

THE ANGLICAN

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CHURCH BUILDINGS WERE FLOODED IN DUBBO HELP CAME FROM MANY QUARTERS

FROM OUR SPECIAL CORRESPONDENTS

Dubbo, March 7

Floodwaters rose overnight in Dubbo, Diocese of Bathurst, and by 4 a.m. on Friday, February 25, they had reached an unexpected and record height.

By that time, most homes in North Dubbo were flooded and water was already entering the grounds of Holy Trinity Rectory.

This meant that the entire shopping area, the homes along the river and in all lower areas had five or six feet of water through them.

The suddenness of the rise took many people by surprise, hundreds having to leave their homes and belongings as they were.

The tooting of horns and the vigilance of friends enabled many people to stack some of their things and get out before the waters became too dangerous.

In the shopping area, shop staffs and volunteers were able to place much stock on higher levels, but much more was completely ruined.

By dawn, hundreds of people were giving assistance to those in flooded areas to save as much as possible. By mid-morning, water was running through the rectory and parish hall.

The girls from the Anglican Girls' Hostel, who had been given a rather hasty breakfast

and their parishioners must have worked remarkably swiftly.

Food, clothing, and money to buy replacements soon arrived from Bathurst, Condobolin, Wellington, Eugowra, Yeoval and Cowra. Other such help is on the way.

At the moment, the supply of food and clothing seems to be well under control, although cases of apples and oranges would be welcome. The poorer part of the town was the worst hit, so any money donations would be useful for buying necessities.

Young Anglicans rallied at Portland, Bathurst, Kelso, Murrumbidgee and other towns to collect food, clothing and cash to rush to the Dubbo base. Y.A.s at Dubbo did a great deal to help during the cleaning-up period. Boys from All Saints' College

and girls from Marsden School gave generously of their pocket-money.

The Diocesan Commissioner, Padre Harry Thorpe, assisted in the radio appeal at Bathurst, following the initial announcements from 2BS, and later drove the first consignment of (Continued on page 12)



S. Paul's Parish, Maitland, Diocese of Newcastle, at the height of the floods in the Hunter Valley. Inside the circle are the church and the two-storeyed rectory, the white building adjoining the church. The rector is the Reverend E. V. Pitcher.

CHURCH GAVE PROMPT HELP IN HUNTER VALLEY FLOODS

FROM A SPECIAL CORRESPONDENT

Newcastle, March 7

The Bishop of Newcastle accompanied by Mrs. Batty and the Federal Secretary of the Church Army, Captain A. W. Batley, made a tour of the flooded lower Hunter Valley on March 1.

This involved a journey of some 230 miles during which many detours had to be made, but it enabled the bishop to visit three diocesan establishments, the S. Christopher's Home for Babies at Lochinvar, the Church of England Grammar School for Boys at Morpeth and S. John's Theological College, Morpeth.

The bishop also entered the stricken town of Singleton and spent some time with the rector, Canon W. Holmes. He was prevented from visiting the badly damaged parishes of S. Paul's and S. Mary's, Maitland, owing to the presence of floodwaters in the city.

The bishop was reassured to find that the children of S. Christopher's, Lochinvar, in the care of Church Army Sisters were safe and well, although at the height of the floods they had been cut off from all food supplies, and on the Friday night the staff had gone to bed hungry after giving the children the last food in the house.

Rescue came in dramatic form the next day. First, food was dropped by parachute, but this fell near a Roman Catholic convent a mile and a half away. Here some 400 pupils and

evacuees were sheltering, and in spite of so many mouths to feed, they thought of their neighbours, the Anglican Children's Home.

One of the food parcels contained the message that the scones inside had been packed in Newcastle Cathedral.

Two girls from the convent were immediately sent across with the parcel to S. Christopher's so that the loving hands which packed the food were unwittingly meeting the urgent need of their own Church children. Thus was the scripture fulfilled, literally if untheologically, "Cast thy bread upon the waters for thou shalt find it after many days."

Later the same day the Rector of Cessnock, the Reverend N. Pullen, braved the dangers of flooded roads to make his way into Lochinvar and bring

Sister Bridges and the children much needed food supplies.

The Bishop's visit to Singleton was made via the New England Highway, which had only just been opened to traffic that day.

Scenes in the town were indescribable: mud, water, tree-trunks, household debris, broken-down telephone poles and wires, motor vehicles, dead sheep and cattle were all scattered in crazy fashion among the houses and shopping centre of the town.

The episcopal car wended its way through this devastation to the parish Church of All Saints, where in almost miraculous fashion the church and rectory stood untouched by flood damage.

The water had crept up to the church door and rectory steps, but apart from flooding (Continued on page 12)

BIBLES FOR FLOOD VICTIMS

As soon as the severity of the floods in the Hunter Valley and the North-West became evident, the New South Wales Auxiliary of the British and Foreign Bible Society announced that it was offering to all flood victims a copy of the Bible or New Testament to replace any personal volume lost in the disasters.

The society is also offering to replace Bibles damaged in schools or public libraries.

To all clergymen who have lost their personal Bible, the society is offering a copy of the Scriptures suitable to their needs.

Requests for these Bibles should be sent to the State Secretary, the Reverend Alan F. Scott, Bible House, 95 Bathurst Street, Sydney.

FLOOD RELIEF

In order to avoid duplication, THE ANGLICAN is not opening a special appeal for the relief of flooded parishes. All donations for flood relief should be sent to the Bishops of Newcastle, Bathurst and Armidale. Money received at this office is being forwarded to these dioceses.



A choppy sea in front of the Girls' Hostel, S. Faith's House, Dubbo, Diocese of Bathurst. The Principal of the Brotherhood of the Good Shepherd, Archdeacon L. C. S. Walker, and Jim Simpson, a hostel boy, are about to leave after the evacuation of the girls. Water covers the top of the hostel fence. The archdeacon had to swim across the deeper parts of the half mile of flooded streets on the way back to the Brotherhood House.

at 3 a.m., were billeted out among parishioners.

The flood reached its peak late Friday afternoon and, as the waters receded on Saturday parishioners and their friends were quickly on the job, scrubbing the rectory, the girls' hostel and homes which the waters had left in an extremely filthy state.

The response to help was really staggering. Many good folk from Dubbo and Geurie took up to eight children from our two hostels into their homes for several days.

There were large numbers of scrubbers, who arrived at hostels and homes with a variety of non-patented appliances for removing mud.

These people worked from morning until dark for days. Others helped to feed and clothe the people before officially organised relief could get through.

Small fry enjoyed themselves swimming in streets which, a week previously, had been dust-covered; by salvaging Coca-Cola and sweets from a nearby factory, and by cheering the boat crews rowing across the rectory lawns.

By Saturday, carloads of food and clothing had arrived from other parishes, where rectors

BISHOP LEADS ARMIDALE FLOOD RELIEF

FROM OUR OWN CORRESPONDENT

Armidale, March 1

In his sermon at S. Peter's Cathedral, Armidale, on Sunday, the Bishop of Armidale, the Right Reverend J. S. Moyes, appealed for generous donations from all Anglicans to the flood relief funds.

In the Armidale Diocese there was a particularly strong call for help, because many of the worst hit towns, the bishop pointed out, are in the diocese—Wee Waa, Narrabri, Gunnedah, Inverell, Moree and other centres on the Western Slopes.

The Armidale and Dumaresq Shire relief fund reached £5,000 in the first week, many of the most substantial donations coming from prominent Anglicans.

The city prepared to take 1,000 evacuees if necessary, and homes were made available for whole families among the graziers in the district.

Lorry loads of foodstuffs, vegetables, fruit and butter in particular, were sent off from the city a week ago and a regular supply has been maintained since to Singleton and Narrabri.

At the public meeting last week at which the relief committee was officially organised, the bishop proposed the message of sympathy and pledge of immediate practical help, which was already on the way, to be broadcast by the local radio station to hearten flood victims in their struggles against heavy and overwhelming odds.

ARMIDALE ISSUE NEXT WEEK

The quarterly Armidale Supplement for readers in the Diocese of Armidale will appear in "The Anglican" next week, March 18.

The supplement has been delayed one week because of postal difficulties caused through the floods.



Boys of the Charlton Home loading a five-ton truck with clothing, blankets and bedding outside the Chapter House, S. Andrew's Cathedral, Sydney, before it left for Dubbo on Saturday, March 4. This truck load was a further contribution from the Diocese of Sydney's Home Mission Society towards flood relief in the devastated areas of N.S.W.

"THEFT" FROM AFRICANS BISHOP ON REMOVALS

ANGLICAN NEWS SERVICE

London, March 1
The plans for clearing coloured people out of the western areas of Johannesburg were one of the most flagrant examples of injustice to be found in South Africa at the present time, said the Bishop of Johannesburg, the Right Reverend R. A. Reeves, on February 21.

The bishop was addressing a meeting at Central Hall, Westminster, arranged by Christian Action, with the co-operation of the Africa Bureau.

He believed the removal was a sop to white voters who had built houses nearer and nearer to the areas and who objected violently to the proximity of Africans.

It was also to give effect of the authorities' determination to prevent a single African in urban areas from continuing to have freehold rights.

The result was that those who now had such rights became victims of legalised theft, for no similar rights would be allowed in the places to which they were removed.

It was also a demonstration that those in power meant what they said when they spoke of compulsory segregation.

It did not matter that buildings valued at £1,750,000 would be destroyed unnecessarily and that the whole moral context of a community which had been there for 50 years would be gravely disturbed and race relations, which are almost at breaking point, still further worsened.

REPLY TO QUESTIONS

Earlier in the day the Bishop of Johannesburg answered questions on South African affairs put to him by students of King's College, London.

He said it must be obvious that if a policy of segregation was to work fairly then Europeans must be prepared to make financial sacrifices and to sacrifice their own convenience in many ways.

However sincerely the advocates of segregation said that they wanted to do nothing more than differentiate between various ethnic groups, in practice their policy was working out as discrimination against all non-Europeans.

The bishop agreed that not everything the Government had done in the past six years had been to Africans' detriment.

Later, referring to the High Commission territories, he said he wished that some people in Britain, instead of getting so hot and excited about South African problems, would direct their attention to those parts of Africa for which they were morally responsible and see that whatever Government was in power discharged its responsibilities more adequately.

AMERICANS RAISE LARGE SUM

"LIVING CHURCH" NEWS SERVICE

Milwaukee, March 7

The "Builders for Christ" fund has made very good progress.

3,808,366 dollars have been pledged; 2,624,918 dollars have been received.

The target of the fund, which was launched in May, 1954, is 4,150,000 dollars.

The fund was opened to meet urgent capital needs of the Episcopal Church at home and abroad. Of these, theological seminaries were to be given priority.

