

# THE ANGLICAN

Incorporating The Church Standard

No. 345.

No. 3 Queen Street, Sydney, N.S.W.  
Telephone MX5488-9. G.P.O. Box 7002.

FRIDAY MARCH 20 1959

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

Price: NINE PENCE

## ARMIDALE TO SUPPORT THE GRAHAM CRUSADE

### MANY TOPICS DISCUSSED AT SYNOD

FROM A CORRESPONDENT

Armidale, March 16

All church people in the Armidale diocese are being urged to support Dr Billy Graham's N.S.W. Crusade in every possible way.

A resolution to this effect was carried by the thirtieth Synod of the diocese which met here last week.

Synod also discussed a wide variety of topics which included education, homes for the aged, spiritual healing and Promotion.

The bishop, the Right Reverend J. S. Moyes, said that the Archbishop of Canterbury and the Bishop of Coventry both considered Dr Graham's crusade in London had brought great blessing to the Church.

"We Anglicans are in need of evangelists," the bishop said.

The parishes in Armidale diocese would be linked by land line to the big Sydney meeting, he said.

Anything that might not be doctrinally exact could be corrected at the time.

"If we stand on the sidelines we shall be leaving our people unsheltered in a day of great opportunity."

Some of the clergy expressed doubts about unqualified support but the meeting carried the resolution in preference to a watered-down version asking Anglicans to pray for God's blessing on the crusade.

Synod approved, with enthusiasm, the plan to build a chapel at the University of New England to be used by the Anglican, Presbyterian, Methodist and Baptist churches.

The chapel, to be built in brick, will cost approximately £30,000.

The principle of a chapel for joint use had already been accepted by the other churches.

The university chaplain, the Reverend J. O. Rymer, outlined the need for a chapel for university students and staff.

He said conditions for religious services at the university were similar to those found by most clergy in the bush.

They used a lecture-room — when it was not wanted for lectures — and because the pressure on accommodation would be so great for many years, it would not be possible to have even a permanent room.

The vice-chancellor, Dr R. B. Madgwick, had told the chaplains: "If you can build a chapel we can promise to maintain it."

"What the university wants," said Mr Rymer, "is a university chapel, but the Roman Catholic bishop has said he would not be involved in any combined chapel. We must accept that."

#### MUCH SUPPORT

"That leaves the Anglican Church, the Presbyterian Church and the non-conformist churches the opportunity of building a chapel which they can share."

"I believe we are committed to the ecumenical movement and I believe we can have a combined chapel," he said.

The present agreement was to a chapel strictly Anglican in format, although the altar would be rather further forward than was usual to enable the Presbyterian elders to take Communion in their customary manner.

Dr J. H. Priestley, the Reverend N. J. Eley and Mr F.

T. Bowen-Thomas spoke in support of the plan.

The bishop said that a chapel within the university, with an Anglican chaplain, presented a tremendous opportunity for spiritual guidance and direction and to do something which would affect the whole of university life.

When the reports of The Armidale School and the New England Girls' School were before Synod, attention was focussed on the increasing demand on the accommodation in these schools.

The diocesan registrar, Mr S. T. M. Pierce, said N.E.G.S. has 292 boarders, and is booked up completely until 1965.

The alternative was the Tamworth Church of England Girls' School—"a great school which is fulfilling the hopes of the diocese in it."

#### THE SCHOOLS

The diocesan solicitor, Mr F. R. Roach, proposed a motion asking the school council to admit day girls to N.E.G.S.

He and Mr G. R. N. Gill said it could lead to a reduction of the pressure on the boarding accommodation since a number of pupils living in Armidale were boarders.

If they became day girls there would be opportunity for more girls in the country areas.

#### THE DENIAL

*Greying, the purple sky, flecked with blood-like traces,  
Announces the insistent advent of the dawn;  
Shadows highlight the pallor of sleepless faces,  
Whispers begotten of fear, murmurs in conspiracy born  
Flit down the empty street, to sulk and hide  
Pressed in doorways, echo in silence, then fall, fall  
Down stairways as the passing soldiers ride  
With the Prisoner—whipped to the judgement hall.*

*The sickened emptiness of apprehension leaps to the throat  
Of the fisherman at the question spoken thrice,  
Vomits denials' curse at cock-crow, who, with coat  
Drawn tight, turns into the dawn sobbing at coward's vice.  
The Sun, fulfilling its appointment with the Day,  
Pierces the mist with penetrating ray.*

—A. de Q. R.

Everingham, spoke in favour of preserving the school on the lines it had run for nearly half a century.

The motion asking the school council to give the matter favourable consideration was carried.

The Armidale School's chaplain, the Reverend T. H. Kitley, said that the school was full and the demand was increasing all the time.

The boarding schools would have to be larger and possibly more numerous.

Synod commended the Manilla homes for the aged scheme, with a recommendation that each year a sum from parochial contributions should be set aside for this purpose.

The Vicar of Manilla, Canon V. C. Duncombe, said that for £600 a year a home could be provided for life for anyone in

Other speakers supported them but others, including Archdeacon R. I. H. Stockdale and Mr C. D. the diocese, with a rent of only 15 shillings a week to cover rates and maintenance.

This scheme at Manilla was undenominational, but the deeds were vested in the corporate trustees of the diocese.

They had enough land for 21 cottages and proposed to start work on three of them shortly.

(Continued on page 11)

## PAPER TREATS CRUCIFIXION AS A MODERN NEWS REPORT

ANGLICAN NEWS SERVICE

London, March 16

The new semi-official newspaper, the *Birmingham Christian News*, uses its front and back pages in this month's issue, for a deliberately sensational account of the crucifixion under a Jerusalem A.D. 29 dateline.

The account imitates the style of the mass circulation picture papers.

The reports are written as though they are the work of a team of foreign correspondents who have been sent to cover the latest outbreak of political trouble in the Middle East.

The heading "King Dead" is in capitals one and a half inches deep, with a sub-heading, "Thousands see 'Son of God' carry cross to death at Golgotha."

It begins, "King Jesus of Nazareth has been crucified."

"The execution was carried out last Friday by a detachment of the Roman Legion, after a last-minute drama in which Pontius Pilate the Governor, declared that the Jewish crowd were demanding the life of an innocent man and he wanted no part in the deed."

In describing the teaching of Jesus, the paper says that He was "an embarrassment to religious leaders and a threat to internal security" from the time he started preaching.

#### "FANTASTIC"

Fantastic tales of his powers were circulated by his followers; he was said to have cured paralysis, given sight to the blind, and even raised the dead.

A later despatch on the back page says: "Jerusalem is a city of fantastic rumours to-day; just seventy-two hours after the Galilean leader was crucified and buried, reports are rampant that he has been seen alive."

In the leading article it says: "Has the prediction that Jesus would rise again come true? If it has, it is likely that this man

will have a profound effect on the future of mankind."

"On the other hand, if there is some rational explanation for the empty tomb, or if the thing proves a cleverly contrived hoax, the affair will fizzle out. We can only wait and see."

The Reverend Nicholas Stacey is the editor of the paper.

His secretary, when interviewed, said: "The editorial committee is aware that some people may think our treatment of this story blasphemous and sacrilegious, but that was a risk we had to take."

"Our aim was to bring home the reality of the crucifixion to people who never think of Christ as a living person."

#### OBJECTIVE FOR HONOLULU

THE "LIVING CHURCH" SERVICE

New York, March 11

The Bishop of Honolulu, the Right Reverend H. S. Kennedy, in his address to convocation in Hawaii, gave the district an objective.

Hawaii has been proclaimed the 50th State of the United States.

He urged the Church to make the missionary district of Honolulu self-supporting by 1962, when it would be 100 years old, and thus gain diocesan status.

He also advocated parish family conferences, improved music by establishing a diocesan music school, and families worshipping together on Sunday.

#### ENTHRONEMENT OF ARCHBISHOP

The Archbishop-elect of Sydney, the Right Reverend H. R. Gough, will be enthroned in S. Andrew's Cathedral on the morning of May 30.

A public welcome in the Town Hall has been planned for the evening of Monday, June 1.

## NEW CHURCH FOR EAST MALVERN

FROM A CORRESPONDENT

Melbourne, March 16  
Despite the torrential rain which fell continuously on March 7 in the Melbourne suburb of East Malvern, the setting of the foundation stone for the new Church of S. James was completed by the Archbishop of Melbourne, the Most Reverend Frank Woods.

Unfortunately the weather prevented the congregation watching the ceremony on the site.

However, a relay of the actual setting of the stone was broadcast in the church, where an overflow gathering of parishioners and friends enjoyed the archbishop's remarks.

Having set the stone expertly and smoothed the mortar, the archbishop turned with a smile of satisfaction towards the architect, Mr. A. Banfield, and said: "And how's that?" A nod of agreement from the specialist and the job was complete.

During his short address, the archbishop likened Christian membership of the church to the foundation stone . . . able to bear great weights and yet never failing to uphold the beauty of the holy structure which rose above it.

"You, too, are like the stone in that you humbly take your place in the heart of the parish life, not as embellishments, for the stone has none, but as supports to the work of God which has to go forward in His name," he said.

## GOOD FRIDAY AT S. ANDREW'S

The service of the Three Hours' Devotion, on Good Friday in S. Andrew's Cathedral, will be conducted by the Warden of S. Paul's College, Dr Felix Arnott.

This will be preceded by Morning Prayer and Litany at 10.30 a.m.

The Good Friday "Procession of Witness" will assemble in the Domain and march off at 4.15.

It will conclude as usual with a service in the cathedral, at which the Bishop Administrator, the Right Reverend W. G. Hilliard, will preach.

There will be a special devotional musical service at 7.30 p.m.



The vicar, the Reverend A. A. Roberts, shields the Archbishop of Melbourne, the Most Reverend Frank Woods, as he adds the final touches to setting the foundation stone at the new Church of S. James, East Malvern, on March 7. The architect, Mr. A. Banfield (right), braves the downpour to supervise.



## APPEAL IN CAPE TOWN

### APPLICATION OF APARTHEID

ANGLICAN NEWS SERVICE  
London, March 13

The Archbishop of Cape Town, Dr Joost de Blank, is supporting an appeal, now being made on behalf of the non-European students at the University of Cape Town.

The chairman of the appeal, Mr Derek Hudson, says that, of the universities in South Africa, only the Universities of Cape Town and Witwatersrand admit European and non-European students to common courses of instruction.

The Government, in accordance with its policy of apartheid, has introduced legislation designed to close the doors of these open universities.

It intends to create instead separate colleges for the various non-European groups in the Union.

On completion of these colleges, a date will be set, after which non-European students will not be allowed to enter the University of Cape Town, though those already there will be allowed to complete their courses.

### MUCH NEED

Since the new colleges will not be ready for at least five or six years, the appeal aims at assisting as many non-European students as possible to enter Cape Town before it is closed.

A fund to assist needy non-European students has been in existence for nine years, and there is an impressive record of graduates who have been assisted.

The sum of £10,000 will be needed to continue the present award of twelve scholarships each year for three years, and there is only £500 in hand.

Coloured and African students are very badly off and need considerable assistance.

## CHURCH SCHOOL COMPLETED

### BISHOP BELL'S NAME GIVEN

ANGLICAN NEWS SERVICE  
London, March 13

H.R.H. the Princess Margaret will open the Bishop Bell Church Secondary School at Langley, Eastbourne, on May 20.

The school replaces the old Bedwell school which had to be demolished three years ago.

The late Bishop of Chichester, the Right Reverend G. K. A. Bell, took a great interest in the school and agreed to its bearing his name.

His mitre has been presented to the school as a memento of his interest.

There are five hundred and fifty pupils at the school, which is the most up-to-date secondary school in Sussex.

## TRAINING SCHEME FOR ORDINANDS

ANGLICAN NEWS SERVICE  
London, March 13

Charlton, in the Diocese of Southwark, is to set on foot a scheme whereby young men, who have not the minimum qualifications to enable them to enter a theological college, may be helped.

They will live together under the care of a priest-warden and will go to local evening colleges.

They will also have lectures, times of study and worship, and opportunities for experience in the work of a town parish.

They will need to undertake some part-time work for their support, but a trust fund in the parish will give backing to the scheme.

## CRITICISM OF BOOKLET

### MATTER TO BE CONSIDERED

ANGLICAN NEWS SERVICE  
London, March 13

The Study Secretary of the Church of England Moral Welfare Council, Dr Sherwin Bailey, commented last week on the booklet published by the British Medical Association, "Getting Married."

He says that Dr Eustace Chesser, a psychologist, who attempts to deal with the problem of premarital chastity, has lost a great opportunity of persuading young people towards responsible behaviour in their relationships.

He says that those who are seeking help in personal difficulties will find little to guide them.

Nothing is said of the weighty moral, religious and social arguments against premarital intercourse, and too little stress is laid upon the obligations which men and women have to the community.

Dr Bailey feels that the argument is developed in an irresponsible and tendentious way. The problem is real and serious, and must be tackled more realistically and responsibly.

The editor of *Family Doctor*, Dr I. Harvey Flack, said that the B.M.A. had frozen between 50,000 and 60,000 copies of the booklet for further consideration by the council, but that 200,000 copies had already gone to the booksellers and were probably sold.

As the result of the ban, the editor of the booklet, Dr Winfred de Kok, and a contributor, Dr Eustace Chesser, have resigned from the B.M.A.

## 125 YEARS' WORK CELEBRATED

### SEAMEN'S CHURCH INSTITUTE

THE "LIVING CHURCH" SERVICE  
New York, March 11

A noonday service, on March 6, in the chapel of the Seamen's Institute, New York, marked the 125th anniversary of the founding of the institute.

The Bishop of New York, the Right Reverend H. W. B. Donegan, who is honorary president of the institute, addressed the gathering.

Through the efforts of the forty-two charter members of the Young Men's Auxiliary Education and Missionary Society, the first floating church was launched in 1844.

Later, two additional floating churches were launched, the second of which was destroyed by fire last December at Mariners' Harbour, Staten Island, where it had been moved ashore in 1914 to become All Saints' Church.

In 1913 the present headquarters of the institute was established.

To-day the institute provides hotel facilities, and has a restaurant, library, school, movie theatre, post office, clinic, and recreation room.

## CHURCH MISSION TO THE JEWS

ANGLICAN NEWS SERVICE  
London, March 13

The 150th anniversary of the Church Mission to Jews was commemorated at a service held in All Souls', Langham Place, in February.

The Vicar and Rural Dean of Islington, the Reverend M. A. P. Wood, in his sermon, reminded the congregation of the great debt Christians owed to the Jewish scriptures.

He said the Jews urgently needed the Gospel to complete their faith.

Several Christian Jews attended the service.

## PROTEST AT ARRESTS

### MISSION FARM INVOLVED

ANGLICAN NEWS SERVICE  
London, March 13

Strong opposition to the action of the South Rhodesian Government in declaring a state of emergency and arresting several hundred members of the African National Congress was expressed last Monday in London.

The African Bureau, a non-party, interdenominational body, whose objects are to foster better relations between the races, organised a meeting at the Caxton Hall, which was attended by a thousand people.

Speakers included Father Trevor Huddleston, C.R.; Mr Ralph Ibbott, of S. Faith's; and Mr J. Grimond, M.P.

The chairman of the African Bureau, Lord Herringford, presided.

The meeting passed a resolution that a delegation should see the Prime Minister, the Secretary for Commonwealth Relations and the Colonial Secretary, urging the release of Dr Banda, Mr Chilton-Brock and other detainees.

On Friday, February 27, the Southern Rhodesian Government arrested the agricultural adviser to S. Faith's Mission Farm, Rusape, Mr Guy Chilton-Brock, and the farm's manager, Mr John Mutasa.

S. Faith's Farm is a co-operative village organisation, which exists to develop African farming, and is the most successful inter-racial agricultural project in the Federation.

### INTER-RACIAL

Mr Chilton-Brock and Mr Mutasa were the two people responsible for the success of the project. Mr Chilton-Brock is one of the very few European members of the African National Congress, and officially resigned his position at S. Faith's some weeks ago.

He has never held office in Congress, and it is difficult to see how his arrest, or that of any of the school staff at S. Faith's, can be justified.

Before going to Africa, Mr Chilton-Brock was in the Borstal Service, and was the first principal probation officer for the metropolitan area of London.

During the war he was head of Oxford House, in Bethnal Green, and was afterwards youth and religious affairs officer in the British Military Government in Berlin.

## CHRISTIANS UNITE

### S.C.M. SPONSORS MISSION

ANGLICAN NEWS SERVICE  
London, March 31

The Student Christian Movement sponsored an interdenominational mission in the University of Hull last month.

Five daily talks were given by the director of religious education in the Diocese of Birmingham, the Reverend Donald Tyther.

Some of the missionaries lived in the halls of residence and made contact with the students in informal parties and at meals.

The mission aimed at providing the uncommitted student with an opportunity to hear and respond to a gospel presented without second-hand ideas about Christianity's supposed incompatibility with science and philosophy.

It was an impressive example of the way in which Christians of various persuasions can unite in the work of evangelisation.

Christians members of the university were made conscious of the importance of the Church's evangelistic mission, and of the efforts for unity which are being made.

## PROGRESS IN CHICAGO

### DR GRAHAM CRITICISED

FROM A CORRESPONDENT  
Chicago, Illinois, March 16

The "Christian Century", the well-known American "un-denominational" weekly, has printed a glowing account of church progress in this city.

The progress is reported by the federation which has been criticised for not supporting a forthcoming Graham Crusade.

"Chicago Protestantism has caught the city's surging 'I will' spirit and despite occasional pessimism resulting from Protestant migration to the suburbs is determined to meet the challenge of the city's growth," says the Chicago correspondent.

The Chicago church federation says that 900 new Protestant churches will be needed in the next 20 years and estimates the total cost at 600 million dollars.

John A. Gardner, secretary of the federation's spiritual goals committee, has announced a campaign to add a million new members to Protestant churches in the next 16 years.

### CAMPAIGN

The campaign will open with a city wide evangelistic programme this spring, when 7,000 laymen will begin calling on 100,000 unchurched people.

A 165,000 dollar research programme on the needs of Chicago's Protestant churches is now in progress.

These projects are an effective answer to critics who accuse the federation of being antagonistic to all evangelistic work because it did not officially endorse the Billy Graham Chicago crusade scheduled for 1962.

Incidentally, the Graham crusades have run into opposition from the nationwide Conservative Baptist Association, which met here early this month.

It passed a resolution condemning the co-operation of "believers and unbelievers" in evangelism and other church work.

