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VICTORIA FAREWELLS ITS METROPOLITAN

PACKED CROWD AT OLYMPIC POOL

From Our Own Correspondents

Melbourne, April 8

Melbourne saw one of its best-organised functions of the century last Friday night, when between 5,000 and 6,000 people packed into the new Olympic swimming pool to give a stirring farewell to our Archbishop, the Most Reverend J. J. Booth.

To be precise, the crowd was packed not into the Pool, which was still filled with water, but in the tiers around it. Great baskets of flowers, skillfully supported on lifebuoys, floated gracefully in the Pool itself.

Contrary to the notions entertained in more northerly cities, Melbourne has much experience in staging these great mass occasions—we gave the Archbishop of Canterbury, for example, the biggest congregation he saw in Australia. And Victorians can be just as demonstrative as others—when the occasion calls for it.

Even our Sydney colleague freely admitted that his native city might learn something from our function last Friday.

It was all organised by a sub-committee of the Diocesan Council, comprising the Bishop of Geelong; Archdeacons R. H. B. Williams and Sambell; Mr. H. W. Buckley; the Registrar, Mr. R. C. Wardell; and Mr. E. L. Gair; with Councillor Hugh Ferguson of the Melbourne City Council.

Since they did not want to disappoint church people of the diocese by having to turn them away from the doors, the sub-committee arranged for admission to be by ticket only. The tickets were distributed on a quota system to parishes and institutions well beforehand.

This technique worked. The Melbourne City Council and the Police co-operated smoothly. Special trams disembarked their passengers and hundreds of motor cars were all parked in good time, so that the entire audience was seated by the time His Excellency and Lady Brooks arrived with the rest of the official party dead on 8 p.m.

SPONTANEITY

In the meanwhile, the S. John Ambulance Brigade Band, conducted by Mr. R. Dunn, had given us half an hour's music, and members of the G.P.S., the C.E.F. and the C.E.B.S., all smartly uniformed, had done an efficient job of ushering.

Melbourne has the reputation for some knowledge of protocol, so the Bishop of Ballarat, the Right Reverend W. H. John-

son, presided in his capacity as acting Metropolitan. The other dioceses of the province were represented by Bishop Armour of Wangaratta, Bishop Winter of St. Arnaud, and Bishop Davidson of Gippsland.

Broadly speaking, there are three kinds of "Farewells"—good, just bearable, and unbearable.

Much depends, of course, on the person being farewelled. But even if he is the most popular bishop or rector of all time, the show can easily be irretrievably wrecked by even a small mistake in organisation—or psychology.

And few things are better calculated to ruin what might have been a good send-off than too many, too long, speeches; particularly when each speaker says the same nice things.

Melbourne, it must be admitted, had a few trump cards. First, as a number of spontaneous incidents showed last Friday, we are genuinely fond of our archbishop and sad at his retirement.

Second, it was arranged that all the speeches should be brief, and that the crowd should have a chance to stretch its legs ever so often during the programme.

The Bishop of Ballarat set the right note at the start, with a short speech of introduction.

He said that we were gathered to honour, as our guest of the evening, an archbishop who had arrived as a young man in Australia nearly 50 years ago,

an orphan, with no money and no friends in Australia. Through his qualities of character, his unswerving faith, and deep sense of duty to God and his fellowmen, he had become Archbishop of Melbourne and a fine example to the Church and the nation.

Mr. L. Hardy then conducted the S. Paul's Cathedral Choir in the first of three items which they sang during the evening, unaccompanied.

Miss Heather McQuie, who made a trim figure in her C.E.F. uniform, gave on behalf of the youth of the diocese what was to prove the clearest speech of the evening, because she used the microphone intelligently to cover the whole great arena.

YOUTH'S TRIBUTE

The great thing about the archbishop, Miss McQuie said, was that he had never been merely titular president of their youth organisations. He had always come in person to meetings, had always given them leadership, advice and friendship. He had always, above all, been accessible.

Mrs. Donald Baker spoke for the women of the diocese in a brief speech of thanks to Mrs. Booth for her untiring work with women's organisations, and presented her with a sheaf of flowers.

We then had a hymn, "Glorious things of thee are spoken," and Sir Edmund Herring spoke for the laymen of the diocese.



Melbourne Age picture. The retiring Archbishop of Melbourne, the Most Reverend J. J. Booth, pauses as the official party leaves the new Olympic Pool last Friday night after his farewell. On the archbishop's left is Lady Brooks, wife of the Governor of Victoria.

It was a good choice, for Sir Edmund is not only Lieutenant-Governor and Chief Justice, but a famous citizen soldier; he is Chancellor of the Diocese, and an active member of his own parish, with that lucid brevity of expression to be expected of New College and the stern discipline of the Law.

He recalled the circumstances in which the archbishop had taken office—in the middle of

The Venerable R. H. B. Williams, as the senior priest still in active service in the diocese, spoke for the clergy, who, as he said, had learned to like, to admire, to trust, and finally to love one who had worked with them for so many years, with the simplicity which belongs to greatness.

Melbourne's diocesans and administrators, the archdeacon said, could be summed up thus: Perry, the Pioneer; Moorhouse, the Scholar; Goe, the Father in God; Clarke, the Statesman; Lees, the Orator; Head, the Devout; Booth, the Natural, the friend of us all. (Applause.)

Another two unaccompanied items from the choir, and then the Governor, Sir Dallas Brooks, spoke of one who had "become to Lady Brooks and myself a dear and trusted friend."

It was one of the privileges of his office, His Excellency said, that his duties and those of the archbishop had thrown them together on many oc-

casions, great and small—from the Royal Visit to the Baptism of his own grand-daughter by the archbishop.

The archbishop, said Sir Dallas, could truly say, "I have fought the good fight, I have finished the course, I have kept the faith..."

"And we are mighty glad that in the days to come they will still be living with us in our lovely state of Victoria," he said. (Cheers.)

The most exciting moment of the evening followed.

The Bishop of Geelong, the Right Reverend J. D. McKie, went to the microphone to announce that he would now have the honour to hand the archbishop a "small token" of the affection of the diocese.

"It is," he said, handing it to the archbishop, "a silver salver, and," he added with deceptive casualness, "a cheque for three thousand pounds."

You could hear the gasp run through the whole assembly.

(Continued on Page 12)

NEW BISHOP OF BUNBURY

The Archdeacon of Perth, the Venerable R. G. Hawkins, has accepted election to be Bishop of Bunbury in succession to the Right Reverend Donald Redding.

Archdeacon Hawkins, a Canadian by birth, was ordained to the priesthood in Bristol in 1936. He became Rector of S. Hilda's, North Perth, in 1949, and a Canon of S. George's Cathedral in 1954.

He was appointed Archdeacon of Perth as from the beginning of this year, in succession to the Assistant Bishop, the Right Reverend R. E. Freeth, Archdeacon Hawkins with the Archbishop of Perth helped raise the £100,000 for the new theological college.

the War, after being recalled from duty as a chaplain in the Middle East.

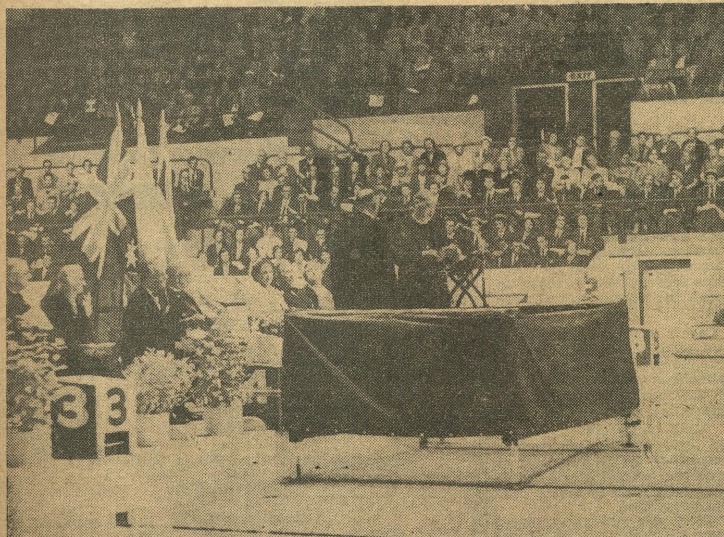
"Courage," said Sir Edmund, "has always been among his outstanding qualities."

Thus it was that he faced the difficulties of a great diocese in the middle of war, the difficulties of readjustment, and then expansion, which followed. He had shewn in this the same courage which won him the Military Cross in France in 1917.

"Courage has always been his outstanding characteristic," said Sir Edmund, "together with a deep understanding of his fellowmen, breadth of vision, and tolerance in working with others."



Melbourne Age picture. The former Archbishop of Melbourne, the Most Reverend J. J. Booth, talks with the Governor of Victoria, Sir Dallas Brooks, at his farewell at the new Olympic Pool, Melbourne, last Friday night.



The Bishop of Geelong, the Right Reverend J. D. McKie, handing a silver salver to the retiring Archbishop of Melbourne, the Most Reverend J. J. Booth, at Victoria's farewell to the archbishop last Friday night. Mrs. Booth is seated second from the left.

PROTEST ON NUCLEAR TESTS' DECISION

DR. FISHER AGAINST COUNCIL OF CHURCHES' MOTION

ANGLICAN NEWS SERVICE

London, April 8

The British Council of Churches, meeting in London last week, passed a resolution deploring the decision of the Government to carry out a number of nuclear test explosions soon.

The motion was carried against the advice of the Archbishop of Canterbury, the president.

Three other resolutions on the subject of nuclear weapons were carried by overwhelming majorities.

The first of the three, which had a unanimous vote, recorded the profound concern felt by Christian people in Britain at the continuing experimental explosions of nuclear weapons and the grave danger they might involve to humanity by the increase of world radiation.

The second appealed to the Governments of Britain, the United States and Russia to try to come to an agreement on nuclear control and pledge themselves jointly to refrain from further tests of hydrogen bombs.

The third urged the sub-committee of the United Nations Disarmament Commission now sitting in London to use every effort to reach agreement on the prohibition of all weapons of mass destruction.

Dr. Fisher pointed out that the last three motions merely encouraged the Government to keep on doing what they were already trying to do.

The subject of nuclear tests was raised originally in support of a resolution passed by the National Christian Council of Japan protesting against the carrying out of hydrogen bomb experiments.

JAPANESE PROTEST

The Bishop of Chichester said the explosions were taking place in Asiatic waters, and he thought it was not too much to say that the attitude of millions of Asiatic people towards Christian missions, and of Christian churches in Asia, might be affected by the decision of the Christian churches in the United Kingdom.

Dr. J. C. Mann, Assistant Bishop of Rochester and a former Bishop in South Japan, said there was bitter resentment in Japan against the hydrogen bomb experiments.

The whole country was taking up the moral issue and looking to the Christian churches of the United Kingdom to support them.

Dr. Fisher said there were three reasons why Bishop Michael Yashiro had refused to lead a delegation to Britain to protest against the Christmas Island nuclear tests.

The first was that he was not

going to be told by the State what he should do. If the State wanted to take some political action it was quite improper that they should try to coerce the head of the Church to lead a deputation.

Secondly, the bishop had asked was the same action of protest going to be made to Russia as well as to Great Britain. He said he would not take part in any deputation which was to be made to Great Britain alone.

Thirdly, the bishop had said he was not prepared to commit himself on a highly technical matter concerning which he had no specialised knowledge.

DR. FISHER SAYS "NO PLACE FOR MISTRUST"

ANGLICAN NEWS SERVICE

London, April 8

The Archbishop of Canterbury, Dr. G. F. Fisher, has replied to a protest from the church council of S. Mary's, Reading, against the "unscriptural" nature of some of the new canons.

The council had passed a resolution declaring that many of the canons, if passed, would "utterly dishonour Our Lord" and still further increase the divisions within the Church.

Their attitude to the new canons is one taken by many—but not all—of the Evangelicals in England.

In reply Dr. Fisher wrote: "You say that you are not in controversy for controversy's sake but for our Master's sake. 'You will, of course, recognise that all of us who are engaged in revising canon law and endlessly re-revising our handiwork are also doing it earnestly and sincerely for our Master's sake.'"

"If you will think over that you will see that as between fellow members of Christ, though we may differ, there must be no dispute. Our only desire must be to understand in humility."

"Thus when you say 'back to the Bible' as though we were departing from it, it not only does us an injustice and hurts

us; it shows that you really do not understand the matter at all."

"It is common ground to us all that we stand on Holy Scripture. It is said so explicitly in the Ordinal. It is affirmed in Canon 5 (relating to the Scriptures)."

Dr. Fisher states that Canon 5 declares that the doctrine of the Church of England is grounded in the Holy Scriptures.

"It adds as a secondary authority the teaching of the ancient fathers and the councils of the Church, so far as (but only so far as) they are in agreement with the Holy Scriptures."

"In fact, Cranmer and the reformers themselves constantly appealed to the ancient fathers and councils. The Church of England always has."

"Ask yourself whence we get the Creeds, the doctrine of the Holy Trinity and the formulation of the New Testament."

"You will see that there is no place here for mistrust of your brethren in Christ."

A MISSION OF FRIENDSHIP WENT INTO EVERY HOME

Twenty-six students of Ripon Hall, England, who took part in a Mission of Friendship in Wimbledon, found that people were pleased and surprised that the Church had gone out to them.

One of the students said their experience agreed with the statement of the Bishop of Edinburgh that "the artisan of to-day can only be loved back into the fellowship of the Church."

The Mission had the support of the whole parish of Wimbledon; it concentrated, however, on the two districts of S. John and S. Mark, which are in the less prosperous areas of the parish, and where the two churches for various reasons were smaller in numbers.

The Mission had been well prepared, with a letter from the vicar to the houses in the district, a card index based on the electoral roll, and a first visit to the houses before the Mission by many people in the churches concerned.

During the Mission itself, the students took part in the regular activities of the two churches, visited schools in the districts, and held four special lunch-hour services.

Apart from this, no other special services or meetings were held and they concentrated entirely on house-to-house visitation.

The students had special

literature in their hands for these visits.

They were asked to make what suggestions they could for linking people up with the churches and their activities, and to take what opportunities they could for pastoral contacts and talks with the people they visited.

REACTIONS

People were far more open, they found, in asking questions in the privacy of their own homes, than in the presence of friends and workmates.

Some of those visited were critical, and even hostile. Some had an impression that church people were not living up to their faith.

A great many students came away with an impression of apathy, of indifference and of a general sense of the irrelevance of the Church.

When asked for suggestions which might help in the follow-up, and in future missions, sev-

eral students recommended that the enthusiastic co-operation of the local press, two or three weeks before the mission, be secured.

A few replies said that if time and numbers allowed, a visitation evangelism such as this might be combined with more services and meetings to which the people might be invited.

Others said that the visiting had been a good way of individual evangelism, but the most effective was the Christian fellowship and witness of church members.

"More and more visiting on the lines of our mission, to seek people out, discover their problems, and bring help and friendship wherever possible," was one suggestion.

There was general agreement that the most effective form of Christian witness is for church people to go on extending the hand of friendship."

ASIAN LEADERS CONFER IN INDONESIA

THREE AUSTRALIANS ATTEND

The two Australian Church councils were offered, and accepted, membership in a conference of Asian Churches and councils formed at a conference at Prapat, Sumatra, which was attended by representatives of 30 Asian Church bodies and 20 national councils.

