

# THE ANGLICAN

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## FIRST LUNCHEON WAS A GREAT SUCCESS

### ADELAIDE MEN APPLAUD DR. REED

FROM OUR OWN CORRESPONDENT

Adelaide, April 15

More than sixty men of the Diocese of Adelaide rose to their feet and applauded warmly for several minutes when the Bishop-designate, Dr. T. T. Reed, rose to speak at last Monday's inaugural Anglican Men's Luncheon.

Dr. Reed was chairman of the luncheon.

He will be consecrated and enthroned as sixth Bishop of Adelaide on Ascension Day, May 30.

The S.A. Minister for Lands, Mr. Cecil Hincks, who is also president of the S. Peter's Collegians' Association, told the men that 100 per cent. of Anglicans in South Australia, and many others of other denominations were "mightily pleased" with Dr. Reed's election.

"In Dr. Reed we have a very

great leader who will set a spiritual example and be of very great help to the community," added Mr. Hincks.

"I also wish to pay high tribute to Dr. Reed's wife, who has done so much and will continue to be a great help to him in the future."

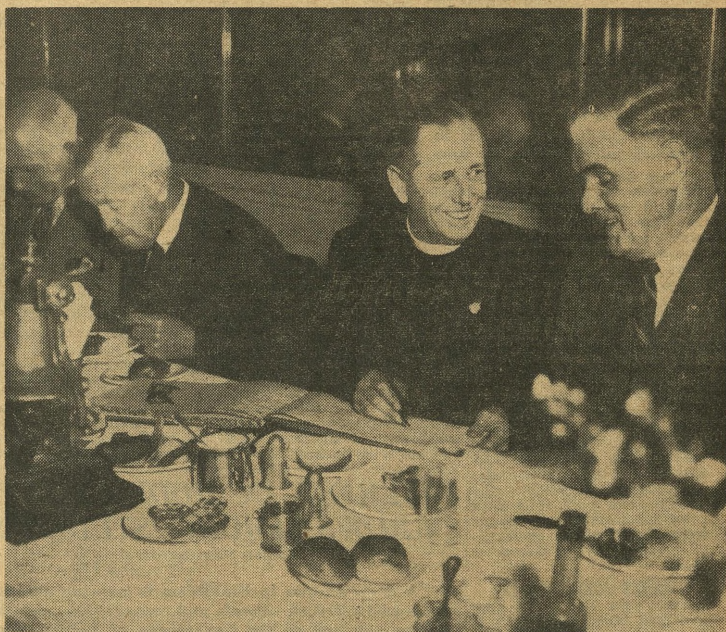
Sir Henry Newland, world-renowned Adelaide surgeon,

gave an address on "Parishes, Priests and Prelates."

Luncheon organisers said afterwards they were "delighted" with the success of the lunch. The attendance had been "most heartening."

Dr. Reed urged men of the Church to become regular attendants at the luncheons.

Sitting at the official table on Monday were Dr. Reed; Mr. Hincks; Sir Henry Newland; Major-General G. W. Symes, private secretary to the S.A. Governor, Sir Robert George; and the State president of the C.E.M.S., Mr. George Lovecock, and other members of the committee which is organising the luncheons.



—Adelaide News Picture

Adelaide's Bishop-Designate, Dr. T. T. Reed, signs the attendance book, watched by the South Australian Minister for Lands, Mr. Cecil Hincks, M.P., at the inaugural monthly Anglican Men's Luncheon held at Balfour's Cafe, Adelaide, on April 8. On Dr. Reed's right is Sir Henry Newland, who was guest speaker at the lunch. At the extreme left is Major-General G. W. Symes, private secretary to the S.A. Governor, Sir Robert George.



A typical Easter Garden scene: Our Lord reveals Himself to Mary Magdalene outside the sepulchre. "Christ is risen from the dead: and become the first-fruits of them that slept."

## EXPERIENCE OF ATOM TESTS DESCRIBED TO C.E.M.S.

FROM A SPECIAL CORRESPONDENT

Wodonga, Vic., April 15

Members of the C.E.M.S. at S. Luke's, Wodonga, heard Major H. R. Byron give an illustrated lecture, on April 10, on his experiences at the Maralinga atom tests.

Major Byron was an Australian Army observer at the tests.

The Major described the tremendous task of getting the heavy and costly equipment to the isolated area, and the months of preparation under exacting conditions for the tests.

It had been expected that the tests would take no longer than two months, but because of phenomenal climatic conditions which caused many postponements they took six.

The Major, in explaining the psychological effects of these postponements and of the blasts on those present, said he had been convinced that man's need was for God.

He would not have missed the awe-inspiring experience of witnessing such explosions, he said.

He felt that he himself had discovered a greater conception of and appreciation for religion. The future was not hopeless, he said, and "Man's extremity

was God's opportunity."

Major Byron paid high tribute to Sir William Penny, the director of the tests.

He had found him to be a man of deep religious and moral convictions.

"The change of policy by Britain, the U.S.A. and Australia concerning methods of defence, in the present state of world tensions, was inevitable."

"While it is regrettable, it is also realistic to prepare against war in South East Asia."

"The disturbing fact remains, however, that there appear to be little or no positive plans

to prepare for peace in this area in which Australia is situated."

"Simply to prepare for war by the S.E.A.T.O. nations is to incite Asian peoples to do likewise. Political and military leaders here and in America have left God out of their reckoning."

### RECONCILIATION

"We shall shortly be observing God's way of reconciliation on Good Friday. S. Paul wrote: 'God was in Christ reconciling the world unto Himself.'"

"The advice Our Lord gave was: 'Agree with thine adversary whilst thou art with him in the way.' Australians and Asians are still together 'in the way.'"

"The method of conversations and consultation about what is

a common danger cannot fail to allay common fears. That was and still is God's way."

"I urge very strongly that in Church worship and in private, prayers should be offered that God will give us and our leaders the faith and courage 'to seek peace and ensure it' by every possible means."

### BUSY MONTHS FOR SYDNEY C.E.M.S.

FROM OUR C.E.M.S. CORRESPONDENT

The Archbishop of Sydney, the Most Reverend H. W. K. Mowll, spoke to about two hundred members and friends on "What we saw in China," on Tuesday, April 9, in the Chapter House of St. Andrew's Cathedral.

The choir of the Haberfield branch gave musical items during the evening.

Brother W. J. Thomas, of Surrey, England, who is secretary of the Overseas Committee of the C.E.M.S. in England, and Brother Woolridge were both welcomed at the meeting.

They are in Australia to see the progress of the society.

On Good Friday members will assist in the organisation of the Procession of Witness through Sydney streets in the afternoon, and at the evening meeting in the Town Hall.

C.E.M.S. members will also be needed at the Town Hall, on May 3, to help at the Sydney Home Mission Society Festival, which has been growing over the years.

A conference will be held at "Gibbulla," Menangle, over the weekend of June 7, 8 and 9.

The archbishop will speak at the conference and Mr. Thomas will give some news of the society in England.

Country branches will probably be able to attend and should contact Mr. H. Brown, 22 Quinton Road, Manly, for information.

## "UNFINISHED TASK"

### BISHOP NEILL ON EVANGELISATION

FROM OUR C.E.M.S. CORRESPONDENT

London, April 15

The Right Reverend S. C. Neill called for a new sense of urgency in the missionary cause when he delivered the Church Missionary Society's 158th anniversary sermon in the Temple Church, London, on April 8.

Bishop Neill drew attention to "the part played in our world to-day by the renewal of the ancient religions of the East" and said it was essential that the Church should not repeat to-day the mistake made in the period of the Crusades.

"It is vital to substitute for the psychology of aggression or self-defence the psychology of interested enquiry and sympathy. . . . I cannot imagine any more urgent and exciting part of the unfinished task than the effort to penetrate the mind of these great religions to-day."

### AFRICA AND ASIA

In the Christian world, said the bishop, there are still "non-Christian zones . . . so many areas of thought have escaped from the sphere of Christian categories and Christian relatedness."

The old conflict between religion and physical science no longer existed, but "to-day very few are the Christians who venture on to the Himalayan heights of modern economics."

The absence of an adequate Christian critique of economics was serious for the emerging Asian and African countries.

He suggested that the whole panorama of Church history up till the present day could be summed up under the rubric "Disobedient Churches and an unfinished task."

"It is the melancholy fact that there are more people in the world to-day who have never heard the name of Jesus Christ than there were on the day of Pentecost."

## NEW GUINEA MISSIONARY TO BE ARCHDEACON OF BALLARAT

The Bishop of Ballarat, the Right Reverend W. H. Johnson, has announced the appointment of the Reverend Robert Porter, O.B.E., as Archdeacon of Ballarat in succession to the Venerable R. E. Richards who is to be enthroned as Bishop of Bendigo on May 2.

Mr. Porter was ordained in the Diocese of Ballarat, but for the last eight years has been serving in the Diocese of New Guinea.

Before the second World War Mr. Porter, who had passed several examinations in accountancy, was a member of the Sydney County Council staff. On the outbreak of war he enlisted and served as a sergeant, gaining a reputation for effective instructional work.

From the age of thirteen years he felt that the ministry was his vocation, and at the conclusion of the war he offered himself to the Bishop of Ballarat as a candidate for ordination.

He was sent to S. John's College in the Diocese of Newcastle, where he gained the

diploma of the Australian College of Theology with second-class honours and was accepted for ordination to the priesthood by the Bishop of Ballarat.

### GALLANT SERVICE

After serving a curacy under Canon D. I. M. Anthony at Christ Church Cathedral, Ballarat, he went on missionary service to the Diocese of New Guinea for a term of three or five years.

However, the work so appealed to him, and the Bishop of New Guinea so valued his services, that he remained there eight years, and would still be there were it not for the fact that family reasons made it necessary for him to return to Australia.

During the Mount Lamington

eruption in New Guinea Mr. Porter rendered such gallant service and helped to sustain the morale of the Papuans in such a way that he was awarded the O.B.E.

His wife, who was Miss Betty Williams before their marriage, is a trained teacher and was a missionary in New Guinea at the time of their marriage. Before going to New Guinea she acted as Mayoress for her father when he was Mayor of Bankstown.

Recently Mr. Porter has done valuable deputation work for the Diocese of New Guinea in Sydney and in the Dioceses of Armidale, Newcastle, Bathurst, Ballarat, Canberra and Goulburn. He will begin his duties as Archdeacon of Ballarat early in May.



## THE ROYAL MAUNDY AT ST. ALBANS

### ANCIENT CEREMONY OF HOLY WEEK

CHURCH INFORMATION SERVICE

London, April 15

Among the ceremonies observed during Holy Week, one of the most ancient is the distribution of the Royal Maundy, which the Queen will make this year in St. Alban's Abbey.

*This is the first time since the reign of Charles II that the Sovereign will in person give out the specially minted Maundy money outside London.*

There have been over ten thousand applications for seats in the Abbey on April 18—from St. Alban's people alone, and many people from outside have applied as well.

The normal seating has been increased by over a thousand; even so, many people have had to be disappointed.

The Maundy is given on the day which commemorates the Last Supper. Its name recalls the words of Christ to His disciples: "A new commandment (Latin, mandatum) have I given unto you, that ye love one another."

Before the Supper, He had washed their feet, and in memory of this act of humility, the Church from very early days chose a number of poor people whose feet would be ceremonially washed by a bishop or abbot.

#### ALMS AND FOOD

They were also given alms and food. Kings and others in high places followed the Church's example.

In England, the annual distribution of the Royal Maundy can be traced back with certainty to the 12th century, and may well go back to the time of Edward the Confessor.

Up till 1932 the distribution was made on the Sovereign's behalf by the Lord High Almoner (now the Bishop of St. Alban's).

But the Queen will follow the example set by her grandfather and father in giving out the Maundy personally: to thirty-one men and thirty-one women (as many as she is years of age) chosen by the Royal Almoner from throughout the counties of Hertfordshire and Bedfordshire.

Besides the traditional red and white bags containing the Maundy money, they will receive a gift in ordinary currency, presents of food and clothing now being less suitable than in the Middle Ages.

There will be present the Queen's Bodyguard of the Ye-

men of the Guard, and the Children of the Chapel Royal. Traditional nosegays of sweet herbs will be carried.

And, in memory of the washing of the disciple's feet, the Lord High Almoner and his assistants will be girded with towels.

[Originally the Sovereign gave the Maundy wherever he happened to be in residence. Since 1890, the service has usually been held in Westminster Abbey, but in 1953 the Queen made the distribution in St. Paul's Cathedral and in 1955 in Southwark Cathedral, then celebrating its jubilee.]

## INTEREST IN BUDDHISM GROWS AMONG STUDENTS

ANGLICAN NEWS SERVICE

London, April 15

A deep interest in Buddhism is growing among students in British schools and universities, according to a report of the Conference of British Missionary Societies.

The report was submitted to the British Council of Churches in London on April 3.

The report said that a revival was taking place in the non-Christian religions of the world, stimulated by the spirit of nationalism and the achievement of political independence.

Of Buddhism, it said: "In 1955, six young British men went to Siam to become monks, and there is a very deep interest in Buddhism growing among students in schools and universities."

Presenting the report, the general secretary of the conference, the Reverend George Appleton, said: "The real problem is that so many of our people are out of touch with our own Church that they turn to these other religions."

Dr. A. C. Craig, of Glasgow, spoke of "a most promising man" at Glasgow University

who was at present seriously contemplating the choice between Christianity as a living faith and Buddhism."

"In his attraction to Buddhism this is the principal factor—that Buddhism favours a genuine discipline of life, whereas in the Christian Church it appears you can do pretty well what you like."

#### DRIVE TO INCREASE INFLUENCE OF MEN

ANGLICAN NEWS SERVICE

London, April 15

The Bishop of Reading, the Right Reverend H. Knell, who is also Archdeacon of Berkshire, is making a drive throughout the county to increase the part which men must play in the work and worship of the Church.

As part of his effort, he has invited every parish priest in his archdeaconry to bring a party of men to a mass meeting to be held in Reading Town Hall, on May 10. This will be addressed by the Bishop of Coventry, who is chairman of the C.E.M.S.

#### DAFFODILS FOR EASTER?

CHURCH INFORMATION SERVICE

London, April 15

The Bishop of Worcester, the Right Reverend M. Charles Edwards, makes the following suggestion in his current diocesan letter:

"In Kilvert's Diary there is a reference to an old custom, whereby on Holy Saturday night everybody brought a daffodil and placed it in a small hole in the churchyard, so that when Easter Day dawned the whole of the churchyard was bright with flowers. The damp earth gives them life over the day."

"This is a custom which might well be revived, both in town and country—a daffodil or some other spring flower planted in memory of a loved one."

#### ORDINATION RECORD IN SOUTH AFRICA

FROM OUR OWN CORRESPONDENT

Cape Town, April 15

Last year thirty deacons and twenty-four priests were ordained in the Church of the Province of South Africa.

This is the highest number of ordinations ever recorded within the Province.

Of the total, twenty-nine were Africans, two Coloured, twenty-two Europeans and one Indian.

## ACHIEVEMENT OF ASIAN CONFERENCE

### REGIONAL CO-OPERATION OF CHURCHES

ECUMENICAL PRESS SERVICE

Geneva, April 15

The 124 delegates to the Eastern Asia Christian Conference at Prapat, Sumatra, Indonesia, on March 18-27, voted unanimously for a permanent regional organisation of East Asian Churches, and set up an interim committee to carry out the plan.

The proposal, presented by Dr. D. T. Niles of Ceylon, recommended that an "Asian Christian Conference be constituted as an organ of continuing co-operation among the Churches and Christian Councils in East Asia within the framework of the International Missionary Council and the World Council of Churches."

The recommendation now goes to churches and councils of the W.C.C. and the I.M.C. for their approval.

The interim committee, made up of representatives from churches in thirteen Asian nations, will prepare plans for the first official meeting of the new conference in four years.

Bishop E. C. Sobrepna, of the Philippines, was elected chairman of the interim com-

mittee, and Dr. D. T. Niles was invited to become general secretary. Mr. Kyaw Than, of Burma, who was the East Asia secretary during the past year and who organised the Prapat conference, was invited to become associate general secretary. The invitations must be confirmed by the I.M.C. and the W.C.C.

The conference recommended that the work of the Joint East Asia Secretariat in the future include a survey of the mission of the Church in East Asia and the available resources of personnel and funds for its fulfilment.

The secretariat should also hold consultations among the churches in the area and the missionary societies on their common evangelistic task and its promotion.

#### PLEA FOR UNITY BY ROMAN CATHOLIC

ECUMENICAL PRESS SERVICE

Geneva, April 15

At his installation the new Roman Catholic Bishop of Berlin, Dr. Julius Dopfner, addressed a special appeal to Protestants.

He said, "It is our duty towards truth, and towards the one Church of Christ, to take separate ways; but at the same time the love of Christ constrains us to make our separation tolerable, even fruitful, through mutual understanding."

Christians must stand together against all the forces of our time which are a menace to every form of Christian life, he said.

He thanked the Evangelical Church for its kindness in lending its premises for Roman Catholic services.

At his enthronement the Evangelical Church was represented by General Superintendent Pack. Bishop Dopfner also paid an official visit to Dr. Otto Dibelius, Evangelical Bishop of Berlin.