The resolution was critical of all crusades which accept help from people who deny the "historic Christian faith".

## "KIPA" REPORT ON INDIA

### MISSIONARY WORK RESTRICTED

ECUMENICAL PRESS SERVICE  
Geneva, March 11

The Roman Catholic news agency, "Kipa," in Fribourg, Switzerland, states that the Indian Government will no longer admit foreign missionaries into frontier provinces and primitive tribe settlements.

The report says that the number of missionaries already at work in these districts will be reduced.

It says also that "for reasons of public security," restrictions may be placed on the work of missionaries already in the country.

After vacations they may be permitted to return to India if "their residence did not give cause for serious misgiving" before their departure.

Medical, educational and technical training institutions may be staffed by foreigners if no Indians are available to fill the positions.

## CHANGE IN STATUS OF CATHEDRAL

ANGLICAN NEWS SERVICE  
London, March 13

A new measure for Guildford Cathedral proposes that it should be governed by a dean and chapter; originally it was to be also a parish church.

This new measure transfers the dignity and status of the cathedral of the Diocese of Guildford from the Church of the Holy Trinity to the Church of the Holy Spirit.

## OPPORTUNITY IS AS CLOSE AS YOUR MAIL BOX

### Home Study Training Brings New Opportunity

YOU can excel in any career you choose. I.C.S. Home Study Method provides quick, simple, personalised tuition in your own home. Instruction is supplied in clear, easy-to-follow texts.

By studying at home you have no expenses other than fees, which are quite moderate. A wide range of courses are available in educational, commercial, technical, art and hobbyist subjects.

Send for FREE Study Guide of your Selected Course.

## INTERNATIONAL CORRESPONDENCE SCHOOLS

140 Elizabeth Street, Sydney, MA 6566.

When inquiring mention "Anglican"



There's that look in his eyes again... mmmh-mmmh!

Yes, men get a gleam in their eyes when you wear beautifully sheer

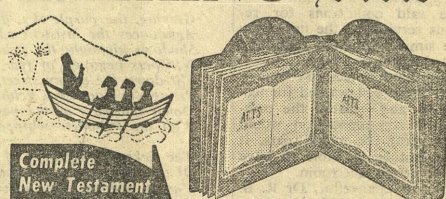
SPUN MIST 15 DENIER 12/11  
SHEER NYLONS

# Prestige

Introducing new "Gentle Tint" colours including—Silver Lilac, a faint touch of Lilac—Impulse, a blush of Pink—Horizon, a hint of Honey.

The For the first time on record

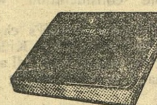
## TALKING Bible



Complete New Testament Authorised King James version

THE TALKING BIBLE is complete and unabridged. The 26 records, which play at 16 2/3 r.p.m., have a combined playing time of 23 1/2 hours (approx.) and come handsomely bound in a gold-stamped, black simulated morocco leather binder.

An invaluable aid for Sunday Schools and Bible Discussion Groups... a great boon and a never-ending source of solace for the aged, who find reading a tiring and painstaking process.



## HEAR THE TALKING BIBLE IN YOUR OWN HOME

Hear every word, not a syllable has been changed or omitted... read aloud by gifted readers, the BIBLE's riches are suddenly revealed in a manner that has never before been possible.

The Audio Book Talking Bible is available NOW! Price £19/19/0 or easy terms from all record dealers. If you experience any difficulty in procuring your Talking Bible, contact Mercury Records at the Radio Corporation Pty. Ltd. office in your state. Phones: Melbourne MX6911, Sydney FA0311, Brisbane 22 101, Adelaide VY5601



THE TALKING BIBLE  
Complete New Testament



## B.C.A. CHURCH OPENED AT MINNIPA

### OVERSEAS HELP FOR MODERN-STYLED BUILDING

FROM OUR B.C.A. CORRESPONDENT

Minnipa, S.A., March 16

The new colourful Church of S. John, designed in contemporary style, was opened here in the Bush Church Aid Society's area on February 17.

The Bishop of Adelaide, Dr T. T. Reed, was assisted at the dedication by the Organising Missioner of the B.C.A., the Reverend John Greenwood, and by Archdeacon E. A. Codd.

Subscriptions at the opening exceeded £80. At the setting of the foundation stone, £75 was contributed. Together with the collections made by Mr P. P. Cook, the total exceeded £1,100.

The church is designed to seat 150 people, but at present is only furnished to accommodate 60.

The north and south walls are painted sky blue, the west wall mushroom, the east sanctuary wall blue grey, the ceiling mushroom and the rafters blue.

The contemporary furniture includes black tubular steel chairs with sponge rubber seats and kneelers upholstered in bright red vinyl.

The holy table, credence table, prayer desk, and lectern are of polished meranti, with striated front panels; the font is made of copper supported by five black tubular steel legs and a polished wooden cover.

The Communion railing is of polished wood supported by wrought iron and tubular steel, and the floor is covered with white tiles.

The chancel steps are covered with black and the vestibule with cornflower blue tiles. There is a polished wooden table for the hymn books.

#### COVENTRY STONE

A piece of stone from the bombed Coventry Cathedral, is built into the vestibule wall, and an etching of the cathedral ruins hangs above the stone.

The huge Bible for the lectern came from England, as also did the brocade cover for the organ back.

A beautiful blue fleur-de-lis-patterned carpet extends from the western wall to the chancel steps.

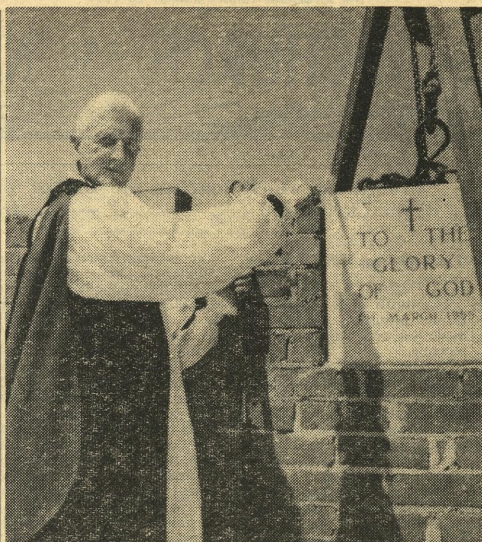
Despite the fact that the day was warm and about 190 people were in the church, there was still a flow of fresh air circulating due to the floor level windows around the three sides of the building.

Through the agency of the Commonwealth and Continental Church Society and the Bush

Church Aid Society friends in England as well as in Australia have given more than £1,000 to the building fund.

Minnipa Women's Guild helped to provide almost another £1,000 and a collection scheme organised by a local farmer provided another £1,100.

The Diocese of Adelaide has made available £4,000 which has meant that the long awaited Church of S. John, Minnipa, has become an established fact.



The Archbishop of Perth, the Most Reverend R. W. H. Moline, setting the foundation stone of the parish hall in Bassendean, Diocese of Perth.

## PLANS ARE WELL IN HAND FOR MISSION AT COORPAROO

FROM A CORRESPONDENT

Coorparoo, Q., March 16

More than 1,500 Anglican families in the Parish of Coorparoo, Diocese of Brisbane, have been carefully informed of all the details of the Church Army mission to commence here on March 21.

The mission will be conducted by the Reverend John Cowland, assisted by the Reverend Jeffrey Roper and Captain E. J. Pearce.

The Archbishop of Brisbane, the Most Reverend R. C. Halse, will commission them at S. Stephen's, Coorparoo, on Saturday, March 21, at 8 p.m.

Preparations for this mission have been in hand for a long time and have come to a climax in recent weeks.

Every parishioner has been contacted and advised of the mission, and, in addition to the usual publicity through the parish magazine, announcements in church, and contacts with the organisations, arrangements have been organised so that the 1,500 Anglican families of the parish will know all the details of the purposes of the mission.

It is expected that on Saturday 150 parishioners will assemble early in the morning for briefings and will then go forth to every Anglican home in the parish, armed with a special brochure giving complete details of the mission.

They will hand this brochure, plus a friendly word of invitation, to the members of every home visited.

The parish has been classified into streets and a fleet of cars will convey the callers to the distant points.

Thanks to the parish census held some time ago there is almost a complete and accurate record of every Anglican individual, man, woman and child, living in the area.

The chief missioner, the Reverend John Cowland, is one of

Still active and vigorous, he has undertaken many special preaching engagements and locum tenancies in recent times.

It is expected that a large group of parishioners will welcome the Reverend John and Mrs Cowland on their arrival at the South Brisbane interstate railway station on Friday, March 20.

#### CLERGY WIVES CONFER

Melbourne, March 16

The Archbishop of Melbourne, the Most Reverend Frank Woods, opened a Parish Life Conference for clergymen's wives at the Retreat House, Cheltenham last month.

Thirty wives of Melbourne clergymen took part in the conference which was organised by the General Board of Religious Education.

This was the first time such a conference had been organised solely for clergymen's wives.

"These conferences form part of an expanding programme of Christian education for adults", the director of the G.B.R.E., Mr Val Brown, said yesterday.

"Clergymen's wives find themselves in a strategically difficult but highly important position in the life of the Church," he continued.

"This conference has shown clergy wives the experience the laity are having in such conferences."



The Reverend J. Cowland.

the best-known clergymen in Australia.

In 1931 he founded the Church Army in Australia, which has grown to be a strong evangelistic force within the Church.

After his retirement from the Church Army he was chaplain of the Repatriation Hospital at Concord, Sydney, for several years.

#### RURIDECANAL CHAPTER

FROM OUR OWN CORRESPONDENT

Bendigo, March 13.

The quarterly meeting of the Central Rural Deanery, Bendigo, was held at S. Mary's, Raywood, last Monday.

The Archdeacon of Bendigo, the Venerable N. D. Herring, assisted by the deacon-in-charge of the parish, the Reverend D. Marshall, was the celebrant at the service of Holy Communion before the meeting.

The Rural Dean, the Reverend R. A. Laity, was in the chair and priests from all the parishes in the deanery were present.

Discussions were held on the youth council's work, and on the use of churches for funerals rather than funeral parlours.

A useful talk on the work of a probation officer of the Children's Court was given by the assistant curate at All Saints' Cathedral, the Reverend G. B. A. Scott, himself a former probation officer.

## SOUTH COAST VISITED

### EARLY YEARS RECALLED

The Archbishop-elect of Sydney, the Right Reverend H. R. Gough, has written to say that he is delighted to become the president of the Church of England Historical Society.

This was announced by Mr Gledhill, the senior vice-president at a welcome to members of the society by the Mayor and the Rector of Kiama.

Members of the society and members of the S. Andrew's Cathedral Communicants Guild, numbering over 150 people, made visits to S. Michael's Church at Wollongong, and Christ Church at Kiama.

During their visit to S. Michael's, the rector, the Venerable H. G. S. Begbie, gave an outline of the early history of the Church in this part of the Illawarra district.

At Kiama the party visited the church and were welcomed by the mayor and the rector. The banner of the society was received into the sanctuary by the rector. After the welcome a visit was paid to Hartwell House, where the owners entertained the visitors.

The society plans a lecture at their next meeting in the lower chapter house, S. Andrew's Cathedral, on Thursday, April 2, when Mr J. L. Stephen Mansfield will talk on "Some Random Thoughts and Comments on our Early Architecture".

An excursion will take place to S. John's, Wilberforce, and S. James, Pitt Town, in connection with the centenary of both churches. This visit will be on April 11.

### HISTORIC TROWEL AT BASSEDEAN

FROM OUR OWN CORRESPONDENT

Perth, March 16

Forty-four years ago, when a former Lieutenant-Governor of Western Australia set the foundation stone of S. Mark's Church, Bassendean, in the Diocese of Perth, he used a trowel which was put to use again last week when the Archbishop of Perth, the Most Reverend R. W. H. Moline, set the foundation stone of a new, nine-thousand-pounds hall adjoining the church.

The Church of England Girls' Society, the Church of England Boys' Society, the Sunday school and the kindergarten paraded with their banners; the choir was grouped around a piano to lead the singing.

In his address the archbishop referred to the evident signs of progress in the parish and the strength of the young people's movements, and called on all adult parishioners to share fully in the worship and work of the Church.

## FIRST FRUITS OF THE EVERY MEMBER CANVASS

FROM A CORRESPONDENT

Mallangance, N.S.W. March 11

More than two hundred people attended the dedication of All Saints' Church, Old Bonalbo, on Saturday, March 7, by the Bishop of Grafton, the Right Reverend R. J. Clements.

The opening of the church marks the completion of the first major undertaking made possible by the "Every Member Canvass" held in the parish of Mallangance nearly two years ago.

Memorial gifts from members of the congregation include the communion vessels and linen, the furnishings of the sanctuary, the lectern Bible and service prayer book, the font and the organ.

The Ladies' Guild of All Saints' presented the pews,

prayer-desk, lectern, carpet and electric fan.

Clergy from Casino, Woodendong and Rappville joined the Bishop and the Rector of Mallangance, the Reverend J. W. R. Hilliard, in the service.

At a luncheon after the service in the Memorial Hall, Old Bonalbo, the speakers were the Bishop, Colonel M. F. Brunner, Mr E. A. Suffolk, the honorary secretary of the parish church council, Mr H. G. Larsson, the Methodist Minister, the Reverend D. McPherson and the Shire Councillor, Mr J. Pollard.

## FACT & FANCY

What makes people join the Church?—A topical discussion just now. A survey, conducted at S. John's Episcopal Church, Dumfries, Scotland, shows that 27 families have joined the church since 1954 simply through chatting with members of the clergy whom they met in shops and buses. Well over 100 families joined S. John's following the "Tell Scotland" mission. Another 100 added their names to the roll after being baptised or married in the church.

We are not keen on reporting "records" because someone can usually report one better. However, here is one that will be hard to beat: Mr W. J. Rogers, who has just died in England, lived all his life at Sholtermill, Surrey, where he was a chorister for eighty-one years, and served under six incumbents.

Collins' Sydney office had no difficulty in filing this order from a bookseller in Victoria: Three copies—I cannot remember the title—Dr. —Refused Nobel Prize. Incidentally, Boris Pasternak's "Dr Zhivago" is a book church-people will find well worth reading.

Talking of books, Perry Madoc's "Days and Moments Quickly Flying" should prove entertaining (and salutary) reading for some. He had "quite a career," beginning with "a mix-up over a cheque, you know," so back home to the rectory, with father recommending prayer and mother weeping into her Women's Institute jam.

Pakistan will be celebrating March 23 as its National Day. Its information department here reports dynamic reform in the five months between October, 1958, and March, 1959. A paragraph is worth quoting: "First of all, the centuries old feudal system has been abolished. The land-hunger has been eliminated. Eight-six per cent. of Pakistani citizens living on land have at last been freed. The bulk of Pakistani peasantry can now own and till land of which they will be masters—not a pot-bellied feudal lord breeding communism under his greed, lust, debauchery and exploitation."

Brave words in Sydney (where even schoolboys seem to think they must wear their winter suits on Sunday) from Canon Ernest Cameron who writes in his parish paper this month: "It does seem something of a torture for men to swelter in heavy suits during services in the hot weather. I can see no reason why they should not wear comfortable clothing. Some are already coming in open-necked shirts, minus coats. I am sure that our worship will not be hindered in any way; for God looketh at the heart."

The Clerical Credit Co-operative Limited announces its change of secretaryship and registered address to: Mr G. R. Lemon, 6 Gerald Avenue, Roseville, N.S.W.

A point of view: Upon his appointment as master of the new residential college at the university of New South Wales, Dr Malcolm Mackay (a Sydney Presbyterian minister) said that all the other men's university colleges in this country have been founded by churches. "I believe," he said, "that there is great value in bringing together in college life men of different religious backgrounds and nationalities. While the college will have no religious test or affiliation, the individual beliefs of students will be fully respected and encouraged." There is to be a T.V. room, but no mention of a chapel.

#### QUIET DAY IN SYDNEY

The Reverend N. J. Chynoweth will conduct a Quiet Day at S. John's Church, Ashfield, Diocese of Sydney, on Saturday, March 21.

The Quiet Day, which is being organised by the Society for the Promotion of Retreats, is open to all.



Some of the clergy leaving the Church of All Saints, Old Bonalbo, at the conclusion of the dedication service on March 7. They are followed by the Bishop of Grafton and the rector, the Reverend J. W. R. Hilliard.



# THE ANGLICAN

FRIDAY MARCH 20 1959

## OUR RESPONSE TO HOLY WEEK

Holy Week is a crowded week of Christian history. From Palm Sunday to Easter Day, each day is full of incident and personalities.

Simon of Cyrene found this week a time of testing. His life was rudely challenged. How he reacted, and the consequences of his decision are now part of the glorious pages of Christian history.

The story of Simon of Cyrene is a good example of the truth stressed often by Archbishop William Temple, of the creative influence of Jesus. From men He called forth a response. They had to accept Him or reject Him. Temple described this characteristic well . . . "He never left a situation just as He found it . . . He met twisted, broken human lives, darkened minds, dull unimaginative people . . . and if He were given half a chance, He left something new." To Simon, as to others, Jesus offered His challenge, and His response was as perfect as any man could make. The apostles had all known Jesus for a long time, and each in some degree rejected Him, but Simon met Jesus face to face once, and the challenge was laid down.

He was an ordinary man, probably a merchant from the Roman colony of North Africa, who had come to Jerusalem on business. On his way into the city, on this ordinary day, he met his destiny. He was an ordinary man . . . not a disciple or a priest or a ruler. He had "no axe to grind" . . . a plain man, coming into town on his own business, just as millions of us do every morning, and he met an eastern mob following a squad of Roman soldiers, conducting three prisoners to the place of execution.

One of these men had been badly beaten, and looked exhausted. Blood streamed from his head and down his raw back. He looked as if he had taken as much as any man could take, as he stumbled and fell, so weighed down was he with the heavy cross-piece.

It was at this moment that destiny came to Simon. Suddenly he found himself forced to give up his own plans, and to perform a horribly undignified and servile task. The Roman soldiers looking for an innocent-looking person forced him to help with the carrying of the instrument of shame and death . . . a quite unjustified humiliation forced upon him possibly because of the colour of his skin, and his broad shoulders. So not for the first or last time a burden was laid upon one of the coloured race, and Simon walked beside Our Lord, doing a service others were too proud to do. By a piece of sheer bad luck, Simon was forced on to the platform of history, and wherever the gospel is known, Simon is remembered.