Bishop Hobson, of Ohio, said at the National Council meeting last month:

"We shall be over the top with the whole 4,150,000 dollars by the time of General Convention (September, 1955) if all pay."

U.S.A. AID TO REFUGEES LEADS OTHER CHURCHES

THE "LIVING CHURCH" SERVICE

Milwaukee, March 7

The Director of the Department of Christian Social Relations, the Reverend Almon R. Pepper, made the report on World Relief and Church Co-operation at the Episcopal Church National Council meeting last month.

He stated that 640 refugee families have been re-settled in the past year in the United States by Episcopalians, 200 more than by any other Church participating in Church World Service.

During 1954 the committee distributed a total of 437,445.99 dollars for refugee and emergency relief, overseas scholarships, and inter-church aid throughout the world.

Most of this money came out of the annual budget of the Church, but this was supplemented by individual contributions to the Presiding Bishop's Fund for World Relief, in the amount of 54,079.22 dollars in 1954.

The largest single allocation was 85,000 dollars for the World Council of Churches' service to refugees and immigrants in Europe and Asia.

Among the 60 other allocations were grants for clergy training and relief in Eastern Orthodox Churches in Greece, Western and Eastern Europe; reconstruction and relief for Old Catholic Churches in Germany, Austria, Holland and Switzerland; and similar aid to other Churches in India, South-East Asia and the Mediterranean area.

GAMBLING EFFECTS ON PRODUCTION

ANGLICAN NEWS SERVICE

London, March 7

The nation had need of courageous self-examination about gambling, said the secretary of the Churches' Committee on Gambling, the Reverend J. Clark Gibson, in a sermon on February 27 at St. Anne's Church, Birmingham.

He asked if it was "true that in every factory of any size in Birmingham as well as elsewhere there will be found the pools' agent and the bookie's runner."

"I have heard that confidently and repeatedly stated by people who have factory experience."

It would be a valuable service on the part of some big industrial city if the charge could be substantiated, and more important if its effects could be estimated. Three questions could be usefully asked, he said.

"First, how many man hours are lost to production by time spent in discussing pools results and gambling wins or losses in connection with horses and dogs in working hours?"

"Second, what is the downward trend in the production graph on big race days?"

"And third, what, if any, is the upward trend in the accident graph on such days?"

WORK TO START AT COVENTRY

ANGLICAN NEWS SERVICE

London, March 7

Coventry Cathedral reconstruction committee have placed a 10 months' contract of £90,729 for setting the foundations of the new church, and work is to start on March 7.

The contract includes site clearance, excavation, and laying reinforced concrete foundations up to and including the nave floor.

The estimated cost of the new cathedral is £820,000, of which about £320,000 will be the cost of the stone.

SAINTS' DAYS EVENING CELEBRATIONS

THE "LIVING CHURCH" SERVICE

Milwaukee, March 7

In a recent pastoral letter, Bishop S. M. Emrich, of the Diocese of Michigan, recommended the use of evening services of Holy Communion on Saints' Days.

"Consider the whole matter of our Saints' Days. If we continue in the way we are going, it is clear that fewer and fewer people will celebrate them."

"Why? Because most parishes hold their celebrations of Saints' Days at eight, nine, or ten o'clock on a week-day morning, when very few people can attend."

"The typical congregation of a week-day celebration of a Saint's Day is a handful of women."

"If this practice continues, the culture of America will continue to push our celebration of Saints' Days completely out of the lives of our people."

"It is up to the Church to do some profound and careful thinking because the whole purpose of our Church's life is to lead people to God and to convey the Gospel to them."

"I was, therefore, very much pleased when the vicar of one of our missions requested that I permit him to have a Saint's Day celebration of the Holy Communion on a week-night, following the example of the early Church, followed by a parish supper."

"This experiment was an immediate success, and in the fellowship of the mission a sizeable congregation met to hear the meaning of the Saint's life and to commune with their Lord."

"Faced by the same facts of our culture, and following this example, I gave special permission to our cathedral to do the same, and they, too, had a most heartening experience."

THE QUEEN TO UNVEIL SEAMEN'S MEMORIAL

ANGLICAN NEWS SERVICE

London, March 7

The Queen is to unveil the Merchant Navy Memorial on Tower Hill on November 5 this year, and the dedication will be by the Archbishop of Canterbury.

The next-of-kin of those commemorated on the memorial will receive invitations to the ceremony which are being posted on March 21.

The memorial, being built by the Imperial War Graves Commission to the design of Sir Edward Maufe, honours 24,000 officers and men of the Merchant Navy and fishing fleets, and is an extension of the 1914-18 memorial in the form of a garden on the walls of which will be fixed bronze panels bearing the names.

Two sculptured figures of sailors stand at the garden entrances and between the bronze panels are sculptures of the Seven Seas.

£130 FOR GUTENBERG BIBLE LEAF

ANGLICAN NEWS SERVICE

London, March 7

A single leaf from the first edition of the Gutenberg Bible from the press of Johannes Gutenberg and Johann Fust, Mainz, circa 1455, was sold at Sotheby's yesterday to Mr. H. Eisenmann for £130.

It came from an anonymous source, as did a slightly defective impression of the first authorised version of the English Bible, printed by Robert Barker in 1611, in a contemporary London binding of dark red morocco bearing the badge of the Order of the Garter. This went to Messrs. W. H. Robinson for £580.

WORLD RACE PROBLEM RHODESIAN SYNOD CHARGE

ANGLICAN NEWS SERVICE

Salisbury, S.A., March 5

The Bishop of Matabeleland referred, on February 20, to the problem of race relations, when he addressed his diocesan synod at Bulawayo, Southern Rhodesia.

He said that this problem was not confined to the Central African Federation, or to the continent of Africa. It was a world problem of the first importance.

The emergence of India and China as powerful nations constituted a fresh factor in the total situation.

It was sheer irresponsibility to write them off as immature amateurs.

Each was making itself felt in the councils of the world, and the contribution of each would increase.

In the United States of America a recent judgement of the Courts, concerning the admission of children to school, had again brought the question of race relations in that country to the fore.

"There is a local problem for the American people as urgent as any other. This may turn out to be salutary for them, and perhaps make certain of their spokesmen less prone to lecture the world."

The bishop declared that, if the mass of mankind was in different to the supremacy of God, the Christian could not be.

"We cannot do without law, if we wish to preserve true liberty; but we must constantly remember that human passions are such that the law of the land only becomes effective when those passions are disciplined and the law rests on consent."

"The true and effective discipline of human passions is the business of religion rather than the business of the law."

EFFORTS CRITICISED

"It is doubtless irritating," he added, "that efforts being made here are criticised abroad, sometimes quite unjustifiably and often on inadequate knowledge."

"That can be prevented by full and accurate information being spread abroad. But we cannot expect that people in other parts of the world shall cease to take an interest in what is going on here."

"We cannot appeal for financial aid for development projects, and, at the same time, expect that questions on other matters shall not be asked."

"People are not made that way, especially when their financial interests are involved. If they invest, they want to be as sure as they can be that the structure they support shall not collapse in racial strife."

"The world is now far too closely knit to enable us, or any other people, to adopt a 'mind your own business attitude'."

ASSISTANT BISHOP FOR UPPER NILE

ANGLICAN NEWS SERVICE

London, March 7

The Bishop on the Upper Nile, the Right Reverend L. C. Usher Wilson, announces that he has appointed the Reverend J. K. Russell to be an assistant bishop in his diocese.

Mr. Russell has recently left Mbale, where he has been educational secretary to the archdeaconry, for leave in Britain, and he is to make a lecture and preaching tour of the United States between March 13 and April 3 at the invitation of the Diocese of Delaware.

He is to be consecrated in England by the Archbishop of Canterbury.

Mr. Russell was at Christ's College, Cambridge, and at Ridley Hall before becoming curate at Shirley, Southampton, from 1940 to 1945. He came to Uganda with the Church Missionary Society in 1946.



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SYDNEY UNIVERSITY ANGLICAN MISSION

NEXT SUNDAY WILL BE DAY OF INTERCESSION

FROM A SPECIAL CORRESPONDENT

Sunday, March 13 will be observed throughout New South Wales as a day of prayer and intercession for the Anglican Mission in the University of Sydney, which will be held from June 8 to June 19.

The Mission, which will be conducted by the Reverend Charles Preston, of the Society of St. Francis, is being organised by the Sydney University Anglican Society.

The Primate and the diocesan bishops of New South Wales have agreed to the Anglican Society asking all the clergy of the State to observe March 13 as a day of prayer for the mission.

To make this request, letters have been sent out by kind favour of the respective diocesan registry offices to the clergy of the State. The Society hopes that many churches throughout the State, and throughout the Commonwealth, will remember the appeal for prayer on Sunday.

The letter from the mission secretary asks parish priests to remember on that day "the Christian societies in the University; the Student Christian Movement, the Evangelical Union, the Newman Society, and the Anglican Society.

"Please pray for the Student Christian Movement's Mission in Lent conducted by the Reverends Alan Walker and Davis McCaughey; more particularly our own missionary, Charles Preston, priest, that he might be a fitting instrument of God's will; our assistant missionaries; the members of this Society, that they may become aware of their apostolate; the University, that it may be the scene of mighty works done in Jesus' Name."

The mission secretary has pointed out that the work of the missionary and of his assistants, the effect of the Mission, and the lasting value of its work, will depend largely on the prayer life behind it.

As well as requesting clergy to observe this Day of Prayer, the letter asks that they appeal to their parishioners to become prayer partners in this venture.

To this end any people willing to remember the Mission in their private prayers and to receive the Society's intercessory forms, are invited to send their names to the Society's Prayer Secretary at Box 33, The Union, University of Sydney.

Another scheme being inaugurated with the commencement of Term is the formation of Prayer Cells. These are to number about five persons each.

If there are the willing persons in any parish the Society hopes that their rector will assist by welding them into a cell and guiding them in their meetings.

The idea is that the Prayer Cells meet regularly at a time and place convenient to the

FLOODS DAMAGE OLD CHURCH

FROM OUR OWN CORRESPONDENT

Perth, February 28

For the second time in 10 years, floodwaters have damaged the historic church of St. John, Pinjarra, W.A.

In order to preserve this building, the centenary of which will be celebrated in 1960, the local church committee is faced with the expenditure of more than £500.

The Rector of Pinjarra, the Reverend E. C. King, writes: "I feel sure that the people of the Pinjarra district, once the need is known, will willingly fulfil their obligations to their parish church; but there must be many more who, having seen our plight, would like to help.

"All donations sent to me at the rectory will be gratefully acknowledged."