Bishop Dopfner comes from Wurzburg, where he has devoted himself since 1948 to the annual celebration of the week of prayer for Christian unity. In a sermon preached this year during the week of prayer he urged his congregation in Wurzburg "to work and pray with all their strength and all their love for the reunion of divided Christendom in the one Church of Jesus Christ."

#### U.S.A. CHURCHES HELP PUERTO RICANS

THE "LIVING CHURCH" SERVICE

Milwaukee, April 15

The Episcopal Church has been quick to seize their opportunity in the twelve New York parishes where the Spanish-speaking Puerto Ricans have settled in large numbers.

Sunday Schools and church services in Spanish have been inaugurated as well as the regular services for the English-speaking congregations.

In addition, there are many instances of Episcopalians priests fighting and winning a series of battles in the New York City courts to obtain better housing conditions for the Puerto Ricans.



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## BISHOP SEEKS SOME ADVICE ON FINANCE

ANGLICAN NEWS SERVICE

London, April 15

Church finances in Nottinghamshire are said by the Bishop of Southwell, the Right Reverend F. R. Barry, to be "running into heavy weather."

As a result he has asked a group of business and professional men to examine the whole financial field and suggest improvements.

Commenting on the proposed inquiry at a diocesan conference on April 6, Dr. Barry said: "It will certainly help us to put our house in order, even if its advice should be unpalatable—as honest financial advice often is."

He had said earlier that the diocese was in considerable difficulty over the apportionment of its quota—"the share contributed by the parish to the housekeeping purse of the Church family."

#### OBLIGATIONS

"Many parishes could not exist," he said, "that is, just could not support a ministry, and few could continue, even at their present strength, were it not for aid from the diocese, reinforced at all points by the Church Commissioners."

"I don't want to use the language of panic, but I myself and those who advise me are very much worried about our financial situation and our ability as a diocese to honour our direct obligations."

#### ANGLICAN CENTRE IN PERSIA

ANGLICAN NEWS SERVICE

London, April 15

The head of the Church Missions to Jews work in Persia, who has been in England for an operation, was to return to Persia last week.

One of his main tasks will be the development of the new Anglican Church and centre in Teheran.

This is a new venture, in which C.M.J. and the Church Missionary Society are combining.

Its aim is to provide not only an evangelistic centre but also a spiritual home for both Hebrew and Moslem converts.



## CEREMONY AT RIDLEY COLLEGE

### SIR DOUGLAS COPLAND TALKS AT COMMENCEMENT

FROM OUR OWN CORRESPONDENT

Melbourne, April 15

The front lawns and garden at Ridley College were looking at their best, and the colourful academic dress of the staff and distinguished visitors made a vivid picture in the bright sunshine when about 600 people gathered for the Commencement Ceremony on Saturday, April 6.

Perhaps "ceremony" is not, on second thoughts, the right word to use, for the whole of the proceedings were very simple and informal.

After prayer led by the vice-principal, Dr. Leon Morris, the principal, Dr. S. Barton Babbage, read a brief report of the activities of the past year, detailing the academic successes of both staff and students—which made a very impressive list.

Those who had qualified for the Licentiate of Theology in the Australian College of Theology examinations were then presented by the principal to the Archbishop-Administrator of the diocese, the Most Reverend J. J. Booth, who handed them their certificates. Two prize winners were also presented.

During the singing of a hymn, a collection was taken in aid of the college building fund.

The principal then introduced a distinguished fellow-New Zealander in the person of Sir Douglas Copland, who gave a stimulating and thought-provoking address.

#### COLOMBO PLAN

It was listened to with close attention, in spite of a temperamental amplifying system, and must have given great encouragement to many as it did to your correspondent.

Sir Douglas spoke on Australia's international responsibilities in relation to underdeveloped countries.

In initiating the Colombo Plan, he said, Australia had taken a lead in work of lasting importance, and of great significance to her future as a country living in close proximity to highly populated countries, with ancient civilisations, but backward economies by modern technical standards.

The Plan operated on the basis of external support for planning and development initiated by the underdeveloped countries, and the external support was given without strings.

Our yearly expenditure on the Plan was less than five million pounds, so it would not be wrong to say that it is the best long-term investment we have ever made or are likely to make, said Sir Douglas.

We should be asking ourselves whether it was enough. Obviously it wasn't, he said.

Soon Australia would welcome the two thousand student trainee to come to our universities, and other educational institutions, under the Colombo Plan.

In a wider field, the way was open, through the Economic and Social Council of the United Nations, for much more to be done for the underdeveloped countries than was at present contemplated.

#### SECOND PLACE

But here again, he said, the real healing and fruitful work of economic and social co-operation on an international basis was given second place to military pacts.

There was no reason why the proposal that had been under discussion at the United Nations for some time now, for a special United Nations Fund for Economic Development should not be established.

A fraction of the expenditure devoted to weapons of absolute destruction would suffice for the fund.

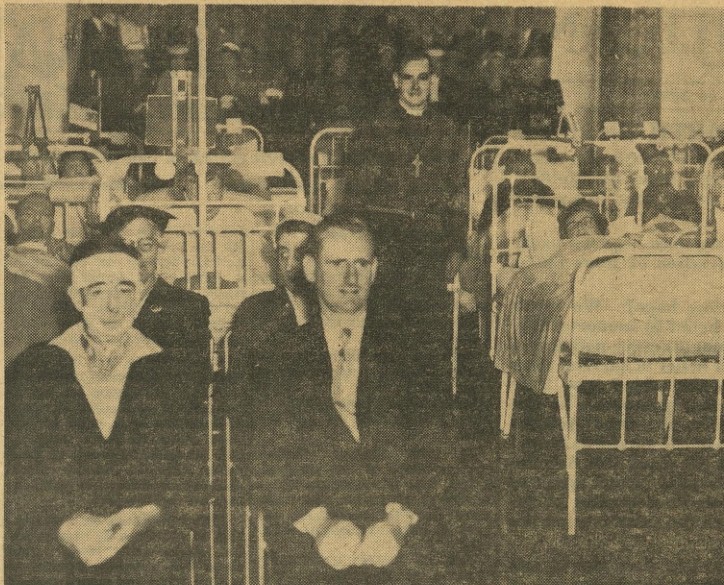
If leading western countries were to set aside one-half of one per cent. of their national

incomes the fund would be adequate.

With the issues of economic and social development at stake, and the fruits of a vastly improved international atmosphere to be harvested, who could possibly say that this was a net burden?

On a Commencement Day it was important for young people to set their sights high, in this international field, Sir Douglas said, there was ample scope for such high sights.

A vote of thanks to Sir Douglas was proposed by the senior student, Mr. Norman Allchin.



The Bishop of Geelong, the Right Reverend J. D. McKie, with patients at the Austin Hospital, Heidelberg, Victoria, after he had confirmed 16 candidates there on April 7 (THE ANGLICAN, April 12). Two of the candidates are seen in the foreground: Mr. V. Whipp (left) and Mr. A. Jones, whose wives are sitting immediately behind them. The congregation and the choir came from St. Andrew's, Rosana; St. Philip's, West Heidelberg; and St. John's, Heidelberg. The organist was Mrs. F. Baylaam.

## G.F.S. LEADERS TRAIN AT LE FANU HOUSE

FROM OUR OWN CORRESPONDENT

Perth, April 15

Thirty members of the Girls' Friendly Society in the Diocese of Perth attended a Leader Training week-end at Le Fanu House, Cottesloe, on April 5, 6 and 7.

The programme was based on the four-fold plan: worship, study, work and play.

The week-end commenced with Evensong conducted by Canon Russell Davis, who later gave an informative talk on Christian Leadership.

Games and folk-dancing took up most of Saturday morning. Handicraft session was most interesting; Saturday afternoon being set aside for this demonstration.

A detailed lecture on programme planning for juniors, intermediates and seniors, was most helpful to branch leaders. Saturday evening, the acting-chaplain, the Reverend E. H. Wheatley, showed slides on missionary work and the Comrades of St. George Conference at Point Lonsdale, Victoria.

A talk was given on Sunday morning on meeting procedure and branch responsibility. During the afternoon, a talk on teaching methods and a display of teaching aids was most interesting and gave the leaders

much food for thought. The week-end closed with Evensong conducted by the chaplain.

Canon Russell Davis, the Reverend E. H. Wheatley, Mar-

garet Bunday, Mrs. Crowe, Gwenneth Owen, Mrs. L. M. Evensen, Mr. L. Hell by their keen interest and co-operation made the week-end the success it was.

### CLIFTON WATERS VILLAGE CONTINUES TO GROW

FROM A SPECIAL CORRESPONDENT

Bairnsdale, Vic., April 15  
Clifton Waters Village Cottages for the Active Aged in the parish of St. John's, Bairnsdale, Gippsland, are now building the 17th cottage.

The Country Women's Association in East Gippsland have raised the funds to build a cottage in the village, which was officially opened 4 weeks ago.

The women's auxiliary of the village has raised over £1,000 towards the erection of a sick bay and Sisters' flat which augmented by government grant should see the work of building put in hand.

The village was founded by the Rector of Bairnsdale, Canon G. F. D. Smith, and is entirely under the control and direction of the Church of England.

### MUCH BUILDING IN BORNEO

A great deal of building, particularly of schools, is going on in the Diocese of Borneo.

New schools are being built in Tawau, Kudat, Simanggang and Betong.



Some of the attractive cottages at the Clifton Waters Village for the Active Aged at Bairnsdale, Diocese of Gippsland.

## PROTEST IN ARMDALE

### CHURCH GROUNDS THREATENED

FROM OUR OWN CORRESPONDENT

Armidale, April 15

The proposal to take away a strip of land 34 feet wide along the northern front of St. Peter's Cathedral grounds, the Deanery Grounds and the Diocesan Registry, is arousing considerable opposition in the city.

The proposal is being made as part of a road widening scheme for Rusden Street in the Armidale town plan which is now on public display.

The planners want to increase the width of Rusden Street from 66 feet to 100 feet, at the expense of the church property on the southern side of the street, and propose taking a similar strip from along the front of the Methodist Church, and from private property in the adjoining block.

A vigorous protest was made at the annual meeting of the St. Peter's Cathedral Parish, and within two days a second public protest followed from the Dumaresq Shire Council, who are ratepayers of the city in respect of their offices.

The proposal was outlined by the Dean, the Very Reverend M. K. Jones, at the annual parish meeting. He said the scheme was to form some grand square near the centre of Armidale, or alternatively to provide additional parking space.

#### "PLAIN STUPID"

It seemed utterly absurd, he said, to talk of beautification on the one hand and then to destroy beauty to have a car park. There seemed to be nothing of value in the widening proposal.

The resolution of protest was proposed by Mr. S. T. M. Pierce, who besides being diocesan registrar, is also a parishioner. Mr. Pierce said "It has been said that this won't happen in our time, but we have a duty to posterity to see that it never happens at all."

"To cut down these trees in order to make way for motor cars is just plain stupid. This is a preposterous proposal."

Dr. E. M. Kent Hughes supported the appeal of Mr. Pierce that as many ratepayers as possible should put in a formal objection to the plan since any ratepayer had the right as an individual to make representations to any proposals in the plan.

Special objection forms are being prepared by the Diocesan Registrar for signature by any ratepayer whether a member of St. Peter's Cathedral parish or not.

## CANVASS IN OLD PARISH

FROM A SPECIAL CORRESPONDENT

Allora, Q., April 15

The parish of Allora, on the Darling Downs, is just completing its every member canvass, and has so far received pledges from the town area for £3,500.

Allora was the first parish in the diocese to initiate its own canvass without any help from the Wells organisation or from any department of Promotion.

Literature from the Sydney department was used in the latter stage of the campaign.

It is expected that the total promised will be over £4,500 in the time the final figures are received.

Preparation for the canvass began more than twelve months ago; and the result has been achieved by progressive education.

The parish hopes later on to build a new hall to house the very large Sunday School.

The present hall, which was the old church of St. David, is quite inadequate.

The parish was formed in the very early days of settlement on the Darling Downs, and the present rector, the Reverend W. E. Woodrow, is the nineteenth incumbent.

## FAREWELL TO MISSIONARIES

FROM A C.M.S. CORRESPONDENT

Melbourne, April 15

In a service unique at St. James', Ivanhoe, on April 7, three members of the parish who have been accepted for missionary service each spoke for fifteen minutes before Canon F. E. Thornton's brief address, at Evensong.

This service, at which the three missionaries were farewelled, was arranged by Canon Thornton, who is locum tenens in the absence of the vicar, Canon R. M. Hudson.

Miss Anne Richards, a triple certificated nurse, is to sail for Iran on April 22 as a missionary of the Church Missionary Society.

Mr. Martyn Linton, a pharmacist, who is trained in hospital laboratory technology, also goes to the field under the C.M.S.

He is to accompany the Bishop of Central Tanganyika, the Right Reverend A. Stanway, when he returns to his diocese in June.

#### NEW GUINEA

The third was Mr. David Durie, who has been on the staff of Ivanhoe Grammar School. He is to go under the Australian Board of Missions to New Guinea, where he will serve in a teachers' training college.

Mr. Durie will be accompanied by his wife, a trained nurse, and their daughter.

After the service the congregation packed the parish hall, where each of the missionaries was presented with cheques.

Mr. C. T. Sutton, on behalf of the congregation, handed each of them £20 from the retiring offering; Miss Pat Jordan handed them £25 each from the C.E.F.; and Mr. W. Schmidt £15 each on behalf of the Sunday School.

## YOUTH DIRECTOR FOR TASMANIA

The Bishop of Tasmania, the Right Reverend G. F. Cranswick, has announced the appointment of a Diocesan Youth Director to succeed the Reverend A. J. Schreuder.

He is the Reverend W. R. Paton, senior assistant priest on the staff of St. Mark's, Casino, Diocese of Grafton.

Mr. Paton is a Tasmanian and was ordained priest by the Bishop of Grafton in 1954.

In the two parishes in which he has served since ordination he has had a wide and varied experience with youth organisations.



# THE ANGLICAN

FRIDAY APRIL 19 1957

## EASTER: THE RE-BIRTH OF HOPE

If hope did not altogether die with Our Lord on the cross then it was, at best, a hope, blindfolded, playing a harp on which string after string had broken.

But, thanks be to God, we were begotten again to a living hope by the resurrection of Jesus Christ from the dead.

What exactly is that living hope? We speak rather loosely of a universal belief in immortal life. Rather, we should say that amongst every nation and people there has been found a belief in survival after death. But the fact to note is that there was little comfort and less hope in that prospect. In the "Odyssey," Odysseus comforts the dead Achilles with the assurance that such a noted warrior is bound to have great power amongst the dead. But Achilles shudders at the thought and replies "Don't speak to me of the dead. I would sooner be a hireling of the most penurious man alive than the ruler over all the kingdoms of the dead."

And the same attitude to life after death was adopted by the Jews. This is shown clearly in some of the Psalms: "Dost thou show wonders amongst the dead? . . ."; "O, spare me a little that I may recover my strength before I go hence and am no more seen."

Such a life is not eagerly sought, rather it is shunned and dreaded. The fact is no one really wants a continuation of this life. It is not mere length of days that we long for, not quantity, but quality.

This is where the Spiritualists fail. At the most they can only give us evidence of survival, of continuation of a sort of life which is not very desirable. An endless prolongation of the same sort of life which we have lived on earth would be terrifying:

*"Life hath no joys, and death no peace;  
The years change not, though they decrease,  
For hope is dead, for hope is dead."*

But thanks be to God, the living hope, which came through the resurrection of Jesus Christ, is of a new life, a more abundant life because it is life in and through Him. "This is life eternal, that they should know thee, the only true God, and Jesus Christ whom thou hast sent."

It must be clear, then, that this new life begins here and now to a degree only conditioned by our faith and obedience. There is no need to wait till the hereafter to enjoy it in real measure. We can have, now, a foretaste of the heavenly bliss which is to be perfected hereafter. After all, this is not surprising, but perfectly natural, when we consider the purpose of Christ's coming: it was to bring men to God, to break the power of sin and give a new power, made available through His death and resurrection, to live this abundant life with God. As has been so aptly said, Jesus came not so much to get men into heaven as to get heaven into men.

Thus we arrive at the reconciliation of the two supposedly opposite attitudes to life—the other-worldliness of the Christian, and the this-worldliness of the unbeliever. Christianity does not offer only "pie in the sky." The true Christian tries to permeate this world with the spirit of Christ. It is this false separation of the two attitudes and interests which has brought the world to its present dire straits. The great need now, as always, is to get heaven into men, to bring God back into human affairs. Only so can the world be given a quality of life which will redeem and transform it into the likeness of God's kingdom.

That is a dominant note of the Easter message: the rebirth of hope, a living hope which brings to anxious and troubled souls:

*"New light into the darkness of sad eyes,  
New tenderness to stay the stream of tears,  
New rainbows from the sunshine of surprise,  
To guide men down the years,  
Until they cross the last long bridge of sighs."*

### INDIAN BISHOP AS PROFESSOR

ECUMENICAL PRESS SERVICE  
Geneva, April 15

Bishop Rajah B. Manikam, of the Tamil Evangelical Lutheran Church in South India, has been appointed Harry Emerson Fosdick visiting professor, at Union Theological Seminary in New York, for 1957-58. Bishop Manikam was the joint East-Asia secretary of the World Council of Churches and the International Missionary Council for five years before he was elected bishop in January, 1956.