Sometimes life is like that. We are going along our own way, carrying our own burdens, and suddenly we are called upon to bear something quite extra. Our plans are changed; the whole course of our life is sometimes altered, as we are called to bear a fresh load, an unexpected task.

Simon's reaction to all this is a guide for us. One thing Simon had to do — he had to bear the cross — he had no choice about that. There were three possibilities for him. He could carry the cross and complain and grumble, filled with self-pity and concentrating upon his own misfortune. He could simply grit his teeth and bear it, just carrying on in grim silence. Or he could forget himself and his own troubles, glad to be of some help. The smile of gratitude, which lit the pain-racked face of Jesus, was reward enough.

You and I have got to carry a cross in some form or other. We shall have to carry one until we die. But it makes all the difference how we carry it. "If any man would come after me, let him deny himself and take up his cross and follow me." If we want to follow Him we must take up that burden, voluntarily and with all the energy of our wills. No more than Simon shall we be free to choose the weight of it, or the size of it, or for how long we shall have to carry it.

Simon met Our Lord by accident, and Jesus used that occasion to create a new Christian. Jesus also uses such things with us. The cry of "If only things were different" goes up from so many Christians every day, but that which we long to throw off may be the means through which God is working. Sometimes it is horribly difficult to see or find Jesus in our tasks. Simon must have found it hard to perform his servile task for what seemed to him to be a common criminal. Yet after he had faithfully carried the task through, he found he had shared in the sufferings of his Saviour.

We can imagine in years to come Simon thinking over that moment of decision by the roadway. Every moment of it would be a fond memory of the time he had spent with Jesus.



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

## Tomorrow Will Test A Prophecy

Two-thirds of a prophecy the Prime Minister, Mr. Menzies, made last week will be tested tomorrow.

Making a brief incursion into the New South Wales general election campaign in a speech at North Sydney, Mr. Menzies said it looked pretty clear that by the end of this year there would not be a Labour Government anywhere in Australia.

Two of the Labour States, New South Wales and Western Australia, go to the polls tomorrow, so Mr. Menzies will not have long to wait to see whether he has any honour as a prophet in his own country. The third Labour State, Tasmania, will hold its general election late this year.

As one who has never belonged to any political party, I am more interested in men and women than in the machinery by which they are elected to Parliament. For, honestly, I don't believe there is a great deal of difference between the policies, say, of the Liberal Party and the Labour Party. And I don't expect the millennium to follow quickly if, for instance, the Liberal-Country Party coalitionists win the N.S.W. election tomorrow.

Isn't the truth that there are worthy, indifferent and poor types in all political parties? And aren't all parties in broad agreement in maintaining the principles we have come to identify in recent years with the term the Welfare State?

An occasional change of Government from one party to another, I agree, desirable. Men overlong in government often tend to become arrogant. Perhaps even more distressing is that they also tend to run out of creative ideas.

But an election every three years or so at least brings them to the bar of public judgement. The electors are kings for a day—and in Sydney and Bourke and Perth and Derby that day is tomorrow. May joy be the consequence!

## Great Religious Meeting

No one in Australia, or, indeed, in the Christian world anywhere, could have failed to be impressed by the size of the closing meeting addressed by Billy Graham in Melbourne last Sunday. The crowd has been estimated at figures ranging from 130,000 to 143,000.

What is certain is that it is the largest crowd ever gathered on the Melbourne Cricket Ground, venue of the Olympic Games, of many a stirring Victorian football grand-final, and, of course, of many cricket Tests.

## CLERGY NEWS

CAMPBELL, the Reverend J. F. S., Chaplain to the R.A.A.F., to be Rector of St. Paul's, Emu Plains, in the Diocese of Sydney.  
FISHER, the Reverend D. F., to be Rector of Korumburra, in the Diocese of Gippsland.  
KELLEY, the Reverend C. A., Assistant Curate at St. Luke's, Moomba, has been appointed Priest Assistant at St. Thomas', North Sydney, in the same diocese.  
METHVEN, the Reverend A. G., to be Chaplain of the R.A.A.F. at Edinburgh, S.A., in the Diocese of Adelaide.  
SIMMONS, the Reverend Geoffrey, Curate-in-charge of Padiw in the Diocese of Sydney, has been appointed Rector of All Saints', Cammeray, in the same diocese.  
THOMPSON, the Reverend A. J., has been appointed locum tenens in the Parish of Christ Church, Hawthorn, in the Diocese of Melbourne.  
WHEELER, the Reverend R. N., Curate at Jannali in the Diocese of Sydney, to be Curate-in-charge of West Kembla, in the same diocese.  
WILDE, the Reverend Frank, has been appointed to the Parish of All Saints', Cammeray, in the Diocese of Sydney.  
VOSS, the Reverend H. R., Curate at Katoomba, in the Diocese of Sydney, to be Curate at Belmont with Moorefields, in the same diocese.

It is well known that some Anglicans have reservations about the methods used in the Graham Crusade, and especially of what they consider to be its undue emotional basis.

But no one, I think, doubts the sincerity of Billy Graham. Nor can any doubt the extraordinarily wide appeal of the man and his message.

As a Sydneysider, I have not yet had the opportunity to see and hear him. But surely his Australian mission can do nothing but good? Some doubt the lasting nature of the conversions claimed. Doubtless some converts will fall by the wayside. The Anglican Church's own difficulty in holding the majority of the young people

confirmed each year shows that this experience is not peculiar.

But all the Churches, through the direction to them of the people touched by Billy Graham's pleading, will have the opportunity to build on this crusade. That will be the real test of the value of the mission—the thoroughness of the follow-up work.

## Charity Cloak Over Commercialisation

When I commended the parody, "Sweet are the uses of advertisement," in this column last week, I did not expect to have occasion so quickly to decry it in a particular instance.

But I do feel that a proposal to lure thousands of children to Sydney's zoo next Sunday from 9 a.m. onward to take part in "a monster treasure hunt" is most reprehensible.

The greatest hope of this nation is that the rising generation will combat the gross materialism of this age and restore to Australia the Christian virtues and principles which are so sadly in the discard today.

This hope won't be encouraged by a firm, seeking to advertise its television set, commercialising Sunday in this way and luring children to the zoo in hours customarily devoted to Sunday school and church services.

Why didn't the firm and others co-operating with it organise the treasure hunt for a Saturday?

The Children's Medical Research Foundation, a most worthy cause, will benefit from this Sunday advertising stunt. But I don't think the end justifies the means. In any case, the real end is not the charity, but the advertising of the television set.

## Unemployed And Television

There was a welcome fall of 4,975 in the number of registered unemployed in Australia in February, according to figures released this week. But the total of unemployed is still alarmingly high at 76,926.

This country has taken for granted in recent years the maintenance of a State of "full employment" by whatever party is in Federal power. But we are obviously falling away from that ideal.

Our number of unemployed may seem comparatively insignificant in comparison with the Canadian and United States figures. But surely they are too high for peace of mind when it is considered that the people in need must be two or three times the number of men and women out of work.

With the nip of autumn already in the air there is a reminder also that winter is not far off, and usually that is the season when unemployment rises.

By contrast with our over-high unemployment figures is the steady rise in the acquisition of television sets. The total, with only New South Wales and Victorian metropolitan areas yet served with television, is almost half a million.

But the contrast is really not so striking as it may appear. Judging by the frenzied advertising in Sydney and Melbourne newspapers, it is not hard to have a television set installed. Time payment is the reason. It would be interesting to have statistics, showing how many people pay cash for them and how many are buying them on the instalment system.

—THE MAN IN THE STREET.

## ONE MINUTE SERMON

### THE FIRST AND THE LAST

REVELATION II : 8-17

SMYRNA, which alone of the seven cities flourishes to-day, is the recipient of the second letter. It had a strong Jewish community and was the early home of a Christian Church of which Polycarp was bishop until his martyrdom in 155.

The characteristic of the speaker is "the first and the last, the one in whom all things hold together, the one who died for all men and rose to live for evermore." This description of a Living Christ is well calculated to encourage the struggling church at Smyrna by setting before it the Lord in the power of His endless life.

Once more, He knows! Poor but rich (James 2:5), the Church endured calumny at the mouths of unworthy Jews who took fierce delight in persecuting Christians. The action of these members of the synagogue of Satan is due to the evil spirit which prompts them, and the Christians will suffer, even in prison, in that effort to make them give up their faith in Christ.

Ten days; a limited time. But endure, he says, as Christ endured and was obedient, and yours will be the victor's wreath. To such will Christ give not to be hurt by the second death. The first death is past and for them there is no other, for the second death is the Lake of Fire in which death itself is swallowed up by a greater and final death. cf. 20:14-15.

After leaving Smyrna, the road from Ephesus followed the coast for forty miles then turned north-east for fifteen miles and came to Pergamum. It was rich in temples to Zeus, Athena, Dionysus and Asclepius. Also it had a temple to Augustus, hence was a strong centre of paganism and presented the Church with many difficulties.

"He which hath the sharp sword with two edges". Christ has a characteristic for each of the needs of every church.

In the worship of the Emperor lay the city's abomination. This worship was the special foe of Christianity. In the acceptance or refusal of this worship lay the test of Christian loyalty. And in a persecution arising from this, one man at least had been loyal.

But even this Church with so many difficulties, and such faithfulness, had a dangerous element of heresy which it seemed to have tolerated in some measure. Once again it is the temptation to licentiousness, gluttony and lust.

Repent and deal with such false teachers. You have been too tolerant of them! This matter brooks no delay. Your Christ is a warrior.

But to the one who through His grace does overcome, to him will be given the manna from the Ark of God the true bread from heaven; but also will he be given a white stone with a new name representing the new character that is his in Christ.

So it happened to St. Peter and St. Paul, so may it happen to the people of Pergamum — so may it happen to us.

"We shall be like Him, for we shall see Him as He is."

## CHURCH CALENDAR

March 22: Palm Sunday.  
March 23: Monday before Easter.  
March 24: Tuesday before Easter.  
March 25: Wednesday before Easter.  
March 26: Thursday before Easter. Maundy Thursday.  
March 27: Good Friday.  
March 28: Easter Eve.



## 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. Precedence 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.

### ATTENDANCE AT CHURCH

#### DISCIPLINE TOO SLACK

TO THE EDITOR OF THE ANGLICAN

Sir,—I was much struck the other day with the observation in a newspaper respecting the non-attendance of members at the various churches to which they are nominally attached.

The lowest percentage, as one might expect, is the Roman Catholic; the rest in varying proportion until we come to the Church of England, which is discredited with the largest non-attendance of her children. From a long and wide observation, I know this to be very near the truth. "I speak this to your shame," as S. Paul would probably say.

Of course we are all aware of it and especially of the decaying Sunday Evensong, and our remedies are numerous and varied as people. I beg to offer my own, which is that it is the lack of reasonable discipline that is the chief cause.

The two bodies that may lay claim to the "Davis Cup" or in this connection, first and second, are the Roman Catholics and the Seventh Day Adventists. They are both to be admired for their solidity and stability which are mainly due to their discipline, in the one case imposed, in the other accepted, though there is something of both conditions in both cases. In both cases, also, the working of that discipline is remarkable, as being chiefly responsible for their rapid growth.

In the case of the Church of England we are inclined to boast that we have no discipline. Even that of the clergy is very flimsy, and only effective in extreme cases. Such remedies as films and dramas have their distinct uses, but for the building up of the "Church" they are practically valueless, being reckonable only among our modern entertainments, and teaching few, if any, non-attendants to become permanent.

The first remedy, surely, is the recognition of the "Church" value of the communicant, which seems to have escaped the notice of the average priest, and yet it is the obvious way of all church organisation. But we have yielded to the Satanic suggestion that as soon as a man becomes a communicant, he ceases to require any further attention on the part of the priest. The right kind of communicant organisation does not seem to exist; we don't seem to know how to go about it. At least, I see no sign of it.

The second method and equally important is the proper training of children from Baptism to Confirmation always of chief importance in the mind of the Church. The system of the Church is well nigh faultless, but most of us find it difficult to haul it down from the sky.

The average preparation for Confirmation is the most pitiable thing on earth. It is really but the slightest preparation for life within the Church. The wonderful Catechism, tried, tested and proved over three centuries, is treated in the most casual manner and, in the course of sixty years ministry in many places, I do not remember any bishop to have insisted on a thorough knowledge of the Catechism.

Yours etc.,

(Canon) F. RILEY.

Armidale, N.S.W.

### "AN AWFUL PICTURE"

TO THE EDITOR OF THE ANGLICAN

Sir,—May I voice what I am certain is the opinion of most, if not all, of your readers, concerning the horror, disgust and fear that we felt at the publication in THE ANGLICAN of March 6 of the appalling, blasphemous picture of our Blessed Lord, representing Him after His resurrection, in glory.

May I suggest that all who saw this appalling (no adjectives are strong enough to describe it, unless the word damnable is used) thing, especially the little ones, who must have been offended as they looked at its representation of the holy Jesus, whom they have loved, read again the glorious word-picture which the beloved apostle, S. John, gave us in the story of his vision of the Risen Christ, in Revelation 1:1-14?

How these words give the lie to the ghastly portrait given us last week: "His eyes were as a flame of fire; and his feet like unto fine brass, as if he burnt in a furnace; and his voice as the sound of many waters; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength. And when I saw him I fell at his feet as dead."

The reading of this glorious description will help to dispel the nightmare of your published picture.

Yours, etc.,

(The Reverend)

H. W. DOUDNEY.

Elsternwick, Victoria.

### THE INDUSTRIAL WORKER

TO THE EDITOR OF THE ANGLICAN

Sir,—David Scott's list of problems which are crying out for attention from the Church is admittedly not exhaustive, although an attempt to solve all of them could easily exhaust the present resources of the Church. It might seem rather gratuitous, then, to mention one that he has omitted. That is the problem of the gap between the Church and the industrial worker.

outsiders would be more interested in the religion which made it so.

As Anderson-Scott suggested in his famous essay on "What Happened at Pentecost?" to pray whole-heartedly for the coming of the Holy Spirit could have revolutionary consequences. When the apostolic fathers and the other disciples in Jerusalem were "baptised with fire," even the sacred doctrine of private property "went up in that flame."

Is the Anglican Church in Australia (or any one of its local parishes) ready for such a baptism?

Yours sincerely,

F. E. BROWN.

Camberwell, Victoria.

### FAILURE TO VISIT

TO THE EDITOR OF THE ANGLICAN

Sir,—I was interested to read the views expressed by "Retired P. P." (February 2) and "The Reverend J. Newton Bagnall" (March 6) with regard to "Pastoral Visitation."

There is some truth in what both these gentlemen say, and I would like to contribute some experiences gained during a recent parish canvass.

One of the comments met with was "Why should I do anything for the Church? It has never done anything for me." Further questioning elicited the information that many of the people who considered that the Church had done nothing for them also complained that they had never been visited by the rector.

Some sincerely desired a visit but probably few considered that if they so require a visit, it could have been obtained by the simple expedient of issuing an invitation or a request to do so.

Nevertheless, it would appear that many people have neglected the Church because they feel that in some way their Church has neglected them.

People do like to feel that they are wanted and regular visiting, particularly at a time when all members of the family can be met, does help in this regard. Much of such visiting

### GOLGOTHA

*They gave me vinegar to drink . . . the usual pesca of Rome's soldiers on the march, the drink of the Jew in his harvesting of grain.*

*I cried I have finished my task, it is finished—the march that He set Who allotted my course.*

*I cried*

*The death that I die is their life.*

*But they strove for my vesture.*

*I cried Lay not this sin as well to their charge, O God, for they know not what they have done. It is they who must forgive themselves.*

*I cried I give you my death.*

*I am your ripe grain:*

*glean from my harvest. Bathe in my blood and quaff the gall.*

*I am Redemption.*

*Vinegar they gave.*

*Open Order!*

*Harvest Home!*

—L.M.H.

It may be true that the more successful the Church becomes in its attempts to solve the problems he mentions the more likely it will be that the prejudices of the Workers against the Church will be reduced. Many industrial workers feel that the Church should be doing more to help the poor to get justice, and if they saw that the Church has a real concern for such things they might be more disposed to help.

But my experience as an industrial worker has convinced me that the problem is much too deep for it to be solved in the social or economic field alone. The key paragraph (or "operative clause") in David Scott's articles, I think, is that one in which he (quoting the pre-Lambeth Report) emphasises the role of the local parish, in which the parishioners share a common life. The question is how far this idea of a common life is to be extended. If a local church was a genuine community more or less on the pattern of the early church in Jerusalem, or more like a normal co-operative family, probably a great many

could be done by members of the laity provided they were organised in the same way as canvass teams, and the rector could be informed of special cases where a visit on his part was required.

I do not believe that there is any good purpose served by the rector visiting members who attend church regularly, except in cases of sickness or distress, nor do I believe that social visits paid to the women-folk of the parish and the partaking of tea and cake really "makes a church-going people."

Yours faithfully,

E. B. BRIER.

Fig Tree Pocket, Queensland.

### A COLD FOLD!

TO THE EDITOR OF THE ANGLICAN

Sir,—I wonder just what reception will be given by the laity to people awakened by the Billy Graham Crusade?

Over the past two years I have visited about eighty churches in the Diocese of Sydney (mainly metropolitan) by attending the

## 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.

### Was the death of Christ in accordance with the circumstantial will of God?

A Victorian correspondent writes: "Dr Weatherhead, in his book, *The Will of God*, talks of God's Intentional Will—His ideal plan for men: His Circumstantial Will—God's plan within certain circumstances; and His Ultimate Will—God's final realisation of His purposes. Dr Weatherhead does not think that it was God's intention that Jesus should be crucified. This, he believes, was God's circumstantial Will. His Will within the circumstances which led to the Crucifixion. Is it possible to reconcile this theory with the Scriptures?"

Although I read Dr Weatherhead's book shortly after it was published, I have not been able to procure a copy of it to re-read it. There is, therefore, a danger that we may be discussing the problem out of its context.

Although the distinction in the Will of God is pleasant, I find it difficult to accept these nice distinctions. It has all the dangers of the old faculty theory of psychology. It is, after all, the one Mind, the one Will, the one Person.

There are not a few Old Testament passages which predict a coming sufferer, some even speaking with almost minute detail. Psalm 22 and Isaiah 53

morning service, timed to start between 9.30 and 11 a.m.

Except for where I was already known, only in six churches was any welcome extended to me by church people. (I am glad to say that it was the opposite with the clergy.)