COUNCIL FOR MORPETH

EDUCATIONISTS PROMINENT

Newcastle, March 7
The Council for St. John's College, Morpeth, provided for under the Constitution adopted by the recent synod has now been fully constituted. Its membership is as follows:

Ex Officio: The Bishop of Newcastle (chairman), the vicar-general, Archdeacon A. N. Williamson (vice-chairman), the registrar, Mr. C. A. Brown (Treasurer), and the warden (not yet appointed).

Nominated by the bishop: Professor A. P. Elkin, Dr. Felix Arnott, Dr. W. F. Connell and Mr. A. B. Kerrian.

Elected by the Diocesan Council: Archdeacon C. W. Nicholls, the Very Reverend W. A. Hardie, Canon A. R. Holmes, the Reverend H. B. St. John, Mr. C. A. Burgmann, Dr. Clarke, Mr. W. Coleborne, and Mr. F. A. Timbury.

The council is considered to be a strong one. It includes highly placed educationalists such as the Professor of Anthropology, Dr. Elkin, the Reader in Education, Dr. Connell, at Sydney University, and the Warden of St. Paul's College, Dr. Arnott, and a language master from one of the State High Schools, Mr. Coleborne, who is also Tutor in New Testament Greek at St. John's College.

The other members of the Council appear to have been chosen with a view to securing the representations of all the interests which ought to be represented on such a body. The Council will hold its first meeting on Friday, March 11.

QUESTIONNAIRE ON PENSIONS

FROM A SPECIAL CORRESPONDENT

Hobart, March 3

Two Tasmanian clergymen, Archdeacon M. James May and the Reverend J. W. Bethune, are preparing to organise all pensioners and superannuated persons throughout Australia into a voting force at the next Federal elections.

They are sending to every Commonwealth politician a letter requesting a statement of attitude and intentions on the question of pension increases. They intend to publish the replies.

The two questions contained in the letter are:

"(1) Do you consider that age, invalid and widows' pensions are, in the present circumstances, fair, just and adequate? And if not, are you prepared to fight to make conditions fairer and more just, by an increase in pensions for such persons?"

"(2) Are you prepared to fight also to have the means test abolished for all persons whose income does not exceed £500 per annum—not as a charity but as a just reward for faithful service over many years, in a less greedy, and grasping age?"

MISSIONARY FOR MALAYA

FROM A SPECIAL CORRESPONDENT

Adelaide, March 3

Sister Joyce Haire, triple-certificated nurse, will be leaving Adelaide on March 14 or 16 for Kuala Lumpur, where she will attend language school before taking up work at the C.M.S. clinics in the New Villages.

A valedictory C.M.S. service will be held for Miss Haire on Friday, March 11, at 8 p.m., in Holy Trinity Church, Adelaide, when the charge to the outgoing missionary will be presented.

Miss Haire is the second C.M.S. missionary to go to Malaya since the launching of the South-East Asia Appeal.

APPOINTMENTS IN ADELAIDE

DR. REED AND MR. PETERS

FROM OUR OWN CORRESPONDENT

The Lecturer in Music at the University of Adelaide, Mr. J. V. Peters, has been appointed organist and choir-master at St. Peter's Cathedral, Adelaide.

His appointment is subject to the formal consent of the University Council.

The Dean of Adelaide, Dr. T. T. Reed, has accepted the position of Bishop's Vicar.

These two positions were made vacant by the resignation of Canon H. P. Finnis, who will retire on March 31.

The Bishop of Adelaide, the Right Reverend B. P. Robin, will institute the dean to his new office, and admit Mr. Peters as choir-master and organist, at 11 a.m. on Sunday, April 3.

In the words of the organist of Westminster Abbey, Sir William McKie, Mr. Peters is "a keen churchman, an absolutely outstanding musician, and very good both as organist and choir-master."

Mr. Peters was born in New Zealand, and lived there until 1939, when he joined the New Zealand Army and served with it in the Middle East and in Italy right through the war. He took his degree as Bachelor of Music in the University of New Zealand in 1947, and the same degree at Durham University, England, in 1949.

He was made a Fellow of the Royal College of Organists in 1950, and holds the Archbishop of Canterbury's Diploma in Church Music.

In addition to his experience as a church organist in New Zealand, he has been organist of St. Saviour's, Ealing, in London, Director of Music at Southwell Collegiate School, and assistant organist at Southwell Cathedral.

He came to Adelaide a year ago to take up his present position as Lecturer in Music at the Elder Conservatorium, University of Adelaide.

Dr. Reed's new appointment is made possible by the fact that he is now free of parochial responsibilities. He was formerly Rector of St. Theodore's, Rose Park.

NEW FELLOWSHIP AT CATHEDRAL

FROM A SPECIAL CORRESPONDENT

Brisbane, March 5

A new venture in the life of the congregation of St. John's Cathedral took place on February 27.

A cathedral fellowship has been planned, which will meet fortnightly, to provide something of a social and educational nature for the younger members of the congregation, although no age limit has been imposed.

Meetings will include talks, brains trusts, debates, and missionary nights, always with the opportunity of discussion.

Members will later attend Evensong in the cathedral.

A good number of teachers, theological students, nurses, clerks and others attended the first meeting.

Members elected Mr. Robert Barnes and Miss Margaret Gripp as chairman and secretary, respectively.

Miss Alison Connah agreed to act as treasurer. Miss M. Hinsby is vice-chairman.

A GENEROUS GIFT TO A.B.M.

FROM OUR OWN CORRESPONDENT

The Chairman of the Australian Board of Missions, Archdeacon C. S. Robertson, has received a cheque for £500, to be used for the training of a Dyak for the sacred ministry.

The Bishop of Borneo has said that the cost of training in the theological college in his diocese is £160 per annum; the course is a three-year one.

The donor, who prefers to be anonymous, has given the money as a memorial to her parents.

LAW-MAKERS AND THE LAW OF GOD

OUTSPOKEN ADDRESS BY BISHOP

FROM OUR OWN CORRESPONDENT

Adelaide, March 3

The opening of the new law term in South Australia was marked in Adelaide on February 28 by special services at St. Peter's and St. Francis Xavier's cathedrals.

At St. Peter's Cathedral, the Bishop of Adelaide, the Right Reverend B. P. Robin, told the congregation that the only reason that Australia was not faced with the South African problem of coloured men covering beneath a dark perversion of the law of God was that we had ruined, demoralised, and decimated our aboriginal population.

He warned Australian law-makers to beware lest they repeated that crime among the people entrusted to their stewardship in New Guinea.

The bishop said that the judiciary was limited to administering the law as laid down. The makers of the law were answerable to God in even greater degree than those who must interpret it.

Among those present at the cathedral were the Attorney-General and Premier, Mr. T. Playford; the Chief Justice, Sir Mellis Napier; Mr. Justice Mayo; Mr. Justice Reid; and Mr. Justice Abbott, of the Supreme Court; Mr. Justice Paine, of the Bankruptcy Court; Mr. President Pellow, of the Industrial Court; and Adelaide Local Court and Police Court magistrates.

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STATEMENT BY INTER-CHURCH AID

FROM A SPECIAL CORRESPONDENT

Melbourne, March 3

The Australian Commission for Inter-Church Aid of the World Council of Churches has decided to take no action on flood relief at an Inter-Church Aid level.

In a statement published in Melbourne to-day, the secretary of the commission, the Reverend F. F. Byatt, gave the following reasons for this decision:

"(1) The disaster is within our Commonwealth.

"(2) Our several Churches are functioning normally except in the flooded areas.

"(3) Initiative has already been taken at Government, public and Church levels for flood victim and public utility purposes.

"(4) [The commission believes] the several Churches will treat property losses as their respective domestic concerns.

"The commission is appreciative of the ready response already made in cash and goods and warmly commends the public, Red Cross and Church appeals to all citizens for continuing generous support," the statement concludes.

DR. FISHER'S CABLE TO NEWCASTLE

FROM OUR OWN CORRESPONDENT

Newcastle, March 1

The Bishop of Newcastle received a cablegram on Friday from the Archbishop of Canterbury, expressing sympathy for the people of Maitland.

The cable read: "Be assured of our deepest sympathy and prayers for you and your people in their terrible affliction. If you can, please say a word of sympathy to the people of Maitland in memory of our happy visit there."

S. MICHAEL'S HOME

MANY MESSAGES OF GOODWILL

FROM OUR OWN CORRESPONDENT

Bathurst, March 5

Lady Pamela Mountbatten and the Commissioner-General for the United Kingdom in South-East Asia, Mr. Malcolm McDonald, have sent messages of goodwill to the Diocesan Commissioner, Padre Harry Thorpe.

Both messages express admiration for the establishment of the S. Michael's Memorial Home for Children at Kelso.

The Governor of New South Wales, Sir John Northcott, will set the foundation stone of the home on March 12 at 3 p.m.

Lady Pamela also sent congratulations to Padre Thorpe on behalf of her parents and herself, for his award of the M.B.E.

Speaking of the home, she said, "For Padre Harry Thorpe and everyone who strove for this achievement and made the inspiration become reality, we feel gratitude and admiration."

Mr. Malcolm McDonald, in his message, said that a home for children was the most appropriate memorial to prisoners of war who died in the Far East and in Korea.

Among the visitors who will attend the ceremony at Bathurst are the Chief Secretary, the Honourable C. A. Kelly, M.L.A., and the Federal Member for Macquarie, Mr. A. S. Luchetti.

Pupils from All Saints' College and Marsden School, cathedral scouts and cubs, Y.A.S., J.A.s and C.E.B.S. members will line the route for the Governor's arrival.

It is hoped that at least £2,000 will be donated for the furnishing appeal, during the afternoon.

The Quota Club of Katoomba has given £10 for the occasion.

S. MARK'S COLLEGE CHAPLAIN

FROM OUR OWN CORRESPONDENT

The Bishop of Adelaide, the Right Reverend B. P. Robin, will institute the Reverend Norman Paynter as Chaplain of S. Mark's College, Adelaide, at St. Peter's Cathedral on March 21, at 9.15 a.m.

"The Reverend Norman Paynter, as Chaplain of S. Mark's College, hopes to have a good deal of opportunity for unofficial contacts with students at the university," writes the bishop in his letter in the March edition of the *Adelaide Church Guardian*.

"Since the academic year begins this month, Mr. Paynter—and I also—will be very glad if the clergy, or the parents of students, will send him the names of students whom they would like to commend to his pastoral care. His address is S. Mark's College, North Adelaide."

Mr. Paynter has already made contacts within the university. He has helped in S.C.M. study groups, including at the recent National Conference in Adelaide, and will soon be leading discussions in the Teachers' College branch. He hopes also to take an active interest in the University Anglican Group.

With the influx of New Australian students and participants in the Colombo Plan, as well as the presence of students from other parts of Australia (especially medical students from West Australia, many of whom are resident at S. Mark's College), the university population now includes Anglicans from very far afield, and Mr. Paynter's appointment has been widely welcomed in the Diocese of Adelaide.