### HUNGARIAN VISA FOR CHAPLAIN

ANGELICAN NEWS SERVICE

London, April 15  
The Hungarian Minister in London said last month, that an Hungarian visa would be issued to the Reverend Donald Howard, chaplain to the British Diplomatic Missions in Vienna and Budapest.

Mr. Howard wishes to go to Budapest to baptise the child of one of the members of the Legation staff. The Hungarian authorities had previously rejected two requests he made for a visa.



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

### A Thought For Easter

Easter is regarded by so many Australians as just a late summer holiday that, perhaps, there is an advantage in its being a movable festival.

This year, for example, with Easter falling comparatively late, sombre skies and chilly nights proclaim that autumn is here, with winter not far behind.

In such climatic circumstances there is the prospect, I feel, that the religious significance of the season may make more than the customary impact on heedless pleasure-seekers.

But, of course, Christianity is not a matter of climate. One of our most famous missionary hymns urges us to proclaim the joyful news of salvation to "each remotest nation" and "from pole to pole."

But all heathens are not hibernating on Greenland's icy mountains or basking on India's coral strand. Many of them live in Australia.

If some of them are to be touched by the story of the Crucifixion and Resurrection of Jesus Christ there is no season in which that can more appropriately occur than in this Holy Week.

But Christians have a vital responsibility to be doers of the Word, not hearers only to be active, not merely passive to remember and to practice, as far as in their power lies, Christ's last command to "be witnesses unto Me . . . unto the uttermost part of the earth."

Easter should recall us to our Christian opportunities, to our Christian privileges, and stimulate us to try by our example and our exertions to make Australia in reality what it is claimed to be nominally—a Christian country.

### The Shadow Of The Bottle

A Sydney coroner said last week that drink contributed to seven out of every 10 deaths he investigated.

A Melbourne coroner, at an inquest, about the same time, into the deaths of five little children in a fire in a Victorian country centre, said the evidence disclosed "a distinct flavour of liquor," for he was told that three men in the house were drinking beer when the fire broke out.

These are alarming aspects of the problem of alcoholism which is becoming an increasing curse in our land in spite of all the talk of "reform" and "civilised drinking" which is heard from those who, in reality, are urging still greater opportunities for the excessive consumption of liquor.

People will not be made moral by Act of Parliament. But it is unthinkable that this form of selfish and sometimes criminal self-indulgence should be allowed to get so out of hand that innocent lives should be blighted or even sacrificed.

Our roads are much more dangerous than they should be because of drunken drivers. Many, perhaps most, of the so-called cases heard in our courts have their origins in liquor. And excessive drinking indisputably impairs our efficiency as a nation.

### The Birds Of The Air

A group of animal lovers in my neck of the woods urges that "a plank of anyone's religion should be kindness toward dumb creatures."

That should go without saying. Yet the sight of so many stray dogs and cats suggests that man's inhumanity to animals can be as bad as his reputed inhumanity to man.

Thoughtless people could be more culpable than the downright cruel. For instance, no

dog owner who really has a care for his pet should allow it to lack an identity disc so that, if it strays, the owner can be traced by the telephone number or street address. Yet many owners neglect to give their dogs this elementary protection.

The group to which I have referred is particularly concerned about the caging of birds. And I must say I cordially agree with them. It is cruel to deprive birds of their freedom, and the selfish pleasure of thus being able to admire their plumage or hear their song, is no real justification.

This selfishness can be carried to extremes by overcrowding cages with birds. And those who make a business of selling birds sometimes add to this form of cruelty by exhibiting the birds in cages under harsh electric lights.

It is easy to label as "cranks" those who urge that the birds of the air are entitled to their freedom. But many of the world's most enlightened reformers have been so described, and have cheerfully endured the taunt for the sake of their beliefs.

### Politics On Sunday

With six other days and nights in the week available, it is hard to justify the holding of political meetings on a Sunday, especially when they clash with the hours of church services.

So, although I deplore the identity of clergymen with political parties and feel that, in general membership of political bodies diminishes their scope for work more immediately in line with their special

training, I do agree with the mild rebuke given to the Labour Party by Alderman Canon H. M. Arrowsmith (Citizens' Reform) at a recent meeting of the finance committee of the Sydney City Council.

Canon Arrowsmith, commenting on an A.L.P. application to hire the Town Hall for a party meeting between 7.30 p.m. and 10 p.m. on a Sunday in May, said: "It is historically true that it was the Christian consciousness of the Church which released labour from seven-days-a-week work. It is regrettable that a movement which owes so much to the influence of the Christian conscience should conduct meetings to conflict with hours of Christian worship."

The committee unanimously approved the application, for Canon Arrowsmith did not oppose it by vote. But it may be hoped that his protest will be influential in persuading the Labour Party organisers to choose a more appropriate hour and preferably a more appropriate day, for other meetings for which the city's main hall is sought.

### Thank You, M.P.

I desire to thank a member of the Federal Parliament for some background information on a recent speculation in this column that the select committee which is reviewing the Constitution is unlikely to recommend the abolition of the Senate—a step frequently urged in this column on the ground that the Senate is an institution whose cost is out of proportion to its limited value as a house of review.

—THE MAN IN THE STREET

### CLERGY NEWS

**HALEY**, The Reverend A. N., formerly Assistant-Priest at Cooma, Diocese of Canberra and Goulburn, has been appointed Rector of Crookwell, in the same diocese. He took up his new duties on March 18.

**O'BRIEN**, The Reverend R. A., Rector of St. Paul's, Canterbury, Diocese of Sydney, to be Rector of St. Paul's, Burwood, in the same diocese.

**PATON**, The Reverend W. R., Senior Assistant Priest at St. Mark's, Casino, Diocese of Grafton, to be Youth Director in the Diocese of Tasmania.

**PORTER**, The Reverend Robert, formerly of Agnewham, Diocese of New Guinea, to be Archdeacon of Ballarat as from the beginning of May.

### DR. MANNIX'S TRIBUTE TO ARCHBISHOP

FROM OUR OWN CORRESPONDENT  
Melbourne, April 15  
The Roman Catholic Archbishop of Melbourne, Dr. Mannix, paid the following tribute to Archbishop J. J. Booth on April 7:

"I should like to take this opportunity of saying that we were greatly interested in the farewell function tendered by the Anglican community to Dr. Booth," he said.

"In peace time and in war time he has given all that he did in the service of his own denomination and the service of the whole community."

"At all times he has been dignified, restrained and broad-minded, and he now retires—I don't know why—with the esteem and the good wishes of the whole community."

"We wish him many peaceful years in his retirement, and every good wish from us follows him into the many years, I hope, that are yet in store for him."

### W.A. SYNOD

FROM OUR OWN CORRESPONDENT  
Perth, April 15  
The Provincial Synod of Western Australia will meet in July during the visit of the Primate, the Most Reverend H. W. K. Mowll.

### RELIGIOUS BROADCASTS

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

**EASTER DAY: April 21:**  
**SUNDAY AFTERNOON TALKS:** 3.45 p.m. A.E.T. and W.A.T. "Jerusalem, the Holy City!" The Reverend George Whelan.  
**COMMUNITY HYMN SINGING:** 6.30 p.m. A.E.T., 6 p.m. W.A.T. St. Andrew's Presbyterian Church, Brisbane.  
**PRELUDE** 7.15 p.m. A.E.T. and W.A.T.  
Dorian Singers, Melbourne.  
**PLAIN CHRISTIANITY:** 7.30 p.m. A.E.T. and W.A.T. The Reverend Alan Watson.  
**THE EPILOGUE:** 10.48 p.m. A.E.T.  
**DAILY DEVOTIONAL:** 10 a.m. A.E.T.

\*April 22: Mrs. Frances Maling.  
April 23: The Reverend Rex Mathias.  
April 24: School Service, "Stories from the New Testament," Epiphany 103, "Peter escapes from Prison."  
April 25: The Reverend A. P. Campbell.  
April 26: The Reverend R. Donnelly.  
April 27: For Men—The Reverend W. R. Ray.  
**PAUSE A MOMENT:** 9.55 a.m. A.E.T., 8.50 a.m. W.A.T.  
April 23-26: The Reverend G. R. Mathers.  
**EVENING MEDITATION:** 11.20 p.m. A.E.T., 11.25 p.m. S.A.T., 10.55 p.m. W.A.T.  
April 22-27: The Reverend John Bennett.

**FACING THE WEEK:** 6.40 p.m. A.E.T., 6.35 a.m. W.A.T.  
\*April 23: The Reverend the Reverend C. A. Osborne.  
**WEDNESDAY NIGHT TALKS:** 10 p.m. A.E.T., 10.30 p.m. W.A.T.  
\*April 24: "Some Christian Principles—Bishop Perry." The Reverend John Falkingham.  
**TELEVISION:** April 21: Easter Day.

\*10.55 a.m. ABN, Sydney: Divine Service from St. Thomas' Church of England, North Sydney. Preacher: The Reverend W. J. Siddons.

8.40 p.m. ABN, Sydney: "In the Land of our Lord."  
\*9.10 p.m. ABN, Sydney: "The Dead Sea Scrolls"—The Very Reverend James A. Pike, Dean of the Episcopal Cathedral of St. John the Divine, New York.

10.55 a.m. ABV, Melbourne: John Knox Presbyterian Church, Gardenvale, Melbourne. Preacher: The Reverend Rhys Miller.

8.45 p.m. ABV, Melbourne: "The English Country Church."  
\*9.15 p.m. ABV, Melbourne: "The Cross"—The Very Reverend James A. Pike, Dean of the Episcopal Cathedral of St. John the Divine, New York.

## ONE MINUTE SERMON

### JEROBOAM

1 Kings 11: 26-40; 12: and 13: 33, 34

Solomon is dead, but in his lifetime he had wrought policies that left tremendous problems for his inexperienced and spoiled successor Rehoboam.

Great was the temple, great were the palaces, the stables and the many other buildings that Solomon set up. And much labour was required to build them.

Forced labour was the order of the day; men were drafted to give so long a time for the king's service to accomplish his work. A heavy yoke!

In charge of some of this building was a young man named Jeroboam, ambitious and not too happy in the benevolent tyranny of Solomon.

The kingdom was falling apart because of hardness, discontent, the many wives of Solomon, and their many religions which troubled the nation.

It only needed the spark of prophecy from Ahijah the prophet, who snatched Jeroboam's new cloak as the two met and were alone, tore it in twelve pieces, and gave ten to Jeroboam, to start the rebellion.

Thus said the Lord God of Israel. "I will rend the Kingdom out of the hand of Solomon, and will give ten tribes to thee." Such was Ahijah's promise.

But Jeroboam realised the time was not ripe and fled to Egypt till Solomon's death. Then he returns at the call of the disaffected Israelites and leads an embassy to meet Rehoboam, who has come to Shechem to be welcomed as King.

The interview is one of the great stories of history, the account a priceless piece of literature.

Said Jeroboam, "Thy father made our yoke grievous; now therefore make thou the grievous service of thy father and the heavy yoke which he put upon us lighter, and we will serve thee."

What an opportunity! And Rehoboam takes counsel with his father's advisers. Saneely they recommend that he grant the request and establish his throne.

Then he asks his boon companions, the playboys of his young manhood, and it is they who dictate the answer he gives: "My little finger shall be thicker than my father's loins. My father chastised you with whips but I will chastise you with scorpions."

Thus is Jeroboam answered, and at once he raises the standard of revolt and carries ten tribes with him. The break was complete, and was never healed.

But Jeroboam, afraid lest the tribes should go to Jerusalem and worship and return to the House of David, develops his own religion, setting up altars and idols in Dan and Bethel and making priests from unauthorised tribes.

Thus he is written in the history of Israel as the man "who did sin, and who made Israel to sin." He held the throne for his lifetime—his son was assassinated and lost it.

Fear and the actions taken because of it to provide security accomplish nothing. Faith in God is the anchor of the soul and the one security.

### ISLAM NOT TO BE STATE RELIGION

ECUMENICAL PRESS SERVICE  
Geneva, April 15

A commission of five international jurists drafting the constitution of Malaya, which becomes an independent country next August, have recommended that the document should not declare Islam to be the state religion. A member of the commission, Judge Abdul Hamid of Pakistan, a Moslem, submitted a minority report urging that Islam be designated the state religion of Malaya.



## 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.

## RECRUITING WORKERS

### CHURCH HOMES

TO THE EDITOR OF THE ANGLICAN

Sir,—I feel that the Church has the solution to its shortage of lay and clerical staff living within its own walls—now. I mean this in the most literal sense, by referring to the inmates of the Anglican Children's Homes in various centres.

The Church has these children continuously under its care and direction for many years—sometimes from infancy, and yet how many of those who leave these homes, work in or for the Church? Not all could, but many surely are suitable for training and guiding into a future which is of value to them, and the Church.

What actually happens is that most boys go out at about 14, to work on a farm, and lose all touch with the Church which has brought them thus far. There is scope for more religious instruction and spiritual guidance, given by competent dedicated people who can see that here is material to work on, free from the common encumbrance of disinterested parents (about which so many Sunday School teachers complain so often).

That such instruction is not being given is not the fault of the staff, which is grossly overworked and underpaid. It is the fault of us, who take no positive active interest in the children for whom we formally pray. If our prayers do not move us to work for our own children, how can we expect that the Holy Spirit will move others, in response to our prayers?

What I suggest is that each person who can, should offer some time and talent to the children of our homes. Under proper direction and guidance from the officials of the Church, their efforts could do much to help solve the present staffing problems, not only of the homes themselves, but of all the organisations of the Church.

My remarks are based upon one particular home with which I am acquainted (and I have no reason to think it is atypical). Rather than give your readers the impression that all MAY be well in their locality, by specifying my own, I prefer to remain anonymous and urge your readers to find out about the needs of their local home.

Yours faithfully,  
CONCERNED.

## STEWARDSHIP IN ALL THINGS

TO THE EDITOR OF THE ANGLICAN

Sir,—Ever since Promotion began we have been told that there is an awakening to our responsibility in the stewardship of money. At the same time there have appeared statements by bishops, synods and lay gatherings relating to the use of alcoholic liquors, and to gambling. From various sources, too, have come pleas for self-discipline and consecrated living.

How is it possible to become aware of the responsibilities of stewardship in relation to the Christian life, when the general Anglican view is moderation in all things?

In following this path we are surely neglecting our stewardship of talents, will, mind, influence, and of life itself.

Jesus told us that the way of His followers was straight and

narrow, and that we must deny ourselves those things which make for worldly ease—to this we are pledged in our Baptism, yet Anglicans by their attitude seem to deny it.

As a younger Anglican I cannot understand how the Church can call for more consecrated living, when she is afraid to actively fight against those evils which are robbing her of spiritual wealth.

It seems to me that unless we are prepared to go to the bare essentials of Christian living, there will never be the resources of spiritual stamina and energy needed to seek recruits for the advancement of God's Kingdom, both at home and abroad.

Yours faithfully,

WILLMA TERRY.  
Hawthorne,  
Brisbane.

## M.U. MEMBERSHIP RECORD

TO THE EDITOR OF THE ANGLICAN

Sir,—Referring to the letter, "M.U. Membership Record," in your columns on March 29, I submit the following from Melbourne M.U. Diocesan "Report and Leaflet" for last year:

"S. John's Church, Geelong West, records a membership of 128 financial members; S. Andrew's Church, Middle Brighton, has the second largest branch, with 100 financial members. Only admitted members are counted."

The figures for 1957 are expected to be higher. New groups and branches are being formed. One group has started with ninety young wives attending.

We congratulate Christ Church, Warrnambool, on the membership, for never has the need been greater for Christian example as set out in the three objects of the M.U., and membership indicates that Christian homes are being set up in which the sanctity of marriage is being upheld; children are being trained by example and witness, and members are drawing others into this fellowship of prayer.

Yours sincerely,

ENID STEPHENS.  
Melbourne.

## MOTHERING SUNDAY

TO THE EDITOR OF THE ANGLICAN

Sir,—Again this year there were many requests for information and literature from many parts of my area for the observance of Mothering Sunday.

Further, added to this was the knowledge that old subscribers are still keeping up the same on the old traditional lines of Mothering Sunday.

Further again, many who looked upon it as an innovation and preferred the American day in May are now keenly realising that, after all, Mothering Sunday is the old English National Mothers' Day and Festival of the Home.

It is an old English custom that goes back beyond the Norman Conquest, and did not, as some still think, take its rise about the time of Elizabeth I, for, after all, the old-time Mothering Sunday saying, "The more people learn about Mothering Sunday, the more they will be anxious to go a-mothering" in honour of Mother Church, Motherland and Mother.

After many years as secretary of the movement, I would kindly ask you to allow me to thank all who have co-operated with me, through your valued columns of THE ANGLICAN.

Yours in the Faith,  
(The Reverend)  
F. A. G. WOODGER,  
Secretary,  
For Australia and New Zealand,  
The Mothering Sunday Movement,  
Cremorne, N.S.W.

## RESERVATION OF THE SACRAMENT

TO THE EDITOR OF THE ANGLICAN

Sir,—May I bring up a matter in which progress has been rather disappointing recently. I mean the number of churches in which the Blessed Sacrament is reserved. I cannot think of one church where this practice has been commenced since the war.