From my experience, the traditional Anglican "cold shoulder" is likely to lose more than we gain, unless a drastic change in Christian fellowship is made.

Yours sincerely,

J. G. THURLING.

Auburn, N.S.W.

### THE GRAHAM CRUSADE

TO THE EDITOR OF THE ANGLICAN

Sir,—Might one venture the suggestion that if Billy Graham were an Episcopalian, he would be acceptable to all Anglicans. From a fundamentalist point of view he is no different from the respected Church Army evangelists, and the majority of Anglican clergy. He would have been very popular with the compilers of the Prayer Book, which nobody seems anxious to revise. He does not criticise or attack any branch of the Church.

Evangelism is necessary whether it be individual or mass. What of mass evangelism in the Apostolic age say, or in Southern India? God knows what would have happened in England if it had not been for the Wesleyan revival. Without despising the intellect, religion has always got its best results in the final analysis by appealing to the emotions.

It is no good saying that the present machinery of the Church of England is doing the job as it should, because it isn't. The Church of England is moribund because it is so divided, and it has no sense of urgency. At the moment I do not know of anybody in our Communion who can write and talk as trenchantly, truthfully, courageously and dynamically as Graham. I have no particular brief for him and am not exclusively an evangelical; but I do think that the time has come when we Anglicans have to look at some of the things which make the numerically strongest church, relatively by far the weakest. Professional jealousy is one of them. In this critical age, Christians must unite, at least in spirit, or let the world down.

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.

scarcely need mention. From the very beginning, our Lord's sense of vocation and destiny was essentially related to the Servant of the Lord in the Book of Isaiah. The Sacrifice of the Passover, the various Levitical offerings set forth in type and shadow a profound truth which is as much foretelling as fortelling—that a perfect sacrifice is to come.

### HIS DESTINY

There have been some — and Dr Weatherhead might be one of them—who consider that Christ was a disappointed idealist. Only bit by bit did He come to the realisation that if He was going to succeed, it must be along the pathway of suffering.

However, from the Gospels we find that from the commencement of His Ministry, Christ was aware that there was something tragic in His destiny.

Dr James Denney, in his epic work, *The Death of Christ*, puts it this way: "The Messianic consciousness in Jesus from the very beginning was one with the consciousness of the servant of the Lord. The King to whom Jehovah says, 'Thou art My Son' "

Fatuous and gratuitous criticism is just not good enough. The Anglican Church must take a good long critical look at itself.

Who can deny that we are deplorably weak and unorganised on evangelical and/or mission work? Hence the criticism of Graham. It is almost impossible to get a worthwhile missioner into a parish, apart from the Church Army, without taking a man out of a parish; yet regular missions are essential to parochial life and development, both for priest and people. In fact we have very few missionaries of any colour.

Sincerely yours,

(The Reverend)

KEITH BRODIE.

Tarro, N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—The root cause of the difference between the Reverend H. W. Griffiths and his critics is found in a sentence in his (Mr. Griffiths') last letter (March 13), in which he speaks of the Church as the Body of Christ, visible (Roman, Anglican, Greek), Holy, Catholic, Apostolic . . . The assumption is that Christians outside these three communions are *ipso facto*, outside the Church. This underlying presupposition clearly colours all his thinking.

The whole question is of course a tricky one, but it was settled for me long ago, in my own mind, by a wise old theologian of an older school, the late Father P. N. Waggett, who said in a university sermon which I heard him preach: "The Catholic Church is a circle, with Christ at the centre, but the circumference is invisible to us, and known only to God."

Father Waggett went on to say that we who are Anglicans know, with thankfulness, that we are safely within that circle, but we dare not pronounce judgement about others.

We make a big mistake if, as the Romans do, we try to un-Church our fellow Christians by drawing that circumference according to our own limited understanding of the counsels of Almighty God.

Yours, etc.,

J. HARVEY BROWN.

Surrey Hills, Victoria.

(Continued on page 10)

(Psalm 2:7) is, at the same time (in the mind of Jesus), that mysterious Servant of Jehovah, 'My beloved in whom I am well pleased'. (Isaiah 42:1.)

The words which Christ heard at the baptism, "Thou art my beloved Son in whom I am well pleased," are made up of these two Old Testament quotations. He was, indeed, the beloved Son of the second Psalm; but He was also the suffering servant of Isaiah 42.

Dr William Barclay writes, "At His Baptism, therefore, Jesus knew Himself to be confronted with a double destiny. He knew Himself to be Messiah, Son of Man, the One to Whom majesty and glory belonged, and the One Whose ultimate triumph was sure; and, at the same time, He knew Himself to be the Servant of the Lord, Who must pass to His glory through the shame of the Cross."

"It was, therefore, through no afterthought and through no coercion of circumstances that Jesus saw before Him the necessity of death: it was in His mind from the very beginning. He never deluded Himself that there was any other way of sacrificial love."

### A PARALLEL

In other words, in the very consciousness of Christ was the realisation that no smooth, easy path lay ahead of Him. This knowledge developed. He refers in the Sermon on the Mount to the experience of the prophets—Matthew 5:10-12. He recognises John the Baptist's fate—Mark 9:12, 13 — as parallel to His own and after Caesarea Philippi He begins to teach the necessity of His Death.

To the two on the road to Emmaus, the risen Christ "opened their understanding that they might understand the Scriptures . . . thus it is written and thus it behoved Christ to suffer . . ." (Luke 24:45, 46).

Peter, in his Pentecost sermon, says (Acts 2:23) "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." (It is interesting to note that the recently issued Interpreter's Bible in its comment on this verse says, "This is the definite plan of God for our salvation.")

"That Christ should suffer was what God foretold by the mouth of all His prophets." (Acts 3:18.)

### REDEMPTION

"All that His enemies could do to Him could only be what God's hand determined should be done." (Acts 4:28.)

" . . . the Lamb slain from the foundation of the world." (Revelation 13:8.)

The death of Christ was known from the very beginning — no mere circumstance this.

Also, God knew that Christ was going to be crucified, but He did not ordain that He must die. He was aware of all the circumstances at the time, but He did not decree that His Son must go to Calvary.

What is not so easy to grasp is that the God of all eternity has become the God of time, with its past, its present and its future. To Him, the future is as the present.

You and I can be certain, well, all but certain, of some contingent events lying in the immediate future. How much more can God, Who has "the memory of the past, the vision of the present and the prescience of the future."

This is a very real distinction between God's knowledge and His foreordination. That He knows before an event comes to pass, does not mean that He determines that it must come out just that way. In the very mind of God was the awareness not only of man's sin, but the cost of man's redemption.



## ANGLICAN OF THE WEEK



Our Anglican of the Week is a young Sydney actress who is currently playing with the newly-formed Elizabethan Stock Company.

She is Patricia Conolly, the daughter of the Rector of All Saints', Woollahra, the Reverend G. A. Conolly, and Mrs Conolly.

Born in Tanganyika, where her father was a C.M.S. missionary, she received her early education at the mission school and later, when her father was Rector of Mittagong, N.S.W., she was at Frensham.

Her interest in acting was stimulated by the school's training in dramatic art.

Later, at the University of Sydney, while studying for her Arts degree, she was a member of S.U.D.S.

As a result of her work with this group she was selected to

### FOR EASTER READING

THE EASTER DRAMA. Hugh Bishop. C.R. Hodder and Stoughton. Pp. 60. 5s. 6d.

THIS is a collection of six short talks, originally broadcast over the B.B.C. in Easter Week last year. They are printed exactly as they were delivered.

After an opening chapter on the Easter Drama, the Resurrection gospel of Hope, Joy and Peace is presented in three short talks which, like the rest of the book, are written in language that Christian laymen will understand and welcome. The last two chapters deal with the Drama of the Altar and Eternal Life.

It is a refreshing idea to publish a book for Easter reading. "The Easter Drama" has a note of confidence and victory to present, in contrast with much mortification and dullness found in many Lenten books published for use around this time of the year.

—W.H.McC.

### INVALUABLE GUIDE

GREGORY'S STREET DIRECTORY OF SYDNEY AND SUBURBS. Imitation leather cover 21s.; board cover 18s. 6d.

ALTHOUGH we do not usually review road maps in our columns, this is such an excellent and altogether invaluable guide to the now very large and ever-growing city of Sydney and suburbs, that we must make an exception.

The directory has been completely revised and enlarged with all maps checked by aerial photography.

A new feature is a complete alphabetical list of all the churches in the metropolitan area which should be an immense time-saver for people attending services in unfamiliar localities.

—J.S.

## BOOK REVIEWS

### THE FATHERS OF THE EARLY CHURCH

EARLY CHRISTIAN DOCTRINES. J. N. D. Kelly. A. and C. Black. Pp. 501. 50s.

PROFESSOR J. F. Bethune-Baker gave us in 1903 his "Introduction to the Early History of Christian Doctrine." In 1951 the ninth edition of this standard work was produced. By this time the work had become difficult of comprehension because of the profusion of footnotes which amended and corrected the opinions of the text.

In this present work we have been given a means of replacing a great but outdated work. Dr Kelly, from a more Catholic point of view than Bethune-Baker, covers the development of doctrinal thought up to Chalcedon and provides the ordinary student with a most useful introduction to patristic thought.

It is much to be hoped that the present work will commend itself to Australian theological colleges and help in some measure to make up for the lack of interest in the Fathers in our Church.

This is all the more to be desired since the great traditional theologians of Anglicanism were so solidly versed in this particular realm of theological endeavour.

Students will find three things of real assistance. The footnotes give a wide and generous reference to the original sources. The bibliography introduces them to the standard secondary sources, though the omission of the works of the Belgian Father

Mersch from the bibliography on "The Church" is regrettable. The introductory prolegomena will provide them with a scholarly and lucid background for the whole period and in particular with a provocative discussion of the relationship of tradition and Scripture, an understanding of which is essential for the whole period under consideration.

The aim of the author is to expound the doctrinal theories of the Fathers and this he does extremely well. One could wish at times to know what Kelly himself thinks of it all—for a more critical approach, for an assessment of the present value of some of the views which are set before us.

This is particularly true with regard to the Chalcedonian formulae.

We are shown how the Chalcedonian definition was arrived at, and what are the constituent elements in its conclusions. But we are not offered any constructive assessment of the abiding worth of the Chalcedonian Christology nor is there any attempt made to grapple with the modern criticism of the definition.

Admittedly, this is outside Dr Kelly's aim, but it would have been a valuable addition to a thoroughly good book, which will become indispensable to student and teacher alike.

—J.C.V.

### TRENDS IN THE DEVELOPMENT OF AN AUSTRALIAN OUTLOOK

THE AUSTRALIAN LEGEND. Russel Ward. Oxford University Press. 45s.

SOME years ago the writer of this review was arguing with an Englishman who held high position in the Australian Church and deploring that he looked upon his calling in Australia as a missionary trying to mould Australian churchmen to an English outlook and indeed to build a veritable "Church of England" in Australia. "You talk of an Australian outlook" he said, "where is it and what is it?"

Perhaps no other book gives the answer more clearly than does this. To begin with, the author who is a South Australian has read widely and pondered deeply. The bibliography given covers many pages and the quotations from prose and poetry, ballad and ditty show a breadth of reading and acquaintance with Australian literature that inspire admiration.

He argues as his pre-word reveals that a specifically Australian outlook grew up first and most clearly among the bush workers in the Australian pastoral industry, and that this group has had an immense influence on the attitude of the whole Australian community.

The book deals with the country life of Australia rather than any city life and the illustrations are alive and typical of the bullock wagon, gold rush, and bushranging days. The country in Australia. "We shall see" he says, "that the convict-derived bush ethics grew first and flourished in its most undiluted form in the mother colony of New South Wales, but that it early spread by osmosis as it were to become the most important component of the national mystique."

SO we travel through the convict days, where the "cockneys" predominated and provided the basic qualities of the broad Australian speech of today.

Characteristic of the early days before 1840 were sentimental ballads composed by the convicts, sometimes nostalgic, oftentimes rebellious. Convicts and immigrants included a large section of Irish.

In 1841 the percentage of Roman Catholics was 28.4; in 1947 it was 20 per cent; and they had a prominent place in

developing an Australian outlook. The better standard of living they found in Australia moved them to bring their relatives, and their anti-British attitude cut very deep.

Thus the author holds that convict and working class attitudes (as against the squatters) had a disproportionately strong influence on the nascent Australian ethos, while Irishmen and native-born Australians exercised an increasing influence within the working class.

Up country life was rich in hospitality, mateship developed amongst bushmen to an extraordinary degree, and continued in Australian life as a deep and marked characteristic.

In most ways the bushman's ethos was not changed by the

gold rush, but the element of racial intolerance was added, and the stage set for the "White Australia" policy of the future.

Bushranging began early. The word was part of the language by 1806. Australia was a lonely land, no wars touched her. Perhaps for this reason the adventurous rolling convict gained prestige, for it is a strange fact that Australians have had through the years the tendency to put halos round bushrangers.

IN part, no doubt, it was because the brutal convict system and a cruel police force produced them, in part too because on the whole they abstained from murder and often gave to the poorer folk what they took from the rich. The author feels that in part men are striving (albeit unconsciously) to grow up nationally.

During the last part of the century the nationalist spirit grew strongly, but by the time of the Federation the "noble bushman" was enshrined in popular and literary imagination.

It may be the author has simplified the trends of Australian history overmuch, but he has let us see the development of our collectivist egalitarian bias, our suspicion of authority, our national independence.

The reviewer finds himself wondering whether the Australian Church in Australia has been largely out of tune with this development of an Australian outlook and had shown herself so English that the ordinary Australian finds her irrelevant to his way of life.

—J.S.A.

### METROPOLITAN FOR ORTHODOX

ECUMENICAL PRESS SERVICE

Geneva, March 11  
A Greek Orthodox Bishop, at present working in the United States, has been elected as the new archbishop for the Greek Orthodox Church in Australia and New Zealand.

He is the Titular Bishop Ezekiel Tsoukalas of Nazianos. The Tsoukalas is the head of the Greek Orthodox Midwestern Diocese.

## DAY & EVENING TUITION

arranged, either privately or in small specialised groups, for Leaving Certificate, Matriculation, and other examinations.

Over 650 of our students have matriculated in less than twelve months from about intermediate Standard.

Annual Exhibitions till 1952 and, subsequently, Commonwealth Scholarships.

C. J. HAGEN, B.A. (Syd.) & ASSOCIATED TUTORS

505 Pitt St. MA 1182 - JU 2055 (opposite Central Station Clock Tower)

**Brunton's**  
**FLOUR**  
**ASK FOR IT**  
**ESTABLISHED 1868**

### Wholesale and Retail Hardware Merchants SORBY'S LIMITED

HEAD OFFICE:

285-289 Hunter Street,  
Newcastle.  
Phone: B 0433—14 lines.

BRANCH STORE:

Wollongong.  
Phone: B 2424.

### SHELLEY'S Famous Drinks

ORANGE DELITE — LEMON DELITE — LEMONADE  
KOLA — OLDE STYLE STONEY GINGER BEER — FRUITIPYNE

For All Occasions — Phone: LA 5461 (four lines)

### THE PUBLIC TRUSTEE EXECUTOR, TRUSTEE, ADMINISTRATOR, ATTORNEY OR AGENT

19 O'CONNELL STREET, SYDNEY

THE PUBLIC TRUSTEE

Free Booklet and Advice may be obtained on application.

### JESUS CHRIST HEALS TODAY

He breaks the power of sin and sets the sinner free; gives peace to the mind and health to the body.

SACRAMENTAL HEALING. (The Laying-on-of-Hands with Prayer and Holy Union) is administered after spiritual preparation at **CHRIST CHURCH S. LAURENCE**, George St. South, Sydney, every Wednesday, at 1.10 p.m.; first Sunday in month at 3.30 p.m.

JOHN HOPE, Rector.

FRANK TRAVERS, Assistant Priest.

Service in the truest sense of the word at a time when it is most needed.

### WOOD COFFILL LTD.

Funeral Directors

HEAD OFFICE: 810 GEORGE STREET, SYDNEY

Phone: BA 4611 (6 lines)

Branches in all Suburbs — Agencies in Every State

### Richardson & Wrench Ltd.

A Name Synonymous with the highest  
Traditions of Real Estate Practice.

Established 1858 — Over a Century of Service.

92 PITT STREET, SYDNEY

Phone: BL 3051

### Memorial Windows

John Ashwin & Co.

(J. RADECKI)

Artists in Stained Glass Windows

(Established 1870)

\*

Studio and Works:

1 DIXON STREET, SYDNEY

Phone: MA 3467

### THE BUSH CHURCH AID SOCIETY

invites you to inspect

The B.C.A. Gift Shop

on

the Ground Floor of the new

B.C.A. HOUSE

135 Bathurst Street, Sydney

WE STOCK AN INTERESTING VARIETY OF ATTRACTIVE ARTICLES  
SUITABLE FOR GIFTS FOR ALL OCCASIONS, AND THE PRICES  
WILL PLEASE YOU.

Pay us a visit at:

B. C. A. HOUSE

135 BATHURST STREET, SYDNEY



## BIBLICAL ARCHAEOLOGY — IV

BLOODTHIRSTY GODDESS  
OF THE CANAANITESBy MARY NEELY  
(THE AUSTRALIAN INSTITUTE OF ARCHAEOLOGY)

Discoveries during sixteen campaigns at Ras Shamra in Syria have revealed a vast amount of information about the beliefs and customs of the Canaanites, the people occupying the lands of Palestine and Syria before Joshua led his men into the land.

Though the mysterious god, El, was the head of the Canaanite gods, the most active member of the Pantheon (group of gods) was Anat, a singularly bloodthirsty goddess.

One of the stories told about her cruelty records how she fought single handed against an army of warriors, joyfully piling up heads and hands as trophies of her prowess and plung-

*"The virgin Anat washed her hands in the blood of the guards, her fingers in the gore of the warriors."*

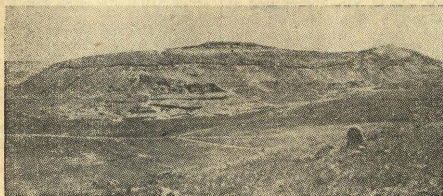
Worship of such a goddess would certainly not encourage gentleness and mercy among her followers!

Another of the Canaanite legends records how this goddess met the youth, Aquat, who possessed a very wonderful bow.

Anat immediately desired the bow for herself and demanded that Aquat give it to her.

## DEMAND

Aquat, understandably enough, refused, as it had been a gift to him from Kothar, the craftsman of the gods.