The two Australian councils are the Australian Council for the World Council of Churches and the National Missionary Council of Australia.

The representatives of these councils who attended the conference were instructed beforehand to accept membership on behalf of the councils, if the proposed organisation was to have real relation to the two world Church bodies, the World Council of Churches, and the International Missionary Council.

The Australian representatives were the general secretary of the Australian Council for the World Council of Churches, the Reverend H. L. Perkins; the honorary secretary of the National Missionary Council, the Right Reverend R. C.

Kerle; and the general secretary of the Australian Presbyterian Board of Missions, the Reverend V. W. Coombes.

The Prapat Conference has been described as "The Banding of the Churches."

Through it, Asian Churches have joined in a programme of co-operation, in which they will exchange information and personnel, consult on total Asian church strategy and work, and develop a total missionary strategy for Asia.

The organisation, however, is not an Asian bloc. The World Council of Churches, and the International Missionary Council will provide a secretariat of three persons.

SCHOLARSHIPS

The secretary of the New Zealand Council of Churches, the Reverend Alan Brash, is one of those nominated.

The Australian and New Zealand Church Councils have been received into membership with full and equal rights.

Australia will take part by offering scholarships, irrespective of denomination, by sending fraternal workers primarily for leadership training and teaching, and by providing financial help for various Asian church projects.

In turn, closer relationship with Asian Churches will enable Australian Churches to share the passion of Asian Christians for the growth of Christianity and the unity of the Church.

ADVICE AGAINST FESTIVAL

THE "LIVING CHURCH" SERVICE

Milwaukee, April 8

The Youth Department of the British Council of Churches has advised Church Youth groups in Britain to take no part in the Sixth World Festival of Youth and Students which is to take place in Moscow this year.

The British Council of Churches points out that people who attended earlier festivals at Prague in 1947, or at Warsaw last year, for example, were left in no doubt as to the political purposes motivating the gathering.



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OVERSEAS STUDENTS IN AMERICA

THE "LIVING CHURCH" SERVICE

Milwaukee, April 8

The Church's National Youth Planning Committee enthusiastically supported a new project which will bring from five to ten students from overseas Anglican Churches to live with Church families in the United States, at its consultation at Seabury House, Greenwich, Connecticut.

The consultation brought together two clergymen, and two leaders of High School age, from each of the Church's eight provinces.

ROYAL MAUNDY DISTRIBUTION

ANGLICAN NEWS SERVICE

London, April 8

More than 10,000 applications for seats in S. Alban's Abbey on April 18 when the Queen will distribute the Royal Maundy have been received from people in the diocese and many from outside it.

Tickets have been allocated on "a basis widely representative of the diocese" and the usual seating of the abbey will be increased by 1,000.

EVEREST FOR C.E.N.E.F. CENTRE REACHED

LEADERSHIP OF MRS. MOWLL

The second and final summit in the C.E.N.E.F. Memorial Centre's "Operation Everest" was reached in Sydney last week.

The Archbishop of Sydney, the Most Reverend H. W. K. Mowll, announced at the seventeenth annual C.E.N.E.F. rally in the C.E.N.E.F. centre on Friday, April 5, that £7,560 had been raised to pay off the remainder of the debt on the building.

Mrs. Mowll, and a number of those who had been working for the Church of England National Emergency Fund since it began in 1939, were at the rally, and heard of the culmination of eighteen years' work.

The Archbishop had previously expressed everyone's regret that three of those who had been so faithful in their work could not be there.

He mentioned Mrs. Bourke, and Mrs. W. G. White, who could not attend, and Mrs. Maxwell Little, treasurer for the Cathedral Huts during the war who died a few weeks ago.

Gifts from the C.E.N.E.F. restaurant, the Sydney Diocesan Churchwomen's Association, parishes, and individuals were received and acknowledged at the meeting.

"This is a most exciting moment," said Mrs. Mowll, while the final reckoning was being made.

The Archbishop then announced that the goal had been reached and passed, and that £7,553 and sevenpence had been received.

PROGRESS SCORE

In response to his request for a few coppers to add to the lone sevenpence, people came forward one by one with notes, silver and coppers, while the Archbishop continued to give a progress score.

He was finally able to declare that £7,560 had been received.

The restaurant's contribution to C.E.N.E.F., presented at the rally, was £2,000. Over the years the restaurant has given nearly £12,000, and paid £23,500 in rent, to the centre.

The Sydney Diocesan Churchwomen's Association gave £2,970 in the last year, as the result of luncheons, youth luncheons, a fete, two button days, and the screening of Mrs. Mowll's pictures of China.

Speakers at the meeting described the work of the restaurant, and of the boys' hostel at the Centre.

Boys from the country and from overseas have lived in the hostel, and gone out into varying professions and trades.

Mrs. F. L. Richards, of the Sydney Diocesan Churchwomen's Association, later cut the seventeenth birthday cake of C.E.N.E.F.

The C.E.N.E.F. Memorial appeal was launched on the day peace was declared, to provide a place where youth work might develop unhindered by lack of room.

The Reverend Graham Delbridge had been appointed chaplain for youth in 1942.

The youth work grew, to include coaching classes for those entering the public service, and youth houseparties at Chaldecot, which was purchased through the Home Mission Society.

EXPANSION

In 1946, the Diocesan Youth Council was formed.

Sydney citizens gave £40,000 for the Centre fairly quickly, and in November, 1947, the building was open for service.

The land cost £25,000, and the building, with the interest on the capital debt, £50,000.

When the Queen visited the Centre in 1954 another appeal was launched to liquidate the remainder of the debt.

After this appeal it was discovered that £7,500 more was needed.

Speakers at the rally said that the work was not finished, and that there was still plenty to do to expand the service of the Centre.

The leadership of Mrs. Mowll was referred to by the coadjutor Bishop of Sydney, the

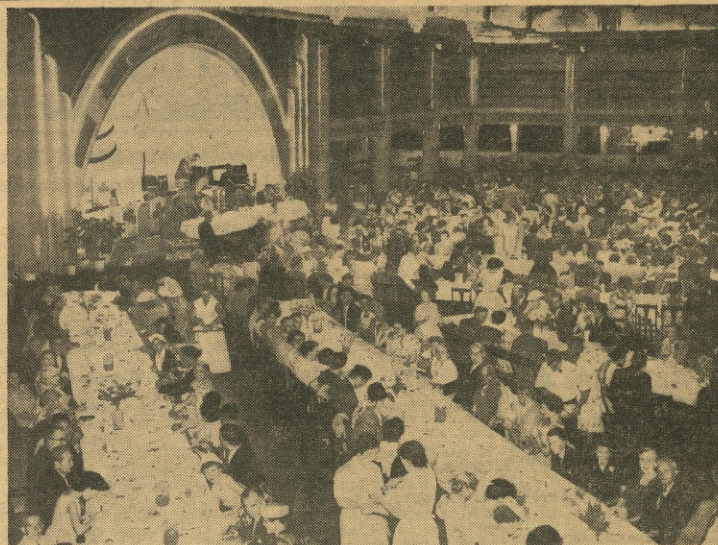
Right Reverend W. G. Hilliard, and the Reverend R. G. Fillingham.

Mrs. Mowll had given of her very best in her leadership and inspiration, Mr. Fillingham said.

Bishop Hilliard said the achievement was due largely to the faith, inspiration, and personal influence of Mrs. Mowll.

There was a service of thanksgiving after the rally, in St Andrew's Cathedral, at 2.15 p.m.

The Chaplain for Youth, the Reverend N. C. Bathgate, preached at the service.



A section of the 930 guests who attended Ithaca's Loyalty Dinner at Cloudlands, Brisbane, on March 26.

CHAIRMEN REVIEW SUCCESS OF THE PARISH CANVASSES

FROM A SPECIAL CORRESPONDENT

The Department of Promotion for the Diocese of Sydney gave a dinner to chairmen of canvass committees at the Australian Hotel on Thursday, April 4.

Its purpose was to review what had taken place in the canvass, to recapture some of the enthusiasm which had taken them into the canvass last year, and to plan for the future.

The chairman of the dinner, Mr. R. T. W. Paine, welcomed the Archbishop of Sydney, the Most Reverend H. W. K. Mowll.

The chairman of the Ryde Canvass Committee, Mr. Spencer Moon, who is Sunday School Superintendent and a parish councillor, spoke of the increased services and general expansion in the church life.

"The only reason for the campaign is a spiritual one—that of bringing souls into the Kingdom of God," he said.

The chairman for St. Mark's, Northbridge, spoke on the practical aspects of the scheme.

He said that the first job was to make an accurate survey of the parish so that the rolls were in order.

In his parish there were 468 pledges out of 783 who were invited to pledge. The average pledge was for 6/6 a week.

Mr. Beavis made some suggestions for a successful canvass.

A man who had experience in practical leadership, and a very deep belief in his cause, should be chosen.

The Department of Promotion plan should be kept to, Mr. Beavis said.

"We need first-class advertising to be businesslike in the world's biggest business."

The rector of Summer Hill, the Reverend A. H. Funnell, spoke of the time nearly 2,000 years ago when our Lord said to his disciples, "Thou shalt catch men."

"I believe the every member canvass is a movement of God

in our day and generation," he said.

He referred to the work of the canvass in his own parish, particularly amongst the men.

He had observed that many churches in the diocese had been near bankruptcy, but now they had been placed upon a sound footing again.

"We might say that the mediaeval church was priest-ridden and that the church a short time ago was parson-ridden because it centred too much on one person," he said.

REVOLUTION

Mr. Funnell said that the Department of Promotion had brought a return to the New Testament position, and a return of the dignity of men in the Church in the sight of God.

He warned that although there was increased revenue there would need to be classes for lay-evangelisation, and books on doctrine, if the movement was to be a spiritual one.

The Dean of Sydney, the Very Reverend E. A. Pitt, paid tribute to the every member canvass as he had seen it work.

He had heard of men even giving up their golf, and that was serious!

The early churchmen turned the world upside down, and that started a revolution. We needed a bigger revolution, and greater blessings to-day, he said.

The director of the Department of Promotion, the Reverend Ronald Walker, gave a

preview for this year.

He spoke of the development of the work in the dioceses of Newcastle, Canberra and Goulburn, Melbourne and Adelaide.

"The whole idea has grown," he said. "If Melbourne comes in we have the distinct possibility of having a quarter of the parishes in Australia."

Mr. Walker said that the offertories of parishes which had had canvasses so far had increased last year by £300,000.

The next step was to get people to come to church, he said.

In the future there was a need for chairmen to be better trained.

He looked forward to combined canvasses between churches.

FLOOD HAVOC AT ROPER RIVER

FROM OUR C.M.S. CORRESPONDENT

Last month's serious Arnhem Land floods brought havoc to the C.M.S. Roper River mission station.

The most serious damage done was in the vegetable gardens, which were a complete loss, and the destruction of the mission boathouse and pump-house.

Other buildings received less extensive damage, but the main part of the mission, which was rebuilt above possible flood level after the devastating 1939 floods, was unharmed.

The mission is now in urgent need of emergency supplies, and the C.M.S. has launched a special appeal to send dehydrated vegetables and other foodstuffs.

In an effort to eradicate hookworm disease, the mission had been depending on its vegetable gardens to help provide three meals a day for the Aborigines.

There is rice available at Roper River for immediate needs, but a supply of vegetables is urgently needed.



After last month's serious floods at the C.M.S. Roper River mission station, North Australia, the mission truck and tractor are seen bogged while trying to work beside the wrecked boat-house. In the foreground are drums which formerly provided drainage under a roadway destroyed by the floods.

B.C.A. PRIEST BEGINS NEW WORK

FROM A SPECIAL CORRESPONDENT

Wongan Hills, W.A., April 8 The Reverend Bill Rich, called here on April 4, on his way to the Diocese of the North-West, where as rector of Mount Magnet he will be in charge of the extensive Murchison Mission area.

He is one of the two priests sent over by the Bush Church Aid Society, who are finding £6,000 for his first year's work. This includes the cost of a Standard Vanguard van (purchased yesterday) and a rectory.

Mr. Rich worked in a saw-mill to save money for his ordination training. His wife and two small children, now in Sydney, will join him when the rectory is built.

NEW HALL FOR EPPING

The Governor of N.S.W., Sir John Northcott, set the foundation stone of S. Alban's War Memorial Hall, Epping, Sydney, last Sunday afternoon.

His Excellency stressed the importance of the Church's giving a lead in the community that would be provided by this new hall.

The new hall will accommodate the 295 pupils in the senior and intermediate departments of S. Alban's Sunday School.

The Archbishop of Sydney, the most Reverend H. W. K. Mowll, dedicated the stone.

The president of the Epping sub-branch of the R.S.S. and A.I.L.A. placed a wreath on the stone.

BRISBANE CANVASSES

FOUR PARISHES BEGIN WORK

ITHACA'S RECORD DINNER

FROM A SPECIAL CORRESPONDENT

Ithaca, Q., April 8 On March 31, three Brisbane parishes, Ithaca, Sherwood and Kangaroo Point, observed Stewardship Sunday together.

The parish of Kelvin Grove, while planning and working with the other parishes, observed Stewardship Sunday on April 7.

Kangaroo Point, Sherwood and Ithaca all had most successful loyalty dinners, having over 300, 600 and 930 respectively.

All four parishes were working under the direction of the Sydney Department of Promotion.

Ithaca parish's loyalty dinner was the largest ever held in the Diocese of Brisbane and was a masterpiece of organisation as was the canvass generally, under the direction of the chairman, Mr. Alec Greenhill.

SYDNEY HELPS

Mr. Geoffrey Walker, assistant director from Sydney, spent two weeks in Brisbane training the canvass visitors from the four parishes.

Mr. Walker expected excellent results from all the canvasses and particularly from Ithaca.

The figures to date, which are not complete, are:—

Ithaca, 560 yearly pledges for a total of £9,000; Sherwood, £4,500; Kangaroo Point, 136 pledges for a total of £2,800.

GROWTH OF G.F.S. IN GIPPSLAND

FROM OUR G.F.S. CORRESPONDENT

Sale, April 8

A total of 120 members, representing juniors, intermediates, seniors, leaders and associates, attended the third annual rally of the Girls' Friendly Society in Gippsland, at St. Mary's, Morwell, on March 30.

There was greater interest in the society in 1956, and new branches were formed at Maffra, Garfield, and Waragul. Branches were re-formed at Wonthaggi and St. Luke's, Moe.

There were already active groups in Sale, Bairnsdale, Yallourn, Morwell, Moe, Newborough and Trafalgar.

Seven of the thirteen branches were at the rally.

During the morning the girls participated in ball and team games, which were followed by competitive events. The Beadle Challenge Cup was won by the Morwell branch.

After a picnic lunch in the grounds, the girls moved into the hall, where Deaconess Sheila Payne, of Yarram, showed her slides of Gippsland.

Some of the slides showed the work of the deaconesses, who were the guest speakers for the rally.

Deaconess Georgie Harvey conducted a quiz session, which was followed by a talk on vocational guidance by Deaconess Mavis Rodgers.

The diocesan president, Mrs. E. J. Davidson, presented the trophy to the Morwell leader, Mrs. Swainsbury.

S. MARK'S LIBRARY

The collection at the opening ceremony of S. Mark's Library, Canberra, on February 24 was £1,411/9/5. Further donations received from those unable to attend totalled £1,153.

The assistant librarian, the Reverend G. D. Griffith, and the bishop's secretary, Miss Helen Dewhurst, are working in the library.

