Funeral Directors' Association, stating clearly that if the services of the Church of England clergy are desired at a funeral then the Prayer Book service must be used in a church building. The bishop should at the same time notify the clergy of his diocese of the ruling, and forbid them to take funerals except under these circumstances.

A clearly defined list of exceptions should be drawn up, giving dispensation for specific weighty causes, such as distance, public health reasons or other good cause.

Two further points which we should consider: is any priest right in disobeying the rubric in the Office for the Burial of the Dead which tells him where he is to meet the corpse? And are these funeral parlours consecrated by a bishop for the performing of any Divine service? If the answer to these questions is "No", then our duty as priests is quite clear. We must take burials only from the church.

Unless the bishops will give a firm ruling, and enforce it without fear or favour, the practice will continue unchecked.

Yours faithfully,  
COUNTRY PRIEST.

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

L. Cross, these days were generally kept in the sixteenth and seventeenth centuries, and were revived last century under the influence of the Oxford Movement.

But the genius of our Church is that, while it lays down the principle, it does not make rules. There are no dispensations to be granted in this matter, because there is no obligation.

Bishop Perowne was once asked by a priest in his diocese for permission to abstain from fasting during Lent because he was suffering from ill-health. The bishop replied, "I am not aware that our Church has laid down any rules for the observance of fasting. Common sense, to say nothing of right Christian feeling, must be the regulating factor in the matter."

Fasting is never commended as a means of grace. It is not an end in itself for the cultivation of one's own soul; if it were it would become a work of the law and an attempt to win merit.

Fasting is, however, a wholesome discipline applying to all aspects of life, not just to food, and, as we approach Lent, we ought to be the more aware that a Christian disciple abstains from some things as an athlete does in training.

What has now been said may help in an understanding of my correspondent's question. The Church does not specify that a communicant must fast before he receives Holy Communion, but some priests, realising that it is a worthy and laudable custom, helping us more readily to worship Him who is the Bread of life, encourage their people to fast.

**LENT IV**

To THE EDITOR OF THE ANGLICAN

Sir,—Mother Church again calls us to observe Lent IV, March 8, as our own Mothers' Day and festival of the home.

Mothering Sunday recalls to us the message of the epistle for the day from Galatians IV: 26—"But Jerusalem which is above is free, which is the mother of us all."

For the day, although so ancient and age-long, can and does still give the message of the past for our present-day life in the Church, the nation and the home, which need it so much, to God and ourselves.

Yours faithfully,  
(The Reverend)  
F. A. G. WOODGER.  
Cremorne, N.S.W.

**BOYS TAUGHT TEAM WORK**

FROM A CORRESPONDENT

Wangaratta, February 14

The first camp of the Church of England Boys' Society, in the Diocese of Wangaratta, was held at Mt. Buffalo, near the shore of Lake Cartant, during the week January 26 to January 31.

The leader of the camp was the Diocesan Secretary, the Reverend T. H. Banfield, and the boys came from the C.E.B.S. branches in Wangaratta, Wodonga and Alexandria.

The purpose of the activities was to teach the lads the corporate nature of the camp, and their part as individuals in fostering its well being. Results showed that the various jobs tackled were successful because of team effort.

**What will happen to unbelievers?**

A New South Wales correspondent writes: "So few people living at the time when Christ spoke actually heard Him, or ever had the opportunity to do so. What is to become of them and of many who have lived since?"

This is one of those age-old questions which is ever new. It is linked with the heathen to-day and those who lived before Christ came.

The Bible is silent about the whole matter except for three constantly reiterated truths:

• All men are sinners. Romans 3:23. Not one is free from sin.

• All men need the Saviour. "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12. "There is none other name under heaven given among men whereby we must be saved." Acts 4:12.

**TELL THE NEWS**

• All men who know the grace of Christ must tell it to others. "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand." Ezekiel 33:8. It is our responsibility to tell, throughout the world, the wonderful news of Christ.

There are nevertheless several strands of Scriptural evidence to help us. The Epistle to the Romans (3:19-21) tells us that while the Jews are judged by the law of God, the heathen also have a witness from God. They are not entirely unaware of what is right and true.

Dr William Barclay says that the Stoics considered that in the universe were certain laws which a man broke at his peril—not only laws of health but the moral law. "People have an innate, inherent and instinctive knowledge of what they ought to do," he says.

There is, then, an implanted knowledge of what we ought to do—the voice of conscience.

The measure in which such men and women reject or accept what they know to be right would most likely be the indication of whether they would reject or accept Christ. By their fidelity to the highest it is possible for them to know they will be judged.

**THE HOPE**

Bishop Wand puts it this way. There is a sphere of diffused operation of the Holy Spirit as well as the covenanted channels of grace with which Christians are acquainted. Those who have lived by the highest standards they know will be embraced within the uncovenanted mercies of God. "We must presume that there is hope for those who have had no part in the special privileges of the gospel in this world, or, through the fault of their environment, have been debarred from participation in the special means of grace."

Then there is the very difficult passage in 1 Peter 3:19 which speaks of Christ going and preaching to the spirits in prison. Does this refer to those who died before He came? Old Testament figures or worthy pagans? Are they fallen angels? What significance does this have for the whole problem?

There are some who would follow Origen in thinking that there is a second chance after this life. Scripture is explicit here that this life is the training ground and that no change of our future destiny is possible after this life. Scripture holds out no hope of a second chance in the life to come.

## ANGLICAN OF THE WEEK



Our Anglican of the Week, pictured here with his wife, has had wide experience in many aspects of Church work.

He is the new Dean of Perth, the Very Reverend Thomas Brian Macdonald, who was installed in the Cathedral Church of S. George on February 2.

Dean Macdonald was born in the Isle of Man, and spent some of his early childhood in South Africa.

He came to Australia in 1927 under the auspices of the Big Brother Movement, and worked on the land for three years.

The then Bishop of Ballarat, the Right Reverend P. C. T. Crick, accepted him as a candidate for holy orders and he went to S. Aidan's College. He was the senior steward at the college, which closed the year he left.

At first he worked as a stipendiary lay-reader, and, after admission to the diaconate, was assistant curate at Warracknabeal.

He was ordained to the priesthood in 1935 and was priest-in-charge of the parochial district of Landsborough, Victoria. Later

that year he became Rector of Williams, and later of Manjimup in the Diocese of Bunbury until he offered himself as chaplain in the A.I.F.

He went overseas with the 2-28th Battalion in January, 1941, and served with it during the siege of Tobruk, for which service he was mentioned in dispatches.

After returning to Australia, Dean Macdonald was posted to the 10th Light Horse, the last West Australian cavalry regiment, and served with it till the unit was disbanded in 1944.

After five years as the Rector of Claremont, W.A., he went to S. Peter's College, Adelaide, as chaplain. More than a dozen boys of the school offered themselves for the ministry during his chaplaincy.

Whilst at Claremont Dean Macdonald began to broadcast for the A.B.C. He has been a regular speaker on the morning devotional series for some years.

## BOOK REVIEWS

## RESCUES FROM THE PAST

THE HEART OF A PRIEST, edited by J. H. L. Morell from the writings of W. C. E. Newbolt. S.P.C.K. Pp. 187. English price 9s. 6d.

THE CURATE OF SOULS, edited by John R. H. Moorman from publications on the priestly life published between 1660-1760. S.P.C.K. Pp. 237. English price 9s. 6d.

THERE is a tendency to-day for us to be always on the look-out for something new. The only things that we appreciate from the past are those that are called antique and are priced high.

These two books are what might be called necessary rescues from the past, one from fifty years ago and the other from the century after the Restoration.

At the turn of the century Canon Newbolt, of S. Paul's Cathedral, London, held Lenten conferences on the priestly life for the clergy of the Diocese of London. These addresses were written in a leisurely way and were published in four volumes. If they are at all seen to-day by the younger clergy their binding and verbosity seep the young priest and theologian.

However, within the covers of these four books there is contained a wealth of information and instruction which is as sound to-day as it was when it was first spoken.

Archdeacon Morell has studied these works and has extracted from them some of the most valuable of their contents. He has used the titles of the lectures as they were originally delivered, and then he has brought together passages from the various works. The archdeacon has tried to use the words and works of Newbolt in a more modern way to give a main outline of the character and work of an English priest.

In Canon Newbolt's works we find an atmosphere of awe and reverence for holy persons and things that is refreshing in this day and age when the element of mystery in religion is not welcome. Throughout the work there is to be found a whole-

hearted Anglicanism and the right use of the very best tools available—the English Bible, the English Liturgy, the writings of the English divines, and the examples of English piety and devotion.

The second book, *The Curate of Souls*, is a collection of writings concerning the nature and work of a priest which were written in the century 1660-1760. Dr. Moorman is already well known for his book *A History of the Church of England*.