Lachish mound with the ruins of an ancient Canaanite temple, as described on the Youth Page in our issue of February 20.

ing up to her knees in the blood of her victims—

*"She smashed seats over the warriors; tables were smashed over the soldiers, stools over the guards."*

*"Anat fought hard, she battled and regarded her work, she became excited and her heart was filled with laughter."*

*"Anat gave herself up to rejoicing when she plunged both her knees in the blood of the guards, her skirts in the gore of the warriors, until she was sated; the house was blotted out with the blood of the guards."*

THE CAMBERWELL  
CHURCH OF ENGLAND  
GIRLS' GRAMMAR  
SCHOOL

Torrington Street & Woodstock Street, CAMBERWELL, VICTORIA.

Kindergarten to Matriculation. All Sports Facilities. Domestic Science, Crafts and Commercial Subjects. For Particulars of Scholarships Available for 1960, apply to

Mrs L. S. MACE, B.A., Dip.Ed., Headmistress.  
Canon Mervyn W. Britten, M.A., Dip.Ed., B.D., Chairman.

Tara Church of  
England Girls'  
School, Parramatta

BOARDING AND DAY PUPILS  
The Senior School will open in February, 1959, for boarders and day pupils from the age of 12 years.

HEADMISTRESS: Miss H. W. G. CLARIDGE, B.A., Mason's Drive, North Parramatta, near the King's School Preparatory School.  
JUNIOR SCHOOL: from 5 to 12 years. HEADMISTRESS: Mrs. N. K. BUCK, 143 George Street, Parramatta.

## TAMWORTH

Church of England  
Girls' School

BOARDING AND DAY SCHOOL  
On the Sunny North-Western Slopes. Splendid Position, Overlooking the Town.

Kindergarten to Leaving Certificate, with special opportunities for Physical Training and Sport. Excellent health and scholastic record. Splendid new dormitories, classrooms, music-block, etc.

For Prospectus apply to the Principal:  
Miss A. I. S. SMITH, B.A., Hons. London  
Tamworth B 965

STRATFORD CHURCH OF ENGLAND SCHOOL  
FOR GIRLS, LAWSON.

DAY AND BOARDING SCHOOL

Pupils prepared for Public Examinations.

For Prospectus, apply Headmistress—  
MISS JUDITH S. THEWLIS, B.Sc., Dip.Ed.

## TALKS WITH TEENAGERS

The Youth Page  
THE REVELATION OF LOVE

The Cross of Jesus is the supreme revelation of the eternal and changeless Love of God—the love which goes out to seek and to save the lost, the love of the Father for men for His wayward children.

*As nothing else could possibly do, the Cross reveals to us the length and breadth, the height and depth of the Love "that will not let us go."*

We need to remember this, for it is the most precious thing in our religion.

In Jesus, and in His death upon the Cross, we see displayed the love of God—the love which holds nothing back, the love which is totally undeserved, the love wherewith He loves us.

In days gone by, God had spoken to men in many ways, but nowhere does He speak so tellingly as through the Cross on which His beloved Son laid down His life.

Sit down with your Bible in some quiet place, and read again the story of the Cross as it is given in the Gospels—start, perhaps, by reading chapters 18 and 19 of S. John's Gospel; then, later, read Mark 15, Luke 22 and 23, and Matthew 27.

As you read, face the fact that the Cross is man's response to the Love of God, just as it is God's answer to the sin of man.

There is a paradox here, as so often we find it in the New Testament.

*"O love of God! O sin of man! In this dread act your strength is tried; And victory remains with love; For Love Himself was crucified."*

## JUDGEMENT

Ever since that day in the Garden of Eden when Adam and Eve sinned, breaking the Holy Law of God, and setting a barrier between themselves and the Creator, sin has caused grief to the heart of God (Genesis 6:6).

Down through the long centuries that followed, every sacrifice offered upon the Jewish altars symbolised God's judgement on sin.

But it was not enough that sin should be punished.

There was love in the heart of God, and though that love was grieved, it sought a way of redemption—a way by which sin might be destroyed, and the sinner might be restored to fellowship with Himself.

"If God were only law and justice," says Dr. William Barclay, "He would simply leave men to the consequence of their sin. The moral law would operate: the soul that sinned would die; and the eternal justice would inexorably hand out its rewards and punishments."

*"But the very fact that God is love means that God must seek and save that which is lost."*

"He must find a remedy for sin, and a cure for the sickness of the soul. It is impossible totally to kill the love of a parent for a child, and God is the Father of men."

## REMEDY

And the Cross of Jesus was God's answer to the sin of men. When perfect Love—the love

## CALVARY

*When my love for man grows weak,*

*When for stronger faith I seek,*  
*Hill of Calvary, I go*  
*To thy scene of fear and woe.*

*There behold His agony,*  
*Suffered on that bitter tree,*  
*See His anguish, see His faith,*  
*Love triumphant still in death.*

*Then to life I turn again,*  
*Learning all the worth of pain,*  
*Learning all the might that lies*  
*In a full self-sacrifice.*

## NO HOPE

Without a moral regeneration throughout the world, there is no hope for us, as we are going to disappear one day in the dust of a nuclear explosion.

—President Eisenhower.

of God revealed in His Son, Jesus Christ—met the sin of men, something happened which has changed the whole course of human history.

*Love paid the price of sin! Love offered upon the Cross the "full, perfect, and sufficient sacrifice . . . for the sins of the whole world."*

No one has ever been able fully to explain it, but the fact remains that by the Cross men and women have found salvation from sin.

The Prophet Isaiah declared: *"He was wounded for our transgressions, he was bruised for our iniquities . . . and with his stripes we are healed."* (Isaiah 53:5.)

The Apostle Peter says, *"Christ also suffered for us . . . Who His own self bare our sins in His body on the tree."* (1 Peter 2:21-24).

And thus both Old and New Testament combine in pointing to the Cross as "God's remedy for sin."

"There are a dozen different theories of the Atonement, of how the Cross saves," says the Reverend William May.

"Each is true in its measure, but none contain the whole truth, nor is the truth in all of them put together."

"But whatever the limitations of the theories, the fact remains. The glory of the Cross is that it is the power of God unto Salvation."

*"He died that we might be forgiven,*  
*He died to make us good,*  
*That we might go at last to heaven,*  
*Saved by His precious blood."*

There is a real truth in the words of the old hymn.

The Cross is God's answer, the answer of Divine Love, to the problem of sin, and each one of us may, by faith, stand beneath it and say with the great Apostle, "He loved me, and gave Himself for me."

## TRIUMPH

The Cross thus becomes the symbol of triumph, not only over sin, but also over the hearts of men, for nothing else can so touch and move men and women as the love revealed to us upon the Cross.

Over in China some few years ago a woman suffering from an incurable disease came to a mission station, and there, for the first time, she heard of the love of Jesus.

Shortly after becoming a Christian, she asked the doctor how long she had to live.

"About six months," he replied.

"And if I leave the hospital, and get no treatment, how long shall I live then?" she asked.

"Not more than three months," she was told.

Straight away she announced that she would return immediately to her native village.

"Why," said the nurses, "that will be to throw away half your life!"

But the Cross had really won the victory in her life, and she replied, "Jesus gave all His life for me, and no one in my village has heard of Him yet!"

We need more of that spirit in the Church to-day.

*"Thou the cross didst bear."*

*What bear I?*

*Thou the thorn didst wear."*

*What wear I?*

*Thou the death didst dare."*

*What dare I?*

A TRIBUTE  
OF LOVE

A visitor to India, after seeing the magnificent Taj Mahal of Agra, described it as "the most beautiful building in the world".

Its minarets, domes, floors are all of polished marble, no less than seventeen different kinds of marble and precious stone being used in the buildings.

The Taj Mahal is a mausoleum, and was built by Shah Jehan in memory of his greatly beloved wife, Nour Mahal. Her marble coffin is in the centre of the building, under the great dome, surrounded by intricately fashioned marble screens of exquisite beauty, while mosaics of diamonds, rubies and other precious stones add to the wonder of the place.

This great tribute to the love of an Emperor for his wife was completed in 1630, after having taken 20,000 workmen some seventeen years to build, at a cost of £3,000,000.



In 1935, one of the stamps issued by India to commemorate the Silver Jubilee of the reign of the late King George V depicted the famous Taj Mahal which for 300 years had spoken of a King's love for his wife.

## GREATER LOVE

It is a characteristic of love to give itself for the loved one, and the supreme example of a self-giving love is to be seen in the Cross of Christ.

Thinking of the cross, S. Paul declared: "He loved me, and gave Himself for me" (Galatians 2:20).

Here we come face to face with the wonder of the love of God. Who loves every individual soul as though there were no one else besides in the whole world.

The great marble mausoleum at Agra speaks of the love of a king for the woman who meant everything to him, but the Cross of Calvary tells of a far greater love—the love of God reaching down from heaven to redeem sinful men and women, and bring them back into His family and fellowship.

*"There was no other good enough*

*To pay the price of sin,*  
*He only could unlock the gate*  
*Of heaven and let us in."*  
And He did!

The Scriptures assure us that He "bore our sins in His Own Body on the tree" (1 Peter 2:24), not because we were worthy of His sacrifice, but because *He loved us!*

Such love must evoke an answering love in our hearts.

It leads us to put our trust in His mercy, and to serve Him with the service of our lives.

*"O love that will not let me go,*  
*I rest my weary soul in Thee;*  
*I give Thee back the life I owe,*  
*That in Thine ocean depths its flow*

*May richer, fuller be."*

—H.E.S.D.

THE CONSTRAINT  
OF LOVE

BLESSED SAVIOUR, who didst so willingly lay down Thy life for us upon the Cross, that we might be saved from our sins and have peace with God; Grant us, by the constraining power of Thy great love, to devote our lives to Thee. May we no longer live unto ourselves, but unto Thee, Who by Thy Cross and precious Blood hast redeemed us, and made us Sons of God and Heirs of Eternal Life; To the glory of Thy Great Name. Amen.  
(Adapted from a prayer of The Reverend W. J. L. Sheppard.)

ABBOTSLAUGH  
WAHROONGAChurch of England  
School for Girls

Both Day Girls and Boarders are admitted.

Illustrated Prospectus on application to the Headmistress,

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

ALL SAINTS' COLLEGE  
BATHURST

(Founded 1874)

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

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

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

● Boarders and Day Boys received.

● Boarders are accommodated in three Houses: War Memorial Junior School (Primary), Bradwardine House (First Year Secondary), School House.

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

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

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

## THE ARMIDALE SCHOOL

ARMIDALE, N.S.W.

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

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

Three Entrance Scholarships valued at £20 p.a. (to become £150 when the boy reaches the age of 14 years) are available each year. There is a well-equipped Junior School (Dangar House) separated from the rest of the School.

Illustrated Prospectus on application.

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

## MARSDEN

SCHOOL FOR GIRLS

An Ideal Country School set in 99 acres of land on the outskirts of Bathurst. Thorough education from Primary to Leaving Certificate Honours. Boarders and Day Girls accepted from age of 8.

Illustrated Prospectus on application to the Headmistress.

MISS MARGARET GLOVER, B.A.

Schools of  
The Sisters of  
The Church

S. MICHAEL'S COLLEGIATE, HOBART.

S. GABRIEL'S, WAVERLEY, N.S.W.

S. PETER'S, ADELAIDE, SOUTH AUSTRALIA.

S. MICHAEL'S, ST. KILDA, VICTORIA.

PERTH COLLEGE, PERTH, W.A.

## NEWCASTLE

Church of England

GRAMMAR SCHOOL  
FOR GIRLS

BOARDING AND DAY SCHOOL

Splendid Position Near Sea

Thorough Education from Kindergarten to Leaving Certificate Honours.

Illustrated prospectus on application to the Headmistress:

Miss M. D. Roberts, B.A., B.Ed.

THE NEW ENGLAND  
GIRLS' SCHOOL

ARMIDALE, N.S.W.

WONDERFUL TABLELAND CLIMATE

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

Girls Prepared for University and all Public Examinations.

For Prospectus apply to—

Miss E. M. Celebrook,

B.A., Dip.Ed.



# SPRINGTIME OF THE SOUL

By the Reverend H. E. S. Doyle.

"LENT," declares one writer, "is the Springtime of the soul."

The thought naturally comes from the derivation of the word, for Lent comes from the Anglo-Saxon *lencthen*, which means "spring," the season when the days start to lengthen after the bleak, cold months of winter, and new growth is seen in field and garden, and fresh green shoots appear on the apparently lifeless trees.

Spring is the time for new life in nature, for growth and development after the rigours of the winter and the enforced rest—the rigid discipline, if you will—of that time of the year when all nature seems to be dormant.

So Lent, with its discipline and restraint on our lives, should be, primarily, a time for gathering spiritual strength, for developing the inner life of the soul, for taking stock of ourselves, and for making preparation for growth in every aspect of the Christian life.

The greatest room in every life is the room to grow, and the time can never come when any one of us has a right to be satisfied with the progress we have made in spiritual perception, in personal holiness, or in approximation to the character of our Blessed Lord.

The great Apostle, St. Paul, had occasion to chide his converts at Corinth with failure to grow. "I could not speak unto you as spiritual," he said, "but as unto carnal, as babes in Christ. I fed you with milk, not with meat; for ye were not able to bear it; nay, not even now are ye able."

The tragedy in lives of so many who "profess and call themselves Christians" even in these days is just the same. They have failed to grow.

Baptised, confirmed, perhaps even occasional communicants, the seed of Grace implanted in their souls has scarcely germinated, the tender growth of faith and love and goodness, has not been truly nurtured, and the fruit of the Spirit has never ripened nor shown its bright attractiveness in graciousness of

nature of constancy of faith.

Prefering milk to meat, hopelessly tangled up in their ideas about Christ and Christianity, they have failed to provide that their spiritual growth has kept pace with their physical and mental development. Small wonder that they criticise the Church and clergy, and claim that they have never got from the Church what they felt that it should give them.

The real truth is that they have failed to grow spiritually themselves!

How splendid, then, is the opportunity which Lent provides for spiritual growth!

Here is a time for the practice of spiritual discipline. A time to learn more about Christ through a daily study of the Bible; to learn more about prayer and worship, to develop faith, and love and all the Christian virtues; a time to grow!

When we were children, our mothers used to measure our growth by marks on the doorpost, and we delighted in seeing how we had added to our height year by year. We were proud of that growing!

But how many Christians ever measure their spiritual growth against the standard of the

height—and depth—of our Blessed Lord?

S. Luke tells us that He grew both in body and soul: that He "increased in stature, and in favour with God and man."

We, on the other hand, seem so desperately anxious to develop every other power within us but the spiritual—and life becomes empty, a burden and a bore, so that we have to relieve its tedium by rushing here and there, and being busy with every other thing than the things of God. We seem to think that our soul is in no need of exercise; that it does not require any attention or cultivation, and we wonder why at times the heavens seem as brass, and the Voice of God silent when we call upon Him.

Lent comes as a time when we can take stock of our lives; when we can look within and see whether there is growth or stagnation, whether we are developing or declining in the Christian life.

It will be well for us if this self-examination leads to spiritual self-discipline in prayer and Bible-study, in worship and service, and the new growth in our lives will prove afresh that "Lent is the Springtime of the Soul."

## CRICKET CARNIVAL TO BE HELD IN HOBART IN 1960

FROM OUR OWN CORRESPONDENT

Hobart, March 13

The fifth biennial Australian United Churches' Cricket Carnival will be held in Hobart at the end of next year between Christmas and New Year.

All States except West Australia will probably take part, and a committee will be appointed to make arrangements for the carnival.

The decision of the Association to accept an invitation issued at Adelaide in the last carnival was made by the delegates to the meeting in March.

Roster matches for this season have been completed in the Hobart churches' competition, and teams are preparing for the finals. The "final four" is S. Paul's, S. Mary's, Church of Christ and S. Aidan's who were the two top teams in each division.

This season the finalists will be playing for a new shield. It is the Ian J. B. Macdonald Shield, given by the S. Mary's Club at Moonah in honour of Canon Macdonald, president of the club and rector of the parish, who has had a long association with church cricket in Hobart.

## HOME MISSION SOCIETY

The Diocesan Festival, and the one hundred and third annual meeting of the Home Mission Society will be held in the Town Hall, Sydney, on May 15.

At the tea, which precedes the meeting, more than 2,000 people are expected.

The Acting Metropolitan, the Right Reverend J. S. Moyes, and Mr Justice Richardson will be the principal speakers at the meeting.

The Administrator of the diocese, the Right Reverend W. G. Hilliard, will preside, and will preach at the cathedral service at 5 p.m.

S. John's Church, Minnipa. (See story page 3.)

## CHRISTIAN TELEVISION PRESENTATION

The Christian Television Association will feature Clifford Warne's animated silhouettes at 4 p.m. on March 22, when the Drawing-Board-Man will tell the children the story of Easter. (T.C.N. Channel 9.)

"The Greater Guilt," a dramatic episode in the "This is the Answer," series will be given over A.T.N. Channel 7 at 3.30 p.m., March 22.

## INDUCTION AT ST. LUCIA

FROM OUR OWN CORRESPONDENT

Brisbane, March 16

The Reverend Adrian Owen Charles was inducted as Vicar of Christ Church, St. Lucia, Diocese of Brisbane, on February 24.

He is the second vicar of the parish.

A number of visiting clergy and a large congregation saw the Archbishop of Brisbane, the Most Reverend R. C. Halse, institute the vicar.

The ceremony followed the traditional form—the public recitation and signing of the oaths and the procession to various parts of the church, where the new vicar answered the questions put to him by the archbishop.

In his address the archbishop reminded the congregation that the priesthood of the laity was indeed an integral function of any parish and that it was incumbent upon the parishioners that they support their priest by prayer as well as by physical effort.

His Grace mentioned his long association with Mr Charles and said that the Parish of St. Lucia should continue to develop in all ways under his leadership.

The University of Queensland is in the Parish of St. Lucia, and the parish is no small one, so already Mr Charles is finding his time very fully occupied.

## C.E.M.S. DIOCESAN MEETING

FROM OUR OWN CORRESPONDENT

Adelaide, March 16

The Church of England Men's Society in the Diocese of Adelaide will hold their annual tea and general meeting on Wednesday, April 1, at 6 p.m. in the parish hall of S. Peter's, Glenelg.

The Bishop of Adelaide, Dr. T. T. Reed, will give an illustrated address on his travels overseas last year.