I do not propose to enter a

## GOLGOTHA

On yonder cursed Golgotha Hill  
The Christ is lifted high;  
Whilst nature breathes o'er Kidron's rill  
Her deep lamentive sigh.

Loud quakings rock the troubled earth,  
Upheaving high the sod;  
This dread arena that doth girth  
The sacrifice of God.

As now the Paschal Lamb is slain  
A darkness gathers round;  
The temple's veil is rent in twain  
Completely to the ground.

Great winds possess the tractless void,  
Whence echo calls His cry—  
Who hath in mighty death destroyed  
Hell's marshalled panoply.

What lights illumine with tongues of fire  
Yon dark abode of death?  
That through the crumbling bones inspire  
A miracle of breath.

Behold the Great Transaction done  
Almighty God ordained,  
In Jesus Christ His Only Son  
Eternal life is gained.

—G. SMITH-GRAY.

## BUSH HOSTELS' NEED

TO THE EDITOR OF THE ANGLICAN

Sir,—Further to my letter which you so kindly published in your issue of March 29: would any of your readers who may care to donate to the hostels please send to either the Warden, or to the Head of the Bush Brotherhood of S. Paul, Brotherhood House, Charleville, Queensland. Your readers may be interested to know that the Brotherhood also has hostels at Mitchell and St. George.

Yours sincerely,  
M. G. C. CLARK,  
Warden.

All Saints' Hostel,  
Charleville, Q.

debate on the legality or even the theological background of Reservation. I do know that during the war I was prevented by the exigencies of operational flying in England from receiving Communion every Sunday. On many of those occasions I was able to go to a church where the Sacrament was reserved and was grateful for this privilege.

I hope that many more priests will ask themselves seriously whether they are providing full facilities for their parishioners when they do not reserve the Blessed Sacrament.

Yours etc.,  
B. J. MATTINGLEY.

Armidale,  
N.S.W.

# THE RESURRECTION BINDS MANY STRANDS

## "A CORD NOT QUICKLY BROKEN"

BY A SPECIAL CORRESPONDENT

On Easter Day it is natural and right for Christians to rejoice and be glad that the day is indeed one "which the Lord hath made," and to feel it is enough to join in the majestic anthems which celebrate the great event it commemorates.

Without Easter the other Christian festivals would lose much if not all of their significance and probably would never have arisen.

Christmas might still mark the birth of one from whose life and teaching, and from what was believed about him, came so much of value in European civilisation; Good Friday could still remain as a memorial of a splendid martyrdom and perpetuate a solemn warning against evils which easily cloak themselves under the mantle of religion.

Yet it is, as it was from the first, from Easter that these events derive their Christian interpretation, and the difference between Crucifixion and Resurrection most clearly distinguishes those who do from those who do not hold to the historic faith of Christendom.

## UNITY

After Easter it may be wise and may assist Christians to "keep the feast with the unleavened bread of sincerity and truth," to reflect that Christian faith does not rest solely upon one great event of such a nature that it eliminates faith

by providing certainty. The great affirmations of Christian faith are distinguishable but not separable, and there is a fundamental unity in their relatedness one to another.

## TWO EVENTS

The cross of Christ could never have become a cause of glorying without the Resurrection.

The two events, taken together, are of the greatest importance for Christianity, but could never have constituted a gospel without the faith that in and through them the activity of God was manifested as working for man's salvation; nor could they, as isolated events, afford an adequate ground for that faith.

Without other grounds for belief in God and in the significance and value of existence, reasonable persons could rightly claim that the New Testament accounts of Christ's Resurrection afford no suffi-

cient basis for the more fundamental belief.

They could point to elements in the records which it is not baseless scepticism to regard as later embellishments created by faith, rather than reports of actual happenings.

But they need not trouble to discredit the narratives in this way; they could say that, at most, all that they prove is that one who was dead thereafter convinced some who had known him that he was alive again and that they claimed to have seen him intermittently during a brief period.

They could then cheerfully plead inability to account for these facts because, in a godless, meaningless, and purposeless universe, inexplicable marvels may well be expected; indeed they plainly exist, and a few more or less constitute no religious challenge.

Even difficulties for belief are founded in the (often unconscious) assumption that existence is not without meaning and purpose.

Christ himself is reported to have said that if men would not heed Moses and the prophets neither would they be persuaded though one rose from the dead. Experience and reason confirm His judgement.

## NEED OF FAITH

To its truth, modern Christians should add the need of faith in the life, mind, and spirit of Christ as being supreme among the indestructible things which, after even the worst human disaster, could and would reassert themselves in one form or another, with their original beauty and simplicity preserved.

A judgement of value is implied in every significant judgement, even if the object be a chain of reasoning.

It is on a wider basis for faith than belief in the Resurrection of Christ as a real happening that it can be interpreted as the signal occasion on which the power of evil, though not removed from the world, was met and beaten; and the offer of such salvation must be accepted and achieve victory in personal lives if it is to be effective.

Because the Resurrection is one of many strands, it binds together a cord not quickly broken and which can sustain the weight Christianity assigns to it.

## TRIBUTE TO C.M.S. IN GHANA

ANGLICAN NEWS SERVICE

London, April 15

In a talk about the State of Ghana, on Sunday, March 31, the Bishop of Accra, the Right Reverend R. R. Roseveare, paid a tribute to the part played by the Church Missionary Society in the training of West Africans at Fourah Bay College, Freetown, Sierra Leone.

The bishop said that former students, and graduates of this college, now held important government and other posts throughout the country.

Many looked back with respect and gratitude to their time spent in the college.

The bishop said that he had been extremely humbled by the desire of the Ghanaian churchpeople, only fourteen months before independence, to have a European bishop.

They had been rather sceptical, however, when they discovered that he was coming to them from South Africa, and he had taken several months to live this down.

read the views of your "Church and Nation" columnist, who has a happy knack of hitting the nail on the head without fear of disagreeing with or attacking members of all major political parties. Similarly does he commend them as he sees fit.

In the particular matter to which your correspondent refers, it can be pointed out that all democrats earnestly hope that the Labour Party will, in some way, heal its gaping wounds, at least to such an extent that it can speak with a sufficiently strong voice to have an effect on the government of the day.

This may be a monotonous cry, but it is nevertheless terribly true that to have a really good government you must also have a good opposition.

Yours, etc.,  
LIBERAL.

Adelaide.

## THE CHURCH IN MALAYA

### A CONGREGATION LAUNCHES OUT

FROM OUR C.M.S. CORRESPONDENT

This year is "a year of re-discovery" for the Chinese congregation at S. Mary's Church, Kuala Lumpur, Malaya.

Describing this, the Reverend Rowland Koh, who is in charge of this congregation, said: "The many set-backs and problems in the past destroyed faith and initiative."

"We are glad to report that our parishioners have now begun to re-discover that faith can bring strength and work wonders."

"There is now courage to launch out into the deep and put out the nets for the draft."

## YOUTH CAMP

Largely through the initiative of our youth fellowship, the first summer camp for the youth of the Chinese congregations in the diocese of Singapore has been held here in Kuala Lumpur.

About 60 young men and women from Singapore and all parts of Malaya came, and had a most rewarding time. They all voted for an annual camp.

"For us it was a great discovery. We least expected to find so many able devoted young people in our midst."

"Given the right guidance and encouragement, our Chinese youth can grow and become future leaders of the Church."

## SYDNEY SYNOD

TO THE EDITOR OF THE ANGLICAN

Sir,—We can leave Dr. Broughton Knox's dialectical deficiencies to be exposed by such a master of debate as Archdeacon T. C. Hammond, but perhaps one may be permitted to point out such defects in his premises, as, for example, if he is reported correctly in your admirable summary of the Sydney Synod debate—that the new Constitution made it possible to make "Confession mandatory before receiving Communion."

Dr. Knox, even if he hasn't yet read the Preface to the Ordinal, surely must be acquainted with the Rubric in the Holy Communion service, namely: "Then shall this general Confession be made, in the name of all those minded to receive the Holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees, and saying . . ."

Yours, etc.,  
(The Reverend)  
MAURICE E. DE B. GRIFFITH.

South West Rocks,  
N.S.W.

## "THE CALL OF THE CLOISTER"

TO THE EDITOR OF THE ANGLICAN

Sir,—S.P.C.K. are bringing out a third and revised edition of "The Call of the Cloister," for which reason I should be most grateful if any of your readers could send me by air-mail any mistakes they have noticed, especially in the section of the book dealing with religious communities in Australia.

It seems a pity not to ensure accuracy in what is likely to be the final edition of this source of reference, which I never expected would be a best-seller!

Sincerely yours,

PETER F. ANSON.  
Low Shore,  
Macduff,  
Banffshire,  
Scotland.

## LABOUR PARTY SPLIT

TO THE EDITOR OF THE ANGLICAN

Sir,—No matter what the views of your correspondent I. R. Cathie, of Carrum, Victoria, are concerning the split in the A.L.P., he seems to have erred in judgement by imputing that The Man in the Street merely "repeats the now monotonous cry of the Tory Press."

Indeed, it is refreshing to



# ANGLICAN OF THE WEEK



Our Anglican of the Week is a Melbourne priest who has given a life-time of service to the missionary cause.

He is Canon W. G. Thomas, a member of the Australian Board of Missions and one of the three honorary canons of Dogura Cathedral, New Guinea. Although never a missionary overseas, he has paid extensive visits to New Guinea and to Fiji (where his chief interest was in the work among the

Indian population).

At home, he has been active in working for the Aborigines; and when he was in charge of S. John's Fellowship, Melbourne, for the Chinese people.

He was the A.B.M. State Secretary for Victoria from 1940 to 1947.

Canon Thomas was ordained to the priesthood in 1907 and served in parishes in Tasmania and Melbourne.

He is regarded with particular affection in THE ANGLICAN office for while Rector of Queenstown, Tasmania (1914-19), he baptised the future Managing Director.

## ORDINATION IN COOTAMUNDRA

FROM A SPECIAL CORRESPONDENT

Cootamundra, April 15  
For the first time in the history of the parish the ordination of a deacon was carried out at Christ Church, Cootamundra, on Mothering Sunday, March 31, by the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann.

The ordinand was Mr. Norman Bennett Fellowes, parish assistant at Christ Church, who will serve as deacon assistant in the parish.

The rector, the Reverend B. Boddington, presented Mr. Fellowes to the bishop.

The Reverend S. W. Holmes of Young, preached the occasional sermon.

The rector sang the Litany, and the Reverend D. C. Orange read the Epistle, and the Reverend N. B. Fellowes, the Gospel.

Other clergy present at the service were the Reverend B. W. Ellerman, A. Cole, and S. Waters, of Young, the Reverend F. A. Hart, of Gundagai, and the Reverend W. B. Price, of Temora.

The service was relayed from the church, which was packed to the doors, to the parish hall.

Mr. Fellowes' mother, Mrs. Fellowes senior, and grandmother, Mrs. Bleasdale, of Albion, were present at the ordination.

A churchwarden, Mr. Roy Buman, welcomed the official party to a luncheon given in the parish hall afterwards.

## VIGOROUS GROWTH OF G.S.S. CHAPTER

FROM A SPECIAL CORRESPONDENT

Brisbane, April 15  
The Chapter of S. John the Baptist of the Guild of the Servants of the Sanctuary, in the parishes of Sherwood, Chelmer, and Taringa has now, at the end of its second year, closed its preparatory stage and entered full fellowship with all the other Chapters of the Guild.

In the first year of the Chapter's existence many members were serving their probation.

There is now a total membership of 42.

There are now six priest associates; twenty-two full members—twenty of whom were admitted during 1956; seven probationers; and seven servers, who are awaiting the approval of the general council for admission as probationers.

The presence of probationers shows the increasing interest, particularly of the younger servers, in the Chapter's activities.

## BOOK REVIEW

### THE BIBLE'S UNITY AND PURPOSE

CHRIST THE FULFILLER. Gabriel Hebert, Anglican Truth Society. Pp. 39. Price 3/-.

WHEN Pope wrote "a little learning is a dangerous thing" he knew nothing of the dawning age of biblical criticism which was to set scholars arguing who wrote what of the Pentateuch, how many Isaiahs there were, and what was to be believed as original or discounted as a later interpolation.

Moreover there were those who arrogantly asserted that this or that element in the teaching of Christ was fundamental while all other aspects were either unauthentic or unimportant.

While scholars argued, and sifted, and divided not the books only but the very phrases of the Bible, the ordinary religious man became hopelessly confused.

He felt that the Bible, like Humpty Dumpty, had been pushed off the wall and broken beyond repair. He was told to rid himself of the false notion that the Bible was a book (biblion) and regard it as a collection of sacred writings (biblia).

HE was told that the Old Testament and the New Testament were fundamentally different—the former to be taken with several grains of salt.

What a joy it is then to find a front rank biblical scholar, as Father Hebert is, beginning this little work of his with the sentence, "For Christians, the Bible is one Book," and devoted

the first of his three lectures to the subject "The Unity of the Bible."

The unity he seeks and finds in the Bible is not the unity which the king's horses and men essayed unsuccessfully with Humpty Dumpty, by picking up the fragments left by previous critical scholars and piecing them together.

HE finds the unity of purpose through the whole Bible which traces out the shape and pattern of God's saving work for mankind, through his Covenant with His Chosen People to the fulfilment in Christ.

His tracing of several types through the Old and New Testaments is masterly, though perhaps open to some criticism in certain minor details.

He concludes with a necessary warning about a sound typology which reads out of the texts the meanings which are there, and a false typology which reads into the texts meanings not already there.

This little work deserves serious study by all Bible lovers, and by those who need reassurance of the Bible's unity and purpose.

The Anglican Truth Society is to be congratulated on its entry into the biblical field with such a worthwhile contribution.

✠ J.R.

## CHRIST IS RISEN: HE IS RISEN INDEED

IN earlier days few books were written without providing a final chapter which gave a happy ending. It is not so today.

There are many books which go out on a minor note as they tell the story of men and women who have not found the key to victory over adverse circumstances nor yet the power to gain victory in their own complex lives.

Is a happy ending possible? The Christian Faith says "Yes," and sets before us the Resurrection of Jesus Christ as the assurance of His victory, and the Living Christ as the means of ours.

So the Resurrection is not merely a "happy ending" which turned the history of the Ministry of Jesus from tragedy to triumph, it is the vindication of the high view of His Person, for He is "declared to be the Son of God with power by the Resurrection from the dead."

Also it is the assurance that He is our gateway of approach to God and our understanding of God's ways towards men. What is some at least of the evidence for this breathtaking fact of the Resurrection?

We go far back earlier than the period of the Gospels. The Resurrection is the background theme of the speeches and sermons in the early part of the Acts of the Apostles.

At that time the Church seems to be still a body of believers, all of them Jews, who attend Jewish services and keep Jewish observances, but in addition, have their place of meeting as Christians (though as yet that word was not in use) and break bread together in each other's houses as they celebrate the Lord's Supper.

NOT only is their practice impressive but so is their courage, their growing knowledge of the Christ, their readiness to take risks for His sake, in deep contrast with their previous cowardice and blindness.

The Resurrection has transformed their outlook and behaviour. S. Peter's testimony is thrillingly clear; "Him being delivered up by the determinate counsel and foreknow-

ledge of God. Ye by the hands of lawless men did crucify and slay, whom God raised up, having loosed the pangs of death because it was not possible that He should be holden by it." This, from the man who thrice denied that he knew Jesus when a girl jeered at his discipleship.

Here in simple, straightforward fashion is impressive evidence how real the Living Christ, risen from the dead, is to these first Christians.

A LITTLE later S. Paul joins them. It is doubtful whether he had ever seen Jesus Christ in the flesh. But after his conversion on the Damascus Road his whole life and teaching are centred on the Living Christ.

So precious is this fellowship with Christ to him that he uses every idea he can lay hold of to express what the Risen Christ means to him, but also to God and God's creation. He is not always easy to follow, so caring and original is his thought.

Even so, though he is writing for Christians who have

learned all the facts of our Lord's life, yet twice he takes us near to scenes of history—once when he admits us to the institution of the Eucharist and once when he is discussing the life of Christians after death and brings in as the background to his certainty as to our resurrection life a portion of the evidence that Christ is Risen.

Peter, the Apostles, James the Lord's brother (who had never been a follower until after the Resurrection), five hundred brethren at once—these are some who have seen the Risen Lord.

With power they witness, with courage they live and die for Him. For them "Christ is risen from the dead and dieth no more."

So it is with us, and we greet our readers this Easter morn with the greeting of many centuries:

Christ is Risen Alleluia!  
And we hear your response wherever you are:  
Verily He is Risen.

## TAMWORTH SCHOOL RE-UNION

FROM A SPECIAL CORRESPONDENT

Tamworth, April 15  
The Tamworth Church of England Girls' School looked its best in perfect sunshine, for the reunion held by the Old Girls' Union on Saturday, April 6.

Forty-one Old Girls attended one of the most successful reunions on record.

Amongst them were four who came by plane to Tamworth, from Sydney, and three who came from Armidale Teachers' Training College.

They were guests of the school, and occupied one of the dormitories which have just been built.

Miss M. A. Parr, who was headmistress of the school from 1930 to 1940, Miss G. M. Horton, who was headmistress from 1941 to 1950, and is now headmistress at S. Hilda's School, Southport, Miss A. Brook, matron at the school till the end of 1956, and many Old Girls sent their greetings for the reunion.