Major-General the Reverend C. A. Osborne, who will give the Daily Devotional on March 18, at 10 a.m. from 2BL-2CN, 3LO, 4QR, 5AN, 7ZR and country regional stations.

COLOUR PARADE AT ORANGE

FROM OUR OWN CORRESPONDENT

Orange, March 5

The Sixth New South Wales Mounted Rifles placed Regimental Colours in Holy Trinity Church, Orange, on February 27.

The Laying Up of Colours was incorporated with Morning Prayer in a special form of service.

At the end of Morning Prayer the regimental band played the slow march, while the colour party moved to the chancel steps. The Commanding Officer took the colours and handed them to the Regimental Padre. He in turn handed them to the chaplain, who placed them on the altar.

After the benediction, the colour party again moved to the chancel steps and received the colours from the chaplain.

TRACTORS RESCUE BISHOP

FROM OUR OWN CORRESPONDENT

Gladstone, S.A., March 1

Heavy rains have recently fallen in the northern parts of Willochra Diocese, and on more than one occasion the bishop's car has stuck in the raging waters of swollen creeks or on waterlogged roads.

Under these difficulties, with congregations awaiting the bishop's arrival at district churches he has had the good fortune to meet with people with tractors who have delivered him and his car from the floods.

THE ANGLICAN

Incorporating The Church Standard

FRIDAY MARCH 11 1955

FREEDOM AND LICENCE

A Justice of the Supreme Court of New South Wales, sitting in the Divorce jurisdiction, forbade this week the publication of certain details of a civil divorce suit in the Press. His action, if not unprecedented, is one which has not been taken for many years past in that State. It is heartily to be approved by the general public, and to be commended as an example to the civil divorce courts of other States in whom is vested similar power to make orders prohibiting publication of the whole or part of the evidence in divorce suits.

For while it is true, as the learned judge remarked in making his order, that the interests of justice are best served when the courts are conducted with the greatest possible publicity, yet the rule can, and properly should, be abrogated when harm greater than the benefit of publicity is likely to result to a defenceless and innocent person. Few lawyers or journalists would disagree. Some, together with a considerable body of good Christians, would go further and hold that publicity should be forbidden in cases where harm is likely to result not only to an innocent and defenceless party to such proceedings, but to the general public. But this is a dangerous proposition, which would if agreed make untenable the position of any judge by burdening him with a non-judicial function.

Regrettably, there is a growing body of non-legal opinion which believes that most details of civil divorce suits should not be published by the Press. If this body of opinion, which is confined to no one political party, should become sufficiently strong to influence the legislature, that would be a most unfortunate circumstance for which a section of the Australian Press would be held largely to blame. A free Press, with a free Judiciary, is a bulwark of democracy. But freedom is not licence: the greater the freedom, the greater must be the sense of responsibility; and few will claim that a certain section of the secular Press has shown a high sense of responsibility in its treatment of the disgusting details of several divorce suits in recent months.

No words of condemnation are strong enough for the minority of journalists and newspaper proprietors, of authors and artists and all who earn their living by the printed word, who have given the governments of three Australian States the excuse to bring down legislation to censor "literature" during the past year. And utterly beyond contempt are those who, behind the facade of conducting grave and serious newspapers and printeries, engage as do certain daily newspapers in at least three great Australian cities in the furtive production of lucrative literary garbage.

It is a nice question indeed whether it is preferable for these operators and their lieutenants to be allowed unchecked to corrupt and degrade public manners and morals, or whether it is better to run the risks of the kind of stupid Policeman-cum-Customs - Officer - cum - licksplittle - Public - Servant censorship which alone can be expected in Australia today.

The legislation in each case would be less unpalatable, in view of our apparent national incapacity for moderation, were it clear that Australians had any real sense of humour as a nation; but this is far from being the case: we are a singularly humourless people. The Obscene Publications Bill now under discussion by the Parliament of New South Wales is closely modelled upon that of Queensland—and of Southern Ireland. Not a ripple of laughter was heard when the first magnificent effort of the Board set up under the Queensland Act was to "persuade" a commercial firm not to distribute a calendar which depicted a scantily draped young woman in a pose which might have been artistic, and was certainly uncomfortable. Is there any real possibility of laughter if some ridiculously mis-educated clerk decides that an unemasculated edition of Shakespeare or the Old Testament constitutes an "obscene publication" in the hands of a university student, or within the walls of a seminary for young ladies? These may be extreme examples; it will be interesting to observe the Act in operation in New South Wales when it becomes law.

It is one thing for a Judge of any Supreme Court, using the powers properly already vested in him, to decide as the one did this week. It is another matter altogether for any government, without first pressing to the utmost the great powers already in its hands to suppress undesirable and immoral literature, to seek the wide and unprecedented authority now to be exercised in the oldest State of this Commonwealth.

Beyond the Frontier

Leigh Creek, founded on coal, and Radium Hill, founded on uranium, are two places which have been long enough on the Australian map to be tolerably well-known outside the borders of South Australia within which they lie.

Yet I was surprised to hear the organising secretary for the Bush Church Aid Society, the Reverend Tom Jones, say the other day that in neither place is there a Church of England, although he mentioned that Leigh Creek is the home of a thousand families.

Within a month or two these two settlements, now beyond the Church frontier, will be ministered to by a clergyman who will move into a restored rectory about halfway between them. Obviously he will have to be a hard-travelling pastor and his wife will often be a very lonely woman.

But the important point is that another challenge to meet the spiritual needs of more of our far-flung outback places is being answered. It is said that man-power should be so limited for this great purpose, for the strain thus placed on those who undertake these most strenuous assignments is severe.

Perhaps the realisation that hundreds of nominally Anglican families are growing up in the Australian bush without religious instruction—as emphasised by this typical revelation from South Australia—will inspire more young men of appropriate talent and spirit to answer the call for service in these places. Of course, it will require more than the ordinary measure of self-sacrifice on their part. But the spiritual rewards are above the ordinary, too.

At the same time, there is a challenge in this situation to all who cannot give direct service—to support by their prayers and gifts the work of our pioneering organisations of the type of the Church Aid Society, so that both those who minister and those who are ministered to may be stimulated by the knowledge that the great body of Church people in the favoured areas of this land want to share their blessings with those in the lonelier, harder places.

Asian Dangers

Mr. Menzies (Australia) is returning from the Prime Ministers' conference in London via the United States and Mr. Holland (New Zealand) is returning via Malaysia.

But, if their home-coming routes are divergent, their main problems are closely knit, particularly the threat to the security of their countries from developments in South-East Asia. One of Mr. Menzies' main inquiries in Washington will be about the likely extent of American commitments in Asia; and Mr. Holland's travels in that trouble area shows that he wants first-hand knowledge of his own country's probable commitments in the supply of troops, which will be discussed at Manila six weeks hence.

No immediate danger of conflict is feared. But Australia, from the days of Japan's ascendancy, has been acutely conscious of danger from the near north. The Japanese sun has set, at least temporarily, but the Communists' southward march is even more alarming. In the days of the Japanese threat New Zealand was inclined to rely on the shield of Australia and her own comparative isolation for protection. But in these latter days New Zealand, with a seat on the Security Council, is in the forefront of discussions to forestall Communist plans in South-East Asia.

Australia and New Zealand have many interests in com-

mon. But their association with the United States in the Anzus Pact is, current events emphasise, the paramount one today. Christians will pray that in these critical days our statesmen will be wisely guided.

On Giving Quickly

The old Latin saying that he gives twice who gives quickly has seldom had better illustration than to those who have suffered, and are still suffering, so grievously in the calamitous floods in northern and western New South Wales.

The volume of gifts in money and clothing from other States has been remarkable. And all has been provided so speedily that one northern N.S.W. town, Narrabri, announced early this week that all its immediate needs had been met. Unfortunately, other flood victims will need substantial help before their homes, farms and businesses are restored to a semblance of pre-flood conditions.

I don't doubt that the Federal Government will be as good as the words spoken on its behalf by the Acting Prime Minister, Sir Arthur Fadden—that it will not be niggardly in playing its part in rehabilitation. But it seemed to me that Sir Arthur lost an opportunity to identify the Federal Government more closely with the sufferings of the people by not being more emphatic about the contribution of much more than the £100,000 originally promised, and by not arranging for himself or another Minister to visit the flooded areas in the early stages of the disaster.

While it may be strictly correct to await representations about aid from the Government of the State in which the floods occurred, the spontaneously sympathetic reaction from the people at large showed that this was an event which swept aside State barriers. Australians were concerned to help suffering fellow-Australians.

Sunday Sport

How ashamedly organised sport intrudes on Sunday is

CLERGY NEWS

BLACK, The Reverend Charles George Price, Rector of St. John's, Nambour, as Rector of St. Matthew's, Gayndah, Diocese of Brisbane.

BURROWS, The Reverend L. H., to be Assistant Curate at St. Andrew's, Lutwyche, Diocese of Brisbane.

CHURCHILL, The Reverend W. B., was instituted Rector of Swan, Diocese of Perth, on March 9.

HALLIDAY, The Reverend S., is at present relieving in the Parish of Trundle, Diocese of Bathurst.

JUDD, The Reverend S. J., to be Assistant Curate at St. James', Toowoomba, Diocese of Brisbane.

KNIGHT, The Reverend F. G., to be Assistant Curate at St. Luke's, Toowoomba, Diocese of Brisbane.

LAHEY, The Reverend I. A. L., to be Assistant Curate at St. Mary's, Redcliffe, Diocese of Brisbane.

NOTT, The Reverend A. J. L., to be Assistant Curate at St. Matthew's, Groveley, Diocese of Brisbane.

RAYNER, The Reverend Keith, has been appointed a member of the Brotherhood of St. John, Dalby, Diocese of Brisbane.

SMITH, The Reverend John Hamilton, Rector of St. John's, Bulimba, as Rector of St. Paul's, East Brisbane.

STEWART, The Reverend T. A., was instituted Rector of York, Diocese of Perth, on March 7.

SWAN, The Reverend John Alfred, Rector of Christ Church, Childers, as Rector of Holy Trinity, Woolloongabba, Diocese of Brisbane.

SWEETMAN, The Reverend E. C., R.A.A.F. Chaplain, has been posted to the Base Squadron, Royal Australian Air Force, at Darwin, Northern Territory.

TAYLOR, The Reverend G. H., to be Assistant Curate at St. Peter's, Wynnum, Diocese of Brisbane.

TURNER, Vicar of Bruthen, Diocese of Gippsland, to be Rector of Mirboo North, as from the beginning of June.

WALKER, The Reverend G. F., to be Assistant Curate at St. Peter's, Southport, Diocese of Brisbane.