This book brings together the works of ten bishops and priests of varying schools of thought in the Church of England. The work begins with an address to the clergy by John Wesley. There are also letters and addresses by Thomas Wilson, for fifty-eight years Bishop of Sodor and Mann, and by John Newton, a converted slave.

Each section is prefaced by a short biography of the writer and by reading the whole book it is possible to realise something of the ideals held by the priesthood at a time when it is generally but erroneously believed the Church of England was slumbering deeply.

The S.P.C.K. is to be congratulated on the publication of these two works and it is to be hoped that every young priest and theologian will spend their S.P.C.K. grant on these books. They make a welcome addition to the shelves of a priest's library and will enable him to form a basis for his own priestly life, building it upon sound Anglican principles. It is to be hoped that the publishers will make available more of such volumes for the clergy.

—J.G.S.  
(Our review copies from Water Standish and Sons, Sydney.)

## NEW G.B.R.E. KIT

CHRISTIAN EDUCATION KIT, VOL. 3, SERIES 2, General Board of Religious Education.

Here in its handy form is another variety of articles ranging from "Vindication of the Catechism" to "Television", from "Play Recording" and "Applied Education" to "Thoughts on the Early Fathers of the Church".

The writers are not experts in a too specialist sense—they are not G.B.R.E. permanent personnel—but are drawn from a diverse group of Anglican laity and clergy in the field who are deeply involved in the implications of their respective articles.

This is an anthology, predominantly Australian, not perfectly balanced, nor following a single theme, but contemporary and relevant to Christian education in its broadest scope.

—W.H.G.

## A USEFUL BOOK FOR ENQUIRERS

MARRIAGE AND DIVORCE. Canon H. P. Reynolds. The Church of England Information Trust. 2s.

THERE does not seem to be any end to the stream of booklets on every conceivable subject flowing from the printing presses of the Church. Yet there are good reasons for being especially thankful to Canon Reynolds for this particular tract. The booklet is well-produced, and is written in a direct and helpful style. It should be a very useful addition to the Church Tract Case, and to the clerical library of books to give to enquirers.

The material comes from a series of sermons preached at S. Clement's, Yass, N.S.W. These sermons deal with three broad subjects—What is marriage? . . . Why do marriages fail? . . . and Can I be divorced?

Of particular value is Canon Reynolds' frankness and honesty. He gives an admirable summary of the common ideas about marriage, and points out that even though most of these ideas contain an element of truth; "Yet if we took the best

from every definition and added it all up we would still not arrive at the sum total of marriage."

He points out that most definitions fail because they are concerned with the regulation of marriage, rather than with the fact of marriage itself.

The basic assumption is so often false; therefore the definitions are inadequate. The spiritual element of marriage is stressed, and consequently the whole aspect of the common ideas is altered.

The second section "Why do marriages fail?" is perhaps the most valuable. Canon Reynolds sets the whole discussion within the solid framework of the Book of Common Prayer introduction to the Marriage Service. Of particular value is the note on the word "love".

"It should also be noted that the Marriage Service does not stress the word 'Love'. While both parties promise to love each other they also make mutual promises about a num-

ber of other very important things. There is no suggestion that if they love each other nothing else matters. Nor is it suggested that if love dies, in the one or both parties, the marriage dies with it."

The author writes a good deal of common sense on the subject of the common causes given for the break-down of marriage . . . adultery, incompatibility, cruelty etc. Such things, he tells us, prove the failure of marriage, but do not necessarily show why, or exactly how, the marriage failed. The author deals very trenchantly with the term "incompatibility".

The last section dealing with divorce itself follows the same common sense pattern. Yet all the time Canon Reynolds is able to illuminate some truth with a fresh ray of understanding. I am sure that all who read this booklet will not fail to be helped towards a deeper and more Christian ideal of Christian marriage.

—R.D.F.

## New Stock at CHURCH STORES of:—

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**BIBLICAL ARCHAEOLOGY — II**

**THE DESTRUCTION OF LACHISH**

By MARY NEELY,  
THE AUSTRALIAN INSTITUTE OF ARCHAEOLOGY

An anxious congregation thronged into the little temple just outside the walls of the city of Lachish one day in the year 1220 B.C.

Heads of households stood with their lambs and kids waiting for the busy priests to accept their offerings and sacrifice them to the temple god.

Within the city, in the government storehouse, the Egyptian tax gatherer was collecting the city's yearly tribute.

He hastily made a record on a pottery bowl of the delivery of a consignment of wheat by a Canaanite farmer from the Lachish district before he, too, left his post to collect a lamb and take it to the temple.

Here he joined with the inhabitants of the city in craving their god's protection against the great army of invaders even then fighting with the army of the Southern Canaanite states.

Then, having performed their rites, they rushed back to the safety of their city's defences—to wait.

**POWERLESS**

But Lachish's god proved a powerless protector.

That vast army of invaders, having defeated the Southern Army, turned their attention to the terrified inhabitants of Southern Palestine.

The destruction of the city was now only a matter of time.

Soon after Joshua, the great Israelite general, led his forces against the city and captured it.

Fire soon added to the terror of the military invasion, and Deborah in the list of Canaanite cities captured by the Israelites (Joshua 10).

To-day, almost thirty-two centuries later, archaeologists who have dug up the ruins of ancient Lachish have been able

to reconstruct vividly the capture of the city, even dating the destruction from the remains found within the debris.

The little temple outside the city wall has yielded some small statuettes of the Canaanite storm god, Baal, probably the city's god, large numbers of broken pottery vessels, and great quantities of the right shoulder bones from lambs and kids (a typical Canaanite sacrificial offering, in which the priests received this portion of the animals).

From this the archaeologists have pictured the anxious inhabitants of the city rushing to their temple with gifts in a vain attempt to buy Baal's protection.

**STOREHOUSE**

Within the city, the ruins of the government storehouse have been investigated, and pieces of the late 13th Century Mycenaean pottery with octopus designs and a beautifully carved scarab (Egyptian "beetle" seal) with the name of Rameses II were found with the twenty-five or so pieces of the bowl bearing the tax record.

Because the pieces were found within a small area amidst the storehouse the bowl must have been broken at the time the city was destroyed.

Its inscription dated the wheat deliveries to the fourth year of an unnamed Pharaoh.

The archaeologists, like detectives, have set to work to discover the name of this unnamed Pharaoh, as it was in his fourth year that the city fell to Joshua.

Their first clue was the pottery found in this city, pottery that has been dated to the 13th century B.C.

Their next was a quantity of objects, gifts from the Egyptian Pharaoh Rameses II to the Canaanite temple. These included such things as scarabs, rings and even a little plaque bearing his name—too much material to have accumulated during only three or so years.

There are no gifts from Egypt sent by any Pharaoh after Rameses II, thus the archaeologists have deduced that the city must have fallen in the reign of Merneptah, Rameses II's successor.

This would date the fall of Lachish to about 1220 B.C., a date corresponding to the destruction of such cities as Eglon and Debir, which have also been archaeologically examined.

Thus we find the spade of the archaeologist telling us the story behind Joshua 10:32—*"And the Lord delivered Lachish into the hands of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that were therein, according to all that he had done to Libnah."*

**LET ME KEEP LENT**

Let me keep Lent;  
Let me not kneel and pray,  
Forgo some trifle every day,  
Fast, . . . and take Sacrament  
. . . and then  
Lend tongue to slander, hold  
ancient grudge, deny  
The very Lord Whom I would glorify.

Let me keep Lent;  
Let my heart grow in grace,  
Let Thy light shine till my  
illuminated face  
Shall be a testament read by all men  
That hate is buried, self-  
crucified—newborn  
The spirit that shall rise on  
Easter morn.  
—Author Unknown.

**The Youth Page**

TALKS WITH TEENAGERS

**QUIET FAITHFULNESS**

Four drunken men, staggering around a corner, carrying a pauper's coffin, which they dropped with a thud on the ground—what more strange inspiration to a life of Christian service could one wish than this?

Yet it was this which led an English school-boy, Anthony Ashley Cooper, who later became the great Earl of Shaftesbury, to resolve that by the help of God he would spend his life in helping the poor and friendless.

It was a vow which he kept faithfully and well.

And he kept it because quite early in life he had learnt the art of following Christ and of committing his way to Him.

The only boyhood story of Jesus which has come down to us tells how He, too, at an early age made a great decision, which (humanly speaking) influenced the whole of His future activities.

At the age of twelve He went with Mary and Joseph to Jerusalem, and there, in the temple, His first recorded words were: *"I must be about My Father's business."* (Luke 2:49).

As we have the story in the Authorised Version, it is the story of a high resolve, a determination to consecrate His entire life to the service of God, and this decision was carried out in the years that followed.

**EXAMPLE**

His was the supreme example of a fully consecrated life.