The bishop, the Right Reverend E. H. Burgham, will be in residence very soon.

DR. REED'S CONSECRATION TO BE ON ASCENSION DAY

FROM OUR OWN CORRESPONDENT

Adelaide, April 8

The Dean of Adelaide, Dr. T. T. Reed, will be consecrated and enthroned as sixth Bishop of Adelaide in St. Peter's Cathedral on Ascension Day, May 30.

The Primate, the Most Reverend H. W. K. Mowll, and many other bishops are expected to come to Adelaide for this great and historic occasion.

Archbishop Mowll will preside, and will be principal consecrating bishop at the consecration, which will take place at 10 a.m. The Archbishop of Perth, the Most Reverend R. W. H. Moline, will celebrate the Holy Eucharist.

The enthronement will take place at 8 p.m. before leaders of Church and State, and members of the Church throughout the diocese.

It is not yet known who will preach at the consecration.

On the previous Monday evening, May 27, there will be a large gathering of church people in the Memorial Hall, St. Peter's College, when various gifts will be presented to the Bishop-designate.

The clergy of the diocese are to give Dr. Reed his pectoral cross, and the episcopal ring and pastoral staff will be presented by old collegians of St. Barnabas's College.

Adelaide's former Bishop, the Right Reverend B. P. Robin, is making arrangements in England for the making of the cope and mitre, which will be given by combined diocesan Church schools.

THE ANGLICAN

FRIDAY APRIL 12 1957

OUR APPROACH TO HOLY WEEK

We are at the threshold of Holy Week, and Good Friday, and Easter. How do we face up to the Cross of Christ?

There was a lady who went into one of our churches, in which there is a large crucifix; she went to it and looked at it, and she said, "Poor chap!" She felt moved with compassion for Him in His sufferings.

This is not the right way to come into the presence of the Cross. He Himself said to the Daughters of Jerusalem, "Weep not for Me, but weep for yourselves and for your children."

For ourselves and for our children. He died for our sins; but we must not limit our sorrow and penitence to our individual and personal sins. We must indeed confess these; but there is also the common sin, the corporate guilt of our civilisation and the Church.

There is the fact that on the whole the Church makes a poor show in the eyes of the world; it wins a certain amount of respect, but also much contempt. Do those Christians really believe the Gospel which they profess to believe? Or is their belief often a timid half-belief, very unlike the faith of the apostles and martyrs which attracted men and compelled them to listen?

Then again, He said that it was very hard for a rich man to enter into the Kingdom of God. What about rich Australia? And what about the impact of the Christian nations on Asia? The Asians have seen them go to Asia to get wealth and power; they speak freely of our Imperialism and Colonialism. They are sensitive to our assumption that we are a superior race; they have suffered very much rudeness and contempt from us. We have brought them material benefits; but how often have we treated them as fellow-men and opened our hearts to them?

Is not even our missionary work often undertaken in the spirit of Lady Bountiful, giving out of her superfluity? But we ought to be thinking of them as precious in His sight, because He died for their salvation no less than for ours; we ought to be thinking that without the fruits which His grace is bringing forth in them the Church of God cannot be made perfect.

For all this, judgement is falling on us in these days. The world is in confusion; we look into the future with anxiety, or we dare not look into the future at all or think what the next twenty years may bring forth.

In Holy Week we are to weep for ourselves and for our children, as our Lord has told us. We are not to weep for Him, but to adore Him: to adore the Son of God who for us men and for our salvation came down from heaven, who came to us men to bring us the real Kingdom of God and deliver us from false substitutes for it, to heal our diseases, to bear our sins, to bring us forgiveness of sins and reconciliation with God.

His historical mission was to the people of Israel. His mission did not fail; it succeeded, it was accomplished, it was carried through, at the cost of His death in agony, in a shameful public execution. Therefore: O come let us adore Him, let us adore the Lamb of God who takes away the sin of the world, whose shameful death is the supreme Divine victory. Let us adore Him, rising from death on the third day, the triumphant Victor.

Because of His death and resurrection, we can look into the future with joy and hope, even in these troubled days. He has died for us; and our baptism is a baptism into His death, that being united with Him who died we too may live, even here and now, in the new life of the resurrection which lies beyond death. It is only in the light of His Cross that we can look into the future with sure and certain hope.

Queensland Puts the Clock Back

The horrifying thing about the University Acts Amendment Bill recently before the Queensland Parliament is not so much the wickedness of the Bill itself—though it has not a single redeeming feature—as that the Premier of Queensland and his colleagues apparently cannot, or will not, see just how bad their Bill is. On more than one occasion, we have criticised the tendency in the Labour Party, not only in Queensland, for extra-Parliamentary Executives and other non-responsible bodies, to usurp the powers of parliamentary governments. The principle that universities, of all places, must be completely free of the slightest suspicion of political interference is as fundamental, in a democracy, as the principle that parliament legislates, and not some body outside. It is a sad commentary on the degeneration of academic and political principle in Australia that Queensland should take this step along the fascist-marxist road.



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

—The Archbishop of Canterbury

New Impetus For Canberra

The big Defence staff move from Melbourne to Canberra in 1959 will be another major step in the development of the Federal capital, and is to be welcomed for that aspect alone.

Canberra was chosen as the capital in 1908—almost half a century ago—and Parliament has been meeting there for 30 years.

It could be argued that the establishment of the capital there was a costly mistake. But it is one which it is now too costly to retrieve. And in recent years, as Canberra has grown, it has been possible to recapture some of the excitement of those who planned it.

Many details of those plans have been deferred or scrapped. But at least in the second half-century of its Federal history Canberra should be moulded closer to the desires its founders had for it.

The transfer of 1,100 Defence Department employees and their families—say, 5,000 people—will give that second half-century a vigorous start.

Already Canberra is an outstanding educational centre. Many of the younger brigade of public servants who went there with some misgivings, have come to like Canberra, especially for its healthy climate (yes, I know it can be cold in the winter) and for the splendid opportunities for rearing their families away from the congested areas of some Melbourne and Sydney suburbs.

Canberra's greatest danger for some time could be its intellectual isolation. Not, I hasten to say, that there is any lack of culture in the capital. It should have much more than its share with top public servants and university staffs. But, until Canberra is a much bigger city, it will not represent a typical cross-section of Australian life, and to that extent the planners who live there and are so deeply involved in shaping national policy will need to maintain frequent contacts with the Australia outside A.C.T.

CLERGY NEWS

CHILDS. The Reverend W. H. S. N.S.W. State Secretary for the Australian Board of Missions, to be Rector of Cessnock, Diocese of Newcastle.

COOPER. The Reverend E. J., Rector of St. John's, Halifax Street, Adelaide, has been appointed Rural Dean of Adelaide in succession to the late Canon A. E. Kain.

DAY. The Reverend P. A., Mission Chaplain of Kilburn and Prospect North, Diocese of Adelaide, has been appointed Rector of St. Paul's, Naracorte, in the same diocese.

GRANT. The Reverend R. M., Assistant Priest at Wembley, Diocese of Perth, to be Rector of Peel Estate with Hilton Park and Spearwood, in the same diocese.

MAYGER. The Reverend F. J., Mission Chaplain of Meningie, Diocese of Adelaide, has been admitted to the charge of the District of Morialta, in the same diocese.

OSBORNE. The Reverend K. A., Rector of St. Benedict's, Minlaton, Diocese of Adelaide, has accepted the incumbency of St. George's, Gawler, in the same diocese.

PURDY. The Reverend T. H., formerly Rector of North Beach, Diocese of Perth, has taken up duties as Rector of Rookingham, in the same diocese.

ROSE. The Reverend L. G. B., Rector of Murchison-cum-Rusworth, Diocese of Warragamba, to be Rector of Nathalia, in the same diocese.

SHILTON. The Reverend J. R., will be instituted to the incumbency of Holy Trinity, North Terrace, Adelaide, at 8 p.m. on April 29.

WARNES. The Reverend W. H., Assistant Curate of St. Paul's, Naracorte, Diocese of Adelaide, has been appointed Priest-in-Charge of St. Luke's, Tallim Bend, in the same diocese.

A Wide-Ranging Prime Minister

A Prime Minister could be said to have three main responsibilities—to lead the Government, to lead his people and to maintain neighbourly contacts with other nations.

All these Mr. Menzies is currently compressing into an amazingly tight schedule. On Thursday night of last week he made a comprehensive statement in Parliament on the new defence policy; he spent two week-end days in North Queensland, getting re-acquainted with developments there in the sugar and other industries; and he has been back to take an active share in Canberra work this week before setting out on a six-day visit to Japan.

This proof of physical fitness coincides agreeably with Mr. Menzies' shattering last week of Mr. Hughes' record for the longest single term as Australian Prime Minister.

Hasn't The Voter A Voice?

We must always elect our politicians on the basis of party affiliations, I expect. There are few Independents left in our Parliaments. And those who survive cannot have much decisive influence except at exceptional junctures, such as one in 1941 when the Fadden Government was turned out and the Curtin Government succeeded it by vote of Parliament.

Yet, looking at current happenings in Queensland, it can be regretted that party politics have developed to the stage in one State (and probably in others) where control does not rest with the Ministry of the day and its Parliamentary following, but with an outside organisation.

At least, the effectiveness of that control has yet to be proved at the time of this writing. But it is offensive to the spirit of democratic government that an outside body—in this case the Queensland Central Executive of the Labour Party—should even presume to give orders to the Government.

It may be that the Q.C.E. regards that Government as a

creature of its own creation. It may also be that those who stood to gain political office may have given some promise of obedience to the Q.C.E.

But ordinary men and women voters are entitled to think that they are the masters of the Parliamentarians. In this era of machine politics the voter has little say in the selection of party candidates. But still the voter makes the choice between the candidates, and is, I feel, entitled to resent anything smacking of Tammany tactics, whether from the Right or the Left.

Organised Sport On Sunday

Sports-crazy people, who would seek to turn Sunday into just another Saturday, seem to have encountered unexpected opposition in the Queensland city of Ipswich.

The Civic Independent Organisation is the ruling group in the Ipswich Council—an interesting point in the light of my earlier comment about the fading influence of Independents in politics. And this group has made it known that it will not vote at this juncture to repeal the by-laws which prevent Sunday sport.

However, the group seems prepared to reconsider its decision if a petition, signed by at least 10 per cent. of the residents, is presented to the council.

My own view is that healthy exercise on Sunday should not be discouraged. But I would make two provisos. First, this should not interfere with worship. Second, the exercise should not be in the form of organised, commercial sport.

In Ipswich those who want sport clearly want it on that organised, commercial basis. Rugby League followers are taking the lead in trying to obtain it.

Of course, they can readily point to the regular Sunday matches organised by the code in Brisbane, Sydney and other cities. And League supporters are not alone in this.

Nevertheless, the Ipswich opposition to organised Sunday sport is a salutary reminder that some people still cherish a quiet Sunday.

And, as the Royal Agricultural Society of N.S.W. has again been reminded by the Council of Churches, the opening of the Royal Show on Good Friday is offensive to many Christian consciences.

The Right To "Meddle"

The churchman's right to "meddle" in the community's political life was affirmed by Archbishop Booth in an interview with the "Melbourne Herald" last week in which he reviewed his 42 years in the ministry.

Archbishop Booth said he felt strongly about subjects like slum clearance and the inadequacy of the old age pensions. But the Church's part was confined to "stirring up conscience enough to get things moving."

Then he added:—"A lot of churchmen to-day take a keen interest in public affairs, but not as many as I would like. We must take an interest in politics because everything in this modern setting is political. And the Church can't be cut off."

Those views this column thoroughly endorses. The Church must be the conscience of the nation.

This is not a question of party politics. It is a question of infecting all parties with the active desire to banish slums and blemishes on our national life as the two Archbishop Booth particularly mentioned—slums and the inadequate provision for the aged poor.

—THE MAN IN THE STREET.

ONE MINUTE SERMON

AHI TOPHEL

2 Samuel 15: 12 and 13; 16: 20; 17: 1-6 and 23

Ahithophel was a politician thrown up in the complex ordering of David's kingdom. He came from Giloh, a town situated near Keilah and Adullam, in the countryside where David had spent much time in the days when he was a fugitive from King Saul.

It is a useful speculation that they came to know each other in the dangerous days.

Maybe Ahithophel even then enlisted in David's service and became a close associate. And in the days of David's kingship Ahithophel is written down as "David's counsellor," a man not so much a soldier as an adviser, a man of brains, and acute wisdom.

Nevertheless, he seems, as we would say, to have an eye to the main chance.

He has noted that David is getting on in years, and has noted the immense popularity of Absalom, handsome, subtle, and clever in intrigue; and when Absalom sends for him it would seem that he succumbs and joins him.

What possibilities then will there be for him as the young man wins the kingdom? So it says, "the conspiracy was strong; for the people increased continually with Absalom." And Ahithophel is in the midst of it.

David hearing of Ahithophel's disloyalty, flees for his life, saying in the words of Psalm 3, "Lord how are they increased that trouble me, many are they that rise up against me," and of Psalm 55, "for it was not an enemy that reproached, for then I could have borne it, but it was even thou, a man mine equal, my guide and mine acquaintance."

Absalom takes counsel of Ahithophel, and clever indeed is the counsel to take over his father's house, and his father's wives, in the sight of all Israel.

This could never be forgiven. The fight is now on: Absalom is committed to a rebellion to the finish. Ahithophel is looked on as an oracle of God, so clever is his advice.

But Absalom is full of sentiment and vast conceit, and David has a friend who knows how to play on this. Hushai, David's friend, has wormed his way into Absalom's inner circle.

Ahithophel's advice is for him to attack at once, leaving Absalom safe, to catch David with the few who have gone with him, and to kill the king. As a matter of course all the people will turn to Absalom. Clever, rational, sure to succeed, is this advice of Ahithophel.

But Hushai appeals to Absalom's grandiloquent conceit. "No!" he says. "Do things in a big way, gather a large army, go to battle and lead him yourself. Light upon him as the dew falleth on the ground, and of him, and of all the men that are with him, shall not be left so much as one."

Absalom's vanity is his undoing. He accepts the advice of Hushai, given to plan his defeat. Ahithophel, who has deserted his king for a vain, and empty, and traitorous son, sees the outcome, and goes home, puts his affairs in order, and hangs himself.

MISSION AT MANILLA

FROM OUR OWN CORRESPONDENT

Manilla, N.S.W., April 8
The Bishop of Armidale, the Right Reverend J. S. Moyes, is conducting a nine-day mission in the Memorial Hall, Manilla, at the request of the Anglican, Presbyterian, and Methodist congregations. 90 men were present at the welcome tea on March 31.

450 people attended the opening service at night. A procession of witness on Monday night drew 200 people and 400 attended the service.

Bishop Moyes addressed 125 young people at a tea on Tuesday night.

The mission has continued daily and will close tonight.

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is always glad to accept for publication letters on important or controversial matters.

Letters should, if possible, be typed, and must be double spaced, brief and to the point. Preference is always given to correspondence to which the writers' names are appended for publication.

Parts of some of the following letters have been omitted.

DOCTRINE OF THE CHURCH

THE THREE-FOLD MINISTRY

TO THE EDITOR OF THE ANGLICAN

Sir—Is it not time for some plain speaking? Christian charity does not extend to the condonation of doctrinal error and its propagation in theological colleges!