The Venerable F. S. Young was the celebrant at the Holy Communion at 7.15 a.m., which began the day.

The guests had breakfast with the boarders after the Communion.

Later, the Old Girls played the school at tennis, basketball, and hockey.

Winning two of the three matches, they retained the shield.

This the headmistress, Miss A. I. S. Smith, presented to the captain.

After the annual general meeting had been held at 5 p.m. there was a dinner with the boarders.

## CAN CHINA FEED HER PEOPLE?



China's "housekeeping" problem—can grain production keep pace with a rapid urban and industrial growth?—The problem of new farming and marketing methods, of food consumption.

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## MEMORISING SCRIPTURE

## INVALUABLE ASPECT OF SUNDAY SCHOOL WORK

Again and again the question is asked in Sunday School Conferences and Teachers' Meetings, "Should teenagers be required to memorise Scripture passages?"

The answers given are usually conflicting.

In a survey made by an overseas publication a short time ago it was disclosed that the majority of Sunday School teachers do not ask, let alone insist on, their older pupils learning texts and passages from the Bible.

## A REAL NEED

On the other hand, the scholars themselves, when questioned on the matter said that they felt that they should be memorising Scripture regularly—this was the opinion of 96 per cent. of those who replied to this question.

In some cases, it was found, both boys and girls attempted to memorise some passages for themselves, but it was a more or less "hit-or-miss" kind of effort, and did not meet their actual needs.

No one can become an accomplished mathematician if he continually fails to memorise his tables, nor can anyone become a competent chemist if he ignores his formulae.

In the same way, a knowledge of Scripture is essential to promote satisfactory growth in Christian life and character.

No one can deny this, and yet it seems that the average Sunday School teacher and Bible class leader doesn't even bother to ask his or her scholars to memorise even a verse of Scripture a week!

## RESPONSIBILITY

The idea the teenagers are lazy and unco-operative is altogether false. They are not so in other departments of their activity, and they need not be so in respect to their Scripture lessons.

Actually it is here that the greatest responsibility rests

upon the teacher. It is his or her task to make the Scriptures live for the scholars. But if the teacher is bored and indifferent, it is only natural to expect that the scholars will be the same.

First of all, the teacher needs to be convinced that the memory verses are important. Unless he regards them this way, his scholars never will. When the memory verses are treated casually by the teacher, the scholar naturally assumes that they really don't matter very much—and leaves them unlearned.

Young people usually respond to challenge.

When once they are convinced that a thing is of sufficient importance, they will put all their energies into it.

## CHALLENGE

Challenge them, then, with the importance of learning God's Word.

Work out a simple, straightforward programme of Scripture memory work which is in line with your weekly lessons, and keep them to it.

Expect the verse or passage to be memorised but be careful not to overload your pupils, especially around examination time.

Don't fail to memorise the verse yourself.

Develop some form of class competition until the practice of Scripture memorising is well established in your group.

Begin with a verse a week, but later set a longer passage such as Psalm 23, John 14:1-14; Psalm 1, 1 Corinthians 13, and so on.

Such activities not only assist the spiritual growth of your pupils, but gives them greater confidence in speaking about the Faith to others.

## VALUABLE PRIZES FOR YOUNG READERS

## TIMBER ESSAY COMPETITION

Valuable prizes including bikes, radios, wristlet watches and ponies can be won by young readers of THE ANGLICAN who participate in a novel essay competition now being conducted by the Timber Development Association of Australia.

The Director of the Association, Mr. E. Colin Davis said: "This is a really novel competition, and one which we feel will appeal to all youngsters, both boys and girls. It is an essay-writing competition and the subject will be, 'Timber and its many uses.' Any boy or girl between the ages of twelve and fifteen is eligible to enter."

Mr. Davis said the rules were quite simple. They are:—

1. The essay (which is not limited in length) had to be written in ink on one side of the page only.

2. All contestants must be not younger than 12 and not older than 15.

3. Every entry must be signed by a teacher, a clergyman or a Justice of the Peace, to certify that it was the work of the entrant.

4. Every entry must be accompanied by this cutting.

5. Entries close on 30th June. There will be two major prizes, one for the best entry from a girl and one for the best entry from a boy. The winners can have their choice of a wristlet watch, a bicycle, a radio or a pony. Special prizes will be awarded for neatness.

6. All entries must be forwarded to the Timber Development Association of Australia, 19-23 Bligh Street, Sydney.

I will place no value on anything I have or may possess except in relation to the Kingdom of Christ.

—David Livingstone.

## The Youth Page

## TALKS WITH TEENAGERS

## THE BEST PART OF THE STORY

We cannot really appreciate the Easter Message unless we have watched and wept at the Cross on Good Friday.

*The Conquering Christ, coming again from the Grave, and scattering for ever the shadows and fears that surrounded it, brings assurance and hope to every believer.*

The story is told of a little, ragged boy, in one of the great cities of the world, who stood gazing into a shop window at a picture of the Crucifixion.

A doctor, on his way to visit a patient, passing by, paused to look, too.

The little fellow began to explain: "That's a picture of Jesus. Those men are Roman soldiers. That's where they killed Him."

The doctor turned to go, but the boy grabbed his sleeve.

"I haven't told you the best part of the story yet," he said. "On the third day He came alive again!"

## HE ROSE AGAIN

It would be difficult to explain the spread of Christianity throughout the world if Jesus had not risen from the dead. The "best part" of the story is,

this, and it was the preaching of Jesus and the Resurrection (Acts 17:18) that Paul and the other Apostles depended on to win others to the Christian faith.

Turn now to 1 Corinthians, 15—Paul's great dissertation on the Resurrection, which forms the lesson in the Church's service for the Burial of the Dead—and thrill at the great assurances which it brings.

Paul's argument, briefly, runs like this:

The Gospel (the Good News, literally) which he preached was based on the death of Christ "for our sins according to the Scriptures," and His rising again the third day.

## WITNESSES

The fact that Christ rose was confirmed by those who had seen Him since His resur-

## SINCE CHRIST AROSE

*Since Christ arose*

*The grave has lost its terror;*

*We know that death no longer can dispose*

*Of life, which is not fleeting, but eternal,*

*Unlocking heaven's gate . . .*

*Since Christ arose.*

*Since Christ arose*

*He is the mighty Victor,*

*Dispelling doubt and crushing earthly foes,*

*And thus to all is offered full salvation,*

*And strength for every task . . .*

*Since Christ arose.*

George W. Wiseman.

indeed, the message of Easter and the Resurrection.

There are so many aspects of the Easter message, that space will not permit us to consider them all.

Let us sit down with our Bibles and read, first of all, the Gospel records of this stupendous event.

Perhaps we can begin with the Gospel for Easter Day (John 20:1-10). What a wonderful story it is! Let us try to picture it all as we read the story, remembering that this is the account of an eye-witness.

Next, compare the accounts given in the other Gospels.

We shall notice that S. Luke's story is the fullest (Luke 24:1-48). Luke tells us that it was "Upon the first day of the week, very early in the morning" (verse 1) that the women went to the Tomb.

John says, "When it was yet dark" (20:1).

Matthew says, "As it began to dawn" (28:1), while Mark (16:2) says "at the rising of the sun".

Now read each account carefully and compare them for other differences or similarities in the way the story is told, and as you read and study, the wonder of the Easter story will grow for you.

## AN EMPTY TOMB

"We have the bones of our Prophet," declared a Mohammedan in an endeavour to prove the superiority of his religion to the Christian faith, "but you have only an empty tomb!"

Little did he realise that it is on an empty Cross and an empty Tomb that the Christian faith and the Christian Church is founded.

Only the empty tomb could certify the truth of our Lord's claims, and only a risen, living Christ is worthy of our trust and allegiance.

The early Christians knew

rection (1 Corinthians 15:5-8), and His power in their lives.

He had been seen by Peter, by the Twelve, by James, by Paul himself, and by 500 others. It would be hard to refute such witnesses who had seen for themselves, and whose lives had been changed by what they saw.

Then he combats the arguments of those who denied the possibility of a resurrection (verses 12-19), and discusses how the dead are raised (verses 35-45).

Finally, he contrasts the present with the future life, and assures us of victory over death and sin "through our Lord Jesus Christ" (verse 57).

It was the sight of the Risen, Living Lord that turned Saul the persecutor into Paul the Apostle, and it is the fact of Resurrection of Jesus that is the corner-stone of the Christian Faith.

Dr. G. Campbell Morgan, in his book, "The Corinthian Letters of Paul" says: "It is to me a matter of very great importance that we find here, as so constantly in Scripture, and in experience, that the final proof of the Resurrection is the living experience of the Christian soul."

"That can be put in a wider way."

"If I am asked to-day what is the proof of the resurrection of Jesus, the actual resurrection of the One Who died and was buried, the proof is the Christian Church. . ."

"Not His teaching, not His miracles, not His dying, account for the Christian Church, but all these interpreted by His resurrection."

"There would have been no Church unless He was risen." On the third morn He rose again

Glorious in majesty to reign;  
O let us swell the joyful strain.  
Alleluia!

## CERTAIN

I wish you all the joy and gladness and consolation that the Easter message holds for those who are in Christ Jesus.

Have you ever come across the lovely translation of part of Hosea 6:1-3, made by a Hebrew Christian. In these verses we find the Easter message in its fullness.

1. AN INVITATION. "Go, and let us return to the Lord."

2. THREE PICTURES: (a) Gethsemane: "For He is torn, and we are healed." (b) Calvary: "He is smitten, and we are bound up." (c) The Resurrection: "He revives after two days: on the third day He arises."

3. THREE RESULTS: (a) Salvation: "We shall live (or 'be whole') in His Presence." (b) Sanctification: "And let us follow on (or 'pursue after') to know the Lord." (c) Glorification: "His Coming is as certain as the dawn."

What a message!

—CHARYS E. BEGBIE.

## BOOK REVIEW

## MAGAZINE FOR YOUTH

YOUTH. Church of England Youth Department, Diocese of Sydney. Price 9d.

ELVIS PRESLEY may be the symbol of the times; but the youth of the Sydney diocese want to show their fellow teenagers that there is another faith by which to live.

They have just published the first issue of their magazine, *Youth*.

It will make its readers aware that there is a place for them in the busy pattern of youth activity in the parishes.

This month it is the Girls' Friendly Society which is more lengthily introduced.

The other groups are covered by news of the fellowships, a description of youth camps at Camp Howard, and random pieces about the Youth Department.

The youth news will encourage individual parishes. It will also encourage young folk to look beyond the boundaries of their own parishes.

*Youth* is now well on the way to having a representative in every parish.

In future issues the magazine will have articles about careers. This month it is emphasised that talents and abilities are given for a reason.

Another article discusses the impossibility of the communist worship of the State for the Christian. Communism's appeal lies in its resort to action; it is for Christians, too, to act.

A positive Christian approach to science is presented. Being a Christian should add zest to one's search for intriguing insight into the way God works.

The aim of *Youth* is to weld the numerous youth groups of the diocese into a powerful instrument.

Its young, enthusiastic staff intend it to be a positive advance in the offensive against publications which are neither true, honest, just, pure, lovely, nor of good report.

—G.D.C.

## EASTER MORN

Once more the Easter morn is here.

And angels raise the strain;  
The Lord is risen to banish fear,

And free the earth again!  
May all its glory dwell with thee,  
And bless thee through each day to be.

## THE JOY OF HIS RESURRECTION

O GOD, Who by the glorious death and resurrection of Thy Son Jesus Christ hast brought life and immortality to light: Grant us so to die daily unto sin that we may evermore live with Thee in the joy of His resurrection; through the same Jesus Christ our Lord, to Whom be glory and dominion for ever and ever. Amen. (S. Gregory, 540-604.)

## ABBOTTSLEIGH

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## MEMORISING SCRIPTURE

## INVALUABLE ASPECT OF SUNDAY SCHOOL WORK

Again and again the question is asked in Sunday School Conferences and Teachers' Meetings, "Should teenagers be required to memorise Scripture passages?"

The answers given are usually conflicting.

In a survey made by an overseas publication a short time ago it was disclosed that the majority of Sunday School teachers do not ask, let alone insist on, their older pupils learning texts and passages from the Bible.

## A REAL NEED

On the other hand, the scholars themselves, when questioned on the matter said that they felt that they should be memorising Scripture regularly—this was the opinion of 96 per cent. of those who replied to this question.

In some cases, it was found, both boys and girls attempted to memorise some passages for themselves, but it was a more or less "hit-or-miss" kind of effort, and did not meet their actual needs.

No one can become an accomplished mathematician if he continually fails to memorise his tables, nor can anyone become a competent chemist if he ignores his formulae.

In the same way, a knowledge of Scripture is essential to promote satisfactory growth in Christian life and character.

No one can deny this, and yet it seems that the average Sunday School teacher and Bible class leader doesn't even bother to ask his or her scholars to memorise even a verse of Scripture a week!

## RESPONSIBILITY

The idea the teenagers are lazy and unco-operative is altogether false. They are not so in other departments of their activity, and they need not be so in respect to their Scripture lessons.

Actually it is here that the greatest responsibility rests

upon the teacher. It is his or her task to make the Scriptures live for the scholars. But if the teacher is bored and indifferent, it is only natural to expect that the scholars will be the same.

First of all, the teacher needs to be convinced that the memory verses are important. Unless he regards them this way, his scholars never will. When the memory verses are treated casually by the teacher, the scholar naturally assumes that they really don't matter very much—and leaves them unlearned.

Young people usually respond to challenge.

When once they are convinced that a thing is of sufficient importance, they will put all their energies into it.

## CHALLENGE

Challenge them, then, with the importance of learning God's Word.

Work out a simple, straightforward programme of Scripture memory work which is in line with your weekly lessons, and keep them to it.

Expect the verse or passage to be memorised but be careful not to overload your pupils, especially around examination time.

Don't fail to memorise the verse yourself.

Develop some form of class competition until the practice of Scripture memorising is well established in your group.

Begin with a verse a week, but later set a longer passage such as Psalm 23, John 14:1-14; Psalm 1, 1 Corinthians 13, and so on.

Such activities not only assist the spiritual growth of your pupils, but gives them greater confidence in speaking about the Faith to others.

## AN EASTER PRAYER

O Crucified Son of God, I pray  
All hate and evil in me slay;  
That I may live with spirit free  
Not unto self, but unto Thee.

Risen, living, triumphant Lord,  
Breathe in my soul Thy living word.  
That risen, I may walk with Thee,  
Within appointed paths for me.

Ascended now upon Thy throne,  
Thou wilt not leave us here alone.  
Blest Spirit, walk Thou by our side  
And bless us in this Easter tide.

—CHESTER M. DAVIS

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## CANBERRA CHURCH IS DIFFERENT CIRCULAR DESIGN AND COPPER COVERING

The design for the chapel in the new group of buildings at S. Philip's, O'Connor, a suburb of Canberra, is likely to cause as much controversy as the Sydney Opera House.

The chapel, to seat about two hundred people, is round on plan and oval-shaped on cross section. It is to be constructed of a steel frame upon which is blown cell concrete.

The whole structure is to be covered with copper sprayed on to form a permanent membrane.

The copper will be turned a dark brown and will age as a dark bronze colour; the lack of salt in the atmosphere of Canberra will not bring about the characteristic green patina.

The entrance to the chapel will be through an internal courtyard. The sanctuary is placed straight ahead with seating converging in radial form on to the altar.

Lighting will be provided through a large window over the top of the sanctuary, through which worshippers will see an external reredos with a pattern of scraffito work.

A fifty foot cross will rise from the centre of the reredos.

The chapel is one of a group

of buildings to be erected on an acre and a half of land in the midst of the new residential area of O'Connor.

The whole group, comprising chapel, church hall with committee rooms, a junior Sunday School and a senior Sunday School, will be centred round an enclosed space.

### YOUNG COMMUNITY

O'Connor is a young community with one of the lowest death rates and one of the highest birth rates in Australia.

The Church is showing the lead in O'Connor in providing this cultural and recreational centre for the whole community.

The hall and committee rooms will be built in brick with shaped flat or near flat aluminium roofs. The simple interiors are designed for a maximum number of activities which range from basketball to wedding breakfasts.

The Sunday Schools again will be built in brick with aluminium roofs.

The architect, Robert G. Warren, says that he has designed the group "in tune with the practical and psychological requirements of the present day."

He says there has been no attempt to introduce styles of the past, which have been synonymous with church building.

He claims, with Robert Maufe, that it is traditional to be modern.