Nothing could keep Him nor turn Him from doing the will of God, and passage after passage of the New Testament records how by word and deed He sought to make known that will and to lead men to commit their lives to the doing of it.

Like a refrain in a song, the words "Not Mine own will, but the will of the Father Who sent Me," occurs again and again in His teachings.

The doing of God's will was the supreme passion of His life (John 6 : 38), and those who did that will He gladly call brethren (Mark 3 : 35).

In utter faithfulness to that will, "He steadfastly set His face" to go forward, even though the way forward led at last to the Cross on which He was to lay down His life.

Thinking of all this, and recalling our baptismal profession, "to follow the example of our Saviour Christ, and to be made like unto Him," the question naturally arises in our minds, "How closely are we following the example of our Blessed Lord in the consecration of our life to the service of God? How far does our life count in bringing in His Kingdom?"

**CONSECRATION**

Lent is a time for spiritual examination, for looking into our own lives and enquiring how far they conform to the perfect pattern set for us by our Lord, for seeing whether we are really walking in His steps and following closely where He leads. Are we really consecrated to

**HE DOES NOT CHANGE**

God will not change, the restless years may bring—  
Sunlight and shade; the glories of the spring,  
And silent gloom of sunless winter hours,  
Joy mixed with grief—sharp thorns with fragrant flowers;  
Earth-lights may shine awhile, and then grow dim,  
But God is true; there is no change in Him!

**WHAT IS A**

**CHRISTIAN?**

- A mind through which Christ thinks;
- A heart through which Christ loves;
- A voice through which Christ speaks;
- A hand through which Christ helps.

**ALWAYS GROWING**

Without doubt, the city of Sydney has been steadily growing all through its history.

It is as difficult for us to imagine just what it was like in the early days, when the tents and hutments of the first settlement were erected in the vicinity of Farm Cove and the Tank Stream, as it would have been for the first settlers to envisage the vast metropolis which has grown up where those early buildings stood.

To mark the 100th anniversary of the colony of New South Wales, an interesting set of stamps was issued in 1888, amongst which was the well-known one penny mauve "Sydney View".



The scene in the centre of the design, surrounded by what appears to be bracken fern, and surmounted by the crown, is a view of Sydney as it then appeared.

Looking from Mosman Bay across the harbour, the stamp shows Fort Denison and several ships crossing the harbour, with the city in the background. At the extreme right, distinguishable only with the aid of a magnifying glass, is the Garden Palace (subsequently burnt down) in the Botanic Gardens.

**GROWTH**

But Sydney has grown since then, and the city skyline is now vastly different from what it then was.

And growth should mark the life of the Christian, too. We should constantly be asking ourselves if we are growing in the virtues of love, truth, brotherliness and service; if we are becoming more like the Master to whom we belong.

Just as we grow in body, so we ought to grow in strength of character, in Christlikeness of life, in honesty of purpose, in breadth of vision, and in personal holiness.

Real growth in all things worth-while begins when we commit our life to Christ, and determine, by His grace, to follow where He leads.

A city may grow and sprawl across the countryside without any real plan of development, but boys and girls have in their Bible an invaluable guide-book to Christian growth, the development of Christian character, and the cultivation of a Christ-like life.

No other book has so enlarged man's vision, pushed back his horizons, broadened his mind, deepened his understanding, inspired, informed and guided him as the Bible has done.

If you would really grow, take Jesus Christ as your Master, and the Bible as your guide, and there is no limit to the possibilities that lie before you. —H.E.S.D.

**TIME ENOUGH ?**

When as a child I laughed and wept,  
Time crept.  
When as a youth I dreamed and talked,  
Time walked.  
When I became a full-grown man,  
Time ran.  
And later, as I older grew,  
Time flew.  
Soon shall I find, while travelling on,  
Time gone.  
Will Christ have saved my soul by then?  
Amen.  
From the old clock in Chester Cathedral (England).

**OUR OFFERING**

HERE, O LORD, we offer and present unto Thee ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice; humbly beseeching Thee that Thou wilt accept this our offering and use it for the work of Thy Kingdom, and the making known of Thy love to all mankind; Through Jesus Christ our Lord. Amen.  
(From The Splendour of God.)

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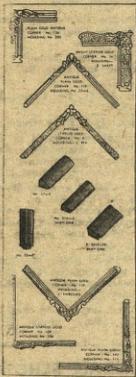
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# TRADITION MEETS TO-DAY'S NEEDS IN GREEK CHURCH WORK

By CHRISTOPHER KING, WORLD COUNCIL OF CHURCHES' REPRESENTATIVE IN GREECE.

IN Greek Orthodox churches in Athens this year, ten girls, first graduates from the S. Barbara School for Deaconesses, are working as parish assistants, marking the successful beginning of an effort by the Church to provide trained social workers for its congregations.

The programme started when the school was opened by the Apostoliki Diakonia (Home Mission) of the Church of Greece. At the beginning of the second year last autumn, a group of fifteen students, all graduates of the Theological Faculty of the University of Athens, enrolled. The school is supervised by Professor Hamilar Alivisatos.

As part of the project, the school's director, Miss Sophia Murukas, and the director of the Apostoliki Diakonia, Professor Andreas I. Phyrtrakis, are interpreting the work the graduates are doing to the parishes, since women workers in local churches have been unknown in Greece. Thousands of copies of a leaflet on "The Deaconess and Her Work" have been distributed to parishioners.

## FIRST YEAR

During the school's first year, the ten students studied the New Testament and the long history of deaconesses in the Orthodox Church; took courses in practical social work and social case work methods, in psychology and sociology, in institutional care and prison work, in home economics and hygiene. The professors included faculty members of Athens University and directors of the Ministries of Justice, Public Health and Welfare.

Outside the lecture room, the students received practical training by visiting hospitals, maternity homes, orphanages, homes for the blind, reformatory schools and old people's homes. Other training included doing case work in conjunction with parish priests.

The school's director, Miss Murukas, graduated with highest honours from the University of Athens, and studied in the United Kingdom for three years at Westhill College, Selly Oak, Birmingham, and at the London Institute of Education. Scholarships were provided through the World Council of Churches and the British Council of Churches.

Maria Michalopolou, one of the graduates from Tripolis in the Peloponnese, a jolly girl with a beaming smile, said that she decided to enter the school after an experience one summer when, with a group of theological students, she made a mission tour arranged by the Apostoliki Diakonia in the mountains of the Peloponnese, visiting villages that could only be reached on

foot, and where there was no priest.

The students would gather all the people, young and old, in the village church, and give them simple Gospel lessons and teaching about religion. Now she wants to put the benefit of her training into practice in her parish, and to give both practical and spiritual help to people whose needs she has discovered.

## SOCIAL WORK

Maria Stamoulou, from the Island of Euboea, who had done six months' work in a prevention between completing her theological training and entering the school, said that what had thrilled her most in the course were the lectures on social case work. In the university she had learned that the foundation of the Christian faith was love. Now she had learned how to put love into practice.

Eleni Skoulirikari, an orphan from Crete, said that the most interesting experience during her course was the help she had been able to give to a destitute family. She had visited a home and found mother, father and four small boys all living in one room, with no furniture.

The father had lost his hand in an industrial accident and had not as yet received government compensation. The mother was desperate. She was at first suspicious of Eleni, but was won over to her because Eleni first suggested nothing, but spent hours playing with the children.

Then she took up the father's case with the authorities and saw that he got the compensation to which he was entitled. It was clear, however, that the father could no longer find work enough to support his family alone.

She suggested to the mother that she should try to do some factory work. At first the mother thought no decent woman would do that, so Eleni took her along to a factory she knew and showed the mother the work the women in the factory were doing and the kind of people they were. The mother was convinced, and she is now working three days a week, which enables her to support her children and yet have time with them.

## THE BUILDING

During the course many parish priests, especially those taking a refresher course for preachers, have been invited to the school, as the directress realises how important it is that priests with whom the students will work should know what a deaconess or church social worker can do.

Construction was begun eight years ago on the four-storey building, now being completed,

which houses the school. Through the Division of Inter-Church Aid of the World Council of Churches, contributions from the Protestant Episcopal Church and the Disciples of Christ (U.S.A.), along with contributions from the Church of Greece, have been provided for the completion of the first unit of the building.

Three floors are now in use: the basement containing dining hall and kitchen; the ground floor with library, reading room, lecture hall and school offices; and the second floor, which provides bedrooms and study rooms for 50 students.

The Church of Greece is now completing the exterior work for the remaining two floors at a cost of approximately 13,000 dollars. The Department of Women's Work of the Protestant Episcopal Church at its triennial meeting in Miami Beach, Florida, in October, 1958, showed its interest in this project by granting 27,000 dollars from the "United Thank Offering" to provide for the finishing and

furnishing of these two floors. This gift will now make it possible to increase the number of students in residence from 50 to 100.