Why did the authors of the Ordinal in the Book of Common Prayer insist upon episcopal ordination? Why did the framers of the Lambeth Quadrilateral insist upon the Apostolic Succession and its preservation? Why, in every pourparler with the Protestant sects has the Church of England insisted upon the same things? Let the Book of Common Prayer of 1662 answer these questions for itself.

Over Canon Loane, Dr. D. B. Knox, the Reverend R. L. Johnstone and the others were spoken at their ordination to the priesthood the awful words: "Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be then a faithful dispenser of the Word of God, and of His Holy Sacraments, in the Name of the Father, and of the Son, and of the Holy Ghost, Amen." A reference to John 20:21-23 will show that the essentially empowering words are identical with those used by our Blessed Lord when commissioning the Apostles; in the mouth of a Bishop they are either an appalling blasphemy or a heart-shaking verity. That they were the latter in the hearts and minds of the framers of the Prayer Book of 1662 is made crystal clear in the Order for the Visitation of the Sick, wherein absolution is pronounced in these words: "Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences and by His authority committed to me I absolve thee from all thy sins in the Name of the Father and of the Son, and of the Holy Ghost, Amen."

It is this supernatural character of and authority in the priesthood which the Church of England has consistently insisted upon and which is, of course, the basis of her insistence upon an order of Bishops and the preservation of the Apostolic Succession. For any man who has had those words spoken over him to deny the need for Bishops is not only to deny his own priesthood but to betray his ignorance—wilful or blind—of the essentials of Church doctrine. To teach others aspiring to the priesthood the same falsities is to provoke scandal.

Canon Loane is reported to have said that "he wanted to serve in a Protestant and Reformed Church and this was not secured by the Constitution." Well, he has plenty of choice: there are dozens of Protestant sects. The Church of England proclaims herself Catholic in her Creeds, and he will look in vain in the Prayer Book for a single mention of the word "Protestant."

Yours faithfully,
A. F.

SYDNEY SYNOD

TO THE EDITOR OF THE ANGLICAN

Sir—Your special correspondent in his report of the debate on the second reading of the ordinance to approve of the Draft Constitution at the special session of the Sydney Synod has made nonsense of my speech. I will confine myself to one point. The report states on page 2, column 4, that I was opposed to the "Permissive Variations" and that this idea was only introduced at a late stage in the series of meetings of the Constitution Committee. This mistake is repeated in the account of the point at issue between Archdeacon Hammond and myself on page 7, columns 3 and 4.

The fact is that I was in favour of the schedule of Permissive Variations in the final form in which it was agreed upon by the Constitution Committee. This differed from the printed list by the omission of the clause which would have authorised the practice of Reservation. However, the decision to omit this clause proved unacceptable to some members of the Constitution Committee. As a result, at one of the final meetings before General Synod was held in September-October, 1955, it was proposed to delete the clause providing for a Schedule of Permissive Variations and to substitute the present Clause IV.

This clause permits the bishop of a diocese, in certain circumstances and at his discretion, to authorise deviations from the existing order of service. This clause was strongly opposed in the Constitution Committee by at least one of the Sydney representatives and was opposed by several of the Sydney delegates in General Synod. It is the substitution of this clause for the schedule of Permissive Variations which led me to oppose the second reading of the ordinance in the Sydney Synod. This new clause goes much beyond the schedule of Permissive Variations which was an agreed and definite list; it gives very wide power to authorise deviations from the Prayer Book without reference either to General or to Diocesan Synods.

The special correspondent in reporting my speech seems to have confused what I had to

ANSWER TO PRAYER

TO THE EDITOR OF THE ANGLICAN

Sir—Should I eat my words? I suggested in my letter last week that it would probably be a waste of time to write in these columns asking for volunteers for vacant posts in the mission fields. I have since received an enquiry in response to the Bishop of Borneo's letter about the need of a priest in the Teachers' Training Centre at Kuching. The enquiry is from a priest who seems to be eminently well qualified for the position.

I am not taking back what I said because we have in the meantime been praying. Rather I want to report this enquiry as an encouragement to the Church to pray hopefully and confidently during these coming days.

All the men and women needed are in our midst. Government Departments are recruiting highly qualified workers, but it seems as though some great Panjandrum has said "Sit down O men of God, you cannot do a thing." In fact many a man who is a pillar of strength in his parish is a potential missionary. He is not asked to discard his skills and experience but to offer them to the Church for use where even greater demands will be made on him in the name of Christ. But it must be said of them, even though they are not evil spirits, "this kind goeth not out save by prayer and fasting."

Yours etc.,

(The Reverend)

FRANK W. COALDRAKE
Chairman, A.B.M.
14 Spring Street,
Sydney.

A NEW APPROACH NECESSARY?

TO THE EDITOR OF THE ANGLICAN

Sir—I have been a regular church worshipper for many years, but have not definitely linked up with any particular denomination. At 65 I feel like making a definite decision in favour of the Church of England. I like the order of service as set out in The Morning and Evening Prayer, partly because the congregation actively participate and partly because you do not usually have long sermons.

However, it's not easy to be-

THE BETRAYAL

The orange torch flames licked the darkness,
Casting furtive shadows between the olive trees.
The midnight stillness, stirred by the murmur of suspicious men
Broke under the crunch of sandals on the road to Olivet.

Father, if it be possible remove this cup,

Let me not taste its deep and bitter dregs.

Yet, for this very purpose am I come.

Not my will, Father, then, but Thine be done.

No sound now save the sighs of earnest prayer,
With sweat like bloody drops falling to earth,
The torches flickering nearer through the groves—
Eleven weary men, perplexed, afraid—asleep.

Sleep on, now take your rest,

The darkest hour is here—

Hail Master!

Th' eternal moment hangs suspended like the spider's web,
Heaven and Hell are met in time—

The sign?

A Kiss!

—A. de Q. ROBIN.

say with regard to the deviations which will become possible under the new Clause IV with the schedule of Permissive Variations which was the original proposal and which I still favour.

Yours sincerely,

MARCUS L. LOANE
Moore College,
(Canon)
Newtown, N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir—Would the Reverend D. W. B. Robinson be good enough to tell me how the Church could administer the Sacraments, follow the commands of Our Lord or "continue steadfastly in the Apostles' doctrine" without the threefold ministry of Bishops, Priests and Deacons?

It is not hard to see that there are still many spiritual descendants of those Puritans who, at the time of the Restoration, "stayed within the Church determined to change its doctrine, not to quit it."

I am, etc.,

D. C. WATT.
Melbourne, Vic.

come a member of the Church of England. There are Confirmation studies over a period of weeks, as also in the Roman Catholic Church. I have not approached either vicar of the two churches I have been attending because I think I would fall in the first Test. You see, although not a member, I label myself a Christian Theosophist and I must be truthful in answering questions. In the Liberal Catholic Church the priest will administer Holy Communion to any person who goes to the Communion rail in the right attitude of mind, and no previous questioning is necessary. I have attended Mass and taken Communion on very many occasions.

In some other Protestant churches visiting Christians are invited to take Communion, although one does not like to do so.

In last week's edition I read "Industrial Interlude (I am a factory worker) with interest and agree that a new approach is necessary."

Church of England and other Protestant church membership is going down. Roman Catholic

THREE DIOCESES CO-OPERATE IN LAKE BATHURST CANVASS

BY THE REVEREND ERIC BARKER

THE little parish of Lake Bathurst is in the sheep-raising area of mountains and lakes between the cities of Canberra and Goulburn. It is only a small place, off the main road; its population is scattered and sparse.

The whole parish contains no picture shows and only one hotel; its six churches in most cases stand in solitary isolation with their surround of headstones marking the graves of pioneers and past residents. Like most such parishes, Lake Bathurst is "hard up." Its churches, all of them sturdily built, are mostly in a state of poor repair.

membership is going up. I have nine grandchildren, four are Roman Catholics and they with their parents never miss the Mass on Sunday. The other five with their parents never go to church. They are Protestants.

Yours sincerely,

HARRY MARSHALL.
Bentleigh,
Victoria.

THE "EASTER" HOLIDAYS

TO THE EDITOR OF THE ANGLICAN

Sir—Letters have recently appeared in the Adelaide Advertiser concerning the popular misuse of the terms Easter Thursday and Easter Saturday as referring to days in the week before Easter, and the misnaming of Easter Day as Easter Sunday.

In my view this is a matter not to be dismissed as of academic interest, particularly as it has implications beyond the religious issue. At this particular season, discussion takes place in thousands of homes throughout Australia in which the misapplication of the terms is a natural consequence of current industrial awards wherein Easter holidays (Easter Sunday and Easter Monday) are prescribed naming Easter Thursday, Good Friday and Easter Saturday, when Maundy Thursday, Good Friday and Easter Eve are obviously intended.

It is, of course, highly undesirable that one designation should have two interpretations. The question arises—which interpretation should have universal recognition? There is no question that the time-honoured usage should prevail.

But how? A beginning could best have been made a couple of generations ago when the Commonwealth Arbitration Court made its first awards—alas, there was no newspaper, THE ANGLICAN, in those days. A complacent acceptance of the existing situation would suggest tacit acquiescence in, and approval of, a terminology at variance with Catholic use and tradition.

I do not anticipate that there would be any objection to the amendment of awards in the direction indicated, the vast majority of those affected being interested only in the holidays, call them what you like.

Yours faithfully,
T. J. BROWN.

Belair,
South Australia.

LABOUR PARTY SPLIT

TO THE EDITOR OF THE ANGLICAN

Sir—The Man in the Street (March 29) repeats the now monotonous cry of the Tory Press for the Labour Party to "close its ranks." Indeed, to a Victorian, the whole of his comment sounds like a statement from the Anti-Communist Party.

Such people know that a Labour Party controlled, or partly controlled, by the Roman Catholic Church, would be the best possible defence against "democratic socialism." Not Papal Encyclicals only, but a long list of authoritative pronouncements by the hierarchy leave no doubt to the Roman Church's fundamental opposition to socialism. This, Cardinal Moran admitted, was his reason for standing as a can-

The people are unused to thinking as a parish because, for fifteen years Lake Bathurst was attached to the Parish of West Goulburn, and thus has existed as a kind of "dependency."

Then last year the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, in his desire that "a priest should live in the midst of his people," appointed a young deacon from Canberra, the Reverend S. R. Willey, first as deacon-in-charge and, after his priesting, as rector.

The young priest soon saw that some drastic action was

needed, not only for the financial but also the spiritual survival of the parish.

(After careful consideration the parish officers decided to conduct an every member canvass. They felt they could not afford to employ a professional fund-raising organisation and sought the help of the newly-appointed director of Promotion for the Diocese of Canberra and Goulburn the Reverend F. R. Woodwell.

Mt. Woodwell agreed to direct a canvass of the parish in return for a small operating charge, to be paid to the diocesan department of Promotion. He discussed the project with the director of the Sydney department, the Reverend Ronald Walker, and the director of the Newcastle department, the Reverend Eric Barker.

As a result of these discussions the Sydney department made available a quantity of new canvass literature, and the Newcastle department made its director available to go to the parish to observe and participate.

So it was that Lake Bathurst found itself the centre of Promotion interest.

TEST CANVASS

It was realised by the directors that the difficulties experienced there would be reproduced in many such parishes, and that the solutions found would be applicable in other places too.

The canvass is now in progress. It was launched after an intensive training of the canvass organisation, at a family service on Sunday, March 31, when the church of St. Andrew at Tarago was crowded to the doors, and later at a loyalty luncheon in the Tarago hall, when more than 200 adults heard the story of the canvass from their leaders, under the chairmanship of grazier, Oscar F. Roberts.

Three results are already evident. The first is that the literature to be used by the Sydney and other diocesan departments is of real evangelistic value.

The second is that the canvass is causing this scattered group of district churches to grow together as a parish. The third is that, with three dioceses co-operating in this canvass, Promotion is causing the dioceses to draw together as a Church.

SUPPORT FOR HOLY WEEK PRAYERS FOR MISSIONS

"There are signs that the Church is going to make a vigorous response to the request that prayers be offered in Holy Week for an increase in volunteers for Missions," said the Chairman of A.B.M. in a statement this week.

The statement reported that several diocesan bishops have written endorsing the chairman's action.

Several hundred additional copies of the letter explaining the proposal to parish priests have been requested. In parish magazines, notices and sermons, the attention of the Church is being drawn to the need for prayer.

"I want to stress the need for church people to think in an up-to-date manner about missionaries," said the Chairman.

"The need this month is not so much for 39 persons to volunteer. The need is for the Church, as a whole, to renew its concern for leading governments in the transformation of peoples and people."

"Native peoples are being

MEMORIAL TO ARMY CHAPLAINS

ANGELICAN NEWS SERVICE
London, April 8

The Princess Royal, on May 10, will unveil a memorial window commemorating Army chaplains who lost their lives in the 1939-1945 War, at the Royal Army Chaplains' Depot and Training Centre, Bagshot Park.

This window will complete the memorial chapel at the depot.

INITIATIVE

"The corporate witness of the Church depends on faithful churchmen being present as scientists, teachers, social workers, agriculturalists and so on, as well as clergy."

"These men and women must be top-level in their professions and able to live their faith within the parish church."

"There are plenty of these men and women in the parish churches in Australia. They are not to be called on to discard their training and experience but to go where even more will be demanded of them."

"It is not a matter of qualifications but initiative. The Church has lost to Government the initiative in the transformation of native tribes and people."

"It was missionaries who started it all—but the Church is now leaving the exciting and crucial final stages to civil servants."

ANGLICAN OF THE WEEK



Our Anglican of the Week is known throughout the Commonwealth as the "Pied Piper".

He is Captain R. Buckingham, who has earned this title from his amazing influence with children.

As a member of the Church Army, he is in charge of a Mission Caravan which tours the dioceses of New South Wales, and he specialises in Children's Missions.

His home is in Adelaide, South Australia, and he left there to join the Church Army in 1939.

His seventeen years as an evangelist have been spent almost entirely on Mission Caravans, first in Tasmania and more recently in New South Wales.

He had one break of two years during which he was in

MISSION HALL IN NEW TOWN

FROM OUR OWN CORRESPONDENT
Adelaide, April 8

The New Mission hall of S. Theodore of Tarsus, Elizabeth South, was yesterday afternoon licensed and dedicated by the Bishop-designate of Adelaide, Dr. T. Thornton Reed.

It is the first Anglican church building to be erected in South Australia's mushrooming new town some 20 miles north of the city of Adelaide.

S. Theodore is a "daughter church" of the old established parish of S. Theodore's, Toorak Gardens. It is the most modern-style mission hall ever built by the Diocese's Bishop's Home Mission Society.

"You are not only building a mission hall, but also the Church of God in Elizabeth," the Rector of Toorak Gardens, the Reverend Rex Harley, told the congregation in his address. "You'll need more than education, money, and social pull in this building."

The organising chaplain of the B.H.M.S., the Venerable E. A. Codd, took Evensong, and the singing was led by the choir of S. Theodore's, Toorak Gardens.

Lessons were read by the Mission Chaplain of Elizabeth, the Reverend John Gilbert, and the Archdeacon of the Broughton, the Venerable A. L. Bulbeck.

Other robed clergy present included the Archdeacon of Adelaide, the Venerable A. E. Weston; the rector, the Reverend John Bleby, and priest assistant, the Reverend Malcolm Small, of the neighbouring parish of Gawler; and the Reverend Austin Day, F. L. Walker and F. T. R. Bayly.

charge of a pioneering work at Leigh Creek, in South Australia.