All men are welcome. Tickets are available from the diocesan secretary, Mr G. M. Thompson, 6 Richards Street, Brooklyn Park.

## AVE ATQUE VALE

## MOVEMENTS OF MISSIONARIES

FROM OUR OWN CORRESPONDENT

Melbourne, March 16

A meeting will be held in the chapter house of S. Paul's Cathedral on S. Patrick's Day, March 17, to welcome Sister Beth Davidson from Tanganyika.

The meeting will be presided over by the Right Reverend Donald Baker.

At the same time the Church Missionary Society will bid farewell to the Reverend Frank McGorlick, who is returning to Tanganyika, and to Mr and Mrs David Viney, and Miss Irene Stanyer, who are going to the Roper River Mission.

A film, *The Year Of The Princess*, depicting the tour of Princess Margaret in East Africa, will be shown.

Mr David Viney preached at S. George's, Bentleigh, on Sunday evening, where the film *Out Of The Stone Age* was screened.

## INSTITUTION FOR CARCOAR

FROM A CORRESPONDENT

Carcoar, N.S.W., March 16

The Bishop of Bathurst, the Right Reverend E. K. Leslie, will pay his first official visit to the Parish of Carcoar on Wednesday, April 1, to institute the new rector, the Reverend J. G. Sullivan.

The Archdeacon of Broughton, the Venerable H. Ellis, will induct the rector during the service which will commence at 8 p.m. in S. Paul's Church.

It will be the first institution and induction arranged by the bishop since his recent consecration.

S. Paul's, Carcoar, was the second church in the west to be consecrated, the service having been conducted by the Bishop of Australia on December 6, 1849.

The present priest-in-charge, Canon Harry Thorpe, will relinquish his duties in the parish on April 1, and will commence a period of office as priest-in-charge of Portland Parish in the same diocese from April 16.

Visitors will be welcome at the Carcoar institution and induction service and at the reception in the local School of Arts following the service.

## FINNISH COUNCIL IS CAUTIOUS

ECUMENICAL PRESS SERVICE

Geneva, March 11

The Finnish Ecumenical Council welcomes the Pope's plan to use the forthcoming general council to further the unity of the Church.

It says, however, that "if the Roman Church wants real unity and fellowship on the basis of mutual understanding it ought to take part in the ecumenical work of the World Council of Churches, and not expect other Churches to attend the meetings of its own denomination."

Bishop Alexanteri, of the Orthodox Church in Finland, said that the Orthodox Church had its own doctrines and traditions, older than those of the Roman Church—"It would be cowardice to deny the holy inheritance given us by God and to accept the doctrines and traditions of the Roman Church," he said.

## CAMBRIDGE APPOINTS NEW VICAR

ANGELICAN NEWS SERVICE

London, March 13

A new vicar has been announced by the Lord Chancellor for the important parish of S. Mary the Great with S. Michael and All Angels, Cambridge.

He is the Reverend J. E. Fison, at present sub-dean and canon of Truro Cathedral.

## WEEK-END FOR TEACHERS

FROM OUR OWN CORRESPONDENT

Bathurst, March 6

A successful and instructive week-end for Sunday school teachers was held last week-end at the Diocesan Centre, Mt. Panorama, Bathurst.

Approximately 80 teachers from many parishes in the diocese met together to hear and discuss teaching methods in the various grades of the Sunday school.

The opening devotions were conducted by the Bishop of Bathurst, the Right Reverend E. K. Leslie.

The programme included a display of teaching aids and equipment; group lectures covering "Worship in the Sunday School", "The Lesson Period", and "Expression Work"; a talk by Mr E. C. Evans, headmaster of All Saints' College, Bathurst; practical sessions on teaching aids; a popular G.B.R.E. book-stall; and a demonstration Sunday school with children borrowed from Bathurst and Kelso parishes.

Miss J. Lane (Newcastle) and Mrs A. P. Reeder also assisted the Director for Youth, the Reverend A. P. Reeder.

## Walter Carter FUNERAL DIRECTOR

(Est. 1887)

Office and Chapels:  
302 OXFORD STREET,  
WOOLLAHRA

Phones: FW 2182, FW 2238,  
FW 3009

## GOSFILMMIN NEWS REEL GOSPEL FILM MINISTRY LTD.

Plan your year's program  
Evangelize with films  
In 1959-plan your film services from the Handbook  
(your copy free upon request)

IT'S NEW!

HIDDEN POWER  
TENSET  
DRAMATIC  
REVEALING  
60 MINUTE COLOR FILM

BE READY FOR EASTER

USE THESE	JESUS' 52%
EASTER	CRUCIFIED SET
SLIDES	Also other titles
EASTER	JESUS' 24%
FILM	RESURRECTION
STRIPS	Also other titles
EASTER	LENTEN HYMN
HYMN	Set of 10 slides 52%
SLIDES	EASTER HYMNS
	Set of 10 slides 52%

IT'S NEW!

A THIRTY-SECOND ADDITION TO OUR RANGE  
OF SACRED LONG PLAY RECORDS  
THE CRUCIFIXION  
57%

THE GOSPEL FILM MINISTRY Ltd.  
224 Queen St., Melbourne - MU 6854  
599 George St., Sydney - MA 7444  
170a Albert St., Brisbane - 2 9062  
LIBRARIES IN ALL STATES

Save your church hundreds of £'s . . . instal a

Compton or a Lipp

ELECTRONIC ORGAN

UP TO 5 YEARS TO PAY, IF DESIRED!



Palings  
magic world of music

338 GEORGE STREET, SYDNEY. BL 2331



# YOUNG CHURCHES MUST FIND THEIR OWN STRENGTH

BY A SPECIAL CORRESPONDENT

"THE principle that the rich have a duty to the poor is now a part of our official philosophy of foreign aid." So writes the well-known and wise American commentator, Walter Lippmann.

But in speaking further to United States foreign aid he says sadly, "Congress has voted these contributions on what is, humanly speaking, a self-defeating principle. They have not been voted on the principle that the rich have a duty to the poor, but on the theory that we are subsidising our allies in the cold war."

It has to be accepted as a fact that in India, which is the test-country for democracy in Asia and Africa, U.S.A. is at least as much feared as Soviet Russia, if not more so.

Or, if anyone take exception to that statement, it is at any rate true that she is disliked more. The U.S.S.R. draws pictures of prosperity; the U.S.A. preaches irritating moral sermons with a self-righteous, world-saving air. This is a little hard to take.

Now listen to something written by a missionary secretary in another country, and let us remember that missionary societies, too, are givers of aid.

"Our task," says the secretary, "is to seek how we can help the Church to avoid disaster and gain a victory. . . . Our concern is to help the Church to be true to her Lord. . . . If quality is all important. . . . If quality in the leadership and membership of the Church can be achieved, then the Church will thrive on hardship."

## CONDITIONS

Then he goes on to ask the Church in India to formulate a plan which will have clearly defined objectives. So far, so good.

But this follows, "We suggest that this plan should relate to the training of the Christian community in Church-membership, lay-leadership and stewardship. We believe that certain conditions are necessary for the success of such a plan." Then follow the conditions, and more and more of detailed advice: so that in the end there is little for the Church in India to do but to fall in and follow.

How little recognition there is that to sit far away in the

mission headquarters and plan for the Church overseas is futile. We fail often to realise how heavily the hand of mission boards has lain on the younger churches, and that if we want really to help we must now lift that directing and guiding hand.

Look again at one sentence above, "Our concern is to help the Church to be true to her Lord." This implies that the Church overseas is less likely to be true to her Lord than we are. Yet we can help that Church only if we do so as equal, not superior, partners.

## "BATTERING"

We shall be equals when we accept it that the Holy Spirit is present and powerful in the Church overseas no less than among us. This habit of battering the younger churches with advice means, in fact, that we are doubtful of the presence of the Holy Spirit among them.

This has application even to our new work; and I am sure that we have to learn in a new way to listen, more than to advise and direct, and so try on the spot to hear what the

Holy Spirit is saying through the people and their culture.

In our older fields we should be doing more to foster independence and self-government.

No doubt there are ways in which we must go on helping the overseas churches financially, particularly with their institutions. But our aid must be given because it is our duty to Our Lord to give and to help those who are economically poorer than we are. And our aid must not be weighted with conditions, advice and guidance. Otherwise we too shall find ourselves self-defeated.

The old pattern of missionary service must be steadily abandoned. I think the guiding principle for the missionary societies must be: No longer must we send men and women out to our work; but we must find ways of consultation and thinking together through such bodies as the East Asia Christian Conference and the Asian Christian Medical Workers' Conference.

Through such consultation we shall know where to place our outright grants of money, where

to put our missionaries so that they are "in" and not "over" the Church, and what men and women of the younger churches will help us, and be helped, by coming here to share the cultural and Church life of our land.

## PARTNERSHIP

We are but beginning to learn the meaning of partnership. As we learn it, we shall find grace to practise the principle that the rich must help the poor, and to do it humbly because it is our duty to Our Lord and not because it will give us a guiding and controlling position.

Without the steady pressure of our advice, to which they have so long been accustomed, the younger churches in their turn will more and more find their strength, not in us, but in God.

No doubt they will work out their own salvation "through sorrow and through sinning" (and with our money, too!); but then, which church anywhere is free of the sorrow and the sinning? Of course, it is not really our money. It is the Lord's. And He is with His Church everywhere.

## HYMN OF THE PASSION

Almighty God, we stand amazed!  
The Victim of Thy cross review;  
High on the Roman gibbet raised;  
So doth the Lamb His work pursue;  
He doth remove our weight of sin,  
That we His place may enter in.

Dare we an upright posture keep  
Before such agony and pain?  
It is befitting we should weep,  
Who, by default, our Lord hath slain:  
How could we find so great a price,  
To burst the gates of Paradise?

Ah! should we dare our eyes to raise?  
To view our Lord in travail there!  
Can mortal man the love appraise,  
That drew him from such dark despair?  
That made his wild descent to stop,  
And placed him on the mountain top!

So mightily hath God achieved  
His purpose in the ransom paid,  
That every sinner stands relieved,  
Who comes to supplant His aid;  
But let him true allegiance give,  
Then he with Christ shall ever live.

G. SMITH-GRAY

## PEBBLES AND OAK TREES USED IN SMALL CHURCH

FROM A CORRESPONDENT

THE old church of S. George, Woodforde, in the Magill parish, dates from the early years of the State of South Australia and the Diocese of Adelaide.

It was the first church consecrated by the Right Reverend A. Short, the first Bishop of Adelaide.

Local materials were used in its building; large pebbles from a nearby creek went into the walls, and the rafters were of red-gum timber cut locally.

The "every member canvass" held last year was spectacularly successful. Financially it added to the rector's stipend and made possible the employment of a curate, but it also meant a great increase in interest and in attendance at church and in the Sunday school.

Part of the money received is to go to the extension of the little church. Plans are in hand to increase it to twice its present size.

A large addition will be made to the nave by removing the chancel, and by adding north and south transepts.

A new chancel and sanctuary will be built at the east end of the nave, and there will be ample vestry accommodation.

The architects have shown much skill in their design: the pebble-built nave, still in a sound condition, will be retained.

Two very large roof piers and principals in structural steel will be erected before the new walls are built. These reproduce the

old method of "croches" used in some of the oldest barns and cottages in England.

These consisted of oak-trees with a natural bend, which were sawn in half and leaning together supported the ridge beam and roof timbers.

There are two other churches in the Magill parish which has had a great increase in population still, in spite of the building of churches of other denominations, largely Anglican.

## CANADIAN CHURCHES URGED TO UNITE

ECUMENICAL PRESS SERVICE  
Geneva, March 11

The associate secretary of his church's board of evangelism and Social Service, the Reverend W. G. Berry, has urged the federation of Protestant Christian Churches in Canada.

He said the federation could include all denominations, "liberal and literal, high and low, liturgical and free."

He said there was something hypocritical in praying that nations might get together from pulpits to which preachers of other denominations would not be invited.

## LAYMEN'S RESPONSIBILITIES IN CHURCH OF ENGLAND

London, March 16

The Central Board of Finance of the Church of England is supporting a company, which held its first meeting in London on February 18.

It is called "Planned Giving Limited," and has as its object the recalling of the laity to their responsibilities in Church finance.

A prominent Manchester business man, Mr K. O. Boardman, is the first chairman of the company.

He conceived the idea of forming such a company when he saw the results of a professional fund-raising campaign in his parish.

Mr Boardman feels that any professional company engaged in such work should devote the whole of its profits to further the work of the Church.

The Rector of Birmingham, Canon Bryan Green, is serving on the Board of Directors, which will have ten members.

Payment of fees to directors and dividends to shareholders are prohibited by the company's articles.

It is planned to have five offices besides the headquarters in London. These will be at York, Manchester, Birmingham, Guildford and Bristol.

Planned Giving programmes are already operating in a parish in the Diocese of Guildford, and one in Manchester.

The company will base its endeavour on the concept of Christian giving expressed in the *Encyclical Letter* of the Lambeth Conference.

"There can be no forward step without a full acceptance of Christian stewardship. By stewardship we mean the regarding of ourselves—our time, our talents and our money—as a trust from God to be utilised in His service."

"This teaching is an urgent need in every congregation; a parish without a sense of stewardship has within it the seeds of decay."

## C.M.S. SECRETARY RESIGNS POST

ANGLICAN NEWS SERVICE

London, March 13

The African Secretary of the Church Missionary Society, Canon T. F. C. Bewes, has resigned his post and has accepted the living of Tonbridge, Kent.

Canon Bewes, before he became African secretary, had a notable career as a C.M.S. missionary in Kenya.

## THE ORPHAN HOME

ADELAIDE, Incorporated  
FARR HOUSE, FULLARTON ROAD, MITCHAM.

97-98 years in the service of the Church. Help us to care for the Girls of school-leaving age.

Hon. Secretary: MISS L. F. JEFFREYS, C.M.S. House, 50 King William Street, Adelaide, South Australia.

## John Keeler

Funeral Services Pty. Ltd.  
Office: 83 Station Street, Newtown.  
Chapel: 416 King Street, Newtown.  
PHONES: LA 5584, LA 7286  
Arrangements Day or Night

## SHIRTS FOR CLERGY

Keep Cool in Summer  
• Made entirely of black nylon or no-iron poplin.  
• No buttons or other fasteners in front.  
• Fastened with zip on shoulder.  
• Render stocks unnecessary.  
• Can be worn without coats in summer.

Nylon £5/5/-  
No-iron Poplin £4/4/-  
Mail orders accepted giving neck, chest measurements.  
Cassocks, Surplices made.  
MISS M. HODGES,  
Dressmaker,  
15 Pomeroy St., Homebush, N.S.W.

## Joseph Medcalf

Funeral Directors

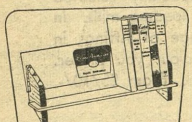
Head Office:

172 Redfern Street, Redfern

Telephones:

MX 2315 LL 1328 (Sydney)

## The Novolar Bookshelf



An attractive adjunct to any office or home combining the beauty of polished wood and glass.

Price 25/- each

Can also be supplied in polished oak at same cost.

Specially packed for posting. Postage 4/- extra

W.C. PENFOLD & Co. Pty. Ltd.  
841-88 Pitt St Sydney  
Printers, Stationers & Quality

For a real cool, economical thirst-quenching drink, try . . .

# Heinz-Ade

INSTANT SOFT DRINK MIX

1 PACKET MAKES 4 PINTS  
— MIXES INSTANTLY  
IN COLD WATER

Make it as you need it — by the glass or jugful. It's wonderful, too, for ice blocks or topping.

4 BEAUT FLAVOURS:

ORANGE RASPBERRY LIME LEMON

YOU KNOW IT'S GOOD

BECAUSE IT'S HEINZ



57

# Arnott's famous Biscuits

There is no Substitute for Quality.



# LETTERS TO THE EDITOR

## THE GRAHAM CRUSADE

TO THE EDITOR OF THE ANGLICAN

Sir,—I attempted, in answering Mr. Griffiths' article, a reasoned defence of the principles involved in Dr. Billy Graham's presentation of the Scriptures. Mr. Griffiths, in his reply, has not met one of the challenges then offered him with facts.

He has, instead, given further grounds of his divergence from that view of Scripture commended and supported in the Book of Common Prayer and the Thirty-nine Articles. Thus, Mr. Griffiths contends that there is no proof that Christ or His Apostles believed in "verbal inspiration".

Yet when we turn to the Scriptures, S. Mark, S. Luke, and S. Paul, using the preface "It is written", refer to the Old Testament Scriptures in a way that indicates that they held a view of the Old Testament Scriptures as authoritative in the same way as Dr. Graham. They are, in fact, claiming "The Bible says".

S. Matthew constantly appeals to the Old Testament to establish the truth concerning Christ; S. John indicates that his own writings carry the same weight. Our Lord bore witness to the Scriptures in the manner of His apostles, investing it not only with the same authority, but with His own authority. His "It is written" (He uses it seven times) is nothing more nor less than "The Bible says". One such passage from S. Luke amplifies this: "All things must needs be fulfilled which are written in the law of Moses and the prophets and the psalms concerning me" (S. Luke 24:44).

The Early Church did not speak of a doctrine of verbal inspiration because there was no need for it to do so. It is clear that Clement, Polycarp, Ignatius, Tertullian and Augustine all use Scripture as the writers of the New Testament use it—to establish doctrine authoritatively. In this they were challenged only by heretics like Marcion.

Mr. Griffiths reminds me that the Holy Spirit is a Spirit of order as well as of intellect. I am not prepared to dispute that since I am not sure what it means. My reference to the Holy Spirit was made in light of the fact that the work (and the only work) of the Holy Spirit is to reveal Christ out of the Old Testament and the New Testament Scriptures. If Mr. Griffiths is correct in saying that these Scriptures contain "thousands of errors", and that the New Testament proclamation of the "Good News" is "inadequate for the thoughtful minds of our time", then I submit that the promise of Christ in S. John 14:26 is completely vitiated.

I called Mr. Griffiths pompous because he sought to belittle emotively a man who by all accounts is winning some of Christ's lost sheep. I admit that Mr. Griffiths is entitled to disagree absolutely with Dr. Graham, but only with that respect which is due to a man whose sincerity and honesty of intention is beyond question.

Mr. Griffiths exhorts me to be more novel in my ideas. I see no reason to prefer novelty to what appears to be truth.

Yours, etc.,

(The Reverend)

PETER NEWALL.