"In just the same way as the daring modern designers nearly

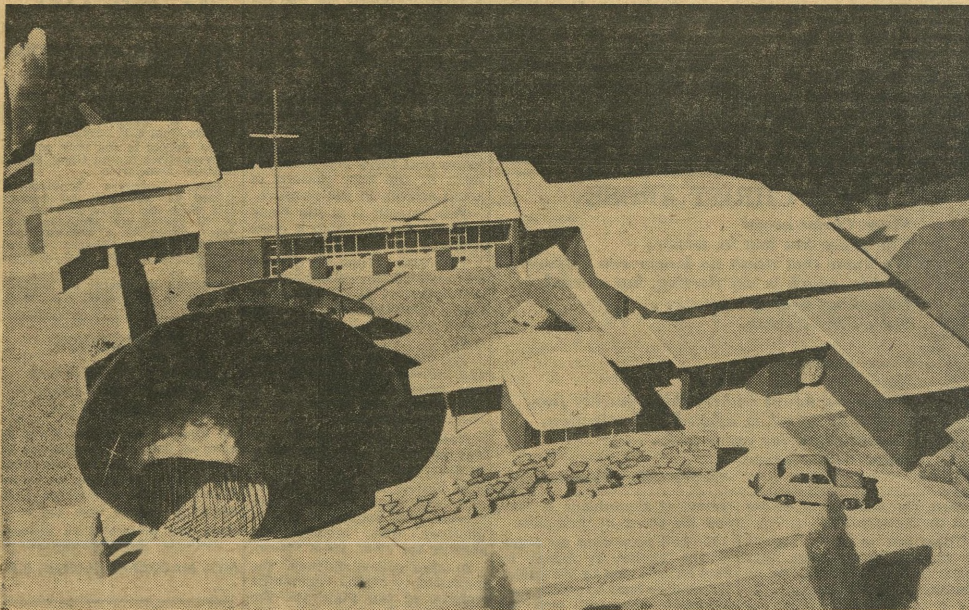
900 years ago broke with the Romanesque tradition and developed a Gothic style, contemporary church architecture should come into tune with compelling circumstances and look for design forms in the contemporary manner," he says.

### STIMULATION

"In this particular group the juxtaposition of the round chapel and the rectilinear forms of the other buildings make for stimulation of interest by contrast."

Members of S. Philip's parish unanimously accepted the architect's design which was passed by the National Planning of the A.C.T.

Work on the building group, which will cost in all £44,000, has started.



### EPISCOPALIANS IN CONGRESS

THE "LIVING CHURCH" SERVICE

Milwaukee, April 15

The Episcopal Church is well represented in the United States Congress, with 12 senators and 48 congressmen, according to the Library of Congress.

The library recently completed the first official survey ever made of the religious affiliations of members of Congress.

Members of Methodist bodies make up the largest group in Congress; the next largest grouping is that of the Roman Catholic Church, with 84 representatives and 11 senators.

Next in order are members of Presbyterian and Baptist bodies.

The Episcopal Church is fifth, followed by Congregational Christian Churches, Lutheran bodies, and Disciples of Christ.

For the first time a Hindu is serving in Congress, as a representative from California. There are 12 members of the Jewish faith in Congress, and seven Mormons.

Twenty members designated themselves only as "Protestants," and four declined to give a religious affiliation.

## SIGNIFICANCE OF THE DESIGN

The Rector of S. Philip's, O'Connor, the Reverend E. G. Buckle, has explained the significance of the design of the parish's new buildings.

"One of the chief advantages in the circular design," he says, "is to restore the sense of family fellowship to the Communion service."

"The exclusion of a chancel area is a move towards the gathering around the 'Lord's Table' in the traditional sense."

"The use of the external reredos depicting the suffering of Our Lord keeps the chapel both contemporary and historical."

"Any worshipper can look past the altar to the origin of his faith — 'Christ Jesus and Him Crucified.'"

"In this twentieth century the terms 'East and West' have gained other significances in political implications than as purely directional indicators."

"We in this country are faced with the challenge of presenting what is good in Western culture to our Eastern neighbours."

### UNITY

"We have proclaimed for ages (at least by lip service) that the Christian conception of man is not governed by 'East or West' but that 'we are all in one in Christ Jesus.'"

"Here in the national capital,

tal, the Turner-O'Connor church committee hope to proclaim this unity in the unity of the circle."

"In the community centre, the aim is that facilities will be provided for all age groups for cultural and recreational activities."

"We visualise, for example, T.V. facilities and facilities for reading and equipment for that will be useful handicraft activities, etc., for old-aged pensioners during the week, and the young at night."

"At the annual general meeting of parishioners of S. Philip's the parishioners were whole-hearted in their approval of the architect's model and anxiously await its development."

### BISHOP FROM GHANA TOURS ENGLAND

ANGLICAN NEWS SERVICE

London, April 15 The Bishop of Accra flew to London on March 22 to begin a ten-week tour of Britain, to speak about the work of the Church in Ghana.

### NEW BISHOP OF KINGSTON

ANGLICAN NEWS SERVICE

London, April 15

The Venerable Edward Lewis Evans was consecrated Suffragan Bishop of Kingston, Jamaica, on March 25 in the Cathedral Church of S. Jago de la Vega, Spanish Town, Jamaica, by the Bishop of Guiana and Archbishop of the West Indies and Metropolitan; and the Bishops of Nassau, Jamaica, British Honduras, and Haiti.

### MR. MATSUSHITA SEES THE ARCHBISHOP

ANGLICAN NEWS SERVICE

London, April 15

The president of Tokyo University, Mr. Masatoshi Matsushita, who is visiting Britain as personal representative of the Japanese Prime Minister to appeal for a suspension of nuclear tests, was entertained at luncheon on April 7 by the Archbishop of Canterbury.

Mr. Matsushita, accompanied by his wife, attended morning service in the cathedral.

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## BOOK REVIEWS . . .

## ILLUMINATING ASPECTS OF THE APOSTLE PETER

SAINT PETER. John Lowe. Oxford University Press. Pp. 65. Australian price, 17/6.

STUDENTS of theology will receive with interest this little book published recently by the Clarendon Press. It embodies three lectures delivered in New York in 1955 by the Very Reverend the Dean of Christ Church, Oxford.

These lectures make available to the ordinary reader in a readily intelligible form the more encyclopaedic investigations of other scholars, and rely especially upon Dr. Oscar Cullmann's "Peter" (1953) and the "Shrine of S. Peter" (1956) by Miss Jocelyn Toynbee and Mr. John Ward-Perkins. They also have a distinct appeal of their own, and illuminate in a brief and telling way some fundamental aspects of their subject.

The discussion concerns first Peter the Apostle and, from an examination of the New Testament evidence, concedes to him pre-eminence among the Twelve, the leadership of the infant Church in Jerusalem, and subsequently the leadership of the Jewish Christian mission. These matters are plain and indisputable.

That the New Testament attests as well the martyrdom of S. Peter the Dean is fully assured, and he regards scepticism in this matter, which is discussed in the second chapter of his book, as dictated largely by the supposed requirements of confessional controversy. The evidence in favour of the martyrdom is cited succinctly, with emphasis on the Johannine texts (13:36, 21:18).

The puzzling silence of Acts is noted, together with some of the recent explanations of this. Cullmann's solution, of the silence of Acts, derived from a minute study of 1 Clement 5, "eked out by Tacitus" (Lowe, p. 25), according to which S. Peter and S. Paul were informed against and sacrificed to the jealous divisions of Christians in Rome, Lowe regards with suspicion as "a peculiar interpretation," noting that it has not won general acceptance among New Testament scholars.

Cullmann also, he considers, underestimates the difficulties of his exegesis of Revelation 11:13, which, following Munk, Cullmann applies to the two witnesses, S. Peter and S. Paul. Lowe is probably right in his criticism here, although it is surely perilous to say what sudden or subtle transitions of imagery could not have been accomplished by the author of the Apocalypse!

As to the place of Peter's martyrdom, Lowe treats the traditional literary evidence with respect (1 Clement 5; Ignatius, Romans 4:3; The Ascension of Isaiah).

Whether the "trophy" of S. Peter in Vaticano marked also the site of his grave is another matter, which even the excavations under S. Peter's, Rome, have not determined. The notorious difficulty associated with the notice of the *Depositio Martyrum* for June 29, commemorating an event of 253 A.D., and which attained much prominence as a result of Lietzmann's championship of the hypothesis of a translation of the bodies of the Apostles during the persecution of Valerian, is noted by Lowe, but with a tendency to agree with Cullmann in rejection of Lietzmann's view.

Careful attention is devoted in the lectures to interpreting the archaeological evidence unearthed in the Vatican since 1938. The Dean agrees that Constantine evidently thought that the reasons for building on the Vatican hill were over-

whelmingly important and concurs with the papal archaeologists in identifying the *aedícula* discovered beneath the Confessio of the present Basilica with that of Gaius, concluding: "The results of the investigations, in my view, come close to demonstrating that a memorial monument to S. Peter existed here in the last half of the second century" (ibid, p. 43).

This was evidently believed to be the burial place of S. Peter, c.170 A.D. That it was in fact such (despite the ascription of the Pope in 1950) has not yet been proven. There is no insuperable objection, however, to supposing that a true tradition survived into the second century as to the place of the Apostle's burial. What is somewhat more difficult of credence, in view of the circumstances of the Neronian persecution described by Tacitus, is that the Christians in Rome found any remains of the Apostle to bury. A description of the bones discovered in a cavity of the niche of the *aedícula* on this site has so far been withheld.

THE papal claim to sole juridical authority over the Catholic Church rests on an historical tradition, but not exclusively. Dean Lowe concludes his study of S. Peter, therefore, with an examination of the Scriptural foundation alleged in favour of the papal claim in S. Matthew 16: 18 to 19.

He defends the genuineness of this saying of Our Lord, although not its present context, and he agrees that it asserts

the personal primacy of Peter among the Twelve: "it is Peter himself personally who is here said to be the rock upon which the Church is to be built" (ibid, p.56). That this primacy was intended by the Lord to be conveyed down the ages to the successors of Peter as diocesan bishops of Rome is, however, firmly denied. The grounds for this denial are that the functions committed to him in S. Matthew 16: 18 to 19 are shared by other Apostles elsewhere (Matthew 10: 13 to 15, 18:18; John 20:23; Ephesians 2:20; Galatians 2:9; Revelation 21:14), and also the fact that his primacy was of limited duration.

His apostolic commission, therefore, is singular and exclusive. It cannot include successors: "no one can inherit his apostolic commission" (p.62); or again: "An Apostle has no authority to transmit his charge to another" (ibid, loc. cit.). The book ends with this confident rejection.

One question of no mean importance to my mind remains unsolved, and indeed unmentioned; if the claims of the papacy are rejected on the grounds that the New Testament and the Apostolic Church knew nothing of them in their later sense, may we not ask whether the New Testament and the Apostolic Church knew any less, proportionately, of these claims than they did of the later formulations of trinitarian and christological doctrine? And this is a question which surely requires an answer.

—H.R.S.

## S. MARK'S REVIEW

THE first article in the current issue of this lively Anglican quarterly is by the Editor.

He deals with the problem of original sin in rather a novel way. Adults have never fully emerged from the self-love which characterised them as babes. We are, therefore, self-centred.

"What is true of the individual is true also of the race." Professor Arnold Toynbee (whose canonisation in Canberra we must be ready for at any time!) has "revealed to us that this self-centredness . . . is nothing other than the original sin about which theologians have been speaking for thousands of years."

Toynbee further claims that all the great living religions can help in rescuing man from his chains, for all are bearers of essential truths.

"If Christianity wishes to maintain its exclusive claims it must justify those claims in action."

THE Archdeacon of Wagga Wagga has pertinent things to say on evangelism.

He is impressed by Bryan Green's insistence on the necessity for a point of decision, otherwise "a vague Christian influencing movement will take the place of aggressive evangelism."

The Reverend Antony Snell, of S. Michael's House, Craferes, contributes a thoughtful article which he heads "Idolatry."

He speaks of idolatry in politics; of idolatry in Old Testament days, and in the time of our Lord. "Idolatry . . . has dogged Christians at all times in their history."

It may take the form of a "denomination, sect, party, or school of thought." God has sent His Son to be the mediator, and "refugees are not needed to supplement Him."

—C.M.G.

## DIFFICULT BUT REWARDING

VIA MEDIA. E. L. Mascall, Longmans. Pp. 171. Australian price 15/6.

THIS is no book for a light-hearted hour. Indeed no book by Dr. Mascall can ever be. His books are packed with closely reasoned thought and this one is difficult as are others. Yet it repays careful reading.

In the studies that men of various communions make today of the deep doctrines of Christianity and in the assessments they make of the doctrines as held by Catholics of East and West and by Protestants of the right and left, are to be found real help in the final reconciliation of a divided Christendom.

Dr. Mascall believes that "Anglicans have been right in holding that Christian orthodoxy in some strange way at

one and the same time holds a middle position between the various heresies and also includes whatever positive truths those heresies contain."

In this book he considers the Doctrine of "Creation," with the alternatives of Atheism, Deism, and Christianity as backgrounds and discusses the problem of the primary causality of God to the secondary causality of creatures.

HIS second essay is on the doctrine of the Trinity, Nicene orthodoxy and the alternatives. In this chapter Arianism and Sabellianism came under review, as also the work of the Council of Chalcedon.

Chapter III is on the Doctrine of the Incarnation, Chalcedonian orthodoxy and the

alternatives. Here then is discussion of Apollinarianism, Nestorianism, Marophysitism, etc., all of it a complex and difficult discussion of the union of the two natures in Christ.

The final chapter is on the Doctrine of Grace. Augustine has stated that "the word became man in order that we might become God." A strangely interesting chapter this in which our creaturely status is emphasised but also that our finite natures can be interpenetrated by the infinite.

The criticism of the Catholic doctrine by Brunner and Niebuhr and Mascall's answer is a very fascinating section. A difficult book indeed but rewarding.

—J.S.A.

## THE TRANSFIGURATION AS KEY TO THE BIBLE

THE BRIGHT CLOUD. J. R. Macphail. Oxford University Press. Pp. 170. Australian price, 25/-.

THE title is taken from the account of the Transfiguration. The author believes that the Transfiguration gives a key to the understanding of the whole Bible: that God transfigured "common things in order to save men."

So he takes the Bible in three parts: the Acts and the Epistles; the Old Testament; and the Gospels; and considers them with the idea of Transfiguration as a touchstone.

The book is simply written. It is not so deep in its theology as to hinder the ordinary layman from reading with enjoyment and with profit.

Jeremy Taylor is quoted as saying that Christians generally "are not in darkness but within the fringes and circles of a bright cloud."

Whoever reads this book will

find new light thrown on the windows of the incarnation and redemption, and find the Old Testament no longer a closed book.

—J.S.A.

## THREE RINGS GIVEN TO CHURCH

ANGELIC NEWS SERVICE

London, April 15

The thirteenth-century parish Church of S. Helen, Auckland, is being repaired. Of £4,000 needed for the repairs only £750 was still to be raised, and the rector, the Reverend J. G. S. Turnbull, who is Rural Dean of Auckland, appealed to his parishioners to turn out their old gold to help the fund.

He received three gold rings — a wedding ring, an engagement ring, and a signet ring.

## EFFECTIVE PLAYS FOR PARISH DRAMA GROUPS

CROWN OF GLORY. Vera Cumberlege. Oxford University Press. Pp.24. Australian price, 4/2.

THE TRUE MYSTERY OF THE NATIVITY. James Kirkup. Oxford University Press. Pp.40. Australian price, 8/6.

TWO plays from Oxford University Press should be of interest to parish drama groups.

The easier as regards production is "Crown of Glory," by Vera Cumberlege, a passionate drama set in Britain in the year 300 A.D. The play is an allegory on the passion.

The dilemma of Godric, a Christian, and a victorious athlete, upon his return to his pagan home, is the choice of either the glory of men, or that given by God.

Conall and Feradoc, his friends, behave like the fickle S. Peter and the selfish Judas, while Palladius would help his friend, but is scared of public opinion.

After Godric's death, Father Andred offers the three friends the "bread of heaven" which once more brings them into touch with Godric.

I liked this play, with its well defined characters, its simple straightforward dialogue, and its effective use of the English Hymnal as background music. It should be easy to produce effectively in church or hall.

The other play, "The True Mystery of the Nativity," by James Kirkup, is quite another matter. This is a translation, and a skilful one, of a French medieval mystery cycle.

It is a difficult play in verse and should be attempted only by an efficient and accom-

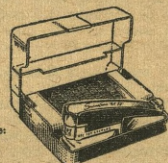
plished amateur group. It obviously needs bright medieval costumes, and dialect in the voices. The incidental music suggested by the author demands a choir of no mean ability.

Well-produced in an open "arena," with careful grouping, this play could have the air of a Piero della Francesca fresco come to life.

It needs a stylistic treatment. I could not help feeling, therefore, that it would lend itself to broadcasting, with all its gambits of stylisation!

—R.M.W.

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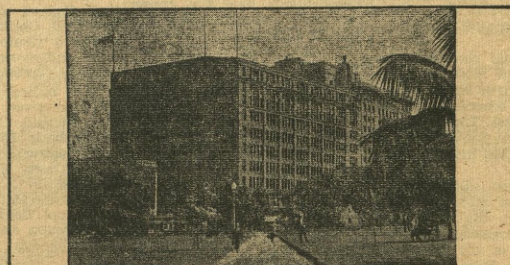
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# CHRISTIANITY IS THE ONLY HOPE

By THE REVEREND G. K. TUCKER, B.S.L.

DOUGLAS HYDE in his book, "One Front Across the World," tells of a conversation between a Roman Catholic priest, captured in Korea during the war, and his Communist gaoler in which the gaoler asks the priest "What do you think is the most effective weapon the West has against Communism?" The priest replies "The atomic bomb, I suppose." "No," says the gaoler. "Religion is the West's most subtle and important weapon against us, and that is why you are here."