From time to time he joins forces with members of Church Army headquarters staff in evangelistic campaigns when he takes charge of the children's work.

WHO IS THIS? : THOUGHTS FROM A CALVARY GARDEN

BY A SISTER OF THE COMMUNITY OF THE HOLY NAME

WHO is This, hanging between earth and heaven in His agony? In the distance there is a sound of hammering, as someone repairs his garage on Good Friday morning. But the Carpenter of Nazareth hangs very still, the Man Who made His living with a hammer, and by a hammer met His death on Good Friday long years ago.

Who is This, with hands fastened to the rough beam, hanging helpless hour after hour? A baby cries, tumbling on the pathway of the farmhouse on the hill; and mother picks him up, kissing away the sudden tears. But the Lover of children, He Who took the little ones from their mothers' arms and blessed them, cannot lift even a finger in benediction now.

Who is This, with eyes half-closed, dimmed with drops of blood? Close by the Calvary, a splash of vivid colour stands out, blood-red lilies growing against the grey boulders. On the cross of ignominy hangs the great Teacher, whose voice rang out across the Gallilean hillside, "Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these."

Who is This, with Head bent low, looking down a pathway lined with fragrant rosemary and thorn-spiked japonica? It

BISHOP BLESSES A "HAUNTED HOUSE"

ANGLICAN NEWS SERVICE
London, April 1

The Bishop of Jarrow, the Right Reverend J. A. Ramsbottom, in a ten-minute service, blessed a house at Sunderland last week because the occupants declared it to be haunted.

BOOK REVIEW

DEVOTIONAL STUDY OF THE PASSION

THE STORY OF THE CROSS. Leon Morris. Marshall, Morgan and Scott. Pp. 128. English price, 8/6.

THIS devotional study of the Passion narrative of S. Matthew's Gospel by the vice-principal of Ridley College is, on the whole, an extremely competent treatment of the subject matter which fails of its avowed purpose because of its awkward style and distracting concern with what, for your reviewer, are side issues.

Although the preface disavows any intention of dealing with critical issues, in actual fact, sufficient attention is given to them to distract the reader from devotion, and insufficient attention to satisfy the inquiring mind. Surely the writer's views on the use of wafer bread in the Eucharist, and the discussion of the Real Presence, are out of place in a devotional commentary on Matthew 26:26? We find this all the more distracting after the splendid insistence on page 26 that wherever the faithful "gather in sincerity to carry out the command of their Lord, there they prove the power of Christ, and there they find Him near."

Some will find the treatment of the supernatural events which Matthew associates with the Crucifixion unsatisfactory, and the devotional interpretation of the breaking of the alabaster box in verse 7 somewhat stretched, though all will agree "that suffering, even to the point of breaking, is sometimes the way in which the purest fragrance is released in life" (page 12).

One interpretation of the question: "Lord, is it I?" is one of the most helpful observa-

tions in the commentary: "It is a measure of the spiritual greatness of the apostles that each of them immediately began to look within, rather than to suspect somebody else" (page 20).

To many, the insistence on our Lord's certainty of the outcome will seem to avoid serious theological difficulties and to rob the Passion of its true and awful humanity.

THE mixture of contemporary colloquialisms ("pass the buck," etc.) with archaic negative forms (a reflection of the author's profound insight into the Greek text) makes for difficult reading.

As a devotional commentary the work will fall for many since it will not drive the reader to his knees in contemplation of the mystery of the Passion. As a general commentary from a strictly Evangelical point of view it should have a wider appeal.

The discussion of the mockery of Our Lord on the Cross has great depth of understanding and in this assertion presents us with the heart of the matter: "They said they would have believed He was the Son of God had He come down from the Cross. We believe He was the Son of God because He stayed up." (P.100.)

Originally most of these studies were given as Lenten lectures in S. Paul's Cathedral, Melbourne, in 1956, and as addresses at the Katoomba Convention in 1957. In reading they lack the warmth of appeal which they probably had when spoken.

—J.C.V.

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BIBLE BACKGROUND, III.

THE OLDEST LIBRARY IN THE WORLD

By Mary Neely, B.A., Dip. Ed.

We normally think of libraries as being something relatively modern—within the last few hundred years, at least—but it may surprise you to know that there were a number of quite extensive libraries in the ancient world.

By far the oldest excavated up to date was that connected with the temple at Nippur in Sumer, a town not far from Abraham's birthplace, Ur of the Chaldees.

Here archaeologists have found about 30,000 clay tablets dating from 2,500 to 1,500 B.C., tablets giving a detailed account of the literature and learning of the highly developed culture of those times.

PARADISE

An interesting fragment of a tablet tells of a time when the earth was a paradise—obvious-

ly the memory of such a time at the beginning of man's history would be preserved in the stories of all nations.

Earth, we read, was "pure, clean and bright."

By the command of the water god, Enki, there was an abundance of clear fresh streams which watered fertile fields producing rich crops.

Even the animals shared in this paradise.

"The lion kills not, The wolf snatches not the lamb, Unknown is the kid-devouring wild dog."

Unfortunately the authors of these epics had drifted so far away from the knowledge of God, that their stories of the gods and goddesses with which they people this paradise reveal a behaviour very much out of keeping with the loveliness of the surroundings.

This is the third of a special series of articles by a member of the staff of the Australian Institute of Archaeology on the "Background to the Bible." Two more articles in this series will appear in later issues.

They emphasise too, by contrast, the superiority of the account in the first chapters of Genesis, where we have paradise as the creation of the holy God—not the playground of a number of gods of rather doubtful character.

THE FLOOD

Another very ancient tablet from Nippur gives one of the earliest accounts of the Mesopotamian flood story.

It tells of an actual happening so disastrous that it became imprinted on the minds of men to such an extent that we can find it woven into the history of races scattered all over the present day world.

This is what we would expect from the nature of the flood as presented in our Bible.

According to the Nippur tablet, the flood was the result of quarrels among the gods, and many of them regretted it.

Enki, the water god, warned his favourite Ziusudra, a good and pious mortal, and Ziusudra built a huge boat, invited in the animals, and endured for many days the raging of the deluge and the tossing of the huge boat on "the great waters." When he came out he offered an ox and a sheep to the sun god.

In this Sumerian account the flood is an unfortunate happening—a mistake for which the gods blame each other. There is no attempt to show the flood as the result of man's sin; people whose everyday lives were lived contrary to His will would not be interested to think of that aspect of it.

Against such an account we place Genesis. The superiority of the Bible account becomes apparent as we look at its picture of a holy God demanding righteousness from His people.

The flood is presented as a punishment on those who disregarded His demands and the way of safety He offered not only to Noah, but to any who desired it.

Indeed such a presentation was endorsed by our Lord Himself when He spoke of man's wickedness at the time of the flood, and the extent of God's judgement on them.

The Youth Page

TALKS WITH TEENAGERS

THE CROSS OF CHRIST

THE GREAT CENTRAL FACT OF CHRISTIANITY

Nearly two thousand years ago a Cross was raised against an eastern sky, and many of those who saw it thought that it signified the complete defeat and failure of the One Who hung dying upon it.

Since that day proud empires have crumbled into ruins, but the power of the Crucified is still the most potent force in the world today.

The importance of the Death of our blessed Lord upon the Cross cannot be over emphasised.

The Cross, which was meant to mark the end of His power and influence among men, has become the greatest single influence for God and for goodness in history.

IMPORTANT

The importance of the Death of our blessed Lord—the great fact now symbolised for us by the Cross—becomes plain to us when we sit down with our Bibles and count the passages which refer to it.

Surprisingly, the Cross and Death of our Lord is mentioned more than 170 times in the New Testament, and besides this there are very many prophetic and typical references to it in the Old Testament.

Let us look at a few of these many Scripture passages this week, and notice how in the Old Testament there are references to almost every detail of the Trial, Crucifixion and Resurrection of Jesus.

Prominent among the Old Testament passages which point to the sufferings of Christ is Isaiah, chapter 53.

The prophet sees Him led

DEATH

The 22nd Psalm has been described by Dr. G. Campbell Morgan as having "become so perfectly associated with the One Son of God, that it is impossible to read it in any other way." Seeing that in the supreme mystery of the Passion Jesus quoted the first words, we are justified in reading it in the light of that Cross.

The Psalmist described the mocking by the passers-by (Psalm 22:6-8; Matthew 27:39-44), the soldiers parting His garments among them, and casting lots for His vesture (Psalm 22:18; John 19:23, 24), and giving Him vinegar to drink in His thirst (Psalm 69:21; John 19:28, 29).

Even the Saviour's cry of agony is found in the Psalms (Psalm 22:1; Matthew 27:46), and His dying words, "Father, into Thy Hands I commend My spirit" (Psalm 31:5; Luke 23:46).

Isaiah comments (53:9, R.V.), "they made His grave with the wicked"—that is, they intended to bury Him in the place where they buried malefactors—but He was actually buried "with the rich in His death." And Matthew tells us (27:57-60) that "there came a

THE CROSS WITHIN THE HEART

Some years ago a manufacturing jeweller was approached by representatives of a religious organisation, who asked him to design a fitting emblem for their society.

He made a cross within a heart.

We are accustomed to see the cross in all sorts of places. Many churches are crowned with a cross. Some are cruciform in their ground-plan. Stained-glass windows hold the emblem of the Faith before the eyes of the worshippers. Crosses of precious metal, set with jewels are often worn as a personal adornment.

But none of these can guard the heart or save the soul.

Long years ago three crosses stood out against the sky at Calvary. He Who hung upon the central cross died for the sins of the world. In His death was life for all mankind—life for us.

Nevertheless, even the cross on Calvary's hill cannot of itself save the soul.

What can?

Only the cross within the heart.

To wear a cross of gold is not enough. To revere the Cross of Calvary is not enough.

Each one for himself must set up the cross within his own heart. "He that would come after Me, let him deny himself, and take up his cross, and follow Me," said the Master.

And we do that—we set up the cross in our own hearts—when we pledge ourselves to Christ and follow Him in the path of humble obedience and self-denying service.

HIS CROSS

I see His Blood upon the rose,
And in the stars the glory of His eyes,
His Body gleams amid eternal snows,
His tears fall from the skies.

I see His Face in every flower;
The thunder and the singing of the birds
Are but His voice—and carved by His power
Rocks are His written words.

All pathways by His feet are worn,
His strong heart stirs the ever-beating sea.
His crown of thorns is twined with every thorn,
His Cross is every tree.

—ANON.

BIBLICAL CAKE

A reader in Claremont, W.A., writes: "We had good fun finding the Cake Recipe. When making, we used only 3 cup of Judges, chapter 4 (not 3), verse 19. The result, very good."

The Youth Editor regrets the typographical error, and trusts his other readers had similar good success.

THY PERFECT ATONEMENT

O LORD Jesus Christ, Whose joy and glory it was to do Thy Father's will, and to finish the work He had given Thee to do; Who didst on the Cross make a full, perfect and sufficient sacrifice, oblation, and satisfaction for our sins, and for those of the whole world; Grant us ever to rest upon Thy finished work, Thy perfect Atonement, for our peace with God; And help us, like Thee, to work the works of Him that sent Thee, while it is day, nor to grow weary in well-doing, that at eventide it may be light. Grant this, O Lord, for Thy Mercy's sake. Amen.

(From "One Hour's Service.")

THE THREE CROSSES

"On either side one, and Jesus in the midst" (John 19:18).

1. The Saved Thief.
Sin in him, not on him.
2. The Lord Jesus.
Sin on Him, not in Him.
3. The Unsaved Thief.
Sin in him and on him.

THE THORN-CROWNED KING

Full many a king a golden crown has worn,
But only One a diadem of thorn;
Full many a king has sat on jewelled throne,
But only One hung on a Cross alone:
Through garlanded gay streets, cheered by the crowd,
Great kings have ridden—One with His Head bowed
Beneath the burden of His Cross passed on
To die on Calvary, One King, but One:
All other kingdoms pass—are passing now—
Save His Who bore the bramble on His Brow.

—FATHER ANDREW.

"as a lamb to the slaughter" (Isaiah 53:7); see also Matthew 27:12, 14; see also Matthew by violence—"He was cut off out of the land of the living" (53:8; see also Daniel 9:26).

BETRAYAL

The Psalmist sees Him betrayed by one of His own disciples (Psalm 41:9), and Zechariah tells us of the thirty pieces of silver that were weighed for His price, and adds that the money was cast to the potter (Zechariah 11:12, 13; and Matthew 27:3-10; read also Jeremiah, chapter 19).

Zechariah tells of the smitten Shepherd and the scattered sheep (Zechariah 13:7; Matthew 26:41, 56).

Isaiah sees Him taken from one tribunal to another (Isaiah 53:8; John 18:24-28).

It is truly amazing to see how every part of the Passion was described centuries before it took place.

The Psalmist speaks of the false witnesses called to bear witness against Him (Psalm 27:12; Matthew 26:59-60). Isaiah sees Him scourged and spat upon (Isaiah 50:6; Matthew 26:67; 27:26-30).

Again, the Psalmist sees the actual manner of His death, that it was by crucifixion (Psalm 22:16), while His being reckoned with criminals and making intercession for His murderers were alike foretold (Isaiah 53:12; Mark 15:27; Luke 23:34).

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THE HEALING MINISTRY

By THE REVEREND W. E. WESTON

THE problem of sickness, suffering and pain, is one most of us accept until we see one of our own loved ones suffer.

"My father, my mother, my child—always lived a good life—why should they have to suffer like this?"

How many times have we clergy been asked that question—a question as old as mankind.

And how often is the question followed with a hopeless sigh and the cold, helpless statement—Oh, well, I suppose it is the will of God.

I personally, do not believe that sickness is God's will. If it were, then why did Our Lord heal every sick person who came to Him, or who was brought to Him?

I cannot go into details about the cause of sickness, but I do not believe that it is the work of God, any more than lies or theft or murder are the works of God. However, I do believe that often God uses suffering for the fulfilment of His purpose.

The Church is the Body of Christ, and through the Church the healing touch of Jesus is still available for us all.

For many years the Church neglected the ministry to the sick, but in this age there has been a remarkable revival of it in all the world in every denomination, and not least in the Church of England. In fact, I will go so far as to say that I have experienced in the ministry to the sick a breaking down, not only of denominational barriers, but also of international barriers.

A few years ago I was invited to visit Germany as the guest of the Lutheran Church of Germany where it was my privilege to work with German pastors and doctors in some of the German hospitals. We worked as living agents of Christ's Body the Church, with the common purpose to make whole in body, mind and spirit.

Most of the hospitals in Germany are owned and staffed by the Church. There are 50,000 deaconesses, most of whom are trained nurses, working in the hospitals and I found very close co-operation existing between the doctors and pastors.

I met a brilliant nerve specialist, a lady doctor, who was treating thousands of women in

This article was originally given as a broadcast in the Anglican Session over Station 2HD, Newcastle.

Berlin who were suffering as a result of the war. She told me that she always directed her patients to the Church, where, more than in any other place, they could find peace of mind.

Once when I was visiting a nursing home in England, one of the patients asked me to see her. Her name was Elaine Richards and she said that she had been told she was suffering from something incurable.

"Will you lay your hands on me and pray for me?" she asked.

Now let me explain: When a priest or perhaps a layman or a laywoman lays hands upon someone with prayer, no healing comes from that person. They offer their hands, and their faith to Almighty God and ask Him to use their hands and their prayers of faith as channels through which His healing love may flow.