The school building stands in the midst of the spacious grounds of S. Barbara's Church, the great pilgrimage church of Athens. The use of this property to receive the full-time service of women and provide for their training is an outstanding example of the way in which the Church of Greece is calling upon its historic traditions to meet the needs of its people today.

## WIDE VIEW

All the vast city of Athens can be seen from the wide verandahs of the school. The Acropolis, surmounted by the Parthenon and the great harbour of Piraeus, where the ships of all nations carry on their commerce, will be a constant challenge to preserve the value of Greece's ancient history and tradition and to show the relevance of the Christian message to the twentieth century.

## ECHOES OF AN EXPLORER

ANGLICAN NEWS SERVICE

London, February 13

The tiny village of Partney, Lincolnshire, has a link with Australia.

Matthew Flinders, the famous explorer, was married there in the parish church of S. Nicholas.

The six hundred years old church is in urgent need of restoration.

The villagers have raised £2,000, but hope that people in Australia will help them to raise the £2,000 still needed.

## RHODE ISLAND C.C. REFUSES CHANGE

THE "LIVING CHURCH" SERVICE

New York, February 13

Rhode Island State Council of Churches voted 111 to 85 against substituting, for its present preamble, the preamble of the National Council of Churches.

The Methodist Church, supported by the Bishop of Rhode Island, the Right Reverend J. S. Higgins, proposed the substitution, because the present preamble does not include a statement of the divinity of Jesus Christ.

## NEW USES FOR OLD BUILDINGS

The chairman of the Central Council for the Care of Churches, the Very Reverend S. J. A. Evans, gave details of a plan for the use of All Hallows' Church, London Wall, in his report of the year last week.

The war-damaged church is to become a Christian Art Centre, and will accommodate the council's offices and library in the gallery, vestry and parish hall.

The sanctuary will be used regularly as a chapel, and exhibitions will be displayed in the nave.

The restoration will not be completed till 1960 at the earliest.

An article, "New Life for the Redundant Church," from the pen of a former Lethaby Scholar of the Society for the Protection of Ancient Buildings, Miss Pamela Cunningham, appears in the same review.

Miss Cunningham says that many ancient churches have at some time been classed as redundant, and then changing circumstances brought them back in use.

She quotes Southwark Cathedral and S. Martin-in-the-Fields to illustrate her point.

Almost any use is preferable to the destruction of churches of architectural or historical value, she says.

We cannot afford, either as a Church or as a nation, to lose any more of our artistic heritage.

## NEW SITES

Though there is no question of condemning good modern design, we must stop the destruction of good work of the past and its replacement by work which is vastly inferior.

The writer quotes Holy Trinity, Marylebone, designed by Sir John Soane, which is now the headquarters of the Society for Promoting Christian Knowledge.

A medieval church, S. Margaret's, Canterbury, is now the church and social centre for the deaf and dumb, and S. John's, Gusebridge, York, is now the headquarters of the Institute of Advanced Architectural Studies.

It would even be possible, she says, to move to new sites churches which have become redundant because of a population shift.

Another building, which it is hoped will be restored and used, is Farnham Castle.

This historic building has been the home for centuries of the Bishops of Winchester and, since the division of the diocese, of the Bishops of Guildford.

Three years ago the Bishop of Guildford, the Right Reverend I. S. Watkins, decided not to live there and the building has been empty since then.

The Farnham Urban District Council is trying to arrange to rent the castle from the Church Commissioners for use as municipal offices, but many think

that some use connected with the Church should be found for the building.

Voluntary help towards restoration has been offered if the castle can be saved for a more appropriate purpose, and there is some idea of forming a "Friends of Farnham Castle Society."

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## R.S.C.M. CHORISTERS' COURSE HELD AT INVERCARGILL

FROM OUR OWN CORRESPONDENT

Invercargill, N.Z., February 12

A nine-day course for boy choristers was held at S. John's, Roslyn, last month under the auspices of the Royal School of Church Music.

The representative of the Royal School of Church Music in the Diocese of Dunedin, Mr D. W. Melver, supervised the course.

Mr Melver and Mr K. E. Taylor acted as choirmasters, while Mr A. Forrest and Mr R. Cowley played for the services.

Mr Cowley, who is the organist at the First Presbyterian Church, Invercargill, brought nine of his choirboys, complete

with cassocks and ruffs, to join in the course.

The leavening influence of the R.S.C.M. is being exerted in ever-widening fields, and the result must redound to the glory of God and the benefit of His holy Church.

The chaplain, the Reverend J. Dodd, gave the boys lectures on the Creed, and instruction in voice training and sight reading.

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## PROTESTANT CHURCHES FAIL TO ENCOURAGE MIGRANTS

### OUR KINDRED FROM THE UNITED KINGDOM NOT WELCOMED

The secretary of the council's Commission on Immigration, the Archdeacon of Kew, the Venerable R. H. B. Williams, told the annual meeting of the Australian Council for the World Council of Churches at Gilbulla last week, that the Roman Catholic Church was exploiting every means of bringing Roman Catholic migrants to Australia.

The Protestant Churches, on the other hand, were doing very little, he said.

"The Australian Government is definitely not favouring any religious group in its immigration policy," Archdeacon Williams said. "The opportunities are there for all the Churches. We must urge every congregation to sponsor migrants from the United Kingdom and help restore the religious balance in the Australian population."

Last year the Australian Council sent a letter to the Federal, State and diocesan heads of all member Churches pointing out that the latest official figures showed that the proportion of Roman Catholic migrants was 47.5 per cent. and Protestants only 27.5 per cent.

The Protestants comprised Anglican 11.9 per cent. of the total, Presbyterian 8.8 per cent., Lutheran 3.2 per cent., Methodist 1.4 per cent., others 2.2 per cent. With the exception of the Lutheran figures, these proportions were well below the denominational balance of the population in 1947 when the immigration programme began.

The Commission's report said that the present Immigration Minister, Mr Downer, was supporting the Commission in its efforts to increase the proportion of migrants from the United Kingdom, who now total less than one-third of the total migrant intake.

"The member Churches of the Council have done very little to encourage individuals and local churches to provide accommodation and to nominate suitable families," the report said.

"The Australian Government and the Australian people have not made our kindred from the United Kingdom appear to be as welcome as those from other countries."

The Bishop of Armidale, the Right Reverend J. S. Moyes, said the housing shortage was a major reason for the small proportion of British migrants. "Many non-British immigrants are ready to have several families in the one small house. But British people, like Aus-

#### NEW EXECUTIVE COMMITTEE

The annual meeting of the Australian Council for the World Council of Churches last week decided to enlarge the executive committee from eight members, all from N.S.W., to twelve, including four from other States.

The new committee is the Archbishop of Melbourne; the Bishop of Armidale; the Right Reverend R. C. Kerle; the Reverend V. W. Coombes (Presbyterian); Dr W. Cumming Thom (Presbyterian); the Reverend C. F. Gribble (Methodist); Professor N. Lade (Methodist); the Reverend T. Rees Thomas (Congregational); the Reverend H. E. Rowland (Congregational); the Reverend Alan Walker (Methodist); Dr A. C. Watson (Presbyterian); and the Reverend B. R. Wylie (Methodist).

tralian, seek a house for themselves," Bishop Moyes said.

The council resolved to ask the Federal Government again to release more money for housing.

Bishop Moyes said he had discovered on his visit to Britain and Europe last year that the British Government was not encouraging emigration.

Government officials had told him frankly that there was no recession in the United King-

dom and they were not anxious to lose any people, especially the skilled tradesmen Australia wanted most.

Bishop Moyes said he had discussed migration with Lutheran Church officers in Norway, Sweden, Denmark and Finland. Partly as a result of his representations, the Finnish Government was now helping to pay the fares of people wishing to come to Australia from Finland.

## THE W.C.C. MEETING AT "GILBULLA"

(Continued from Page 1)

media like radio and TV had faced the Church with the problem of finding the best method of showing these right relationships in action.

The religious film was inadequate because the audiences were as completely passive as a congregation listening to a sermon.

Religious drama was a far more effective medium because it actually demonstrated a pattern of right human relationships which could be shown to be part of the total pattern.

"Another important medium is the religious dance," Mr Alexander said. "Only this week I saw a talented Sydney dancer, Margot Thomas, dance the 23rd Psalm—revealing the inner, essential spiritual meaning, phrase by phrase, in her bodily movements."

#### DANCE FORM

"The Church has refused to accept the human body as being a vehicle of divine truth."

Mr Alexander said the Church was being challenged to the great adventure of recapturing solo and group dancing as demonstrating the Gospel in terms of right relationships.

"The liturgy of the Church itself demonstrates the great drama of God's redemption. In many ways it is closely allied to the dance form," he said.

"A group of 30 to 40 young people will be exploring this problem this year—examining several arts, including the dance, as a medium of expressing right relationships."