Leura, N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—The Reverend H. W. Griffiths' criticism of the doctrine of verbal inspiration is a good example of the kind of religious controversy once described by Lytton Stacey as the art of knocking down a few dummy opponents and advancing triumphantly to a foregone conclusion. Mr. Griffiths is cribbed by Lytton Stacey as the doctrine, but he is not dealing with the doctrine as it is in fact held at all.

For, as Dr. Hebert says on page 56 of "Fundamentalism and the Church of God": "This dic-

(Continued from Page 5)

tation theory is to the best of my belief repudiated by all the conservative wyclifical leaders, because it leaves no room for the individuality of the human writers." It is all very well to say that verbal inspiration can only mean dictation, but the plain fact is that it does not.

And even the dictation theory is not "an idea of the middle ages." For Dr. Hebert says (loc. cit.): "This dictation theory... was widely held in the early Church, and many of the Fathers became entangled in it. He supports this statement by references to Athenagoras, Pseudo-Justin, Gregory the Great, and Augustine."

It is true that there is no evidence that Christ or His apostles believed in the dictation theory, but there is plenty to show that they believed in verbal inspiration. e.g., Matt. 5:18; John, 5:39; John, 10:35; 2 Tim. 3:16; and 2 Peter, 1:21. And surely, if they believed in the inspiration of the Bible at all, they could hardly not have believed in its verbal inspiration for as Dr. Hebert says again (op. cit., page 61): "This (the phrase 'verbal inspiration') surely is not in itself a phrase that need be quarrelled with. For, if Scripture is inspired at all, it must be its words that are inspired; much as in a poem, the words which the poet has used are those which he has chosen to express his meaning, and it is only through the words that we know the poet's mind."

So that to suggest that Billy Graham's supporters are watering down the idea of verbal inspiration to bolster up his arguments is preposterous.

Much of the controversy about the Graham Crusade is, of course, really a controversy about Dr. Graham's "fundamentalist" attitude to the Bible (cf., e.g., the report of Bishop Burgess on page three of last week's issue). As this attitude is becoming more prevalent in the Church of England, the controversy is of more than merely topical interest, but it is not likely to be useful unless some of its opponents make a more serious effort to understand it than they seem to be doing.

Yours, etc.,

The Reverend,

G. S. CLARKE.

Pymble, N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—Now that the Catholics and Evangelicals have defined their attitudes to Billy Graham, in letters and articles in your columns, it is only right that the views of the Liberals (or Modernists) should be put to your readers. We may be in a small minority in the Anglican communion, but majorities are not always right.

The statement which follows is one man's attempt to put the Liberal point of view, for the details of which I am entirely responsible. I think, however, that I am justified in using the pronoun "we," because I know that I am not alone in my angle of approach.

Firstly, then, we do not dispute the fact that Billy Graham's message is fairly and squarely based on the Scriptures. It is for that reason that we do not agree with him. However valuable the Bible was in the first few centuries as a means of bringing people into the Church, it has not the same value now, except among primitive people largely untouched by Western European influences. We entirely agree with Gandhi's statement that he rejected orthodox Christianity because "it has distorted the message of Jesus."

Secondly, we believe that it is possible to correct the distortion of that message, to a considerable extent, by applying the techniques of modern scholarship to the records of the life and teaching of Jesus. It is possible, and necessary, to find the real and historical Jesus "over the heads of his reporters," and to get to know him at least as well as we can know anyone else. The "Quest of the Historical Jesus" which Albert Schweitzer seemed

to have given up sixty years ago, is getting somewhere; and although some of the results may seem to undermine much of orthodox theology, the ultimate result can only be for the good of the Church and the World.

Thirdly, as far as we can see, the gospel as preached by Billy Graham doesn't work. The most it seems able to do is to deliver people from the fear of death and of punishment for their sins. To be sure, these are valuable results, as far as they go; but does the orthodox gospel save people from their sins, that is the question. I know some people who to all appearances look for and get from their religion security with respect to the next world and liberty to do as they like in this one.

Fourthly, the Graham message suffers from some of the worst defects which Arnold Toynbee, among others, has pointed out, the main one being its exclusiveness. Jesus says Graham is the only one who can get us into heaven. I may, and do, believe that Jesus has shown us how to "get into heaven," and in a sense there is only one way, but orthodox Christians make that way too narrow, with "false limits of their own."

There is a saying in the Hindu scriptures which to Gandhi was evidence of the close kinship between Hinduism and the religion of Jesus, and we would say it is as Christian as anything in the Bible. It says: "All men are brothers, and no human being should be a stranger to another. The welfare of all should be our aim. God is the common bond that unites all men, and to break this bond, even with our greatest enemy, is to tear God himself to pieces."

Fifthly, the Graham "crusade" is doing nothing to bridge the gap between the churches and the industrialised, exploited urban masses. I am one of them, and I know that it is this sort of effort on the part of the churches which has been largely responsible for the gap, and the more we have them under the sponsorship of responsible Church leaders the wider that gap will become.

I listened one day to one of the Graham team defending "Billy" against the charge that he was not sufficiently concerned about social questions. The speaker admitted that it was wrong to think there was only one way (our way) to come to God, but the only way he seemed to know anything about was that of the "alone to the Alone"—an encounter between Me and a transcendent God. He didn't seem to have heard that some people looked for, and found, God in one another.

Finally, we believe that the only way to save the world is for those who believe in Jesus Christ, and for those who may never have heard of him, to learn to live the kind of life that he lived. He is the supreme revelation of God and of true manhood. He came to show us not only what God is like, but also the possibilities there are in our human nature.

Yours sincerely,

F. E. BROWN.

Camberwell, Victoria.

TO THE EDITOR OF THE ANGLICAN

Sir,—Would one of the Billy Graham enthusiasts or one of the counsellors in the Crusade kindly answer the following questions:

1. What does the convert mean when he says he is making a decision for Christ?

2. What part is he told that God the Father and God the Holy Ghost play in his life?

3. What does he mean when he says: "I believe in the Lord Jesus Christ." Does he mean he believes in The Lord (Jesus) to be The Christ? Or that He believes His teachings and if so, which teachings?

4. The wisest part of the campaign is the sending back of the lapsed to the churches they have left, but on what basis are the non-churchgoers advised? Is it to

return to the Church of their fathers (which they may have left for dissatisfaction with the interpretation Our Lord's teachings are given there); or to one of their own choosing and if so how do they choose; or to that suggested by the counsellor which is most likely to be his own?

I am truly interested in this question for it has puzzled me ever since the campaign began. I am etc.,

TRULY PUZZLED.

Melbourne.

TO THE EDITOR OF THE ANGLICAN

Sir,—After reading the letters in THE ANGLICAN on the subject to my mind the Graham Crusade is an expensive luxury for Christianity and misses the mark, generally, when one bears in mind that it is costing Australia nearly £200,000 and that does not include the salaries and travelling expenses of Dr. Graham and his team to and from Australia. This is paid by America. Graham himself, it is said, gets £7,000 a year.

This large sum of money would have been put to better use in New Guinea or the Peoples of the Isles waiting for the "Good News". The Graham Crusade generally works in big cities.

The claims put forward by Melbourne in its record-breaking success of the Crusade were put forward by Glasgow some time ago, but if the Scots newspapers, secular and religious, are correct in their statements then the Crusade was hardly worthwhile.

I am convinced that the Church moving along on the old lines is the best.

Yours Sincerely,

(The Reverend)

ROBERT JONES.

S. George's Mission,

Palm Island,

Queensland.

## JAPANESE MISSION COMMEMORATED

ANGLICAN NEWS SERVICE

London, March 12

A celebration of Holy Communion will take place in S. Margaret's, Westminster, on April 7 to commemorate the centenary of the arrival of the first Anglican missionaries in Japan. Bishop C. J. Walsh, formerly of Hokkaido, will preach.

## MEMORIES OF THE PAST

### SCHOOL SERVICE AT S. BRIDE'S

ANGLICAN NEWS SERVICE

London, March 13

The Bridewell service held on March 10 in the Church of S. Bride, Fleet Street, is to become an annual event of dedication and thanksgiving.

The service, held in the presence of Queen Elizabeth the Queen Mother, reaffirmed the city's historical connection with King Edward's School at Witley, Surrey.

The Bishop of London, the Right Reverend H. C. M. Campbell, welcomed the return of the school each year to the square mile from which it was removed in the middle of last century.

The Lord Mayor of London, Sir Harold Gillett, visits the school each speech day as the representative of the governing body of the school, the City Corporation.

Such members of the Court of Common Council as are governors held their green staves of office and lined the way of the Queen Mother to the nave of the church.

### BISHOP RIDLEY

The Bridewell mace, as the symbol of the school's commission, was blessed by the bishop, after having been formally touched by the Lord Mayor.

Later the Queen Mother, as president of the Bridewell Royal Hospital, received it.

It is inevitable at such a service that one should be reminded of Bishop Nicholas Ridley, who besought King Edward VI to give his royal palace to provide for the needy, and of the king who made the munificent gift of Bridewell Palace, "as a place to lodge Christ in." To-day Bridewell Royal Hospital exists only as the governing body of King Edward's School.

About two hundred children from the school were present at the service, and, with the headmaster and staff, were entertained afterwards to luncheon at the Guildhall.

## EXHIBITION IN LONDON

### CHURCH SCHOOLS REPRESENTED

ANGLICAN NEWS SERVICE

London, March 12

The Church will be well represented in the first National and Careers' Exhibition, organised by the National Union of Teachers, at Olympia from May 26 to June 5.

In the first section—on the history, aims and achievements of modern education—the place of the Church schools and training colleges will be fully illustrated.

The Church will have a stand in the careers' section and this will be a joint venture by the Society for the Propagation of the Gospel, the Church Missionary Society, the Universities' Mission to Central Africa, the Church Pastoral-Aid Society, the Council of the Church Training Colleges, and the Central Advisory Council of Training for the Ministry.

It will show to those leaving school, parents and teachers what many and varied opportunities for Christian service there are both at home and overseas. The ordained ministry will be emphasised, but also the need for more Christian teachers.

The Bishop of London, the Right Reverend H. C. M. Campbell, will be present at the opening ceremony by the Minister of Education, Mr. Geoffrey Lloyd.

Her Majesty the Queen, who is Patron of the Exhibition, will visit it informally on the afternoon of May 27.

An attendance of over 100,000 is anticipated, and many parties of senior boys and girls from all types of schools throughout the country will visit the Exhibition.

### PLAN FOR HOSPITAL GOES THROUGH

ANGLICAN NEWS SERVICE

London, March 13

There has been no objection to the Ministry of Health's plan to acquire All Saints' Hospital, Eastbourne, by compulsory purchase.

No local inquiry will therefore be necessary and, when the purchase is completed, the hospital will be run as a hospital for the elderly and chronic sick.

**DAVID JONES**

FOR SERVICE

**ST. JAMES**

Sports trousers in fabrics

to suit your every need

Come in and see the wide range of sports trousers on the First Floor of our Market St. Store. All the materials are specially selected from Australia's leading mills. In a wonderful range of fittings in the style and colour you prefer. Superbly tailored. From £5/10/-.

Made by Marlborough  
Productions Pty. Ltd.



## THE ARMIDALE SYNOD

(Continued from page 1)

Canon E. T. Ormerod said homes for the aged was one of the community's most pressing needs. Only seven parishes had contributed to the Manila fund; he thought all parishes should.

The Reverend C. R. Evans asked that work in the ministry of healing be organised without delay in the diocese.

This was, he said, an essential aspect of the Christian religion, and though almost neglected from very early times, it had been restored in several places in recent years.

Some of the present work was outlined by Dr H. G. Royle, who said he was most impressed by this work as he saw it in hospitals in New York and Philadelphia and in other American cities.

In every hospital there was a band of trained priests, assisting the medical staffs.

Spiritual healing had been discussed in Armidale between the clergy and doctors for several years without reaching any finality.

"The problem is one of educating the clergy—they are not terribly well clued up on this subject," said Dr. Royle, "and the doctors are not aware of the extent to which the priest can be brought into their work."

A sub-committee of Synod was set up to investigate the extension of the ministry of healing through a closer partnership between clergy and doctors along the same lines of the Guild of S. Raphael in England.

The Director of Promotion in the Newcastle diocese, the Reverend Eric Barker, spoke to Synod on Promotion.

In his report on the state of the diocese, Bishop Moyes said of Promotion work: "It seems clear that the financial position of all parishes (who have had a canvass) has improved immensely, but I am not yet sure our Promotion work has done all it should have done on the spiritual side."

## PRIEST NEEDED BY THE B.C.A.

The Bush Church Aid Society is looking to the whole Church to provide another man in priest's orders to replace the Reverend C. W. Rich.

Mr Rich has been two years at Mount Magnet. He offered for service when the Bishop of North West Australia, the Right Reverend John Frewer, appealed for help through B.C.A.

For medical reasons Mrs Rich must be brought nearer specialist treatment.

## BOOK REVIEW.

### WEST INDIANS IN ENGLAND

BLACK AND WHITE IN HARMONY. Clifford S. Hill. Hodder and Stoughton. Pp. 119. 7s.

SUBTITLED "The Drama of West Indians in the Big City, from a London Minister's Notebook", this vivid and moving paper-back is a timely reminder that recent racial conflicts in London have long and deep emotional prejudices behind them.

A Congregationalist minister, Mr Hill, is probably one of the few white men who have succeeded in portraying the inward feelings of a group of oppressed coloured people.

The main strength of the book is its record of first-hand experience with West Indian settlers in England, and its balanced insights into the problems which their immigration raises for both West Indians and Englishmen.

The jacket quotes Trevor Huddleston as saying, "For God's sake read this book." It goes without saying that one ought to read it for one's own sake as well.

—W. H. McC.

## DIOCESAN NEWS

### BATHURST

#### PIERCE WINDS AT COBAR

The town of Cobar was lashed by winds of up to 60 m.p.h. this month. Residents ran indoors when electric power failed and sheets of iron and branches of trees were blown through the darkness by fierce winds. Much damage was caused to houses and buildings and most of the town was without electricity for 24 hours.

The church building escaped damage, but the roof of a building owned by the Department of Main Roads was blown on to the top of the rectory, causing damage estimated to cost £100. Repairs are at present being effected.

### BENDIGO

#### ANNUAL MEETING

The vicar of Holy Trinity, the Reverend S. E. Ray, told the parishioners at the annual meeting last week that the various organisations showed an all-round improvement in 1958.

The new Board of Guardian was appointed: Messrs A. J. Brown, A. E. Lord, H. Mason, C. Maskall, T. Runnalls, R. Vansan, R. Watt, E. K. White, G. Whitting and M. S. Willis. They were commissioned during Evensong.

### ST. ARNAUD

#### HOLIDAY ABROAD

The manager of the Bank of New South Wales, Maryborough, Mr H. E. Parsons, left with his wife on March 7 to spend nine months in England and on the Continent. Mr and Mrs Parsons are well known in church circles in a number of dioceses where they have lived over the past nineteen years. Mr Parsons has been a lay-reader in the dioceses of Willochra, Riverina, Bendigo and S. Arnaud.

#### DEATHS

The early days of the diocese were recalled when Mrs Morgan Payler died last month.

Her husband was Archdeacon Morgan-Payler, who served as archdeacon in St. Arnaud from 1928 to 1935.

She was eighty years of age. After a long illness Mr Bert Cuttle died recently. He was a member of synod for many years and gave loyal service to the Church in Robinvale.

#### NEW CHURCHES

The new Church of S. Andrew at Boort should be finished next month, and the Church of All

## OBITUARY

### MRS M. I. FLINT

We record with regret the death in Brisbane on March 2 of Margaret Ismay Flint, widow of the late the Reverend Arthur Carson Flint. Together, Margaret and Arthur Flint served God in many ways and in many places particularly at Yarrabah in North Queensland and in New Guinea; with the A.B.M. in Brisbane and in the parishes of Beaudesert, Harrisville and Bulimba.

When her husband died some ten years ago, Margaret Flint carried on her grand work with the G. F. S. and other societies. Never were fetes or functions, for which a small band of churchwomen connected with the cathedral or the diocese generally were made responsible, left in the lurch.

She went on serving and working quietly without a murmur until her friends were shocked to hear that she had collapsed and answered the call to leave it all and enter into her rest.

### C. A. M. DERHAM

We record with regret the death of Mr C. A. M. Derham in his sleep on Thursday, March 12.

Mr Derham was a member of the council of the Diocese of Melbourne, and a lay canon of S. Paul's Cathedral.

He worshipped at S. Martin's Church, Hawksburn, for many years, and was a member of the board of management of Alfred Hospital, and of the council of the Church of England Grammar School.

When he died Mr Derham was the manager of Swallow and Ariel's Biscuits Ltd. He was seventy-two.

Mrs. Derham survives her husband.

Saints, Guyon, is nearing completion.

The latter was designed by Wytan Widdows, and built of freestone from Mt. Gambier.

The vicar, Canon T. D. Martin, known throughout the Mallee as "Father Tom" has been Vicar of Guyon for nearly forty-one years.

#### STAINED GLASS WINDOWS

The Ladies' Guild, the Mothers' Club and the Dixon family have presented three stained-glass windows to the Church of S. Margaret, Mildura.

The windows, which depict the annunciation, the resurrection and the martyrdom of S. Margaret of Antioch, are being made by Brooks Robinson Pty. Ltd. They will be placed in the sanctuary.

### SYDNEY

#### HERALDS OF THE KING

The leader of the Heralds of the King in the parish of S. John's, Ashfield, Miss Janet Powell, is to begin training at S. Christopher's College, East Malvern, Victoria, this month.

#### "IN QUIRES AND PLACES"

The Rector of S. David's, Ashfield, the Reverend F. A. S. Shaw, has received a letter of appreciation from Mr Herbert Crean, who lives in California, of the clarity and beauty of a service broadcast from S. John's on February 8. It speaks with especial pleasure of the anthem "Blessed are the pure in heart."

#### S. THOMAS PLAYERS

The S. Thomas Players will present Oscar Wilde's "The Importance of Being Earnest" in S. Paul's Memorial Hall, Church Street, Canterbury, on Friday, March 20, at 8 p.m.

#### GOD FRIDAY MUSIC

The choir of S. David's, Arncliffe, will present S. Luke's Passion, by Bach, at 7.45 p.m. on Good Friday.

Visiting soloists will be Allan Ferris and George Harvey. The choir-master and organist is Eric Barnard.

#### TWO CENTENARIES

The centenary celebrations of S. John's Church, Wilberforce, will be held on April 5, when Bishop R. C. Kerle will preach at the 11 a.m. service.