I had done this many times before I saw Elaine Richards and I have done it many times since.

I DID not hear from her again for several months, then one day, after I returned to Australia, a letter came in which she told me that she had been to Holland where she herself had conducted many healing missions.

I read later, accounts written by the pastors of the Dutch Church in which they described the thousands of people who attended Elaine Richards' missions and they gave testimonies of many, many amazing cures which God had wrought through her ministry.

It was also reported that because of her ministry in Holland many divisions of the Dutch churches were healed too.

A further result of her work was the holding of a Healing Conference in Holland which

was attended by representatives of many denominations from all over the world. A similar conference is to be held this year in Paris.

But I know the question that is even now on the lips of many, "What about those who are not healed?"

Do you remember that I said earlier that God does not send suffering, but sometimes he uses it?

Take suffering out of life in general and you take with it much that brings out the spirit of service and self-surrender. Who among us has not been moved to do something good and unselfish because we have seen someone suffer?

THERE are many frail and broken bodies in which the full glory of the Risen Lord is revealed, the full glory of the Son of God, Who Himself triumphed through suffering.

How well I remember visiting an old crippled woman who had been bedridden for 30 years.

She had a great faith and I prepared her to be anointed with oil, as S. James directs in his epistle.

She said, "I am surrendering myself with all my suffering completely to God. All I ask is that He will use me for His glory."

She was not bodily healed, but afterwards her life held a new purpose and the Church in that place was strengthened by her witness.

And now a word to those who are well: Pray for the sick. Offer yourself to God as a living agent of the Body of Christ, so that through your prayers His healing love may flow upon those who suffer.

And, finally, a word to those who are sick.

Send for your rector, just as you send for the doctor. Ask for the prayers and for the full ministry of the Church which is the Body of Christ. Offer yourself to Him just as you ask Him to work in you to good purpose of His perfect will.

CONFIRMATION IN A MELBOURNE HOSPITAL

FROM A SPECIAL CORRESPONDENT

Melbourne, April 8

Like a picture from the Gospels was the large Zeltner Hall of the Austin Hospital at Heidelberg, Victoria, last Sunday, where, for the past eleven months, the Reverend E. A. Bradley has ministered as full-time staff chaplain.

Sick folk were everywhere; some thirty or forty lying in beds which had been wheeled down from the wards by C.E.M.S. helpers from an adjoining parish.

Others were in wheel chairs, several lying helpless in specially constructed trolleys; scores of walking patients in dressing gowns; nurses in uniforms; on the stage at the rear of the hall, a choir of thirty, made up of doctors and other members of the staff.

The hall was full, and amongst them all, with quiet dignity and apostolic simplicity, moved the Bishop of Geelong, the Right Reverend John McKie, in his scarlet and white linen robes.

The chaplain was presenting for Confirmation ten patients, five men and five women, whom he had prepared over the past months. It was a new and impressive experience for the hospital.

One confirmee was a lad of fifteen. Another man had his head swathed in bandages. A young woman lay paralysed on a trolley, only her face alert and expressive. Four others could not move from the beds on which they lay.

So simply did the bishop explain the significance of the

service that the large mixed congregation was completely caught up in this service of intense prayer, as the bishop and his two attendant chaplains moved along the line of beds and wheel-chairs for the laying on of hands.

The whole service was relayed to patients who remained in the wards over the hospital's amplifying system. In his sermon the bishop, in exquisitely chosen words, spoke of God's gift of peace, quite different from the world's idea of peace—an inward calm and courage which keeps a person steady and unafraid amid adversity and turmoil. Some patients were moved to tears.

This bringing of patients to church in beds is an established procedure at the Austin and happens every Sunday. Behind it is a wonderful goodwill on the part of the management, the matron and the nursing staff, who give eloquent expression to their appreciation of the deep spiritual ministry of their full-time chaplain.

Said one, "something new, which we hadn't imagined before, has come into our lives here. Passion Sunday, 1957, is another unforgettable memory for many."

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PROGRESS REPORT ON NEW RECTORY AT HISTORIC CHURCH

By A SPECIAL CORRESPONDENT

ON October 21 1956, one hundred and four parishes in the Diocese of Sydney observed Stewardship Sunday simultaneously.

On this date thousands of Anglican men set out to visit their fellow parishioners in these parishes. This day was the climax for them after months of preparation under the Sydney Diocesan Department of Promotion.

This whole scheme of "doing it together" had been directed by the department, staffed solely by a full-time director, the Reverend Ronald Walker, and assisted part-time by one clergyman and a layman.

No doubt many people throughout Australia have been wondering about the result.

Despite some uninformed rumours that the department's silence was proof of failure, that is not the case. Rather than compare new pledges with past direct offerings the department preferred to be patient and then produce unusable factual results.

Early in March all parishes were asked to return their communicant and collection figures for February 1956 and February 1957—that is 7 months' pre-censuses and 4 months' post-censuses.

When one considered the inaugural difficulties the results are just merely revolutionary in our Church history.

So far 82 parishes of 104 have replied (79 per cent.), and these represent the widest cross-section.

LACK OF EDUCATION FOR MARRIAGE

FROM A SPECIAL CORRESPONDENT

Perth, April 8

Our schools, and particularly our boarding schools, were far behind the times in education for marriage, the Reverend J. P. Stevenson said last week.

Mr. Stevenson is the Rector of Wongan Hills, Diocese of Perth.

Church people had a duty to insist that State laws on divorce should be just and realistic, even though the Church rightly demanded a higher standard from its own members, he said.

"We talk of the divorce court dissolving a marriage," he said, "but that is incorrect." "The court's job is merely to recognise legally that a marriage has already collapsed beyond hope of recovery; and until that has been proved, a divorce should never be granted."

Mr. Stevenson was for 18 years a chaplain in the British Army. During the war, his pamphlet on marriage, for Service men and women, was widely circulated.

SATURDAY SUNDAY SCHOOLS

ANGLICAN NEWS SERVICE

London, April 8

The possibility of Sunday Schools meeting on Saturday morning is suggested by the Bishop of Rochester, the Right Reverend C. M. Chavasse, writing in the current "Rochester Review." He says:

"Half the problem of Sunday Schools is the shortage of teachers."

"The other half is the changed habits of the people which, in many parishes, have militated against the time-honoured practice of the afternoon Sunday School. . . . Has the possibility of the Saturday Sunday School been sufficiently ventilated, or considered, or attempted?"

"The chief difficulty is that so many of those people who could help the clergy most are working on Saturday morning."

"On the other hand, increasing the five-day working week will help us, and point to the Church using Saturday morning for a ministry to children."

Increase in communicants varies from 10 per cent. to 115 per cent.—totals have not yet been compiled but the overall average increase appears to be about 30 per cent.

Although general congregations were not asked for, it appears from certain parish papers that these also have increased from about 10 per cent. to 200 per cent. in various parishes.

THE financial result may interest:

Total income 82 parishes, February 1956—£8,028; total income 82 parishes, February 1957—£27,705; increase per month, £19,677.

This means for these 82 parishes: Approximate total income, 12 months, 1956—£96,336; approximate total income, 12 months, 1957—£332,460; approximate total increase per annum, £236,000.

Therefore one may assume that the approximate total increase for the 104 parishes would be £295,150.

And only half the Sydney parishes joined in the first canvass.

One parish had an increase in offerings from £49 to £580; a mere 1024 per cent., and many passed the 600 per cent. mark.

In every case where a parish did not reach the average the result was forecast as either rectors, curates or general chairman did not take the department's advice. In no parish was the canvass a failure.

In all cases, pledges were made for one year only—this year the results will be even better.

FAREWELL TO CANON AND MRS. H. M. POWYS

FROM A SPECIAL CORRESPONDENT

Parishioners, friends and clergy were at the parish hall at S. Michael's, Vaucluse, on April 2, to honour Canon and Mrs. H. M. Powys, and to say farewell to them on their retirement.

There were three hundred people at the farewell.

The Archbishop of Sydney, the Most Reverend H. W. K. Mowll, presided.

The Mayor of Woollahra, Alderman N. E. Mills, and Mrs. Mills; the Dean of Sydney, the Very Reverend E. A. Pitt; most of the clergy of the Rural Deanery of East Sydney; and many clergy from other parishes, were present.

The representatives of the Ministers' Fraternal of the Rose Bay and Vaucluse area; the headmaster of Cranbrook School, Mr. G. E. Hewan, and Mrs. Hewan; and the headmistress of Kambala School, Miss Hawthorne, were also at the farewell.

Other visitors were Mrs. Bander, wife of the late Canon Bander, a former rector of

B.B.C. EXPERIMENT IN RELIGION

ANGLICAN NEWS SERVICE

London, April 8

The B.B.C. head of religious broadcasting, the Reverend Roy McKay, has announced that from April 23, through May and June an experiment will be conducted in the Sunday evening programme.

The usual service will be replaced by religious programmes which will not be primarily acts of worship.

The purpose of the new programmes, he said, was to present some part of the Christian faith or way of life so as to commend it to listeners of the twentieth century.

"This is to be an experiment only for a limited time. Our object is to meet the criticism of those who do not like services on the wireless but who are interested in religious questions."

There were many people on the fringe of organised religion who had a real concern for the problems of to-day, but who were not moved by the "popular" religious programme.

The Dean of Adelaide, Dr. T. T. Reed, set the foundation stone of the new S. Mary's-on-Sturt rectory on the glebe land in South Road on March 16.

The stone is pink Macleesfield, and the rectory is to be a fine eight-roomed house of red brick.

Some years ago the old rectory was let, and subsequently sold for just over £600, as it had not been used for the residence of a priest for some years.

RECALLING LOCAL HISTORY

FROM A SPECIAL CORRESPONDENT

The Church of England Historical Society, and S. Andrew's Cathedral Communicants' Guild visited Deerubum Park, Sackville, and Windsor, on Saturday, April 6.

The rector of S. Matthew's, Windsor, the Reverend W. F. Carter, spoke to the group at the Obelisk, which is in memory of the aborigines who once lived on the reserve in the area.

The reserve had been within the parish of S. Matthew's, Windsor.

At one time no white man, except the chaplain of S. Matthew's, was allowed on the reserve.

Mr. Carter said that something more should be done about the standing of the aborigines in the country, which was first theirs.

The members of the Historical Society and Communicants' Guild then went to S. Matthew's, Windsor, where Mr. P. W. Gledhill gave a talk on local history.

S. Mary's Church is one of the oldest in S.A., having been built in 1847. It was extensively damaged by fire (thought to be vandalism) on the night of the Queen's Coronation, and three months after renovations had been started, it was burned again.

It was restored at a cost of more than £4,000, and then suffered damage by earthquake.

For many years S. Mary's was a quiet little church in a country area, with wheat growing on the glebe land. Now it has become the centre of a very rapidly growing suburban area, and before long the rector, the Reverend G. E. Martin, will need assistance, or the parish will have to be divided.

FINE VIEWS

The rectory is to have only a gas fireplace, an electric stove and a gas hot-water service. Provision is made for a fine big garage, and a patio with an uninterrupted view of the Adelaide hills which, when they are green, are a very pleasant sight.

It is built on an angle on the site to give a fine view from the sitting room, which is at the back of the house.

Many old parishioners returned for the stone-setting occasion, and they were entertained at afternoon tea at the conclusion of the service. Donations received prior to the service, and at the offering, totalled more than £170.

It is hoped that the new rectory will be ready for occupation early in July.

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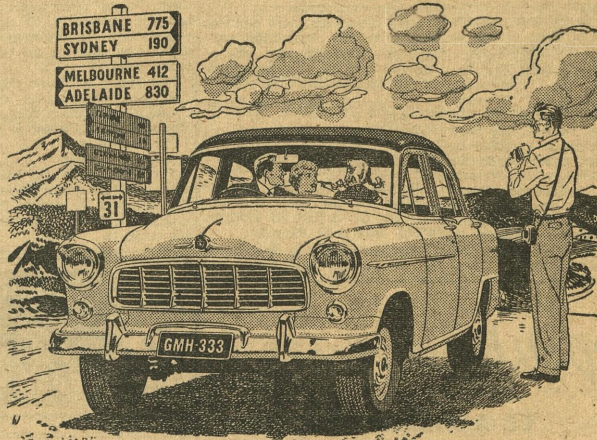
S. Luke's performs a very valuable service to suffering people. It is now taking public patients and therefore receives a Government subsidy, but the need for improvement and up-to-date medical equipment is always urgent.

Patients are taken regardless of creed.

Legacies and contributions will enable the Board to improve the services and the conditions of the Hospital.

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OBITUARY

BISHOP M. C. JAMES

We record with regret the death of Melville Charles James, first Bishop of St. Arnaud, in the Box Hill Hospital on April 4.

When the diocese was formed in 1926, the choice of the then Bishop of Ballarat, the Right Reverend H. Maxwell-Gumbleton, fell on the Archdeacon of Ballarat, the Venerable Melville Charles James, who was born at Launceston, Tasmania, on May 13, 1877.

He was educated at the Launceston High School, and came to serve in the Ballarat diocese at the beginning of the century, being ordained deacon in 1901, and priest in 1902. After a curacy at Ararat, he was at Talbot (1903-06), Merino (1906-11), and Casterton (1911-12), before becoming Vicar of the important church of St. Peter's, Ballarat (1913-17).

After being successively Archdeacon of Maryborough (1917-21) and Ballarat (1921-26), he was consecrated Bishop of St. Arnaud by Archbishop Harrington Lees, assisted by the Bishops of the Province, on Michaelmas Day, 1926, and the new diocese came into being on his enthronement at St. Arnaud on September 30, 1926.

No better choice could have been made than Bishop James for the task that lay ahead. A man of dynamic energy, he became known throughout the length and breadth of the Mallee, and his phenomenal memory for names and faces stood him in good stead.

The task of establishing the new diocese made heavy demands on his energy, and, despite the rough roads and the Mallee sand, he travelled to every little town and settlement, and was a welcome visitor in the outback homes of the great-hearted Mallee settlers.

Throughout the years of the depression and the drought he never lost heart. He was generous to his clergy and readers, and thought of them always as members of a big family.

He resigned in 1950 after being Bishop for twenty-four years, at the age of 73 years.

After his resignation, he lived first at Ivanhoe, and later at Box Hill. He is survived by his widow and two sons. At the funeral service at St. Peter's, Box Hill, Archbishop Booth spoke, and the present Bishop of St. Arnaud, the Right Reverend A. E. Winter, Canon T. J. Martin and Archdeacon J. D. Hardingham took part.

THE REVEREND C. M. KENNEDY

We record with regret the death of the Victorian State Secretary of the Australian Board of Missions, the Reverend Claude Milton Kennedy, in Melbourne, on April 7.

Mr. Kennedy graduated B.A., with third class honours in Classical Philology from Trinity College, University of Melbourne, He took the 'Bronze' Prize in Biblical Greek in 1929, and the Stewart Prize in Theology in 1930, as well as a first class Th.L.

He was ordained deacon in 1930, and priest in 1931, by the Archbishop of Melbourne.

T. B. McC. writes:

His first appointment was to



S. Peter's, Eastern Hill, as priest-organist. Those who only knew him in later years probably did not always realise that he was a first-class musician.