"If we can take materials which have become familiar and respectable to the Church, such as the psalms and perhaps the parables of Christ, we will overcome one of the major mental blocks to the acceptance of religious dance in the Church."

Mr Alexander said the group would prepare a programme of religious dance for presentation at a youth rally in the Melbourne Town Hall during the first National Conference of the Churches, to be held in February, 1960.

The whole of New Guinea should be placed under United Nations trusteeship or some other form of international supervision, the annual meeting resolved.

The resolution followed a lengthy debate on the report of

the council's Commission of the Churches on International Affairs, presented by Professor Leicester Webb (Anglican, A.C.T.) of the Australian National University, Canberra.

Professor Webb is a member of the commission, which is headed by Mr H. F. E. Whitlam, a former Commonwealth Attorney-General.

The resolution, moved by the Reverend Alan Walker (Methodist, N.S.W.), said:

"This Council affirms that the primary object of all policies in connection with New Guinea must be the promotion of the well-being of all its people, and of international peace and stability."

"Insistence on Australian or Indonesian military security can never be the determining factor in deciding the destiny of the New Guinea people."

"The future of West New Guinea cannot be considered in isolation. The Council therefore reaffirms the resolution of its 1958 annual meeting that any solution of the West New Guinea problem must be based on the principle of international accountability and declares that this accountability must extend to the whole island."

## THIRTY THOUSAND POUNDS IN THE CHRISTMAS BOWL

The secretary for Inter-Church Aid, the Reverend Frank Byatt, told the Australian Council last week, that the 1958 Christmas Bowl of Remembrance Appeal had, so far, raised £30,000.

Mr Byatt said this was the amount received between December 15, 1958 and January 27, 1959.

"But we still have a long way to go to reach our 1959 target," he said. "Inter-Church Aid is a continuing and permanent obligation on the members of all the Churches of this Council."

The Council resolved to ask the member Churches to receive official deputations from the Inter-Church Aid Commission at synods and assemblies, and in all their local congregations.

The Churches will also be asked to request their clergy to appoint Inter-Church Aid representatives or correspondents in each congregation, and to support the Commission by an annual financial effort or from the congrega-

tion's stewardship or promotion budget.

In his annual report, the Commission's chairman, Dr Harold Wood, said that the Commission had received nine special appeals during the year and had been able to help only two because of lack of funds.

The Commission had given £500 towards the expenses of the Reverend Frank Engel in the Far Eastern Secretariat of the Student Christian Movement, and had made a special appeal in the churches for medicines for Christian hospitals in Indonesia. But no contribution could be made to special appeals from Japan, Hong Kong, East Pakistan, Lebanon, Korea, and Brazil.

The total income for 1958 was £43,200, compared with £41,600 in 1957. The target in both years was £45,000.

## DESPERATE CIRCUMSTANCES OF WHITE RUSSIANS

### AUSTRALIA RESETTLED MORE REFUGEES LAST YEAR THAN OTHER COUNTRIES

The Director of the World Council's Resettlement Department, Mr John Dedman, told the conference of the Australian Council of the W.C.C. last week, that it was hoped to bring to Australia between one thousand and two thousand White Russians from China this year.

Presenting the report of the department, Mr Dedman said the Australian Government had given £65,000 last year towards their fares.

"Among the thousands of White Russians still in China is a tragic group of 753 old and sick people living in desperate circumstances," Mr Dedman said.

"These can come to Australia only if someone gives the Australian Government a maintenance guarantee. They cannot support themselves, and are not eli-

gible for the old age pension or Commonwealth social services."

Mr Dedman said the Council had built a home in Sydney for 20 of these aged White Russians and planned a second in Melbourne for another 10.

"The position of these people is possibly the very worst of all the millions of refugees in many parts of the world."

In his report Mr Dedman said that the World Council resettled more migrants in Australia last year than in any other country. The Australian figure of 3,928

was nearly 40 per cent. of the total.

In 1957 the Council brought 5,500 refugees to Australia. The lower figure for 1958 was due to the falling-off in the number of Hungarians seeking re-settlement, and a 50 per cent. reduction in the number of White Russians from China because United Nations funds to move them were inadequate.

"The Australian Government is among the leading nations in financing the United Nations High Commissioner for Refugees," Mr Dedman said.

"Its contributions enabled the Council to bring 250 White Russians to Australia in a chartered liner in January."

Mr Dedman said that a station owner in N.S.W. had paid the fares of a White Russian widow and her two small children to join the widow's mother in Sydney.

"Through the Hon. Arthur Calwell, a former Immigration Minister who takes a deep interest in our work, another anonymous donor has given a substantial cheque towards resettling an elderly White Russian whose situation is even more desperate than the majority," Mr Dedman said.

## GIFTS FROM DISUSED CHURCHES

ANGLICAN NEWS SERVICE

London, February 13

Gifts presented to the Chapel of St. Augustine, Southampton, where the deaf and dumb folk of the town have worshipped for seventy years, were dedicated last month by the Bishop of Winchester, the Right Reverend A. T. P. Williams.

Some of the gifts came from churches no longer in use. An altar-rail and pulpit from St. Peter's, Winchester, pews from All Saints', Winchester, a sanctuary lamp and linen from the Catholic Apostolic Church, Leeds, and carpets from the Fairbairn and Hard of Hearing Clubs.

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# A CRITICAL APPROACH TO THE BILLY GRAHAM CRUSADE

BY THE REVEREND H. W. GRIFFITHS, RECTOR OF S. ANDREW'S CHURCH, LUTWYCHE, DIOCESE OF BRISBANE.

WITH the opening of Dr Graham's campaign in this country, it is necessary for Anglicans to have a decided opinion, one way or another, as to the merits and possible results of such a crusade. Our bishops wisely leave any decision to the minds of individual Anglicans, trusting in that common sense for which our communion is so highly regarded.

This article is written from what Graham's followers would term "a biased point of view"—and I must confess I am biased as a churchman, in favour of that visible Church—One, Catholic, Apostolic, and Holy—which our Lord established for the continuance of His redemptive work.

Billy Graham was brought up a Baptist, and, however much he may deny it, his outlook on Christianity and opinion of the Church are coloured and based on Baptist teachings.

## ON UNITY

Here are some excerpts from the writings of a Baptist authority:

### On the Church:

"We do not believe that Christ ever willed organic unity for His Church."

"Church membership must be voluntary, and on the basis of a personal confession of faith."

### On the Sacraments:

"We reject infant baptism because it denies the essential principle that religion involves a direct relationship between the soul and God."

"Nothing is conveyed or effected by the ordinances (i.e., sacraments) in and of themselves. Each is a symbol keeping before the mind of the believer and nourishing in him essential elements in a Christian experience which, being wholly spiritual and inward in nature, cannot be produced by, nor dependent on, any outward physical act whatsoever."

I understand that Billy Graham refuses to answer any criticism—he regards a critic as a Pilate. This attitude may or may not be due to pride, but it is certainly sinful pride to assume anyone can accept Christ after listening to one's exhortation.

His Australian Crusade may turn the hearts of some people towards the claims of Christ and His Church. I would not deny this possibility, for history tells us God has often used "outsiders" (e.g. Cyrus) to purify His Church. But the Way to Heaven is no mere accepting of Christ, but long, sometimes wearisome, always a warfare. The leaders of this Crusade, as indeed all of us, must learn that God works through the Spirit in the Catholic Church and feeds the faithful through His appointed Sacraments.

Another point to be considered is that Graham believes in the "verbal inspiration of the Bible"—that is, that God dictated His Message word by word to certain persons and therefore there can be no possibility of error.

This view of the Bible is a comparatively modern heresy—strangely enough upheld by Baptists and Romanists alike. The Early Church rejected it, and no man of intellect accepts it today.

There are thousands of mistakes in the Bible because God inspired men with a Message but left them to clothe it in their own language and according to their own limited knowledge.

Graham bases his teaching on a false idea of the Church's Book, and often arrives at false conclusions—e.g. he claims that the same crowd that welcomed Christ into Jerusalem on Palm Sunday, cried "Crucify Him" on Good Friday; but all Biblical scholars reject this supposition.

Verbal inspiration may help in an emotional campaign, but plain common sense reason rejects. As the Bible is the main tool in Graham's kit, his use of it is important, and one may be pardoned for expanding on his attitude with regard to it. My readers should consider that these criticisms are based on Graham's own words and actions, and books published by his supporters.

He tells us his Bible fell open one day at a certain prophecy

and he took this as a message from God to commence the New York Crusade. One of his clerks, short of cash, also found an open Bible with the prophecy "The Lord will provide," and soon after picked up money someone had lost on the pavement.

Graham is convinced the Bible teaches that Christ will return to reign on earth, and he admits that his sermons on Judgment have produced most converts. Such a use of God's Word can only appeal to superficial minds. Incidentally, in defending his radio and TV sponsors, he claims S. Paul was "sponsored" by the rulers of synagogues, and philosophers on Mars Hill!