ONE MINUTE SERMON

THE EPISTLE FOR THE 3rd SUNDAY IN LENT

The Text:

Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. But fornication and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish-talking, nor jesting, which are not convenient; but rather giving of thanks; for this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them: for ye were sometimes darkness, but now are ye light in the Lord: (for the fruit of the Spirit is in all goodness and righteousness and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them: for it is a shame even to speak of those things which are done of them in secret. But all things that are reprove are made manifest by the light: for whatsoever doth make manifest is light. Therefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

The Message:

There are echoes in this epistle of that for last Sunday.

Indeed, in part St. Paul seems to be repeating himself; though, of course, the message is to a different Church and a different set of people. Yet it is to Gentiles faced with the same temptations to immorality.

Take God as your pattern, says St. Paul, and imitate His love and His forgiveness—even as Christ sacrificed Himself for us, so let us for our fellows.

But further! He does not just ask that we put away fornication and lust and covetousness, we should not even mention such things one to another. Nor should there be amongst Christian people unseemly or frivolous talk verging on the improper, but rather thanksgiving. In the Greek the words for jesting and thanksgiving are alike, and there is a play in the Greek which we miss in the English.

For those of us who turn to such sins, have disowned God, returned to idolatry and disinherited ourselves. How intensely solemn are these sentences of St. Paul. We have been rescued from darkness to light, in Christ; therefore, let us live the life, testing and knowing clearly God's will.

It is not enough to abstain from association with the works of darkness. It is the property of light to expose things and to dispel darkness. "Right produces right, it rights wrongs."

Do we remember the words of our Lord Jesus Christ, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven?"

Do you know the prayer attributed to St. Augustine: "O Thou that art the Light of the minds that know Thee, the life of the souls that love Thee, and the strength of the thoughts that seek Thee, grant us to seek Thee that we may truly know Thee, so to love Thee that we may fully serve Thee whose service is perfect freedom; through Jesus Christ our Lord. Amen."

emphasised once again by pictures of Rugby League trial matches in Sydney's Monday morning newspapers.

The Primate of New Zealand, Archbishop Owen, is actively disapproving a similar trend in our neighbouring Dominion. He has said that the Church of England approves of healthy exercise on Sundays if that does not interfere with church attendance, but it disapproves of organised games, especially when they encourage people to stay away from church.

Archbishop Owen asked the president of the Hutt Valley Lawn Tennis Association whether his association would re-consider its decision to play matches on Sunday mornings. Parenthetically, it may be recalled that the Hutt Valley, a thickly populated "dormitory suburb" of the capital, Wellington, was the centre of the recent youth delinquency scandals in New Zealand.

The Hutt Valley lawn tennis president told the archbishop that his organisation was not willing to change its arrangements. The president said that, if a player explained that he or she wished to attend church, the time of that match could be altered.

Archbishop Owen said the Wellington Lawn Tennis Association and other associations, in deference to his requests, had cancelled Sunday morning matches, and he felt it was regrettable that the Hutt Valley association had declined to do so.

It may be added that Archbishop Owen is no "kill-joy" of sport. He rowed for Oxford University in 1910—and is reputed to have the oar to prove it.

Sex and Horror

Dr. Eris O'Brien, who is eminent both as a Roman Catholic prelate and as an Australian man of letters, spoke good sense this week, I felt, when he said that he favoured "liberty of literary expression within literary reasonable limits," but added: "We cannot ignore the fact, however, that some publishers have demonstrated their willingness to publish anything for profits. For them the provisions of the (N.S.W. Obscene and Indecent Publications Amendment) Bill are not too drastic. Unfortunately, they are sheltering beneath the cloak of the reputable publishers and writers. In practice it should work out that the better types of publishers will not suffer from the penalties of the proposed Act."

Some of the critics of the Bill have fastened on the provision that offending publishers can be deregistered. But that seems to be the logical penalty. A drunken driver's licence can be cancelled to ensure that he does not continue to be a physical danger to others. Surely those whose actions are a moral danger to the community should at least be visited with a similar penalty.

But, in any case, the machinery of the Act can be amended if it is proved by experience to be ill-designed. The important thing is that the State Governments of Queensland, Victoria and New South Wales, in varying ways, have recently been moved to act sternly against the continued dissemination of pornographic or horrific books, magazines and other publications.

Victorian-age prudishness has largely disappeared, and some words and expressions which shocked then are nowadays regarded as hardly mildly offensive to-day. But one great danger to young minds to-day comes not from calling a spade a spade but from the unhealthy emphasis on sex by many publications, including some of our daily newspapers.

—THE MAN IN THE STREET.

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is 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.

A LAGGING APPEAL

A.B.M. AND C.M.S. REPLY

TO THE EDITOR OF THE ANGLICAN

Sir,—As the Chief Executive Officers of A.B.M. and C.M.S. respectively, may be express our regret over your leading articles in the issues of February 25 and March 4 on the South-East Asia Appeal.

The attacks on the two great missionary agencies of the Australian Church will not do good, but harm, to the cause of missions and to the Church generally. They were lacking in Christian grace and character, and were penned by someone who evidently has not the slightest knowledge of the advances made by those two agencies of the Church during the past five years, or the vastness of the work they are sponsoring.

Had the writer approached us, or our executives, we would have gladly given him all the information he should have had before he attempted to criticise. Had your desire been the advancement of the Church in South-East Asia this objective could have been better obtained by consultation with us and a really helpful appeal could have been presented through your columns.

You headed the article, "A Lagging Appeal." This term we disagree with entirely. The appeal is not lagging, it is meeting with an encouraging response. It is true that when the primate returned from his visit to South-East Asia and toured Australia the response was most disappointing. There was some delay in getting the appeal under way. Both organisations endeavoured to find commissioners for the appeal, knowing that the present staffs were too fully occupied to give themselves to this work. Neither were successful. An appeal was issued to the dioceses; they were issued with "Objectives," and from this moment there has been a growing response which gives us hope of ultimate success.

Doubtless you were unaware that over the period under review A.B.M. and C.M.S. had received £400,000 for their general work in addition to the £26,000 for South-East Asia.

As far as we are concerned we will do our utmost; the response is in the hands of the Church, and that includes everybody.

Our attention has been called to the statement of Dr. Denney and Mr. Gaunson. We entirely agree with them that they have a right to speak in any matters concerning the Church at home and abroad. That surely is the right of every churchman, but we entirely disagree with their statement that "the two societies are the hotbed of party strife and because of this their value is much lessened."

We must all be realists and face the unfortunate fact that the Church is divided. We must also face the fact, while A.B.M. is constitutionally appointed by General Synod, its members elected by General Synod, and therefore in a sense the expression of General Synod in its missionary work, yet at the same time C.M.S. is also recognised by General Synod as a partner with A.B.M. in the Church's missionary work, and they together, go to make up the Anglican Missionary Council.

It is a well-known fact that A.B.M. represents work amongst the Aborigines in the Dioceses of North Queensland, Carpen-

taria and North-West Australia; in New Guinea, Melanesia and Polynesia, where the life of the Church is expressed along the lines of one school of thought; and that C.M.S., which was built on an evangelical basis from its beginning, is working mainly in fields where its life is expressed along that evangelical thought; but they, with different spheres of work, and with different outlooks, yet do represent the whole of the missionary work in Australia and overseas.

The support for each comes from like-minded people of thought, yet over the years they have got together, and still do get together, on many occasions in public meetings, missionary exhibitions, United Missionary campaigns and the various staffs are certainly working on an exceedingly friendly basis.

It may be that your articles will arouse the whole Church to face more adequately the need for greater missionary effort, both of money and personnel, to enable the Church in Australia not only to maintain its present work, but to accept the very serious challenge of South-East Asia.

C. S. ROBERTSON,
Chairman and Chief Executive,
Office of the Australian Board
of Missions.

R. J. HEWETT,
Federal Secretary, Church
Missionary Society in Australia,
Sydney.

TO THE EDITOR OF THE ANGLICAN

Sir,—Your joint correspondents, writing on the above subject in your issue of March 4, have done your paper a grave disservice by distorting your leading article of the week before. From this charge, their high professional status should have preserved them, and their imposing array of offices held in the Melbourne diocese will not exonerate them.

They purport to agree with your article "re the failure of the South-East Asia Appeal"; they further pretend to agree with yourselves that the blame for such "failure" is to be laid upon the two missionary organisations of A.B.M. and C.M.S.

Your leading article, trenchant though it was, did not speak of the "failure" of this Appeal. It rightly pointed out the serious lag in proportion to the lapse of time to date. But it did not commit the gross error of pronouncing that to have failed which has yet ten months to work towards its objective. One is led to wonder if these writers pronounce their respective patients dead before they have completed their professional treatment upon them.

Your article, in apportioning the blame for the lag in full support, charged not only the two organisations, but their supporters, and "the whole Church in Australia."

The writers have convinced themselves that a crime has been committed which has not in fact yet occurred. They are equally fallible in passing sentence upon those allegedly responsible for it.

It is not surprising, therefore, that having erred in these two ways, the crime and the criminal, they should have misled themselves concerning the motive for the crime. This they purport to find in stating "these two societies" to be "hotbeds of party strife."

To this it may be answered that the Australian Board of Missions is not a society, for it is the Church of England in Australia, by resolution of its General Synod of 1872, organising its life to the great work of evangelism in and around Australia and adjacent areas. The determination by which it came into being laid down no sectional interests which it should subserve. It is thus nothing less than the whole Church in Australia girding itself for the task around its shores to which the entire Church of God is committed—the spread of the Faith of Jesus Christ through the One, Holy Catholic and Apostolic Church.

If the work of A.B.M. bears any characteristic features of belief, life and worship, these can do no other than reflect the belief, life and worship of

the whole Church of England in Australia, to which the Australian Board of Missions is bound to render an account of its stewardship at every meeting of General Synod.

Those who would seek to fasten a charge of "sectionalism" upon its working expose themselves to the charge of serving private ends which are not in accord with the functioning of the whole body.

The letter carries a plain implication that "party strife" was an element in the discussions concerning a proposed South-East Asia Rally. It should be plainly stated that no such element at any point arose. Representatives of both A.B.M. and C.M.S. reached their decision in this matter, with the entire concurrence of His Grace the Archbishop, on quite other grounds, and with perfect unanimity.

The writers would do well to ponder these words from the late Bishop C. M. Long's Synod Charge of the Diocese of Newcastle in 1929:—"I find the Church of my fathers a spacious and beautiful spiritual home, and am happy without reservations of any kind in that home. . . . With so graceful a spiritual home to inhabit, I have little inclination to shut myself up in either the basement or the attic. Least of all have I any sympathy with those who call each other names up and down the stairs of this roomiest Church in Christendom."

There is only one real answer both to the challenge of your own leading article, and to the unwarranted extensions of your correspondents. That is for the whole Church in Australia to gird itself to a task in no way beyond its strength to compass.