In 1932 he went to S. Andrew's, Brighton, as assistant priest. In 1934 he was appointed vicar of Somerville, and two years later was invited to the parish of Benalla, in the Diocese of Wangaratta, where he remained from 1936-1942.

His appointment as Warden of S. Columba's Hall, in 1944, might have been the beginning of a life-time career as teacher and lecturer in theology, but such an opportunity—for which he was eminently fitted—was spoiled by the war.

Men were not available at the age when they normally entered college, and gradually the numbers went down.

Here began his close connection with the Australian College of Theology, and he remained one of the examiners of the college until the end.

He himself took his Th. Schol. in 1945.

In 1947 he became rector of Euroa, and did a noted pastoral work there from 1945 to 1954.

It was at this time that he applied for the post of Secretary for the A.B.M. in Victoria, which was then vacant.

He soon seemed to be at home in the saddle and loved the

work. He worked too hard—that was apparent some time ago—and he would insist on doing much of the heavy work himself despite protests.

He attended a special commission of the Board in Sydney in February, but on his return to Melbourne was suddenly taken ill with a heart attack. For several days his condition was grave but then he improved.

On Passion Sunday he had another attack early in the morning and at 6.30 a.m. he passed quietly away.

There was a Requiem at Holy Trinity, Surrey Hills, his parish church in Melbourne, on the following Tuesday. The funeral service at 10 a.m. was conducted by the Archbishop Administrator, the Most Reverend J. J. Booth.

MR. L. J. ROUGH

We record with regret the death on April 5 of Mr. Lionel James Rough, 42, a prominent Geelong Anglican layman, who was killed instantly in a road accident near Lismore, about 60 miles west of Geelong.

He was vicar's warden at All Saints' Church, Geelong, where he had been a faithful worshipper and active worker since boyhood, when he had come under the influence of that saint-like churchman, the late Mr. John F. Neilson.

When Mr. Rough came home to Geelong after service overseas with the A.I.F., he joined the large retail drapery firm of Lindsay and McKenzie Pty. Ltd., and had recently been appointed its managing director.

He was one of the outstanding young businessmen in Geelong, and was well-known in commercial circles in Melbourne and Sydney. He had returned from a business visit to Sydney only the day before he died.

He had been one of the pioneers of the Geelong Combined Anglican Vestries, when it was formed some years ago to combat the insularity which then existed between the men of the various parishes in the Geelong rural deanery.

For the past three years he had been a member of the council of Geelong Church of England Girls' Grammar School (The Hermitage), and he was also a lay reader.

He is survived by his wife, who suffered minor injuries in the collision in which he was killed, two infant children, and his parents.

MR. J. B. CARTHEW

We record with regret the death of the late Mr. J. B. Carthew after a comparatively short illness, at Brisbane, on March 11. Mr. Carthew had been a prominent churchman in Queensland.

He was one of the oldest surviving members of C.E.M.S. in Queensland, having been admitted into the Woolloomgaba branch in 1912.

He had been an active member ever since, and up to a few months before his death had been chairman of the newly-formed branch at Ekibin.

He had there taken a prominent part in the organisation of the parish which culminated in the erection of S. Luke's church.

Mr. Carthew had given a lifetime of service as a lay reader and had for some years been attached to the Anglican Church Mission.

He had for many years been a member of the diocesan council and, for some time, occupied the position of secretary to S. John's Cathedral Building Fund Committee.

At the funeral service at S. Luke's Church, Ekibin, the Archbishop of Brisbane, presided and Archdeacon R. B. Massey, with whom the late Mr. Carthew had been closely associated on the Home Mission Fund Committee, preached the naegytic.

MR. B. E. MACKLIN

We record with regret the sudden death of the late Mr. B. E. Macklin on March 18, at Toowoomba, Queensland. Mr. Macklin was the brother of the provincial secretary of the C.E.M.S. in Queensland, Mr. N. H. Macklin, and of Mr. H. J. Macklin, of Cobargo, New South Wales.

THE VERY REVEREND P. B. HAGGITT

We record with regret the death at Merivale, New Zealand, of the late the Very Reverend Percy Bolton Haggitt, a former Dean of Nelson, who was one of New Zealand's best known, and best loved priests.

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The Macquarie Light

The first lighthouse on more than 12,000 miles of Australian coastline was built on the South Head at the entrance to Sydney Harbour in 1816-18 and was the first major work of the convict architect Francis Greenway. Greenway's original suggestion was that the light should be erected on North Head, but he was over-ruled because of the inaccessibility of the site.

The poor quality and great weight of the sandstone at South Head led Greenway to build the basement under the tower with four big piers. Each of them consisted of about 90 square feet of solid stone.

Quarters for the light-keeper were planned on the northern side and a room for the Governor was at the other end; both were under little domes. The central tower stood 76 ft. high, on a spot 277 ft. above the sea. This central tower was beautifully proportioned, but the lantern has been criticised by modern architects as too slender. The foundation stone of the lighthouse was laid on June 4, 1816, and the stonework was finished next year. On the day this part of the work was completed, Governor Macquarie granted Greenway his emancipation in appreciation of his services.

Although good progress was made with the work, the lighthouse was not finished till May 16, 1818. On a clear night, the light was visible for 24 miles.

The poor quality of the South Head sandstone soon became apparent. It began to crumble away and within 50 years the tower had to be strapped with iron bands.

In 1893 it was replaced with the present Macquarie Lighthouse, which was built slightly further back from the sea. The new lighthouse resembles Greenway's design in its general outlines, but it differs from it in many particulars.

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DIOCESAN NEWS

ARMIDALE

CATHEDRAL PARISH
Accounts presented at the annual meeting of St. Peter's Cathedral Parish showed income last year was just over £6,000, which is approximately the same amount as the year before. Expenditure amounted to £5,713, giving a credit balance at the end of the year of £231. Reporting these figures the treasurer, Mr. W. S. Gerken, said that as usual the council has given more than £1,000 of its income to funds outside the parish. The dean, the Very Reverend M. K. Jones, said in his annual report that the most significant event during the year was the decision to undertake the parish canvass which is to raise £40,000 in the next three years. The result he was sure, was going to prove a blessing to the parish in every way. The dean re-appointed Mr. Gerken as his warden, and Mr. S. C. Elks and Dr. J. B. Priestley were re-elected peoples' wardens. The ballot for the nine vacancies on the cathedral council resulted in the election of Dr. E. M. Kent Hughes, Dr. H. G. Royle, and Messrs. W. Harris, P. Pople, E. Waterhouse, G. S. Hutchinson, F. G. Kirkwood, J. B. Miller and G. A. White. The dean has nominated Mr. Dudley Walker and Mr. H. Dowsett as two of his three nominees on the council.

URALLA CANVASS
The parish canvass has been launched at Uralla with loyalty dinner at which there were 500 participants. Mr. Roy Blanch is chairman of the canvass, and committee which hopes to raise £20,000 in the three years. Of this sum £8,000 is needed for general revenue expenditure, £4,000 for a church hall, and the balance for repairs and renovations to St. John's Vicarage, St. John's Church, and country churches.

BUNDARRA INDUCTION
Bishop Moyes on March 30 inducted the former Vicar of Bundarra, the Reverend C.R.A. Wells as Vicar of Narrabri. The bishop was assisted by Archdeacon R. I. H. Stockdale and had the Reverend Brian Thomas, of Boggabri, as his chaplain. The Reverend F. Myhill Taylor, Canon E. T. Ormerod, J. Foster and Trevor Griffiths were also present. The service was followed by a happy social gathering in the parish hall. The bishop celebrated the Holy Communion on the Sunday morning when there were 125 communicants.

BATHURST

PARISH NEWS

The Venerable E. A. Wright is relieving in the parish of Millthorpe, the Reverend Cecil Miller is convalescing after an operation; and the Reverend H. Price has returned to Peak Hill parish after an illness. The Reverend D. N. Shearman has gathered together a large band of probationary Young Anglicans for Communion. A cherub-head lace over-frontal and fair linen cloth, and lace throw-over are being completed by the women of the diocese as anonymous gifts for the Children's Home chapel. A thousand copies of a special issue of the 1957 Y.A. Magazine are being printed in time for the Rally at Bathurst on May 4 and 5. Blayney and Bathurst Y.A.s will have plaques on children's beds in the home as their gifts. The Diocesan Commissioner will conduct Good Friday and Easter Day services in the parish of Stuart Town.

PEAK HILL
Mothering Sunday services were held at Peak Hill and Tomingley on March 31 and pieces of Bunuel cake were distributed to members of the congregations. Cheques were given to the Diocesan Commission by two parishioners for the purchase of one of the pews, and of the altar candlesticks respectively, in the chapel of St. Michael and All Angels, at the children's home.

YOUTH GROUPS
Twenty-eight youth groups in the diocese have already registered with the Youth Department for

1957. Latest registrations have come from Y.A.s at Moising and Peak Hill, and J.A.s at East Orange. The Orange Y.A.s are collecting and repairing old motor vehicles for use in the mission field. The Youth Commissioner has successfully completed the Melbourne College of Divinity examinations for the Diploma of Religious Education.

OPENING OF S. MICHAEL'S
The High Commissioner for the United Kingdom in India, Mr. Malcolm Macdonald, has sent good wishes for the opening of St. Michael's Home on May 4. He sent greetings for the setting of the foundation stone when he was Commissioner-General in S.E. Asia. The Member for Macquarie,

BRISBANE

MOTHERS' UNION
A record number of members attended the Quiet Day at Shrove Tuesday, and some had to overflow into the porch of the chapel. The Reverend J. A. Swan gave the address at the Quiet Day.

Four hundred women attended the service in the cathedral on the Feast of the Annunciation, on March 25. The Archbishop of Brisbane, the Most Reverend R. Halse, presided, and the Venerable F. Knight preached the occasional sermon. Lady Laverack was present at the service. Mothers' Union members wearing blue veils and white frocks, carried the banners of the different branches.

CANNERRA AND GOULBURN

Y.A. ORDAINED
Congratulations from the Y.A.s of Region 8 to the Reverend Norman Bennet Fellows who was made Deacon in Christ Church, Goulburn, on Mothering Sunday.

GIPPSLAND

C.E.B.S. IN GIPPSLAND
The annual conference of the C.E.B.S. in the Diocese of Gippsland was held at Traralgon on March 29, under the presidency of the bishop, the Right Reverend E. J. Davidson. The Reverend A. W. Quee, of Sale was elected chairman, and Mr. John Matthews, of Morwell, secretary.

An important step in the history of the C.E.B.S. in the Gippsland Diocese was made when the conference accepted a constitution presented by the retiring diocesan council.

To stimulate interest in the movement and to widen the parochial outlook of the members, a diocesan rally has been arranged for the Queen's Birthday holiday. It will begin with a service of dedication in the cathedral at Sale, and will be followed by an athletics meeting.

VESTMENTS AT DROUIN
The Bishop of Gippsland, the Right Reverend E. J. Davidson, has granted permission to the Rectory of St. John's Church, Drouin, the Reverend W. T. Regnier, to wear the Eucharistic Vestments when celebrating the Holy Communion.

MELBOURNE

ARCHBISHOP'S APPOINTMENTS
The Archbishop - Administrator opened and dedicated the parish hall at St. Stephen's, Dorebin, on Sunday afternoon.

On Friday, April 12, at 12.30 p.m. His Grace will attend a luncheon arranged by the diocesan Department of Promotion.

On Saturday, April 13, Archbishop Booth will dedicate new vestments at St. Hilary's, Kew.

CATHEDRAL CONFIRMATION
Classes of instruction for Confirmation commenced in St. Paul's Cathedral on Sunday. They are being conducted by the Dean of Melbourne. Classes for young people are held on Sunday mornings at 10 o'clock and for adults on Sunday evenings at 6.15 o'clock.

PERTH

70th BIRTHDAY

The Reverend L. S. Quinlin, of Bellevue-Darlington, has just celebrated his 70th birthday. He has been rector of Bellevue-Darlington since 1939.

JUBILEE OF ORDINATION
The Reverend G. R. Holland, of Doubleview, is celebrating the 50th anniversary of his ordination.

MISSION REQUEST
The Forrest River Mission has received a bequest of £1,500 for the building of a new boys' dormitory.

FOR YARRABAH

Mr. W. Jamison has resigned his position as Superintendent of Forrest River Mission and has accepted a position as works manager at Yarrabah. Mr. Jamison has been at Forrest River Mission for eight years, first as engineer and then superintendent. He is married and has three children who will accompany him to Yarrabah.

APPOINTMENTS

Miss J. Swain has been appointed Diocesan Librarian. Mrs. Bouquait, of Subiaco, has been appointed Secretary for Forrest River Mission.

The Reverend Laurie Ford, rector of Swanbourne, has been appointed to the Forrest River Mission committee in place of Major H. S. N. Robinson. Major Robinson left for the mission on the "Koorjara" on April 4.

SYDNEY

FESTIVAL OF EASTER MUSIC

Two Sydney vocalists, Alan Light, bass baritone, of the National Opera Company, and Raymond McDonald, tenor, of the Elizabethan Opera Company, will sing in "Olivet to Calvary," in the century-old St. John's Church, Darlinghurst, at 8 p.m. on Monday, April 15. Combined choirs from All Souls' Church, Leichhardt, and from St. John's, Darlinghurst, will present the sacred cantata under the baton of the Rector of All Souls', Leichhardt, the Reverend Leland Parsons, L.L.C.M.

S. JOHN PASSION

"The Passion of Our Lord according to St. John" will be performed at St. David's Church, Arncliffe, on Good Friday evening, at a service conducted by the Reverend C. M. Gillespie, at 7.45 p.m. Visiting soloists will be Allan Fennis, tenor, George Harvey, bass, and Edwin Gaydon, bass baritone. Allan Ferris will take the part of the Evangelist, and George Harvey will take that of Pilate. The members of St. David's choir will take the short choruses, an alto solo, two soprano solos, and two duets for treble voices. The organist and choirmaster is Eric Barnard.

S. JAMES', KING STREET

Addresses on "The Men Who Crucified Jesus" will be given each day at 1.15 p.m. from April 15 to 19 at St. James'. On Good Friday there will be Matins and Ante-Communion at 7.30 a.m., Litany, Ante-Communion and the Reproaches at 10 a.m.; the Devotion of the Three Hours, from 12 noon to 3 p.m., conducted by the warden of St. John's College, Morphet, the Right Reverend C. E. Storrs; a Procession of Witness around city streets, at 7 p.m.; and a mission service, at 8 p.m. On Easter Eve there will be Matins and Ante-Communion at 7.30 a.m., and the first Evensong of Easter and lighting of the Pascal Candle, at 7.45 p.m. There will be Holy Communion at 7, 8, 9, and 11 a.m., and Evensong at 1.15 p.m., on Easter Day.

NEW CHURCH AT BLACKTOWN
The Archbishop of Sydney will dedicate the new Christ Church, Blacktown, on Sunday, April 14, at 3 p.m.

RELIGIOUS BROADCASTS

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

RADIO SERVICE: 9.30 a.m. A.E.T. April 14: From Moore Theological College, Sydney. Preacher: Canon Marcus L. Loane.

SUNDAY AFTERNOON TALKS: 3.45 p.m. A.E.T. and W.A.T. April 14: "The Greatest of Dramas"—Fr. J. Philip Gleeson.

COMMUNITY HYMN SINGING: 6.30 p.m. A.E.T., 6 p.m. W.A.T. April 14: National Service Trainees, Puckapunyal, Victoria.