We see somewhat of pride in certain Graham declarations. He says the most awful things about New York in order to emphasise his campaign successes; he claims he is ready to be crucified if need be; and applies to himself the Baptist's assertion "He must increase and I must decrease."

He extols his wife as "full of scripture"—a rather doubtful qualification for a spouse, and his claims for the success of his New York campaign are rather boastful.

For instance, he says "New York has been confronted with the claims of Jesus Christ for the first time"—an unwarranted assertion when one considers the 300 years of Church life in that city. And again, "Christians have made new commitments to Christ"—as if it is an American condescension to aid the Master.

These "decisions" and "commitments for Christ" seem to me to express what we superior people may do for God, not what God has done for us. And yet true Christianity begins and ends with God's Love in action for us and in us.

To what extent Graham's campaigns depend on publicity, trappings, choirs, etc., is difficult to assess, but it must be considerable.

In conclusion, I believe Graham's Crusades, like all revivals that depend on emotionalism and superficial appeal, are like waves—they come—they go. I prefer the old ways—the ways of Scripture—the ways of our forefathers—the steady work and growth of Christ's Holy Church.

If you, my brother, can find spiritual help in such a crusade, I will readily give thanks to God. But for myself, religion is something much deeper than a mere "decision" however sincere; much more militant in mind than a few talks with a semi-trained counsellor; much more reasonable than Graham's superficial simplicity.

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just as we are to Lutherans, Presbyterians and Jehovah's Witnesses. However, our tolerance and friendliness exist only at the social and civil level. It stops dead where religion enters in."

One opinion from a foremost American Protestant is worth quoting. Here it is:

"DECISIONS"

"There are Christians who, while respecting Graham's personal honesty, have their reservations about mass evangelism. Its success depends upon over-simplifying every issue of life. This in turn means appeal to the Scriptures in terms which negate all the achievements of Christian historical scholarship. Graham admits that success eluded him until he could say merely, 'The Bible says . . .'. Such a formula of salvation must also be simple, and not include any of life's many ambiguities."

This over-simplification in Graham's principles is seen in the corresponding shallowness of mind of his converts. One wrote: "I heard God talking to me and He said, 'Forget, forget all your doctrines, and let your heart come to me and be cleansed!' Yet it is this very forgetfulness of doctrine which gives sin such an advantage today. One could go on quoting such letters but it is unnecessary to do so."

It may be noted that the convert fills in a card naming the "church of his choice" for the follow-up, and that the "New York Crusade" developed a sense of oneness among Protestants.

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## BOOK REVIEWS

### A FACTUAL HISTORY

THE EXPOSITORY TIMES, December, 1958.

FEW scholars have attempted to assay the historical reliability of S. John's Gospel. Dr J. E. Davey of the Presbyterian College, Belfast, does so in a book, *The Jesus of S. John*, establishing certain "foundation pillars" in such passages as S. John V 16, 17, X 33-36, II 9, IV 23, VI 68, 69 (which he believes to be S. John's parallel to Peter's confession at Caesarea Philippi) and others.

Thus to him the book is a "factual history as seen through the coloured glass of philosophy."

There is a long and attractive review of Professor William Manson's *Way of the Cross*, a series of Holy Week addresses. Professor Jeremias contributes an article on "Qumran texts and the New Testament"; Principal Milton writes of books that have influenced his life—a *Life of Keir Hardie*, Glover's *Jesus of History, Oman's Grace and Personality*, Sorley's *Moral Values and the Idea of God*, and Russell's *For Sinners Only*—a strange collection but a most interesting article.

—J.S.A.

### PRAYERS OFFERED IN FELLOWSHIP

PRAYER BOOKLET 1959. British and Foreign Bible Society. Pp. 16. English price 6d.

HOW TO FORM A PRAYER CELL. Dr W. Edwin Sangster, Epworth Press. Pp. 16. English price 6d.

These booklets have as their aim the task of linking together fellow Christians in acts of intercession.

Those who closely follow the work of the B.F.B.S. will be stimulated to intelligent prayer on its behalf, and will find Dr Sangster's book a guide to corporate prayer.

### GUIDANCE IN BIBLE READING

IN FRONT OF THE OPEN BIBLE. British and Foreign Bible Society. Pp. 13. 6d.

Those seeking guidance in their Bible reading are likely to be helped by this book. The pamphlet is a simple introduction to the Bible for the enquirer after Biblical knowledge.

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OBITUARY

MARGARET BETTY JOHNSON

We record with regret the death last month at Southport, Queensland, of Margaret Betty Johnson, whom illness had forced to return from missionary service in the Diocese of Borneo.

The daughter of the Reverend John and Mrs Johnson, she spent her early years in the Diocese of Rockhampton and was a pupil at S. Faith's School at Yeppoon. When her father became Rector of Beaudesert in the Diocese of Brisbane and later of Wilston in the same diocese, Betty transferred to S. Hilda's School at Southport. It is interesting to note that she was later a member of the staff at both S. Faith's and S. Hilda's, thus bringing her influence to bear on girls from a large part of the State.

But it was, perhaps, as field officer of A.B.M. in Queensland that she became best known, as she visited almost every parish in this huge State, and her visits were always memorable occasions remembered, especially by the young, years after.

Before taking up this position she had been similarly employed by the Society for the Propagation of the Gospel in England and so she brought a wealth of experience to the work of a missionary field officer, which she pioneered among us.

As well as her constant visiting of parishes, she found time at one period to edit the children's newspaper, *The Herald*, and the Girls' Friendly Society, and the Comrades of S. George found in her one who was ready to bring inspiration to their gatherings, and one who was not afraid of hard work, on some occasions taking over the house-keeping for quite large numbers at camps and summer schools.

She was always interested in work among Asian students and her own home at Surfers Paradise was the scene of frequent house parties, where young from many races mixed happily and naturally in a family atmosphere.

It was therefore not a surprise when she decided to offer for work in Borneo and she brought all her gifts of dedication, commonsense, humour and friendliness to her work as house mistress at S. Mary's School, Kuching.

That these gifts were only to be used for such a short time, we find it hard to understand, but of her it may certainly be said that she "In a short time fulfilled a long time."

NEW CHURCH PAPER IN MANCHESTER

ANGLICAN NEWS SERVICE, London, February 13

A new Church publication has been launched in the Diocese of Manchester, called the *Manchester Cathedral News*.

It is an eight-page production, which aims to tell people more about what is happening at the cathedral.

It is edited by the Canon Resident of Manchester, Canon Hedley Hodkin, and the Dean of Manchester, the Very Reverend H. A. Jones, has written an article for the first issue, called "Are Cathedrals Worthwhile?"

After deploring the fact that most people look on cathedrals just as things of beauty and historic interest, the dean explains what a cathedral stands for and what its function really is.

RELIGIOUS BROADCASTS

(The sessions which are conducted by Anglicans are marked with an asterisk.)

RADIO SERVICE: 9.30 a.m. A.E.T., 10 p.m. W.A.T.

February 22: "The Opening of a Crusade" Preacher: Dr Billy Graham.

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

February 22: S. Matthew's Anglican Church, Manly, Preacher: The Ven. Rev. G. Delbridge.

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

February 22: "Modern Missionary Planning" — The Reverend C. F. Gribble.

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

February 22: Combined Methodist Churches of Rockhampton.

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

February 22: The Dorian Singers, Melbourne.

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

February 22: The Reverend Robert Dunn.

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

February 22: The Second Sunday in Lent. Broadcast from the B.B.C.

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

February 23: The Reverend Frank Borland.

READINGS FROM THE BIBLE: 7.10 a.m. A.E.T., 8.10 a.m. A.E.T., 8.25 a.m. S.A.T., 8.10 a.m. W.A.T.

February 23-28: Dr Henry Davis.

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

February 23-28: The Reverend Evan Westhead.

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

February 23: Sister Lucy.

February 24: Father Frank Fletcher, M.S.C.

February 25: School Service — "Stories from the Old Testament" — "Solomon the Wise King".

February 26: The Reverend A. P. Campbell.

February 27: The Reverend Hector Dunn.

February 28: The Reverend Hayden McCallum.

EVENING MEDITATION: 11.15 p.m. A.E.T. (11.45 p.m. February 28), 11.23 p.m. S.A.T., 10.53 p.m. W.A.T.

February 23-28: The Reverend Colin Miller.

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

February 25: "How to Run the World" — The Reverend Nicholas Allenby, S.S.M.

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

February 26: S. John's Cathedral, Brisbane.

February 26: 10 p.m. A.E.T., 4.50 p.m. W.A.T.

February 28: Hoskins' and Davey's "The Bible of the New Testament", reviewed by Bishop John McKie.