At 3 p.m. the bishop will preach at S. Thomas, Sackville Reach. This will be the first visit by a bishop to this church since it was dedicated in 1874 by Bishop Broughton.

S. James' Church, Pitt Town, will celebrate its centenary on April 12. On April 11, the Church of England Historical Society will hold an excursion to Wilberforce and Pitt Town. The senior vice-president, Mr P. W. Gledhill, has written a history of S. John's, Wilberforce, and it will be available at both centenaries.

#### CENTENARY SERVICE

Special services were held last Sunday at S. Paul's, Reidtown, to mark the centenary of its dedication.

The rector, the Reverend J. W. Holmes, conducted the service, and he preached was a former Rural Dean of Wollongong, the Reverend Edward Walker.

The original S. Paul's was built on land owned by a Mr. Edward Harrison who also guaranteed the money for the building of the church.

The Church of England acquired the building, and the then Archbishop of Sydney, the Most Reverend F. Barker, dedicated the building on December 18, 1859.

#### UNITED CIVIC SERVICE

A service on March 15 in connection with the centenary celebrations in Greater Wollongong, was addressed by an alderman of the City of Sydney Council, Canon H. M. Arrowsmith.

The service was presided over by the Archdeacon of Wollongong, the Venerable H. G. S. Begbie. Clergy from other denominations were present at the service.

Canon Arrowsmith said that Wollongong had become one of the great thriving centres of the country, and it was impossible to foretell the extent of its development.

## AUSTRIAN SUPPORT FOR REFUGEES

ECUMENICAL PRESS SERVICE. Geneva, March 11

The projected "World Refugee Year" plan has been supported by a group of Austrian Churches.

The committee of Austrian Churches working together as a relief agency for Evangelical Health Week announced this at their annual meeting in Vienna.

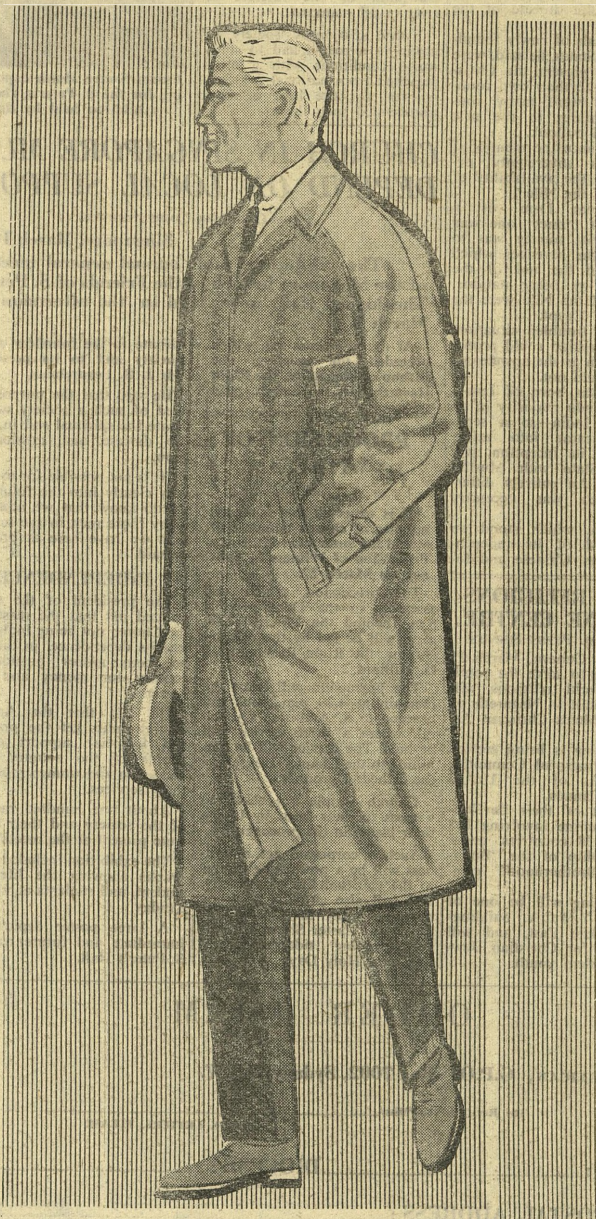
The group said it hoped to build a centre in a refugee parish, and to send financial help to Christian refugees in Asia.

**ANTHONY HORDERNS'**

BOX 2712, G.P.O., SYDNEY. 'PHONE: 80951.

# BURBERRY

is the name!



**A.H's is the Store**  
for the world's best all-wool gaberdine

It's time you had a Burberry. A man's wardrobe isn't complete without one. Well-dressed men all over the world wear Burberry. It's England's best. Now A.H's have a showerproof raglan style Burberry, fully lined, of highest quality all-wool, in newest greys and fawns, 34" to 44", at a special price of only **£18/18/-**.

Men's Centre, George Street



## C. M. S. LEADER ON ASIA

### CANON WITTENBACH SPEAKS ON MISSION STRATEGY

FROM OUR OWN CORRESPONDENT

Perth, March 16

A large congregation in S. George's Cathedral have last week heard Canon H. A. Wittenbach speak on the post-war missionary strategy in Asia.

Canon Wittenbach, who is the Asian secretary of the Church Missionary Society, spent three days here on his way back to England after an extensive tour of Asia and Australia.

The Provincial Missionary Council, whose purpose is to present the whole Church to the whole Church, notified all the parishes in the diocese of the service.

The nationals of newly founded sovereign States, he said, were best able to present the Christian message to their own countries. There were many contributory features to the new situation and outlook.

As an instance, he mentioned that Egypt's sovereignty depended upon the availability of the waters of the Nile.

The Assuan Dam cost a great deal of money; one way of getting that money was to appropriate the revenues which accrued from the use of the Suez Canal by other nations; the waters of the Nile were the life-blood of Egypt.

In such a troubled situation, the Arab Christian could propagate the Faith as the unwelcome European could not.

Pakistan was born of fear—fear of a Hindu majority in an independent India—so a separate State came into being, which, from its inception, was a Muslim State with Muslim preferences. An entirely different approach was necessary here.

In Malaya, which stood on the threshold of its independence, Malays, Chinese and In-

dians were grouped together, without any external bonds uniting them after independence; missionary strategy under such conditions required efficacious study.

Secular administrations sometimes hastily found solutions which did not often endure. The Church faced the task from the viewpoint of the interest of God in all mankind.

Every missionary society or group in a parish had to study world conditions with a mind detached from national or party politics, for the love of God transcended such things.

## CHURCH IN SINGAPORE MUST DEPEND ON LOCAL SUPPORT

FROM OUR OWN CORRESPONDENT

Singapore, March 16

The exhibition and annual general meeting of the Singapore branch of the Friends of S. Peter's Theological Hall, were held in the afternoon of March 1.

At the afternoon tea, which preceded the meeting, the Bishop of Singapore, the Right Reverend H. W. Baines, paid

tribute to the founders of the society and to its president, Mr J. B. Feyerebam.

He said that the purpose and need of such a society was "to create the spiritual soil in which the diocese and mission can grow."

"It is not possible for us to see very clearly into the future, but we do know that we need very many more men in the ministry than we have here at present," he said.

### INDEPENDENCE

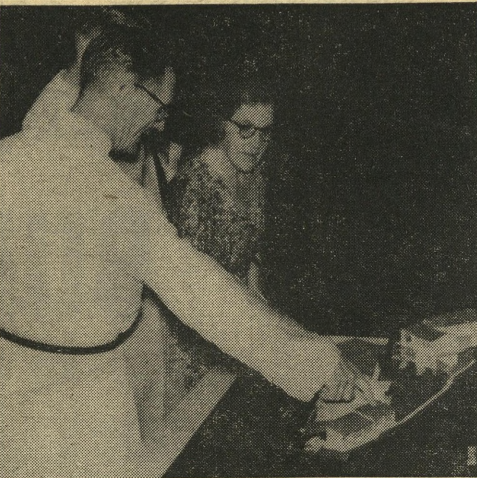
The president of the society pointed out that the reason for the Church not being indigenous was its dependence, in the past, on communities outside the country for money and manpower.

He said that the Anglican Church must get the prayerful and financial support of the people of the country. More local men and women must offer their services.

About one hundred members of the society and their friends were present at the meeting.

The exhibition included photographs showing the life of a student, and students at work on Sunday.

A large poster depicted the immediate and future needs of S. Peter's Hall.



Canon Sverre Holth explaining a model of the proposed building for the S. Peter's Theological Hall in Singapore during the exhibition held by the Friends of S. Peter's this month.

## 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.

218. G. W. Bryant, 38, wife, children 10, 4. Bricklayer's labourer; operator with chemical firm.

219. J. Taylor, 48, wife, sons 14, 12, 10. School caretaker. Twenty-four years in H.M. forces.

210. E. Shimmings, 44, wife, children 20, 14, 12. Training officer for new entrants to the coal industry.

211. A. E. Jarvis, 44, wife, son 13. Sales executive, office management. Mrs. Jarvis is an experienced bookkeeper.

212. L. Harrop, 37, wife, 6 children (15 to 3). Furnacing at Kirkstall forge. Has experience in a tannery as machinist.

213. R. H. Stewart, 32, wife, children 5, 1. Assistant in school laboratories but would like work as a painter.

214. J. E. Panter, 44, wife, daughters 14, 8. Experience in printing, food packing.

215. P. H. Grimson, 24, wife, son 1. Wireman-assembler at the Marconi Wireless and Telegraph Company Ltd.

216. R. Granner, 26, wife, son 2. Food packer, partly trained as carpenter. Would like to work as bench hand.

217. A. Cragg, 35, wife, children 9, 8, 7, 6. Postman with General Post Office.

## OLD CHURCH HAS NEW HALL

FROM OUR OWN CORRESPONDENT

Adelaide, March 16. The blessing and opening of a new church hall at S. James, Blakiston, brought to an end the use of an old school room built in 1848. The church of S. James itself was built in 1847.

The blessing was performed by the Bishop of Adelaide, the Right Reverend T. T. Reed on March 8.

Work on the new church hall was done largely by volunteer groups of parishioners working together in organised working bees.

A Sung Eucharist, at which the bishop presided, preceded the blessing. The celebrant at the Eucharist was the rector of the parish, the Reverend W. C. Gray. The bishop was attended by his chaplain, the Reverend N. C. Paynter, who is a former rector of Blakiston.

The hall was declared open by Mrs Gordon Bleby on behalf of her mother, the granddaughter of Captain Davison, R.N., the founder of the church in this area.

At the service the bishop spoke of the influence of the parish church over the whole Hills district.

## HUGE CROWD AT STADIUM

### FINAL GRAHAM MEETING

The final meeting of the Graham Melbourne Crusade attracted a crowd estimated at 140,000. This figure is given by the news release from the Graham Crusade headquarters in Melbourne.

The final meeting took place on Sunday, March 15, at the Olympic Stadium. It is also stated that 4,107 persons recorded decisions at the meeting.

The executive committee claims that this was the largest crowd ever addressed by Dr Graham. Traditions were broken when the overflow crowd was allowed to assemble on the ground itself.

### GREETINGS

Dr Graham was accompanied to the platform by the governor of Victoria, Sir Dallas Brooks, who read Psalm 23 in the opening service. Also on the platform were representatives of the churches, and the Chief Justice of the Supreme Court of Victoria, Sir Edmund Herring.

Dr Graham read a letter from President and Mrs Dwight D. Eisenhower, expressing greetings and best wishes.

This meeting brought to a close the first phase of the Melbourne Crusade. There were twenty-five meetings held over the four-week period. The average attendance was 28,760 persons per meeting.

The Dean of Melbourne, the Very Reverend S. Barton Babbage, asked the crowd to stand and join him in a farewell greeting to the evangelist, as he made his way out of the stadium. Dr Graham will have a brief rest after a two-day visit to Tasmania.

## CLASSIFIED ADVERTISEMENTS

### FOR SALE

### THE ECCLESIASTICAL AND ACADEMIC OUTFITTERS

For all your requirements in Church Needlework . . .

Vestments  
Choir Outfits  
Banners  
Clergy Robes  
Academic hoods

Price lists . . . and Gowns, etc.

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

### CANTERBURY BOOK DEPOT

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

A DEPARTMENT OF A.R.M., ADELAIDE

CLERICAL CHOIR Robes, Vestments, Frontals, Church Needlework. Mrs Burt, The Rectory, Wingham, N.S.W.

### CHURCH SERVICES

CHRIST CHURCH S. LAURENCE, George Street South, Sydney. PALM SUNDAY: 7.30 and 9 a.m., Holy Communion. 10.30 a.m., Blessing, Distribution and Procession of Palms. Solemn Eucharist. 7.15 p.m., Solemn Evensong. Sermon. SERVICES FOR HOLY WEEK: MONDAY - WEDNESDAY, 7 and 10 a.m., and 5.40 p.m., Holy Communion. 5.10 p.m., Evensong. TUESDAY, 8 p.m., Marcel Durpre's Organ Suite. The Stations of the Cross. WEDNESDAY, 7.30 p.m., Matins and Lauds. MAUNDY THURSDAY, 7 a.m., Solemn Eucharist. 7.30 p.m., Sung Matins and Lauds. GOOD FRIDAY, 9 a.m., Way of the Cross. 10 a.m., Liturgy. 12 noon, Three Hours Devotion. Preacher, the Reverend R. Wotton, Rector of Gordon. 7.30, Matins and Lauds. EASTER EVENING, 10.30 p.m., The Liturgy and Solemn Eucharist. EASTER DAY, 7.30 p.m., Solemn Eucharist. 10.30 p.m., Procession, Solemn Eucharist. Sermon. 7.15 p.m., Solemn Evensong, Procession, Sermon. Confessions: 4 p.m. - 6 p.m., Wednesday - Friday.

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.

### POSITIONS VACANT

CHURCH OF ENGLAND Homes in the Diocese of Sydney. Superintendent of Boys' Homes. Applications are invited for the position of Superintendent of the Church of England Boys' Homes at Carlingford, New South Wales. The suitable applicant must be a communicant of the Church of England, of good personality and education, with experience in the handling of boys between the ages of six and sixteen. Preference will be given to married men. Quarters are provided. Applications should state age, marital state, and full details of experience in work of this kind, and should be addressed to The Honorary Lay Secretary, Church of England Homes, 70 King Street, Sydney.

AUSTRALIAN BOARD of Missions, Queensland office, requires senior clerk-typist and bookkeeper. Apply to the Organising Secretary, Australian Board of Missions, G.P.O. Box 421F, Brisbane.

THE AUSTRALIAN Board of Missions (N.S.W. Office) invites applications for the position of female bookkeeper - clerk in its Sydney office. Applications should be made in writing to the Secretaries, Australian Board of Missions, 14 Spring Street, Sydney, from whom particulars may be obtained.

TASMANIA. PARISH OF Swansea requires Rector. Seaside resort, tourist stopover. Historic stone church, modern all-electric residence, hot water service and indoor W.C. Excellent schooling facilities. Recently completed Every Member Canvass. Unusual opportunities evangelism and pastoral work. Enquiries to the Bishop of Tasmania, Hobart.

ORGANIST - CHOIRMASTER required by the parish of St. Augustine, Inverell. Please apply to the Honorary Secretary, L. A. Morris, 6 Auburn Vale Road, Inverell, stating qualifications and fee required.

S. JAMES', King Street, Sydney, requires immediately an assistant priest. Particulars from the Rector.

### OUTBACK HOSPITALS

and  
FLYING MEDICAL SERVICES  
offer outlet for Christian Service to Qualified Nurses.

Apply to Bush Church Aid Society, 135 Bathurst Street, Sydney.

SUB-MATRON (aged 24-40), care 10-15 part-coloured girls. Minimum salary £312 per annum, full board, increasing according to experience. Apply with full particulars and references to The Superintendent, S. Mary's Hostel, Alice Springs.

SUB-WARDEN (aged 24-40), care 20-25 part-coloured boys, 5-15 age group. Minimum salary £312 per annum, full board, increasing according to experience. Apply with full particulars and references to The Superintendent, S. Mary's Hostel, Alice Springs.

### POSITIONS WANTED

POSITION WANTED. Housekeeper for rectory. Over twenty years' experience. References. Apply in first instance to P.O. Box 76, Childers, Queensland.

MR. THOMAS L. FOGGO, Senior Verger of S. Mary's Cathedral, Edinburgh, Scotland, seeks similar post in Australia. He is 46 years of age, and is anxious to migrate to this country with his wife and two sons. Provision of a house is a necessity. Mr Foggo's address is "Coates House," S. Mary's Cathedral, Palmerston Place, Edinburgh. Further particulars may be obtained from Canon R. S. Halls, Christ Church Rectory, St. Arnaud, Victoria.

### ACCOMMODATION VACANT

BEAUTIFUL GERROO, on Seven Mile Beach, South Coast, New South Wales. Young Fellowship and Church Convocations especially catered for. Tennis court, ballroom, table tennis, etc. Three minutes' beach. Good table. Brochure sent. F. Burt, telephone Gerringong 152.

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).

### ACCOMMODATION WANTED

URGENTLY WANTED, accommodation, Christian home, country Rector's son, working in Sydney, part time University. Reply Box No. 102, THE ANGLICAN.

### WANTED

WANTED. Portable Communion Set for busy country rector with nine churches in his care. The Reverend J. Campbell, The Rectory, Emu Plains, New South Wales.

### NOTICE

SOCIETY FOR the Promotion of Retreats, a quiet day open to all. Conductor, the Reverend N. J. Chynoweth, at S. John Baptist Church, Ashfield, on Saturday, March 21, 1959, commencing 8.30 a.m. Fee 10/-. Applications to the Secretary, S.P.R., G.P.O. Box 4647, Sydney.

## ORDER FORM

THE ANGLICAN, G.P.O. Box 7002, Sydney, N.S.W.

The Rev./Mr./Mrs./Miss/

BLOCK LETTERS, PLEASE

PARISH : ..... DIOCESE : .....

FULL POSTAL ADDRESS : .....

DATE : ..... 195.....

1. SUBSCRIPTION.\* Please supply THE ANGLICAN for 6 months (21/- posted.) 12 months (40/- posted.)

Renewal Subscription [ ] (Put an X in appropriate box)  
This is a—  
New Subscription [ ]

Please add 6d. exchange to country and interstate cheques.

2. BULK ORDER.\* Please supply me ..... copies of THE ANGLICAN

of the issue due to appear on Friday.

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