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

April 14: The Westminster Madrigal Singers, Melbourne.

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

April 14: Dr. Clifford Wright.

THE EPILOGUE: 10.48 p.m. A.E.T.

April 14: Palm Sunday.

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

April 16: The Reverend William Young.

April 17: School Service, "Stories from the New Testament," Episode 102, "Peter and Cornelius."

April 18: The Bishop of Rockhampton, The Right Reverend I. A. G. Housden.

April 19: Good Friday—see below.

April 20: For Men—The Reverend A.C. Eadie.

PAUSE A MOMENT: 9.55 a.m. A.E.T., 8.50 a.m. W.A.T.

April 15-18: The Reverend Ralph Swales.

EVENING MEDITATION: 11.20 p.m. A.E.T., 11.25 p.m. S.A.T., 10.55 p.m. W.A.T.

April 15-18: The Reverend J. Edward Davies.

FACING THE WEEK: 6.40 a.m. A.E.T., 6.35 a.m. W.A.T.

April 15: The Reverend Frank Borland.

WEDNESDAY NIGHT TALKS: 10 p.m. A.E.T., 10.30 p.m. W.A.T.

April 17: "Some Christian Pioneers—The Reverend John Dunmore Lang." Dr. Malcolm Mackay.

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

April 18: St. Peter's Cathedral, Adelaide.

GOOD FRIDAY, April 19:

RADIO SERVICE: 9.30 a.m. A.E.T.

*Christ Church Cathedral, Newcastle. Preacher: The Very Reverend W. A. Hardie.

DIVINE SERVICE: 11 a.m. A.E.T.

Five Dock Methodist Church, Sydney. Preacher: The Reverend W. J. Harper.

RELIGION SPEAKS: 3.30 p.m. A.E.T. and W.A.T.

*"Reconciliation in the Modern World"—Dr. Kenneth Henderson.

CAROLS FOR PASSION-TIDE: 8.30 p.m. A.E.T.

Sydney University Musical Society.

MEDITATION: 7.15 p.m. A.E.T.

The Reverend Aloysius Roche.

THE EPILOGUE: 11.20 p.m. A.E.T., 11.25 p.m. S.A.T., 10.55 p.m. W.A.T.

Good Friday.

TELEVISION: April 19:

9.35 p.m. ABN, Sydney: "Behold the Man"—The Westminster Players, London.

*10.28 a.m. ABV, Melbourne: Divine Service from St. Paul's Cathedral, Melbourne.

8.30 p.m. ABV, Melbourne: "Behold the Man"—The Westminster Players, London.

TELEVISION: April 14:

9.10 p.m. ABN, Sydney: "The Cross"—The Very Reverend James A. Pike, Dean of the Episcopal Cathedral of St. John the Divine, New York.

*8.45 p.m. ABV, Melbourne: "Religion and Psychiatry"—The Very Reverend James A. Pike, Dean of the Episcopal Cathedral of St. John the Divine, New York.

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LIGHT REFRESHMENTS

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Easter In Melbourne

The Church to attend is St. Anselm's, Middle Park.

PALM SUNDAY.—8 a.m.: Palm Sunday Liturgy and Procession and distribution of palms. (Fr. Edgar Wood.)
11 a.m.: Sung Eucharist. (Fr. John Siddell.)

GOOD FRIDAY.—9.30 a.m.: Good Friday Liturgy and Veneration of the Cross. (Fr. Edgar Wood.)
7.30 p.m.: Compline and Sermon. (Fr. John Siddell.)

EASTER DAY.—8 a.m.: Eucharist and Holy Communion. (Fr. D. Morrison.)
11 a.m.: Sung Eucharist. (Fr. Edgar Wood.)
7 p.m.: Evensong.

LOW SUNDAY.—5 p.m.: In Parish Hall. Address by Dr. P. L. Baxley, Director of Commonwealth Serum Laboratories.
7 a.m. G. T. Sambell.

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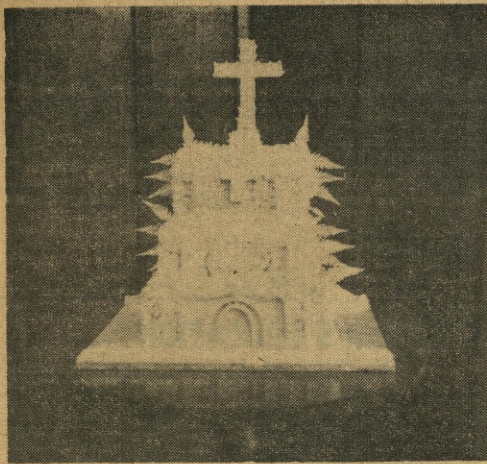
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The winner of our snapshot competition this week is Mr. W. Tipton, of Chatswood, N.S.W., who sent in this picture of the smel cake which was blessed at S. James', King Street, Sydney, on Mothering Sunday and distributed there and to the patients of Sydney Hospital.

NORTH-WEST AND THE TERRITORY

Much more money must be given very quickly if the self-sacrificing work of the Bush Church Aid Society in North-West Australia and of the Brotherhood of the Good Shepherd in the Northern Territory is not to go unsupported by the Church in Australia. £12,000 is needed for the North-West and £5,000 for the Territory. And even then this will only touch the fringe of the difficulties of ministering to the people in these vast areas.

£524/0/7 has been received at R.C.A. headquarters. £280 was also given when Canon T. E. Jones preached at Holy Trinity, Adelaide, last week-end and £10 when he preached at Norwood. The B.G.S. has received £121 at Brotherhood House, Dubbo.

Donations received by "The Anglican" for North-West Australia are:

Previously acknowledged	£142 8 0
Mrs. A. Stone	5 1 0
R. W. & T. M. Phair	1 1 6
Total:	£148 10 6

"The Anglican" has received £14/3/0 for the Northern Territory.

CHURCH SERVICES

Advertisements for church services on Maundy Thursday, Good Friday, Easter Eve and Easter Day will be accepted for our next issue at an inclusive charge of 5/- Copy must be received by 6 p.m. on Monday, April 15.

QUEENSLAND C.E.M.S.

PROCESSION OF WITNESS

FROM OUR C.E.M.S. CORRESPONDENT

Brisbane, April 9

City parishes, and some of the nearer parishes of Brisbane, will take part in the fiftieth Annual Procession of Witness organised by the Church of England Men's Society on Good Friday.

The Archbishop of Brisbane, the Most Reverend R. C. Halse, will lead the procession through the main streets of the city.

The Chaplain to the Missions to Seamen, the Reverend R. L. Roberts, will conduct a short service in King George Square, after the procession, and the rector of Bulimba, the Reverend L. C. Crossman, will give a short address.

This service is an opportunity of presenting the message of the Cross to hundreds of on-lookers who will assemble in the Square.

Inside the City Hall a Mission Service will be conducted by diocesan Lay Reader Brother J. Harvey. The Lesson will be read by another diocesan Lay Reader, Brother G. H. Clelland.

Mr. K. E. Beazley, M.H.R., for Fremantle, will speak on "The Cross and the Will."

The collection at the service will be for S. John's Home for aged men, to be built at Toowong.

FAREWELL TO ARCHBISHOP

(Continued from Page 1)

There was a split second of silence, and then a tumult of applause.

At the Press table, we reckoned it was touch-and-go whether the archbishop would not be too overcome to speak in reply.

Fortunately, the applause kept up for a bit, as he stood with head bowed in front of the microphone, and by the time it had stopped and he had swallowed hard once or twice we heard him speak with the in-eradicable trace of Yorkshire in the normal well-known tones.

"I don't know whether any of you can understand how it feels to stand here after all the things that have been said about me," he said.

"This extraordinary gift will certainly make things easier for us in the days that lie ahead. It is different from the lot that befalls most of the clergy on their retirement."

He thanked the Bishop of Ballarat as chairman, the Governor and others who had spoken, and those responsible for organising the evening, and then he spoke of his life in Melbourne.

A fascinating story, it was.

The archbishop, an orphan at the age of fourteen, had actually run away from the home of his guardians before coming to Australia.

He described some of his early struggles in Footscray, where

he had worked and studied at the same time, and where he had come under the influence of the Reverend J. T. (later Canon) Baglin; how he had learned his Greek grammar while operating a machine, and how he had finally gone on to university and theological training.

"I had learned early that broad Yorkshire was unlikely to commend me for the Ministry in this country," His Grace said; and he recounted how he had practised to acquire the flat Australian vowel sounds.

Of his work as archbishop, he said: "What a wonderful time it has been!"

On every side, the Church in Melbourne had grown in scope and usefulness, especially in community work, of which the Community of the Holy Name and the Brotherhood of S. Laurence were outstanding examples. His period had seen a continuing growth of the C.E.B.S. and C.E.M.S., the Women's Home and Church schools.

For this, His Grace said, he claimed no credit. It had been his great good fortune simply to carry on the work of Archbishop Lowther Clarke ("of whom I was a little afraid, as I think most of us were") and then Archbishop Head, to whose memory he paid tribute as "a saintly, generous, faithful and devoted man, who spent

himself in a way that I never have, or could."

"He brought into his counsels some of the ablest laymen of this city, and maintained the diocese in a state of solvency" in and after the years of the depression which still left their marks upon us.

For his own part, His Grace said, he had tried to restore, to build and to complete some of those things which his predecessors had begun.

"I have tried to be just, to be a mediator, to reconcile the different schools of thought in the diocese," he said.

His Grace then thanked the Lord Mayor and his predecessors, the Press, and the others of Melbourne who had enabled him to do his work.

It was a simple, unpretentious speech, strangely moving, and quite unlike the somewhat embarrassed speech that occasions of this kind usually call forth.

So we gave our archbishop an ovation for it, and then sang a hymn, and finally received his blessing.

Apart from the speeches, the decorations and setting for the occasion deserve a mention.

Flowering shrubs and cypress trees in pots, especially brought from Fitzroy Gardens, formed an avenue outside the Olympic Pool, through which we passed on the way in.

The platform with the rostrum was a 6' x 10' affair



Members of the Mothers' Union of All Saints' Church, Kempsey, Diocese of Grafton, with M.U. delegates from other parishes seen outside the west door of the church after their service on Lady Day. Included in the group are the bishop, the Right Reverend K. J. Clements, and Mrs. Clements.

DELEGATES VISIT KEMPSEY

FROM A SPECIAL CORRESPONDENT

Kempsey, April 8

Delegates from the parishes of Wauchope, Bowraville, Smithtown, South-West Rocks and Belbrook, were entertained by Kempsey Mothers' Union on the Feast of the Annunciation.

For the past seven years the union in Kempsey has entertained delegates from other parishes on that day.

The Bishop of Grafton, the Right Reverend K. J. Clements, was the celebrant at the Holy Communion, at 11 a.m., in All Saints' Church.

He was assisted by the rector of All Saints', Canon C. H. S. Egerton, and the Reverend R. W. Constant.

The Bishop and Mrs. Clements were welcomed at a luncheon which was attended by 150 people.

Mrs. Clements was presented with gifts of fruit and flowers to mark her first visit to Kempsey.

The Bishop's address in the church after luncheon pointed the way to selfless Christian service as exemplified by our Lord Himself, in the washing of the disciples' feet.

The Bishop was also the guest speaker at a breakfast in the parish hall.

built right out into the pool from the platform, where the official guests sat under a huge 24' x 12' flag of S. George and other flags.

There were perhaps 600 schoolchildren present, some quite young.

There were also, among many other notables, Bishop Donald Redding, now returned home from Bunbury, who was inducted into his new parish the previous evening, and old Sir William Angliss who, at the age of 92, listened intently and took a keen interest in the whole function.

NEW CONSTITUTION IN WEST TEXAS

THE "LIVING CHURCH" SERVICE

Milwaukee, April 8

A new constitution and a revised set of canons, the first new documents since the organisation of the diocese in 1904, were adopted by the annual convention of the Diocese of West Texas.

The delegates voted down a resolution to permit women to serve as delegates to the convention and to serve on vestries.

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CLASSIFIED ADVERTISEMENTS

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OUTBACK HOSPITALS and **FLYING MEDICAL SERVICES** offer outlet for Christian Service to Qualified Nurses, Wardsmaids, Cook-Housekeepers. Apply to Bush Church Aid Society, Church House, 3, Ann-Sirey's Committee of the Australian Council for the World Council of Churches, a statement of particulars is available from the Rev. Canon J. P. Peter, 77 Waterworks Road, Red Hill, W.I. Brisbane, Queensland.

YOUNG PRIEST or layman for secretarial and organising duties, to assist the Superior in launching new project of national importance. Bachelor quarters available, car driver essential. The Reverend G. K. Tucker, Brotherhood of S. Laurence, Carrum Downs, Victoria.

APPLICATIONS (which will close on June 15, 1957) are invited from Ministers and Laymen of any member Church for appointment as SECRETARY of the Queensland Synodical Committee of the Australian Council for the World Council of Churches. A statement of particulars is available from the Rev. Canon J. P. Peter, 77 Waterworks Road, Red Hill, W.I. Brisbane, Queensland.

MARSDEN CHURCH of England School for Girls, Bathurst, N.S.W., has vacancy for Trained Nurse. Anglican preferred. Considerable duties end of May. Apply the Headmistress, Miss M. Glover.

CHAPLAIN TO STUDENTS, for PASTORAL work in areas surrounding Melbourne University. An opportunity to pioneer a new field and also assist in making an Anglican contribution through established societies, etc. Further particulars Archdeacon Sambell, Melbourne Diocesan Centre, 73 Queensberry Street, Carlton, N.S. Victoria.

ORGANIST AND CHOIRMASTER required for Christ Church, Gladesville, N.S.W. Pipe organ. Details from the Rector, WX2631 (Sydney Exchange).

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BIRTH

TAYLOR, April 4, to Valerie wife of Anthony, assistant curate of Christ Church, Warrnambool, Victoria. A daughter (Leslie Ann). "Deo Gratias."

CHURCH SERVICES

CHRIST CHURCH S. Laurence, George Street, Sydney, N.S.W. Passiontide Services and Easter Day. Palm Sunday, Holy Communion, 7.30 and 9 a.m. Blessing and Distribution of Palms, Procession and Solemn Eucharist, 10.30 a.m. Solemn Evensong, 5.20 p.m. Wednesday, Holy Communion, 7 a.m.; Evensong, 5.20 p.m. Maundy-Thurs., Solemn Eucharist, 7 a.m. Meditation, 7.30 p.m. Good Friday, Stations of the Cross, 9 a.m. Liturgy, 10 a.m. Three Hours Devotion, 12-3, Meditation, 7.30 p.m. Holy Saturday, Paschal Vigil Ceremonies and Solemn Eucharist, 10.30 p.m. Easter Day, Holy Communion, 7.30 and 9 a.m. Procession and Solemn Eucharist, 10.30 a.m. Solemn Evensong, 7.15 p.m.

OFFICIAL OPENING

SYDNEY RESCUE Work Society, 145 Commonwealth Street, Sydney, N.S.W. The new Headquarters and Birth Centre will be officially opened on Saturday, April 27, 1957, at 3 p.m. by the Right Honorable the Lord Mayor of Sydney, (Governor H. F. Jensen). A cordial invitation is extended to all to attend the service, after which an opportunity will be given to inspect the excellent premises now at the disposal of the Society, and the modern amenities which will greatly facilitate our efforts to bring help and encouragement to a very needy section of the community. Afternoon tea will be served.

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