According to Hyde this conversation sums up the international situation as it is to-day. He shows how through the process of time the faiths of the world are gradually being reduced to two—Christianity and Communism, and he states that in less than 40 years Communism has conquered a quarter of the world. It rules more than one in four of the human race.

It would seem that while the West in pinning its faith largely on armaments and selective security the Communists, while not neglecting the technique of the Free World, are relying in the long run upon the gradual breakdown of the religions of the world.

Hyde tells how this is happening. As Africa becomes more and more industrialised the primitive bushmen, in ever increasing numbers are giving up the form of life and the faith which have been theirs for generations and are adopting the godless and materialistic life of the manufacturing centres. A spiritual vacuum is thus formed. This vacuum is being filled by Communism.

Although Islam is a greater barrier to Communism than are some other non-Christian religions, it is gradually losing its spiritual force, and consequently is less able to stem the advance of the greatest enemy of mankind, The Communists with their thoroughness and long range policy of making the most of the situation are entering into the place "sweet and garnished" for their reception.

THE same kind of thing is going on in India, where Hinduism, left to itself, is proving to be no barrier for Communism.

With the dethronement of the Emperor of Japan as god, another vacuum has been formed. So it goes on throughout the East and in all places where the Church is not active.

Hyde is a Roman Catholic and, of course, writes from the Roman point of view. What he tells, the "Catholics" are doing, seems to be all too easy and his stories of Koreans and others joining the church in countless thousands seems to be very unrealistic. The book, however, as a whole constitutes a challenge to the Christian Church in general and to the Church of England in particular.

To meet this challenge the Western World must be made to realise the true source of the danger and wherein lies its hope of survival. The times are too critical for the Church to continue to hide her light under a bushel.

We dare not allow further vacuums to be filled by Communism. For too long our people have regarded the missionary work of the church as something of quite secondary importance, something to be supported by those who happen to be missionary minded, a kind of religious hobby.

The Missionary Societies of the church are doing much to educate people as to their duty in regard to the spreading of the Gospel. As is only right their emphasis is on the command of the Lord of the Church in this regard. Such an appeal, however, means nothing to the merely nominal Christians, and they are in the majority.

Wars can only be won when all in the nations concerned

play their part. The same applies to winning the peace. By all means let us continue to distribute missionary boxes and let us see that they are filled.

Let us continue to recruit the best men available to educate church people as to their duty in the missionary sphere, but more, much more must be done if Communism is not to engulf the world. All who value the Christian way of life must be brought into the conflict.

Our Lord's chief appeal was to the love and sympathy which is part of the make-up of mankind. Fear is also part of man's make-up and to this instinct He also appealed "The Wages of Sin is Death."

This we realised when we were waging war, we knew that if we did not conquer the enemy, he would conquer us, the same applies at the present time, but he will not be conquered by the arms we employed when engaged in material warfare.

The present is a spiritual conflict, and this fact must be realised and faced by all who would retain those things that make life worthwhile.

As I see it the present is a God-given opportunity for the Church to enable the unthinking to realise not only where

their duty lies, but also where their safety lies.

It may be that we must continue to train our young men in the latest methods of warfare, must continue to increase our stock-piles of atomic bombs and to continue to confer on the matter of mutual security, but these things will not prevent the Communists from filling vacuums left by the decay of faith.

As I write, representatives of eight nations with interests in the regions north of this continent are meeting in Canberra to discuss matters concerning their common security.

As a result of their meeting together we, no doubt, will be told that a further step has been taken towards securing peace, but unless the Church makes her contribution towards the desired end, a further step will have been taken in lulling the world into a sense of false security.

The time has come for the Church to let all the world know and with no uncertain voice that, in the final analysis, the safety of the world lies in her hands.

The Promotion technique recently adopted is doing much to strengthen the Church, but

speaking generally this is only influencing those who are interested, in some degree, in the Church.

The erecting of new places of worship, of parish halls, and the putting of parish finances on a sound basis, are of paramount importance, but all must learn to know why they are so important.

It would seem that few, even of our most faithful church people, are unaware of the potential power that lies in the hands of the Church. We know that the "gates of hell cannot prevail against the Church," but history can and does repeat itself. For generations Christianity has ceased to function in various parts of the world.

What has happened in the past must happen again if we continue to rely upon material strength alone for our salvation. If we continue to allow the Anti-Christ to reign where the Christ should be supreme. Every crisis in the affairs of the world brings with it opportunities for the Church.

Never has there been such a crisis as the present, never has there been such an opportunity. The future of mankind for generations to come will depend upon the Church's reaction to the crisis with which mankind is now faced.

## MUSIC REVIEW

### FOUR INTERESTING WORKS FOR CHOIRS

FOUR very interesting choral works have been published by Novello's. Foremost among these is the large anthem "O Sing unto the Lord," by Henry Purcell, for bass solo, four-part chorus, string orchestra and organ.

This anthem is so long that it is only suitable for a festival of music. It runs to thirty-six pages, has an orchestral introduction of forty four bars and another orchestral interlude in the middle of thirty six bars.

There are a number of movements, thus making it in the form of a cantata lasting more than fifteen minutes. Formerly this work was published without the orchestral introduction and interludes.

Now we have it for the first time in complete form, with the orchestral part arranged for organ, in a carefully annotated edition by the Purcell scholar, H. Watkins Shaw.

In a critical preface a number of important details are discussed. Novello's are to be congratulated for printing this, and other Purcell works, which have hitherto only been available in unsatisfactory form.

The music is not very difficult, though good balance of parts is necessary. The bass soloist would need a flexible voice to cope with the runs which would have been called "Handellian" had the music not been composed before the time of Handel.

It would make a good cantata for a festival. (English price, 2/4.)

VERY different is the anthem "Praise the Lord, my soul," by Geoffrey Bush. This is in the modern idiom with many flourishes that would only come off with beautiful vocal tone.

The present reviewer was fortunate in hearing this magnificent work sung over the air, on a recording released by the A.B.C. during a broadcast at 9.30 one Sunday morning.

It was a recording of the S. Cecilia's Day, Festival, held at S. Sepulchre's, Holborn, last November.

This anthem was composed for that occasion, when the choirs of S. Paul's Cathedral and the Chapel Royal combined. They made this music sound glorious.

It is extremely difficult in every way, but well worth tackling by a first rate choir. (English price, 1/4.)

Of less difficulty is the Te Deum in F, by Heathcote Statham.

This is also in the modern idiom, but would present little

difficulty to a choir capable of singing Parry's "My soul there is a country." The music is delightfully fresh and original. (English price, 1/4.)

During Lent many choir-masters are looking for settings of the *Benedicite Omnia Opera*. Here is one by George Dyson in F that is decidedly original.

Most settings of this canticle involve endless repetition of the music, but in this setting not even one phrase is repeated.

It is one of the few settings where the composer sets out to express the meaning of the words, for this is not possible when the same musical phrase

is sung twenty times as in a Psalm chant.

Dyson has contrived great variety in this. There are unaccompanied solo parts, chords in the upper voices, answered by chords in the lower voices imitating each other; some of the music is contrapuntal, and some is harmonic.

HE has used a pastorate effect in the section beginning, "O ye showers and dew."

An ingenious device is the employment of a canon between the treble and tenor, the tenor following a bar later but with different words. This is followed by a canon between the bass and alto.

This idea of the following voice singing different words has considerably shortened the piece, and it does not seem nearly as long as a *Benedicite* usually is.

Yet this effect does not sound flippant when the priest and congregation say the Psalms at week day services, and when, in some churches the priest starts his verse three words before the congregation finish theirs, as though haste is all that matters.

This *Benedicite* can be recommended as a piece of real musical value, fairly difficult, and also suitable as an anthem, so interesting is it. Needless to say it is not congregational. (English price, 1/-.)

—L.F.

## RATS OF TOBRUK AT SERVICE

FROM OUR OWN CORRESPONDENT

Melbourne, April 15  
The Archbishop-Administrator, the Most Reverend J. J. Booth, was the preacher at a service in S. Paul's Cathedral, Melbourne, on April 7, at 11 a.m., when His Excellency, the Governor-General, and Lady Slim, and His Excellency, the Governor of Victoria, and Lady Brooks, were present.

Members of the Rats of Tobruk Association attended the service.

Two of their number, Group Captain Eric Black, and Professor A. B. P. Amies, read the lessons.

"However much we may desire to seek the way of peace," said the archbishop, "we should never be unmindful of those who, by their courage and sacrifice, helped to thwart the hideous purposes of the leaders of those nations who would have turned free men into slaves, and in the day of their power, tortured and destroyed millions of people."

"It is our bounden duty to remember, with thankful hearts, the courage, devotion, and sacrifice of those who fought for us, and not only for us, but for the ideals of justice, security and humanity, for all men everywhere."

"S. Paul himself saw in the Roman soldier an exemplification of fine qualities, and fervent loyalty, and often used this to illustrate the way in which a Christian should be prepared to wage warfare against the temptations of the flesh, and against the evils which darken the lives of men and destroy them."

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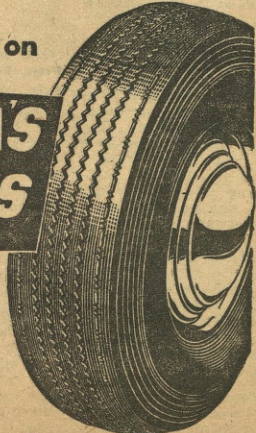
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## C.E.M.S. IN VICTORIA WORK AND SERVICE OF A YEAR REVIEWED

FROM OUR C.E.M.S. CORRESPONDENT

Melbourne, April 15

The Archbishop-Administrator, the Most Reverend J. J. Booth, gave the presidential address at the annual meeting of the Melbourne Diocesan Council of the Church of England Men's Society.

The report submitted to the same meeting stated that forty branches were active in the diocese, and that there were 749 members.

Six new branches were formed during the year, but three others had gone into recess.

The report said that the social service sub-committee had continued its work under the leadership of the chaplain to the Penal Department, the Reverend J. Burnett.

It enabled him to give badly-needed help to several families and to discharged prisoners.

He had also provided books of reference to enable prisoners to study whilst in gaol. Approximately £150 was needed each year for these things.

In his presidential address the Archbishop-Administrator told how he had worked in a munitions factory and studied to achieve his ambition to enter the ministry of the Church.

There were no social services then, but he later made a survey, and prepared a report.

The Mission of St. James and St. John was the result, and its homes for boys and girls developed in a marvellous way, he said.

### THE HOMES

"The Babies' Home at Darling," said Dr. Booth, "cost £9,000 to care for 40 children. It is the finest of its kind in Australia."

There were also the Toddlers' Home and the Home for Expectant Mothers.

He praised the work of the Mission to the Streets and Lanes, which is directed by the Sisters of the Holy Name.

When appointed archbishop, Dr. Booth realised nothing had been done for old people. Broughton Hall at Kew was bought for a Home for Aged People.

"All these organisations," he said, "added to the burden of life, and I hope more will be done for the new archbishop in the way of transport."

The office-bearers elected at the annual meeting were: president, the Most Reverend the Archbishop of Melbourne; lay president, Brother A. L. Salisbury; associate lay president, Brother J. L. Bishop; clerical vice-presidents, the Reverend R. F. Adams, the Reverend D. Blake, and the Reverend R. H. B. Williams; secretary, Brother S. P. L. Charteris; assistant secretary, Brother D. V. Coombes; treasurer, Brother C. W. Moore; chaplains, the Reverend W. G. Backhouse, and the Reverend P. L. Cuttriss; lay members, Brothers W. T. Attwood, O. Fowler, J. B. Jackson, J. H. Reeves, A. E. Thorley and J. H. Worrell.

### ADMISSION

At a meeting of the diocesan executive committee prior to the annual meeting, Brother O. Fowler was appointed the society's representative on the Overseas Students' Co-ordination Committee.

Brother Dr. W. J. Deney, a past lay-president, spoke at the admission service which the vicar, the Reverend W. J. B. Clayden, conducted at Holy Trinity Church, Coburg, for twelve members.

Brother F. R. Manley, another past lay-president, read the lessons.

Brother Deney based his remarks on the society's Rule of Life, and on his old school prayer, wherein they prayed that "there never may be wanting a sufficient supply of persons duly qualified to serve Thee, whether in Church or State," and "that they may use the talents committed to their charge to the welfare of their fellow creatures and to the honour of Thy great Name."

These related to the idea that members should observe

and practise their religion throughout their waking hours, not confining it to a few hours on Sunday, he said.

The syllabus item at the May meeting of the branch at St. Mary's, Camberwell, will be "A Night with the Vicar."

The vicar, the Right Reverend D. L. Redding, was formerly Bishop of Bunbury.

Office-bearers of the St. Arnaud diocesan council who have been elected are: president, the Bishop of St. Arnaud, the Right Reverend A. E. Winter; vice-presidents, Brothers H. Gibbs and E. Walder; secretary, Brother D. G. Allen; treasurer, Brother A. Laity; council members, the Venerable E. Webber, the Venerable J. Hardingham, and Brothers R. Merritt, L. Smith, G. Bartlett, F. Pickering, J. Cross and T. Harman; provincial council delegates, Canon Millard and Brothers H. Gibbs and G. Bartlett; and national council delegate, Brother H. Gibbs.

C.E.M.S. members in the Diocese of Ballarat attended the service at St. James' Church, Nerrina, when the newly-decorated building was re-hallowed by the Bishop of Ballarat, the Right Reverend W. H. Johnson. The Reverend A. L. Mills, of Beaufort, has resigned as chaplain of the Ballarat diocesan council as he is leaving for the Melbourne diocese.

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## OBITUARY

### MR. I. B. GREEN

We record with regret the death in Adelaide, on April 10, of Mr. Ivor Bren Green, who had been Commissioner of Police in South Australia since 1950.

For several years before the war, and after, he had served actively on the parish council at St. Phillip's, Broadview.

Mr. Green was born at Port Pirie on October 14, 1897, and was educated at the Port Pirie High School.

In 1913, he joined the Local Courts Department as a junior clerk at Port Pirie.

He served in the R.A.F. during World War II, from 1941 to 1946, as a squadron-leader.

When he became Commissioner of Police he brought to the office the wide experience he had gained as an officer in South Australian courts for 37 years.

He was in charge of the exacting police work during the visit of the Queen and the Duke of Edinburgh to Adelaide in 1954, and received the award of the Royal Victorian Order.

Mr. Green was the first to institute regular conferences with commissioned officers in both mounted and foot branches of the force.

For the past five years he had been in ill-health.

The rector, the Reverend F. G. Hawkes, conducted the funeral service at St. Phillip's, Broadview.

Mr. Hawkes has said of Mr. Green: "He was one of the parish's best known and admired members."

"To those who knew him there was much to admire in his pious sense of humour, his clear thinking, his determination to see a thing through, his dislike of humbug: his personal manliness and humility were especially endearing qualities."

"It was largely due to his efforts that the second portion of the church was built in 1939."

## DIOCESAN NEWS

### ADELAIDE

C.E.M.S. ANNUAL TEA The C.E.M.S. in the Diocese of Adelaide will hold its annual tea in Holy Trinity Hall, North Terrace, on Wednesday, April 24, at 6 p.m. The Bishop of Central Tanganyika, the Right Reverend Alfred Stanway, will be the speaker.

Tickets for the tea are available at the Church Office, King William Road; the Canterbury Book Depot, Leigh Street; and the C.E.M.S. Book Shop, King William Street South.

The annual general meeting of the society will follow the tea. It will begin at 8 p.m., and will be chaired by the Bishop-Elect, Dr. T. T. Reed.

FELLOWSHIP MEETING The Fellowship of Christ the King will hold its annual meeting in the Church Office, King William Road, on April 29.

The annual service of the fellowship will be held at St. Bartholomew's, Norwood, on May 31.

CONFIRMATION The Bishop of Central Tanganyika, the Right Reverend Alfred Stanway, administered adult Confirmation at St. Benedict's, Minlaton, on Wednesday, April 17, at 3 p.m.

### BATHURST

#### PARISH NOTES

An Anzac Day service will be conducted at the cathedral at 9 a.m. on April 25. Members of the Cathedral Guild will pay a visit to the Macquarie Home for the Aged on May 12. Marsden School now has a very fine roadway entrance for traffic. Canon J. S. Richards, of Oberon, handed Mrs. A. W. Cunniff a wristlet watch as a token of esteem for her work with the Sunday School, of which she had been superintendent for 20 years.

Orange Women's Guild will have a generous donation to place on the plate at the opening of St. Michael's Children's Home. Last week the third little girl was admitted to the home. A Sydney radio station requested a recording from the Diocesan Commissioner for transmission in connection with the Memorial Home at Kelso.

#### MOLONG

The choir at Molong is surely becoming one of the best in the diocese; and Mr. C. Fratten should be proud of his efforts for the parish church in this regard. Boys, men and women, old and young, in goodly numbers, provide an excellent lead for the congregation. The Diocesan Commissioner

WICKHAM PROCESSION OF WITNESS The Parish of Wickham will hold its annual Procession of Witness on Good Friday night, commencing from the Church of St. James at 7 o'clock. Besides processional crosses, old-fashioned flares will be carried; the route will be within the parish. Hymns will be sung

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### NEWCASTLE

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was given a luncheon by local and Fairbridge youth, and many parishioners after he had conducted his final service in the parish on April 7.