"Nature abhors a vacuum"; and the uprising of new nationalistic strivings among 1,300,000,000 people in our hemisphere has created a moral and spiritual vacuum which may yet be filled by Buddha, Mohammed or Marx—unless the Australian Church fills it with the Gospel of Him who is the Way, the Truth and the Life.

Yours, etc.,
C. MILTON KENNEDY,
Victorian Secretary, A.B.M.
Melbourne.

Sir,—Referring to the letter published in your issue of March 4 over the signatures of Dr. Denney and Mr. Gaunson, may I point out that in August last we (i.e., A.B.M. and C.M.S.) sought the co-operation of the C.E.M.S. in connection with the South-East Asia appeal and made the suggestion that the C.E.M.S. organise a rally of the men of the Church in each Rural Deanery in the diocese to which the challenge of the present situation may be put. I personally am most grateful for the opportunities given me by various branches.

The proposal made by your correspondents that there should be a monster men's rally in the Exhibition Building, was fully considered by representatives of C.M.S. and A.B.M. who, after consulting His Grace, the Archbishop of Melbourne, decided that it would be wiser to defer the holding of such a rally, preferring for the time to work for deanery rallies not only of C.E.M.S. members, but of all the men of the Church.

The allegation that the A.B.M. and the C.M.S. are "hotbeds of party strife" is unworthy of the writers. I hope they will have the good taste to withdraw it. Seeing that their letter refers largely to Melbourne and that I happen to be the general secretary of the C.M.S. Victorian branch and, therefore, largely answerable for the Society in this State, I must state quite emphatically that so far as C.M.S. is concerned the allegation is not true. Moreover, I have a high opinion of the Victorian Secretary of the A.B.M. and find it a pleasure to collaborate with him as occasion arises.

Yours faithfully,
H. S. KIDNER,
C.M.S. General Secretary
in Victoria.
Melbourne.

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT.

Sin and Repentance

"The Prayer Book is constantly stressing the fact that we are 'miserable sinners.' Is this a sound psychological assertion when most people who go to church are conscious of trivial offences? What therefore does the Prayer Book mean by 'miserable sinners' and what are we to do about it?"

First of all we must remember that in the sixteenth century, when most of our Book of Common Prayer was written, certain English words had a more precise or different meaning to that which they bear now.

For example, "prevent" had its original Latin sense to "go in front of," not to "stop"; "indifferent" meant impartial, etc. Now we today use the word "miserable" of a person who appears unnecessarily pathetic, but in reality it has its original Latin meaning of a condition which properly deserves pity.

Consequently when the Prayer Book calls us "miserable sinners" it does not imply that we are all pathetically sad people continuously chewing over our horrible sinful past; it rather implies that our state is such that it may arouse the mercy and pity of God, who alone can see into the secrets of our hearts and appreciate fully our condition.

Similarly, as the Bishop of Exeter has put it, "it may mean that our state is such that we ourselves, if our eyes were opened, would certainly feel wretched. It is perfectly possible for a man to be a miserable sinner without himself being in conscious of it, just as it is possible for a man who carries in his body a malignantly cancerous growth to be unaware of it and to complain to his doctor of only trivial ailments."

Sin, therefore, is something which is of vital consequence not only to our own souls but to the welfare of the whole world. Sin is essentially disobedience, the placing of ourselves in the centre of the picture instead of God, and our "miserable state" arises from the natural unhappiness which we experience after wrong-doing because our conscience reproaches us with disloyalty and disobedience to God.

We must remember that Jesus Christ, especially in his teaching to the Pharisees, emphasised that sin was something

more than failure to keep God's commandments. It is not only doing something which we know quite definitely to be wrong, but also consciously refusing very often to do the good things that we know we should do.

It is also important to realise that both our wrong-doing and our failure to do good have vital consequences to the rest of humanity, and, as D. R. Davies pointed out during the war in a remarkable little book called "Down Peacocks' Feathers," the only true unity that the human race possesses is to be found in the General Confession when all alike must acknowledge that they are sinners.

Small Offences

Very often the Pharisees, whether in Our Lord's Day or within our own Christian congregations, are obsessed with the small offences, the occasional unkind word or deed, a forgotten prayer of a neglected preparation for communion, and fail completely to see that these comparatively trivial things really arise out of a far worse sin, being symptomatic of a soul which may be so self-centred that God is not able to carry out his purposes through us.

Even S. Paul was continually conscious of how difficult it is to reach God's standard of perfection; he was continually asking "who will deliver me from this living death?" and for this reason was prepared to say that he had to die daily unto sin and had to buffet and subject his body in case, after preaching to others, he should find himself a castaway. Our Lord's parable of the Pharisee and the Publican in S. Luke XVIII: 9-14 is an admirable commentary on this particular question.

So far we have left out of our reckoning what the Church calls "Original Sin." We are born in a world where, because of the universality of sin, there seems to be some sort of bias towards choosing the evil rather than the good; the scales are, as it were, weighted down against us.

The world has, not as a punishment from God but as a failure of man, become a place where disease, cruelty, injustice, selfishness and bestiality

are rampant. This is a fact which cannot escape anyone, and the Christian explanation is that there has been a dislocation through man's pride and rebellion which has thrown the whole of God's system out of gear.

Every time we commit a sin, however small, we add to this store of disorder and wickedness. The Genesis story in the Garden of Eden is merely a pictorial account showing that whenever man yields to temptation he lets loose a chain of disaster until the whole world lies in wickedness. Original sin is not to be linked with any evil inherent in the act of conception. It reminds us of the fact that we are born in a society where we are already too prone to sin.

The question, "What are we to do about this state of affairs?" really belongs to the pulpit rather than to this column. The important point to remember is that God has done something about it, and that, as S. John says, "the Son of God was manifested to destroy the power of the evil one." God in Christ has won the victory over evil and death. It remains for man to repent and so play his own part in that victory.

Do you think that "plagiarism" is justified with regard to sermons?

Plagiarism

Our correspondent sounds as if she has suffered recently in the pulpit. Plagiarism is usually defined as the taking, and using as one's own, of the thoughts, writings or inventions of another; in other words it is a form of literary theft.

Now in the days before copyright acts it was quite a common practice for an author to insert in his own work extracts from other people's work without acknowledgement. Some times the most honoured and distinguished people would do this, and we find for example, S. Matthew and S. Luke incorporating most of S. Mark's Gospel within their own work.

To-day, however, it is regarded as illegitimate to borrow from other writers without acknowledgement and this would apply as much to sermons as to any other form of literary or artistic creation.

Obviously every man is influenced by other writers he has read or preachers he has heard, and there can be no possible harm in quoting from other people (particularly where illustrations are concerned) providing acknowledgement of the source is made.

In preaching it is sometimes difficult to acknowledge every quotation because the spoken word, unlike the written, does not lend itself to footnotes.

A further difficulty presents itself in answer to this question as a result of the great demands often made upon young preachers in this country, where, with many centres a man may have to preach four or five times on one day.

It is not always possible adequately to prepare so great a quantity of sermons, and the formularies of our Church have always permitted clergy to use homilies which may perhaps be defined as official sermons prepared by authority. It is probable that most of these now would fail to meet modern tastes.

I personally have advocated that young curates who cannot find adequate time for preparation should, from time to time, read suitable sermons from masters of this art rather than talk rubbish of their own. In such cases of course, frank acknowledgement must be made.

TO THE EDITOR OF THE ANGLICAN

Sir,—The American people are nothing if not imaginative. And this extends to their work for missions.

The Women's Auxiliary of the Protestant Episcopal Church raises £1,500,000 every three years, and they are allotted certain works for which they can ear-mark their gifts.

How do they raise so immense a sum? They try to have (as we did some years ago) a missionary box in every home.

When any members of the household have something to be thankful for they put a gift in the box. Never a day passes in a home without some gift going in.

Thanksgiving raises their quota. Can we Australians adopt this idea of:

1. A box in every home?
2. A gift of thanksgiving for every blessing?

In numbers they are about the same as we in Australia. In giving they raise in the Women's Offering (outside the main diocesan assessments) three times as much as our total offerings of A.B.M. and C.M.S. Is it that we give as a duty? They give in thanksgiving.

Let us try their way. I am, Yours sincerely,

H. M. MOYES,
Chairman, Women's Auxiliary,
Australian Board of Missions,
Bishopscourt,
Armidale.

"ORGANISTS ARE A DYING RACE"

TO THE EDITOR OF THE ANGLICAN

Sir,—Your recent article on "Organists are a Dying Race" interested me greatly. As an organist of thirty years' experience I am looking forward to many more glorious days in the service of the Church.

Might I add that a knowledge of organ construction is also necessary, so that ciphers or other disturbing sounds may be promptly eliminated. The organist should understand bookkeeping so that the boys receive their correct fees, and a knowledge of tailoring will enable him to supervise the choir robes.

His behaviour and music will be criticised by many of the members of the congregation, also that of the two choirs under his control.

He will receive undeserved praise, blame for what is beyond his control, and advice from well-meaning but unqualified enthusiasts.

If he can be master of himself, do his best and endeavour to walk humbly before his Maker—"come wind, come weather"—God will uphold him.

Yours, etc.,
ORGANIST.

THE WORK OF OUR SISTERHOODS

IT IS FAR too often a matter of surprise to Church of England people that there are religious Communities for women—nuns, in fact—within the Anglican Church, and it is in order to correct some misapprehensions that this very brief and inadequate account has been written concerning the four Communities who live and work amongst us in Australia. Three have actually been established for over sixty years, one for a lesser period.

No attempt can be made in a small space to give a full picture of the life of these, "the silent service" of the Church. Full details will be gladly given by the Communities themselves to any who are interested or willing to help. Here we can touch only the fringe of their lives and work.

From the time of the dissolution of the monasteries by Henry VIII, there were no religious orders for women in the Anglican Church until, inspired by the nineteenth century religious revival known as the Oxford Movement, courageous women rose to do battle against the appalling squalor, disease and ignorance prevalent in the slums of the great English towns.

In the forty years from 1840, several Communities established themselves, gradually overcoming prejudice and opposition by the unflinching self-sacrifice and devotion of their chosen life. It is not, therefore, surprising that as similar conditions prevailed in the great seaports of Australia, we find, from about 1885 onwards, movements on foot to establish similar Communities here.

Our oldest Community is the "Community of the Holy Name," which came into being when, in 1888, a Mission House was opened in the slums of Melbourne, and the famous "Mission to the Streets and Lanes" began under the guidance of Mother Esther, Mother Foundress of the Community.

Their work soon included a House of Mercy for destitute girls, and a Children's Home opened in 1894. Later, when an increased number of Sisters made expansion possible, a babies' home, a hospital, and a hostel for girls were opened in succession.