TELEVISION, February 22:

ABN2, Sydney: 6 p.m.: "Stories from the Bible" — The Reverend G. Brown.

10 p.m.: "What is Lent?" — A Symposium, chaired by Professor W. H. Frederick.

ABC2, Melbourne: 6.20 p.m.: "Stories from the Bible" — The Reverend Hugh Givens.

10 p.m.: "South India Journey" — introduced by the Reverend Harry Daniels.

W.C.C. WITHHOLDS FORMAL COMMENT

ECUMENICAL PRESS SERVICE, Geneva, February 12

The Executive Committee of the World Council of Churches, which met last week in Geneva, decided to withhold formal comment on the announcement from the Vatican that the Pope, John XXIII, would call an ecumenical council.

The committee expressed the hope that member Churches of the W.C.C. "will continue to pray for unity as Christ wills it," and appointed a small group to watch developments.

ADMISSION IN SINGAPORE

FROM OUR OWN CORRESPONDENT, Singapore, February 16

At the Sung 'Eucharist on February 1, a former member of the Roman Catholic Church was accepted into the Anglican communion at S. Andrew's Cathedral, Singapore.

After a fine sermon on the catholicity and apostolic heritage of the Anglican Church, the dean admitted him.

BOOK REVIEWS

BOOKLETS FOR TEACHERS

TEACHING THE OLD TESTAMENT. Dorothy E. Baker, English price 1s. 3d.

TEACHING THE PARABLES. Dorothy E. Baker, English price 1s. 3d.

TEACHING SCRIPTURE TO GIRLS OF 12-17. Lillian M. Naylor, English price 2s. 6d.

THESE are the first three of a new series of Church Teacher Booklets published last month by the Church Information Board for the Church Assembly's Children's Council.

They are designed to deal with various aspects of voluntary religious education and primarily meant for those engaged in actual teaching. Others are in course of preparation.

The first two will be of special help to young and less experienced teachers. In each case simple background material is followed by schemes of work and methods of teaching.

The third booklet will appeal to the more mature and experienced teacher. A sub-title might well be "infinite variety," as the author deals with the infinite variety of girls who come to be taught, as well as with variety in the lesson material and methods of presentation.

All the books contain lists of books for further reading.

—J.S.  
(Copies may be obtained from the Church Information Board, Church House, Westminster, S.W.1, England.)

ON MAN'S NEED

FEAR. Edwin White, Independent Press, Pp. 16. English price 1s. 3d.

IT has been said that certain of the Free Churches (especially the Congregational) "have only a Counselling Ministry". This may be so, but at least the Anglican Church should have the same ministry (inter alia) to offer.

This is a booklet in this sphere, by an ex-Western Australian Congregational minister.

It is in a series of broadcasts "Lit up your Hearts"; its theology is sound but is "earthed". It is pragmatic and starts with man's need and from this need leads to God's action in meeting it.

The chapter headings are "The Curing of our Fears", "Your own worst enemy", "The Fear of being a Nobody", "You're on your own", "Have a Bash", and "The Things we Fear".

That this is not an oversimplified tonic talk offering a pink pill for every problem is shown in his conclusion:

"Christianity is not a sudden miraculous ability to explain everything, but knowing beyond a shadow of doubt that God is there. That is a far greater comfort than to know all the answers. I'm sure that is so because even when I know the answer I still need God; and when I have no answer but my faith reaches out to him; then even in the darkness I hear him say 'Fear not'."

—W.H.G.

CLERGY TO ANSWER QUESTIONS ON TV

ANGLICAN NEWS SERVICE, London, February 13

Each Sunday during Lent, in the B.B.C. television series, "Meeting Point," a different clergyman will face questions put by nine people of different backgrounds and beliefs.

The programme will be called "The Cross Questioned."

Among the questioners will be the wife of the Vicar of Bingley, Mrs Audrey Gunter, and Mrs Nancy Lingard, of Manchester.

DIOCESAN NEWS

BRISBANE

LICENCES ISSUED

The Archbishop, the Most Reverend R. C. Halse, has issued the following licences:

The Reverend G. F. Walker and the Reverend D. Anthony as Assistant Curates of Christ Church, Bundaberg.

The Reverend C. R. Arkell as Assistant Curate of S. Mary's, Redcliffe.

The Reverend R. F. Swetenham as Assistant Curate of S. Francis', Nundah.

The Reverend E. J. Neeve as Assistant Curate of S. James', too-woomba.

MELBOURNE

RESERVATION AT BURNLEY

The Archbishop of Melbourne, the Most Reverend Frank Woods, has granted a faculty for the Reservation of the Blessed Sacrament in the sanctuaries of S. Bartholomew's Church, Burnley.

SYDNEY

GIDEONS' THANKSGIVING

On Sunday night, February 15, a service of thanksgiving for the work of Gideon's International was held.

"Gideons" is a Christian businessmen's association throughout the British Commonwealth and in North America, whose chief activity is the placing of Bibles in hotels, hospitals and motels.

The President of Gideon's International, Mr. P. J. Zondervan, who is touring Australia, was present at the service.

NEW HALL AT WAITARA

The Bishop Administrator, the Right Reverend W. G. Hilliard, will set the foundation stone of the new Church Hall at All Saints', Waitara, on Sunday, February 22, at 3 p.m. The hall, which is estimated to cost £7,000, will seat 150 people and will replace the present cottage for church services.

CRADLE ROLL

The Cradle Roll of Babies at S. Paul's, Canterbury, will be inaugurated in a special service on Sunday, March 1, at 3 p.m.

The rector, the Reverend N. G. Robinson, will conduct the service and will institute the Cradle Roll under the care of the Mothers' Union of S. Paul's.

REUNION OF CHURCHES

The subject for discussion at the Fellowship tea, S. John's Ashfield, on Sunday next will be Reunion of Churches. The speaker will be the minister of S. Andrew's Presbyterian Church, Ashfield, the Reverend W. C. R. Moore.

Mr. G. Chandler, who has been catechist at S. John's for three years, will be made deacon next

He has been given a title to S. Jude's Parish, Randwick. Sunday at S. Andrew's Cathedral.

COMMEMORATION

Holy Trinity Church, Berrima, will celebrate its one hundred and tenth anniversary on June 9. Plans are being made to hold a special service of commemoration, and to place an oak Holy Table in the church as a thankoffering for the work of so many who have been associated with the church. Funds to cover the cost are being received by Mrs. Wilson at Berrima and Miss Harper at Mos Vale.

BRING OUT AN ANGLICAN!

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

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

171. Mr Brazil, 36, wife, children 16, 14, 12. Driver for Croydon Borough Council-Cleansing Department.

172. Mr Silver, 34, wife, son 15. Butcher, son in business of butchery.

173. Mr Clarke, 33, wife, daughters 3, 2. Chimney sweep.

174. Mr Grimson, 26, wife, daughter 5. Clerk in drawing office.

175. Mr Jackson, 28, wife, daughters 3, 6 months. Royal Navy, air mechanic.

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# CESSATION OF ATOM TESTS

## W.C.C. ISSUES STATEMENT

ECUMENICAL PRESS SERVICE  
Geneva, February 16

The Executive Committee of the World Council of Churches issued a statement urging the cessation of atomic tests at its meeting last week.

The statement will be given to the heads of the British, American and Soviet delegates now holding talks on the cessation of atomic tests in Geneva.

The statement says: "Every agreement is one more step in the struggle to allay suspicion and build confidence."

"The conference now meeting in Geneva could break the current deadlock."

"The W.C.C. realises that the question of international control is the crux. Perseverance in the effort to resolve the difficulties connected with the powers of the control commission and of the composition of the inspection teams is a responsibility which the negotiating governments bear towards all peoples."

## LONG ISLAND'S HELP TO CHARITIES

THE "LIVING CHURCH" SERVICE New York, February 13  
Long Island Charities Appeal campaign raised more than one hundred and fifty-five thousand dollars in 1958, the churches' share of the total being more than one hundred and thirty-thousand dollars.

## A.S.C.M. CONFERENCE HELD LAST MONTH IN VICTORIA

Melbourne, February 16

The National Conference of the Australian Student Christian Movement was held at Geelong Grammar School, Corio, from January 9 to January 16.

Two hundred and fifty students from Australian States and from New Zealand attended the conference.

The subject studied was "God down to Earth," the meaning and significance of the Incarnation. The study encouraged Christians to examine the strength of their beliefs.

Speakers included Professor George Yule, Professor Davis McCaughey and the Reverend Elzo van der Mark.

The purpose and function of conferences was discussed, including the question of conference topics and the kind of attendance to be encouraged and planned for.

Many students feel that non-



Members of the Servers' Guild of S. Laurence, Diocese of Adelaide, who celebrated their twenty-fifth anniversary last week.