### WELLINGTON

April 7 was the nineteenth anniversary of the setting of the foundation stone of the Church of St. John the Baptist, at Wellington. The parish is a healthy one financially, with many reserves earmarked as it looks ahead.

Y.A.S. and J.A.S. combined for a welcome tea for the visit of the Youth Commissioner; and a parish supper and speeches in the hall followed Evensong. The Commissary in Australia for the Bishop in Korea will be the preacher for the Palm Sunday morning service, which is an annual parish event, and is followed by a luncheon in the hall.

The diocesan missionary objective for Wellington is \$200. All Sunday School children received mission boxes. To distribute Mission and Children's Home boxes, and lead others is an essential training for children. It is good when superintendents and actions in help for spiritual lead to their pupils.

An enjoyable "At Home" was held at the Wellington rectory recently to enable parishioners to see the renovations and improvements.

MAY LALLY A large contingent of Camden Y.A.S. and more than 30 members of the Y.A. branch of St. James' Church, Sydney, will be at the week-end rally, which will be held at Bathurst in conjunction with the opening of the Children's Home on May 4, and the Synod week-end, Wellington parish paper printed the application notice for the event with the parish news as an encouragement, and as a publicity effort.

The Orange City Band and Pipe Band will join Bathurst bands to play for the Anglican Youth procession on Sunday, May 5, through Bathurst streets for the cathedral service at 3 o'clock that afternoon. The estimated cost of £200 for organising the week-end will be covered, it is hoped, by events at that time. Meanwhile, parishioners at Wellington, Molong, Peak Hill, Cobar, Narrabri, and Millthorpe, have given £15 towards the expenses.

### GRAFTON

#### KEMPSEY RURAL DEANERY

The first meeting of the Kempsey Rural Deanery Chapter since the Rural Dean, Canon C. H. S. Edgerton, returned from England, was held at All Saints', Kempsey, on April 8. Opportunity was taken to welcome the new members of the chapter: the Reverend J. J. Goodman (Wauchope); R. Dyson (Dorrigo); A. Smith (Macksville); M. Bramsen (Bellington); and Warren Arkell (assistant curate, Port Macquarie).

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### PERTH

#### FORREST RIVER MISSION

Major H. M. S. Robinson, a former secretary of the Melanesian Mission, and of Forrest River, went to Forrest River Mission on April 4 for an indefinite stay. The Major hopes to help with the administrative work of the mission and relieve the superintendent somewhat.

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### SYDNEY

#### EASTER GARDEN

An Easter Garden at St. James', King Street, will be dedicated at the family Eucharist at 9 a.m. on Easter Day, and will remain in the chapel for the Easter season. The other services on Easter Day are Holy Communion at 7 a.m. and 8 a.m.; Choral Eucharist at 11 a.m.; and Evensong at 7.15 p.m.

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unaccompanied. On return to the church the rector, the Reverend W. Griffith Cochrane, will conduct a devotional service which is to include the showing of the coloured filmstrip, "Oberammergau Passion Play, 1950."

### SERVANTS OF THE SANCTUARY

The Newcastle Chapter of the Guild of Servants of the Sanctuary dedicated to St. Aidan of Lindisfarne, will hold its next office meeting at St. Thomas' Church, Carrington, at 7.45 p.m., on Tuesday, April 30. The rector, the Reverend Wm. Griffith Cochrane, who is also the guild chaplain, will officiate at the office. Brother Brian Stevens, of Lambton Parish, is preparing a paper to read to the meeting. Members are keenly interested to hear this paper. The Carrington church ladies will provide supper.

### N.D.L.H.A.

The Newcastle Diocesan Lay Helpers' Association are to have a Quiet Afternoon at St. Paul's Church, Maitland, on Saturday, May 4, at 2 p.m. The conductor will be the rector, the Reverend W. W. Devonshire. There will be two sessions with addresses. Evensong will be taken by some of the lay readers. High tea will be provided by St. Paul's Women's Guild, after which a brief business meeting has been requested to be held. The diocesan secretary, the Reverend Wm. Griffith Cochrane, is hopeful for a good attendance as the position is central. Lay readers from the various centres could organise their own groups and travel together, thus enhancing the bond of fellowship.

WICKHAM PROCESSION OF WITNESS The Parish of Wickham will hold its annual Procession of Witness on Good Friday night, commencing from the Church of St. James at 7 o'clock. Besides processional crosses, old-fashioned flares will be carried; the route will be within the parish. Hymns will be sung

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### ST. ARNAUD

#### ORDINATION AT MARYBOROUGH

Mr. Graham A. Holley was made deacon, and the Reverend John H. Maddox was ordained priest, in Christ Church, Maryborough, on Thursday, April 4. The former will assist Canon Millard at Maryborough, and the latter, who is at present locum-tenens at St. Augustine's, Inglewood, will be instituted to the parochial district of Tresco on April 29.

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### PERTH

#### FORREST RIVER MISSION

Major H. M. S. Robinson, a former secretary of the Melanesian Mission, and of Forrest River, went to Forrest River Mission on April 4 for an indefinite stay. The Major hopes to help with the administrative work of the mission and relieve the superintendent somewhat.





The winner of our snapshot competition this week is Miss Nancy Tranter, of Beaudesert, Queensland, who sent us this picture of some of her Sunday School class grouped around a sand-tray. The sand-tray and all the models were made and painted by the late Gordon Cavell, of Beaudesert, who was a one-armed polo victim. He cut the figures and tray out with the aid of machinery and did the painting with a brush held between his teeth.

## DEMONSTRATION OF TEACHING METHODS

Coolah, N.S.W., April 15

Thirty teachers and clergy from Coolah, Coonabarabran, Binnaway, Leadville, Dunedoo and Pungulung took part in a Sunday School Teachers' Demonstration Day on April 13, in the hall and parish church of S. Andrew at Coolah.

They have requested that more such days be held from time to time.

After morning tea when everyone had arrived, there was a busy programme for the day.

Miss E. Sourry, of the Armidale Diocese; Miss J. Halloran, newly-appointed Sunday School organiser for the Bathurst Diocese; Mr. Farnsworth, of the Coolah Central School; and Mrs. Reeder, who superintends the Coolah Sunday School, were the lecturers.

### PASSION PLAY

THIS year, again, Adelaide people have the good fortune of attending the Passion Play, "The Way of the Cross," by Henri Gheon, which is an extract from "The Mystery of the Finding of the Cross"; and although it is a play where the players have no particular character allotted to them, and the construction leaves little room for movement, there is no doubt that, as a practical way of bringing to mind the passion of our Lord, this play has much to offer.

The first performance, at S. Mary Magdalene's, left a great impression on all who saw it; and the stark aspect of the church in passion week lent itself to the stylised actions and words of the play.

It will be re-presented on Good Friday at S. Andrew's Church, Walkerville, at 8 p.m.

—C.E.W.

The Reverend Aubrey Reeder was the chairman.

A display of teaching aids of all descriptions, filled some thirty feet of the end of the hall.

Pictures, charts, posters, maps, flannelcraft, nu-craft models, sand tray work and so forth were a colourful exhibit.

The parents and friends of the Coolah Sunday School served refreshments throughout the day.

At the end of the day the S. Christopher's graduates showed a film of their training college.

The rector conducted Compline, and the teachers who were gathered for the occasion rededicated themselves to their task.

### THE CANTERBURY CLOISTERS

CHURCH INFORMATION SERVICE  
London, April 15

A world-wide appeal for £32,000 to save the cloisters of Canterbury Cathedral, has been launched with an alarming statement.

Miss Margaret Babington, steward and treasurer of the Friends of Canterbury Cathedral said, "For year after year, the Caen stone of which they are built disintegrates, and the carved finials vanish from sight."

Two days have been reconstructed by means of special gifts, but donors are needed for 33 bays, estimated to cost £250 each.

## SUCCESSFUL MISSION BY LAY EVANGELISTS AFTER CANVASS

FROM OUR OWN CORRESPONDENT

Brisbane, April 15

The fruit of much labour was becoming evident when on Mothering Sunday, March 31, at the end of a week of intense mission, the parish church of S. David, at Chelmer, was filled to overflowing at each service.

A week's mission had been arranged in which simple services, to which several families were invited, were led by the rector, the Reverend W. A. S. Brown, in homes in the parish.

These services, which met with varying success, were the remedy that the parish's seven resourceful evangelists found, when they discovered, in the course of their visiting, that people who had long given up the habit of going to church were shy about coming back.

The rector said that he has never known a Mothering Sunday like it, and that the inspiration of it has spurred his evangelists on to greater effort.

Twelve months ago the parish of Chelmer-Graceville successfully introduced the Wells every member canvass.

The members of the committee were so inspired by the success of the campaign, and so aware of the wonderful opportunity for evangelism, now that new interest had been stirred in the church, and so many families found who had been hitherto almost unknown, that they went in a body to the rector to see what could be done about it.

### TRIAL VISIT

Mr. Brown and the seven men of the committee met and had long discussions.

The more they talked and thought about the idea, the more convinced they were that a team of lay-visitors should go out into the parish to talk to the people who had been con-

tacted by the Wells canvass. The next step was a "trial visit" amongst themselves, when they quickly learnt that they, the seven laymen, would really be in difficulties if they were asked any deep theological or Scriptural questions.

This led to an intense study course, when the men met each week for discussion, and worked hard in their homes.

On March 1, the Patronal Festival of their parish church of S. David's, Chelmer, these seven new evangelists were commissioned by their rector, in the presence of the Archbishop of Brisbane, the Most Reverend R. C. Halse, and

sent forth, not in pairs, but singly, to visit the little-known families of the parish.

During the seven or eight months since the idea took shape, the Reverend Gregory Needham has acted as a sort of unofficial chairman to the committee, and his help has been invaluable.

The committee are anxious to share their experiences with other parishes who may be moved to do something similar.

To this end they have kept a record of all they have done, and of all their experiences; and they hope to have a concise and clear account of their work available soon.

### LONG HISTORY IN PORTLAND

FROM A SPECIAL CORRESPONDENT

Melbourne, April 15

Mr. Noel Learmonth spoke on "The Foundations of the Church in the Portland District," when he gave the first lecture of the Melbourne Diocesan Historical Society for 1957, in the Mollison Library of S. Paul's Cathedral, Melbourne, on Friday, March 22.

It was about 1832 that the Hentys came into Portland Bay, after they had examined all the southern coast in search of a place for a permanent settlement.

From the time Edward Henty arrived in Portland Bay, on

### REPTON'S 400 YEARS

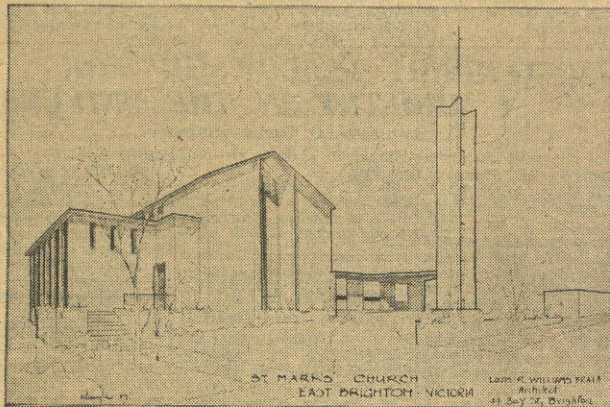
CHURCH INFORMATION SERVICE

London, April 15

The Queen attended a service of thanksgiving in Repton School chapel on March 28 to mark the school's 400th anniversary.

Prince Philip read the lesson and the Archbishop of Canterbury, who is chairman of governors, gave the Blessing.

Dr. Fisher was headmaster of Repton from 1914 to 1932, and one of his pupils was the present Archbishop of York. Both archbishops will be attending the anniversary celebrations at Repton in July.



The design of the proposed new Church of S. Mark, East Brighton, Diocese of Melbourne. The vicar is the Reverend John Romanis. The architect is Mr. Louis Williams.

November 19, 1834, there were Church of England services.

These services had gone on uninterruptedly in the longest sequence in any part of Victoria.

From 1842, until the Church of England people began a building of their own, services were held in the Hentys' wool store, Mr. Learmonth said.

The first bishop to visit Portland was Bishop Perry in 1848.

A committee of the Church of England informed the bishop that they would guarantee a clergyman a salary of £100 a year, and a residence, if he were to be allowed to stay in Portland. They would work for a permanent church.

### GOLD RUSH

Then came the days of the gold rush, and in the gold rush many of these things were forgotten.

Nothing more was heard about a permanent church until 1854.

Mr. Learmonth said that £20,000 had been raised already in Portland by a canvass under the Wells plan, and that one of the works to be carried out was the repair of the school hall of S. Stephen's, which was built in 1842.

The Reverend Sydney Smith, as permanent chairman, presided at the lecture, and at the annual meeting which preceded it.

### CLASSIFIED ADVERTISEMENTS

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

### POSITIONS VACANT

MATRON. APPLICATION are invited from Trained Nurses for the position of MATRON of Havilah Church of England Home for Little Children, Carlisle, N.S.W. Applicants should be of good personality and education, preferably a communicant of the Church of England, with previous experience of child training, and capable of assuming control and management of the Home. Remuneration and conditions appropriate to the responsibility of the position. Applications, stating age, religion, and accompanied by copies of testimonials, marked "Matron," should be addressed to: Chief Administrative Officer, Church of England Homes, 70 King Street, Sydney, N.S.W. Closing date April 29, 1957.

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

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

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.

MARSDEN CHURCH of England School for Girls, Bathurst, N.S.W. has vacancy for Trained Nurse, Anglican preferred. Commence 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.

### OFFICIAL OPENING

SYDNEY RESCUE Work Society, 145 Commonweal Street, Sydney, N.S.W. The new Headquarters and Relief Centre will be officially opened on Saturday, April 27, 1957, at 3 p.m. by the Right Honourable the Lord Mayor of Sydney (Alderman 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.

### FOR SALE

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

ECCLIASTICAL & ACADEMIC OUTFITTERS announce that limited stocks of nylon surplices at 7 gns. are again available. All-wool cassocks made to measure, guaranteed workmanship, from 18 gns. Lightweight cassocks from 12 gns. Vestments, frontals, banners, etc. Price lists from Mrs. E. J. Cooper, S. John's Rectory, 14 St. John's Street, Adelaide, S.A.

CANTERBURY BOOK DEPOT, 22 Leigh Street, Adelaide.

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ACCOMMODATION VACANT. ETTALONG HOLIDAY cottage vacant now. Accommodates 6. Clean. Handy position. 56. Write "Greenwich," 40 Ridge Street.

ACCOMMODATION WANTED. PRIEST, SEEKING cool climate for health reasons, desires use of small unfurnished house or flat, preferably seaside, in return for permanent Sunday duties. Reply Box No. 4, THE ANGLICAN.

### BUSINESS NOTICE

STENCILLING. DUPLICATING. The Church of England Youth Department will duplicate your Magazines, Notices, Invitations, Bible Study Notes and any other written material at a very low cost, with five days' notice. 2nd Floor, 201 Castlereagh Street, Sydney, N.S.W. MA 1942 (Sydney Exchange).

### CHURCH SERVICES

MILSON'S POINT, S. John's. Good Friday: 7.30 a.m., Ante-Communion; 10.30 a.m., Morning Prayer; 3.30 p.m., Children's Service; 7.30 p.m., Litany and sound film, "The Passion." Easter Day: 6.30 a.m., Holy Communion; 7.30 a.m., Holy Communion; 10.30 a.m., Holy Communion; 6 p.m., Youth Fellowship; 7.15 p.m., Evensong (Preacher, The Reverend R. W. Bowie).

S. THOMAS' CHURCH, North Sydney, N.S.W. Easter Day: 6.7. and 8 a.m., Holy Communion; 9.15 a.m., Family Service; 11 a.m., Choral Evensong; 7.30 p.m., Festival Evensong, Procession, and Sermon.

CHRIST CHURCH S. LAURENCE, George Street, Sydney, Maundy Thursday: 3 a.m., Solemn Eucharist, Procession of the Blessed Sacrament, Watch before the Blessed Sacrament; 5.20 p.m., Evensong; 7.30 p.m., Address by the Reverend Frank Travers and Service; Good Friday: 9 a.m., Stations of the Cross; 10 a.m., Liturgy; 12.30 p.m., Three Hours Devotions, (The Reverend Frank Travers); 7.30 p.m., Service; Holy Saturday: 10.30 p.m., Blessing of the New Fire, the Font and the Paschal Candle and Solemn Eucharist. (Communicants should fast as from the evening meal).

Easter Day: 7.30 a.m., 9 a.m., Holy Communion; 10.30 a.m., Procession, Solemn Eucharist and Sermon; 7.15 p.m., Solemn Evensong, Sermon, Procession and Devotions. Confessions: Friday, 3-6, Saturday, 7-9.

DIocese of BRISBANE. S. Stephen's, Coorparoo, (corner Cavendish and Chatsworth Roads). Good Friday: 7.30 a.m., Morning Prayer; 9 a.m., Litany and Ante-Communion; 10 a.m., Choral Evensong; 12 noon to 3 p.m., Three Hours' Service, (The Rector).

Easter Day: Holy Communion at 5.45 a.m., 7 a.m., 9 a.m. and 11 a.m.; Children's Service at 10 a.m.; Evening Prayer and Sermon at 7.30 p.m. J. R. Payne, Rector.

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## ORDER FORM

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