After 1931, the Order was able to expand beyond the Melbourne Diocese, and they opened a babies' home in Goulburn, and later a hostel for girls there and one in Adelaide. More recently, three Sisters were sent to work in the Diocese of New Guinea.

Changing conditions suggested the conversion of the House of Mercy into a Retreat House for the Diocese of Melbourne, and this, satisfying the long-felt need, has proved of inestimable value.

The present Mother House of the Community was built in Cheltenham, Victoria, in 1936 as a memorial to the Mother Foundress. It is a fine building, planned for its purpose, with a beautiful chapel and extensive grounds, and evidences the growth of this large Community of dedicated women, whose work is something for which the Anglican Church may well be proud and thankful.

THE EDUCATION of the young has from earliest times been one of the spearheads of Church expansion, and our next Community of women—the "Sisters of the Church"—is particularly associated with the education of girls in secondary schools. Actually, the Order, which has its provincial house at S. Michael's, Melbourne, is a branch of the great English Community in Kilburn, but their presence here since 1892 has made them an integral part of the Anglican Church in Australia.

In 1891, the meeting of General Synod in Sydney commended the work of the Eng-

lish Sisterhoods to the Church in Australia. As a result of this, Bishop Montgomery and Dean Dundas appealed to the Sisters of the Church in Kilburn for help, and the next year seven Sisters landed in Hobart and opened a Collegiate School there, and thus our second Australian Community was born.

There are now five schools controlled by these Sisters, one in each of Hobart, Sydney, Melbourne, Adelaide and Mount Lawley, Western Australia. Some two thousand girls are attending these schools and, by seeking to instil in them sound learning and the ideals of loyal churchmanship, the Sisters aim to perpetuate the original idea of the Order—the extension of Christ's Kingdom. The schools are financially independent of the diocese in which they happen to be, but they support diocesan activities whenever possible.

Naturally, the need for trained teachers in such a Community is great, yet there is ample scope for others who feel the call to a dedicated life but who have no special training. The Community here is in close touch with the Community in England. Those joining the Order in Australia complete their Novitiate in the Mother House in England and, after Profession, usually return to take up work here. This interchange ensures the unity of the Community and also greatly strengthens its spiritual and corporate life.

The blue clad "Sisters of the Society of the Sacred Advent" are well known and well loved figures in Queensland. This Community was formed in 1892 by Sister Caroline, who was trained in the English Community of S. John the Baptist, Clewer. She came in response to an appeal by the Reverend M. Stone Wigg for the establishment of a Community in Queensland.

They began their work as Parish Sisters of the Cathedral, but the call to work amongst children, which is their particular genius, came swiftly. The first school was established in 1894, and since then they have made a great contribution towards the development of education in Queensland.

THE COMMUNITY grew in numbers slowly but surely, and the works became many and varied. They now control six large secondary schools, three in the Diocese of Brisbane and three in the Diocese of North Queensland, and they founded one other which is now a Diocesan Church school. They have a large Orphanage and Toddlers' home in Brisbane and also a flourishing Preparatory school. A Hostel at Charleville caters for the needs of the country children, whose education would otherwise be severely handicapped.

In 1916 they opened a Church Hospital from which was developed S. Martin's, which stands in the grounds of S. John's Cathedral, a large modern hospital built as a Diocesan War Memorial in 1919. At the Community House in Albion, the Sisters work steadily at the making of Altar Breads which are distributed throughout Australia.

The Community has made an heroic effort to make "small means accomplish large ends," and their achievements are indicative of the costly self-sacrifice of the Sisters and the strength drawn from their profession and life as Religious.

The fourth of our Australian Religious Communities for women is small in numbers, but nevertheless achieves an immense amount of admirable work in Western Australia.

The "Order of S. Elizabeth of Hungary" came out from their Mother House in London in 1928. Their rule is based on

Franciscan principles and they are not tied to any particular type of work, but try to go where they believe the call to be from God. Lady Campion, wife of the Governor of Western Australia at that time, was instrumental in their coming. It was felt that they would be of untold use in the helping of the English settlers after the first World War to cope with conditions unlike any they had known previously.

THE SISTERS came to Bunbury Diocese at the invitation of the Bishop. A house was taken in South Bunbury, and meanwhile the Convent was being built in Margaret River and soon two Sisters were sent to work in that district, visiting the settlers in their homes and teaching religion in the schools.

The Mother Foundress appealed in England for £100 towards building a church in the districts where the Sisters were working and where no church existed. Friends in England gladly gave and soon five churches were built in this way which have been and still are of great value. Work was also started in Busselton but, unfortunately, had to be given up, which indicates the great need for more Sisters.

In 1931 a gift from England enabled the Order to build a Hostel for Church of England girls attending the Bunbury High School. This work was carried on for some years, but changing conditions made it

necessary to relinquish this work and the Hostel is now used for other purposes.

Recently friends in England again enabled a generous gift to be made towards a Church Hall in a new area of South Bunbury, where there is a great need for more work in various ways.

The "Church Mail Bag" school, and the preparation of candidates for Confirmation by post are also pieces of work they willingly undertake; and once more one can be amazed at the "much" that is owed to "the few."

Such then is a very brief and inadequate outline of some of the work done by the Anglican Sisterhoods in Australia, but it must be remembered that their visible works are the least important. Their great importance in the Church of the world of to-day is that they are consecrated lives, wholly given up to the worship of God and the extension of His Kingdom in the special vocations of each individual Community.

These are they who have given all that they are and all that they have to possess "the Pearl of Great Price" and they are thus a perpetual challenge to an unbelieving world and an inspiration to those who in divers ways seek the Glory of God and the extension of His Kingdom.

For the lives and work of the Religious Communities in Australia, the Church of England may well praise God.

MORPETH AND BISHOP WILLIAM TYRRELL

By R. BRENDON GARNER, Headmaster of Church of England Grammar School, Morpeth, N.S.W.

THE Diocese of Newcastle, at a special session of the 31st Synod on Monday, February 21, 1955, decided to purchase the remaining portions owned by the other dioceses of the provinces of New South Wales in S. John's Theological College, Morpeth.

Morpeth can trace its history back to the very earliest days of settlement in this State for, when the Diocese of Newcastle came into existence by Royal Letters Patent in 1847, Morpeth was already a thriving township.

The property, 200 acres in extent, which belongs to the Diocese of Newcastle was purchased from Lieut. E. C. Close as early as 1821, Morpeth being known as "Green Hills." This property is now shared between the Church of England Grammar School and S. John's College.

Originally the Church consisted of "The Diocese of Australia," but when, in 1847, Newcastle became a diocese in its own right, four dioceses were formed—Melbourne, Sydney, Adelaide and Newcastle. This new see extended from the Hawkesbury River on the south to the 21st parallel of latitude in Queensland, including the North Coast, Northern Tablelands, and all the north-west of New South Wales.

On June 29 (S. Peter's Day), 1847, the Reverend William Tyrrell was consecrated in Westminster Abbey as the first Bishop of Newcastle. Doctor Tyrrell arrived in January, 1848, taking up residence at Morpeth by living in the stone rectory belonging to the Parish Church of S. James.

Later, he was to purchase from Lieut. Close the home which he had built himself, which building now forms "The House Block" of the grammar school.

Christ Church, Newcastle, became his cathedral. At that time there were fourteen clergy in the diocese. In 1859, the area of the diocese was reduced by the new Bishopric of Brisbane, and eight years later,

when the Diocese of Grafton and Armidale were created, the Newcastle Diocese was further reduced.

The final curtailment was effected when the Diocese of Bathurst was formed in 1869.

THROUGHOUT the 31 years of the bishop's episcopate, he considered Morpeth to be his spiritual home. Three successive bishops have lived in the old home at Morpeth, and the second home which Close built for himself, known as "Morpeth House," now forms part of S. John's College.

The first Diocesan Registry was also built at Morpeth, near to the parish church. This now forms the library of the grammar school.

The first Bishop of Newcastle firmly believed that religious education was of first importance to the spiritual life of any diocese. Due to his wisdom, foresight, and an uncanny business ability, considerable material wealth has placed the Diocese of Newcastle in a very favourable position; it is most pleasing and gratifying, therefore, to know that some of this finance is being used for the two schools and now the theological college of the diocese.

This is exactly as William Tyrrell would have intended. Let us hope God's blessing will rest on the work being done in this way and that Morpeth will once again make a considerable contribution towards the life of the whole Church in Australia.



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BRITAIN AND THE H-BOMB

Britain has decided to make the hydrogen bomb. The repercussions of that decision will be felt in days to come by the young people not only of Britain, but of the rest of the Commonwealth.

The economic and social effects of such an expensive undertaking cannot fail to be a determining factor in the British way of life for the next few years.

Granted that the hydrogen bomb is cheaper to manufacture than the atomic bomb, the fact remains that in the words of Sir Winston Churchill, "all deterrents will improve and gain variety throughout the next ten years."

Other things being equal, therefore, we can expect the present arms race to continue. The unseen walls dividing East and West will be made broader and taller under the threat of irreparable devastation or annihilation.

Meanwhile, the underdeveloped countries of the world are being built up with outside help to take their place in this new atomic age. Food, arms and technical equipment are the price being paid for their support of East or West.

This new importance in the world game has in turn begotten a powerful nationalism, linked in some cases with a revival of ancient religious faiths. And under this growing pressure missionary doors have already begun to close.

The finance needed to maintain and extend these new developments must come, to a large degree, from the man in the street.

The grazier, the farmhand, the office-girl, the apprentice must all pay the price of safety.

We have reached the stage where we cannot hope to survive without H-bombs, with all their hideous potential, and whatever other refinements of modern warfare the future may hold for us.

"What ought we to do?" asks Churchill. "Which way can we turn to save our lives and the future of the world?" "It does not matter so much to old people—they are going

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"YOUTH CAN CONQUER"

FESTIVAL AT HABERFIELD

A Festival of Youth will be held at S. Oswald's, Haberfield, Diocese of Sydney, from March 13 to March 20.

The theme of the festival will be "Youth Can Conquer." Each night films will be shown at 7.45 p.m., and there will be a festival session at 8 o'clock.

Archdeacon Clive Kerle will speak on "The Vanity Fair of Life" at the Fellowship Tea on March 13, at 5 p.m. He will also preach on "Unattractive Prayer" at 7.15 p.m.

The Reverend S. W. McKibbin, of the Ashfield Methodist Church, will speak on "The Tiger Within," on March 14.

March 15 will be "Quiz Night," the quiz master will be Dr. Broughton Knox, of Moore College.

The Rector of S. John's, Campsie, the Reverend R. Dillon, will speak on "The Futility of Living," on March 16.

March 17 will be "Family Night," when there will be special sessions for mothers and daughters, and fathers and sons. The subject will be "Youth Can Conquer—The Body."