## WELL-INTENTIONED BUT UN-CONVINCING

JOSEPH IN TRANSIT, Charles Jeffries, S.P.C.K. Pp. 132, 7s. 6d.

IF I were asked, "Why do you read?", I might reply that I read for instruction, for entertainment, to broaden my interests, or merely for pleasure. I think all of these answers would be equally valid.

But if I were asked, "Why did you read 'Joseph in Transit'?", I would be at a loss for a reasonable reply, because, in my opinion, this short novel profers neither learning nor entertainment, it is utterly flat, dry and lifeless, it carries no vital message and, it seems to me, possesses absolutely no justification for its existence.

Written by a semi-prominent "colonial" civil servant, who, so I am informed by the jacket blurb, "has had a distinguished career in both Church and State," "Joseph in Transit" is the story of a coloured African student, of pagan background, living in London, who, whilst resident in a boarding-house peopled by a motley collection of whites and coloureds, all of varying degrees of agnosticism or faith, seeks in a very matter-of-fact and businesslike way to find religious truth.

He withstands the successive onslaughts of over-zealous

R.C.s and Protestant revivalists, not to mention the attacks of Moslems, freethinkers and indifferenters, arrives safe and (spiritually) none the worse for wear within the fold of the Church of England. There (on page 132) the tale concludes.

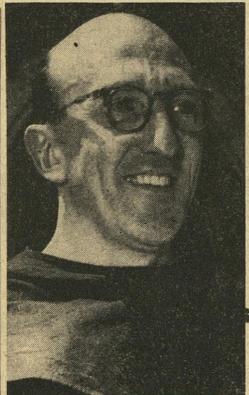
In spite of the fact that a plot of this kind must always be rather biased, it is not without potential as the makings of a reasonable work, and I don't doubt that a T. S. Eliot or an Aldous Huxley could mould it and leave us with a product capable of giving and provoking at least some mental stimulation.

But Charles Jeffries, worthy though his intentions may be, fails dismally in this respect. His story is set down in a monotonous, lifeless style.

His character portrayals are so poorly done that, from the first page, I, for one, found myself heartily disliking Joseph, the very one who, by his spiritual carryings-on, is supposed to intensely excite the reader's sympathy and profound interest. Other portraits are hollow, unrealistic, and, in a way, hard for Australians and Englishmen to comprehend. They almost invariably fail to convince.

This book (which is tastefully illustrated with a series of black blobs) cannot be recommended. I think I can claim to have fairly catholic tastes and to be a tolerant reader, mindful of the difficulties which face a writer, but if in an age which is taking more and more to serious reading we (the Church) can produce nothing better than this, I feel we shall rapidly lose ground amongst the vast numbers of intelligent reading people who make up such a large proportion of our community.

—A.C.J.A.



Father Geoffrey, S.S.F., who arrived in Sydney this week en route to New Guinea, is the first of five Franciscan friars who will establish a church and school at Koki, near Port Moresby.

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195..... at 8d. per copy, for sale at 9d. per copy.

IS  
This order IS NOT to stand until further notice.

\*Strike out whichever is not required.

Signature

## SERVERS' GUILD ANNIVERSARY

FROM A CORRESPONDENT  
Adelaide, February 16

February 6 was the twenty-fifth anniversary of the foundation of the Servers' Guild of S. Laurence in the Diocese of Adelaide.

Evensong was sung at S. James' Church, Mile End, by the warden of the guild, the Reverend E. J. Cooper.

The lessons were read by the vice-warden, the Reverend B. R. Jones, and the Rector of S. James', the Reverend L. E. W. Renfrey.

Seventy members and associates attended the service, which was followed by a meeting in the parish hall, where the Archdeacon of Adelaide, the Reverend M. C. W. Gooden, addressed the members.

## DIPLOMAT TO EMIGRATE

### CANON WADDAMS RESIGNS

ANGLICAN NEWS SERVICE  
London, February 13

The general secretary of the Church of England Council on Foreign Relations, Canon H. M. Waddams, is resigning his position.

He has accepted the parish of Manotick, in the diocese of Ottawa in the province of the Anglican Church of Canada.

Canon Waddams is one of the most valued contributors to the Church of England Newspaper. In the course of his thirteen years with the Council he has written many articles and reviews and has been a constant adviser in diplomatic affairs.

He has travelled extensively in Europe and attended international conferences as an Anglican delegate.

Since 1954 he has been Vicar of the Guild Church of S. Michael Royal, in the City of London. He will be succeeded by the Reverend John Satterthwaite, the present assistant general secretary of the Council.

## CLASSIFIED ADVERTISEMENTS

### FOR SALE

CLERICAL CHOIR ROBES, Vestments, Frontals, Church Needlework, Mrs. Burks, The Rectory, Wingham, N.S.W.

### NOTICE

REMEMBER MOTHERING SUNDAY, Lent IV, March 8, 1959, our own Mothers' Day and Home Festival. Information, literature, etc., from the Reverend F. A. G. Woodley, Secretary of the Mothering Sunday Movement for Australia and New Zealand, "Draughton", 12 Iredale Avenue, Cremorne, New South Wales. XY 2161 (Sydney Exchange).

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

## CLASSIFIED ADVERTISEMENTS

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

### ACCOMMODATION VACANT

BEAUTIFUL GERROA, on Seven Mile Beach, South Coast, New South Wales. Young Fellowship and Church Conventions especially catered for. Tennis court, ballroom, table tennis, etc. Three minutes beach. Good table. Brochure sent. F. Burt, telephone Gerrinong 182.

CLARO GUEST HOUSE, Lavender Bay, Business Board. Permanent accommodation. Single and double, 7 minutes city by train or ferry. Mrs. Wren, XB 2356 (Sydney Exchange).

HOLIDAY COTTAGE available for Christian people at reasonable rental at South Curl Curl. Contact Mrs. Gwilt, Carmel Street, Glenbrook, New South Wales.

### ACCOMMODATION WANTED

SINGLE MAN, 27, requires accommodation, Anglican family, preferably Eastern suburbs. Telephone FW 3339 (Sydney Exchange).

PHARMACY STUDENT (girl) requires private board, Kingsford area. Reply P.O. Box 165, Dubbo, New South Wales.

### POSITION WANTED

MAN, 57 years, unattached, communicant member of the Church of England, active, desires position, verger, go anywhere. Last position S. Matthew's, Auckland, New Zealand, seven years. Reply with full particulars to W. Mattland Jones, 17 Droop Street, Footscray, Melbourne, Victoria.

### POSITIONS VACANT

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

DIocese of RIVERINA. Matron, Churchwoman, required for Riverina House Hostel for Girls at Hay. Duties include supervision of approximately 24 girls, housekeeping and cooking. Assistance provided by housemaid and laundry. £500 per annum and found. Apply, with copies only of references, to The Diocesan Secretary, P.O. Box 10, Narrandera, New South Wales.

TYPIST, CHRISTIAN girl, 16-17, required for typing, duplicating and general office duties connected with youth work. Apply the Church of England Youth Department, MA 1942 (Sydney Exchange).

BOOKKEEPER-CLERK, Christian Girl 18-20 required for interesting duties connected with Youth Work. Good knowledge of bookkeeping, typing essential. Apply Church of England Youth Department, MA 1942 (Sydney Exchange).

MARRIED COUPLE. To administer Old Folks' Home, Port Lincoln, South Australia. PHARMACIST With Flying Medical Services, Ceduna, South Australia. Enquiries: Bush Church Aid Society, BM 3164 (Sydney Exchange), or Allan's Buildings, 276 Collins Street, Melbourne, MF 8962 (Melbourne Exchange).

### OUTBACK HOSPITALS

and FLYING MEDICAL SERVICES offering outlet for Christian Service to Qualified Nurses. Apply to Bush Church Aid Society, 135 Balhurst Street, Sydney.

SOCIAL WORK in Fitzroy? S. Mark's Church, Fitzroy, Melbourne, is planning to extend considerably its social work which was begun 24 years ago. Special consideration will be given to the youth and the elderly of the district. The Vicar of S. Mark's would like to hear from people interested in the scheme. They should be communicant members of the Church of England who feel the need to relate community social activities to the work and worship of the parish church. Non-Anglicans, however, certainly may apply. Please write to: The Reverend Norman L. Hill, S. Mark's Vicarage, Fitzroy, Melbourne.

### FOR SALE

THE ECCLESIASTICAL AND ACADEMIC OUTFITTERS

For all your requirements in Church Needlework...

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MRS. E. J. COOPER  
S. John's Rectory, 14 St. John's St., Adelaide, S.A. — Phone: W 4595

### CANTERBURY BOOK DEPOSIT

22 Leitch Street, Adelaide  
BUY where your purchases help your Church's Mission. Our range covers Theology, Biography, Prayer and Hymn Books, Children's Books, Novels, Bibles, Candles and Wafers.

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