On "Jungle Doctor Night," March 18, the "Heathenism" will be illustrated by pantomime, puppets, and ventriloquism.

Mr. Dick Bentley will lead "Friendship Night," on March 19.

The festival will conclude with the Festival of Motherhood on March 20, when the English customs of Mothering Sunday will be observed, at 11 a.m., and with the dedication service at 7.15 p.m.

The Rector of S. Oswald's, Dr. A. W. Morton, will be glad to give further details of the festival.

C.E.B.S. SWIMMING CARNIVAL

FROM OUR OWN CORRESPONDENT

Brisbane, March 1. Metropolitan branches of the Church of England Boys' Society held a swimming carnival on Friday evening, March 4, at the Davies Park swimming baths at West End, Brisbane.

Most of the Brisbane branches were represented.

The main feature was the competition for the Swimming Cup which was presented to the society in 1946 by Mr. A. J. Stonely.

For years this cup has been won by Wilston branch but this year it passed to New Farm by 32 points to 15 points.

The cup was presented to the winning branch by the chairman of the society, the Reverend W. B. Ward, at the end of the carnival.

An interesting event was the leaders' race which was non-competitive. This was won by Robin Wakefield of Lutwyche branch.

FOR SMALL PEOPLE

CLOUDS

Go out into your garden almost any day and look up at the sky. You will almost certainly see scattered all over the blue, clouds of all shapes and sizes.

Sometimes the clouds are white and woolly. Sometimes they are grey. Sometimes they put on the loveliest colours man has ever seen—red, orange, gold and purple.

We could not live without the clouds. They bring the rain. They shade us from the sun's heat.

At times, especially on the

S. MARK'S GOSPEL

"ALL HIS GLORY"

BY WILLMA TERRY

IT WAS NOT His action in cleansing the Temple which invoked the wrath of the Temple priests; it was the authority with which He performed the deed.

They sent a deputation to Him for He was teaching in the Temple. "By what authority doest thou these things? and who gave thee this authority to do these things?" (11:28). They must have known that He would challenge them, and they fell into their own trap.

They knew that John's mission had been accepted as one appointed by God. If they said No, they would be declaring it of no spiritual worth. Because John had pointed to Jesus, they would be acknowledging that for them, Jesus's work was worthless, too.

The time was drawing nearer for the priests and scribes to win their victory. While they were plotting Jesus visited a friend (14:3-10). The love which the woman showered upon Him, meant much to Jesus.

How savagely it worked a deed of evil in the heart of Judas! It would even seem that he was already a traitor. How else would he have known that the authorities wanted to put Jesus to death?

Perhaps he had hopes of an earthly kingdom when the hated Roman rule would be overthrown, but he saw his hopes frustrated, and in desperation he throws in his lot with His Master's enemies.

Jesus knew the evil deed was done even then, so He took precautions against His early capture. He gave the disciples special instructions as to where they were to make the room ready (14:13). This Passover feast which they were to share together was indeed a special one.

In the brotherhood of this feast He hoped they would glean something of the tremendous import of his action in inviting them to share in the drinking of the Cup and in the eating of the Bread (14:22-23). His invitation expressed an intimate union in which they could all share.

THE PASSOVER already suggested sacrifice. Here was Jesus offering His life "as a ransom for many," asking them to link themselves to Him in an act of love. These men were gradually to come to a fuller understanding of what this rite could be to them. The more we receive His gift in faith, the more we will understand the eternal sacrifice.

Judas's work was already begun, and Jesus makes His way to a place of retreat on the Mount of Olives. Once more He warns them of the danger they were facing.

Peter denied he was a coward—and yet he deserted Jesus. When the time of betrayal arrived Jesus met His foes with courtesy and courage. He was grieved that these men should

have so little honour (14:48-49), but evil has no honour. The trial before the Sanhedrin was mere formality. Nothing they could say or do drew any defamation from Jesus's lips. His very self-respect condemned them.

They knew He was a good man. They knew He was more than that. Amidst the noise and discord the poise of Jesus marked Him out. At last they had the answer: "I am; and ye shall see the Son of man sitting at the right hand of power, and coming in the clouds of heaven."

Pilate had to choose between good and evil. He recognised what was good, but that day he had no power to save himself. So he chose evil. (15:15).

A WEARY JESUS, bearing the marks of the suffering of the world on His body, went to the Cross. How bitterly must Peter have condemned himself for his own lack of courage, as he saw His Lord carrying His Cross. Now the hour is come. Jesus faced the horror of the Cross alone.

The priests mocked at Him; the people reviled Him. "He saved others; Himself He cannot save" (15:31). Even as they jeered He claimed His Kingship, the destruction and resurrection of the temple of His Body, His saving power.

In the midst of evil, good was there. Joseph of Arimathea, to whom the trial of Jesus must have meant hours of agony, waited on Pilate (15:43). He took the body and gave it an honourable burial.

Very early the next morning the women came to perform the last rites, but none were needed here. "He is risen; He is not here!" (16:6). "And they went out quickly, and fled from the sepulchre; for they trembled and were amazed; neither said they any thing to any man; for they were afraid" (16:8).

Wonderful news—and they kept it to themselves! We know the answer. The disciples were told. They, too, were filled with awe and wonder. They knew and believed.

We who have met the Risen Christ cannot doubt that the disciples met Him; nor that He conquered death as He had conquered sin. For we know that through His saving power we are conquerors. Christ is King!

Things To Do:

1. A discussion on "How Can We Combat False Teaching on the Second Coming of Christ?" or

Find out what you can about Apocalyptic Literature. Reference, Mark 13. A helpful article might be "New Testament Prophecy and the Apocalyptic" in Carey's Commentary or Clarendon Bible, S. Mark, p. 233.

2. Find out what the Church teaches on the Atonement.

Everything is hidden from us.

The Bible says that God once told His people, "I have blotted out, like a thick cloud, your wrongdoings."

What a strange thing to say. But God meant that in His love for His people He had forgiven them for all the wrong that they had done.

God says the same to us today. Because the Lord Jesus died for us and took away our sins, God looks on us just as if we had never sinned, if we just put our trust in the Lord Jesus.

Read Isaiah 44:22.

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Both Day Girls and Boarders are admitted.

Illustrated prospectus on application to the Headmistress, MISS E. RUTH HIRST, B.A., Dip.Ed.

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

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Illustrated Prospectus on application to G. A. Fisher, B.A., B.Sc.

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School for Girls

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An ideal country school set in 99 acres of land on the outskirts of Bathurst. Thorough education from Primary to Leaving Certificate Honours. Boarders accepted from age of 8. daygirls from age of 6.

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PAPUANS BECOME CHRISTIANS

THE BAPA SAGA AND THE BROTHERS AMBO

BY CANON JAMES BENSON

THE AMBOS are the "troubadours" of North-East Papua; and their tribe, the Bapa, have their main village at Kurou, near Gona. Though the present Ambo—rather of Simon and George—was old when I first knew him, and though his rather small body was further incapacitated by elephantitis in both legs, he is still very much "Ya Bajari," the Master of the Dance, and therefore a very considerable person in the community.

The richly mimed dances of the whole Northern District owe much to him, and to the skills and stories he has inherited from his father and his father's father.

Then also there is a trade in songs and dances, which means of course payment for the services of the master: for to primitive man, knowing nothing of writing, there can be no sheet music or written stories; and of course no gramophone records—everything must be transmitted by word of mouth.

So for ages, as my friend John Oliver Ambo has told me, he, and his fathers before him, travelled considerably among such tribes as for the time might be friendly; spending two or three months yonder among the Binandari of the Mamba River, and a similar time with the Aiga, or the Huhuruni, even going as far as the Waria peoples, a month's journey almost to the north, in the old German territory.

Always in some hidden secret place in the jungle, behind a ten-foot fence of closely plaited leaves, where none but his paying clients might get the precious secret things, there would the Ambo of the day and generation teach these barbarous clodhoppers where to put their feet, and how to act a story.

And payment! Well, of course, generally it was of the normal perishable nature—pigs and dogs and other kinds of food. Or it may be New Guinea treasure of bird beak and feather head dresses, mounted on their elaborate cane framework; and jewellery of shells and bracelets and girdles. Sometimes of cooking pots and t-pots cloth from countries rich in clay and wild mulberry trees.

There were times when women came into the bargain also; and with the Bapa many a wife has been bought with a song or a dance of the Ambos. Indeed I have heard that the mother of Simon Peter and George was so acquired, but I never met the lady as she had died before I came to Gona.

That was in 1936, and Simon Peter was then a powerful preacher and recognised as a prophet of God. He was also helping in the schools as a pupil teacher, but considered too old to benefit much by the course of training at S. Aidan's, our teachers' college.

Then came the war, and in those months of Japanese occupation the teachers and their wives, led by that intrepid little Papuan priest, Father John Livingstone Yarril, carried a tremendous burden of responsibility holding the people calm and steady in their jungle hide-out.

IN ALL this Simon Peter and Jennifer, his wife, were outstanding examples. There is not space here to tell how, as interpreter and intermediary with the Japanese, he was instrumental in saving my life.

So, when the war was over, this man of God went to S. Aidan's College, almost middle-aged; and by sheer dogged prayerful persistence surprised us all by passing his exams and returning to Gona a fully licensed teacher.

He took charge of the school for a time when we had no white teacher.

George Kioiaio, the youngest son of old Ambo, was a Mission boarder when I came to Gona; and soon after he began his work as a pupil teacher. He has always been noted for his

This is the concluding part of the second story in the series "Papua's Become Christians." The first part of the third story, "Kikiri and Gataara," a pagan epic, will appear next week.

charming and utterly unself-conscious goodness. So much so, that in late years I have heard people, when commenting on some virtuous action in the community, say "Yes, it is just like George, isn't it?"

A trader, manager of one of the few plantations in Northern Papua, came to me or day saying: "You've got a fine chap in that youngster, George, your teacher at Gomeru."

"Yes," I replied, "he is a nice lad and we try not to spoil him. But what do you know about him?"

"To be candid," he said, "I was trying to pinch him, but he taught me a lesson. Gosh, do you know that lad's religion is real! He really believes it. I'd no idea your mission work could get so deep."

"You see, I need a really trustworthy lad for a store-keeper, and timekeeper too if possible. I know it wasn't playing the game by you; but I went and talked to George about it. I asked him how much money the Mission pays him for teaching."

"HE SAID 'The usual pay for a pupil teacher: that is five shillings a month.' 'What!' I said, 'five shilling a month? Don't be a fool, come to me and I will give you five pounds a month.'"

"Smiling that lovely smile of his, George said: 'Thank you, Taubada, but I am God's man, and I must do God's work.' 'Perhaps I could give you more,' I said, 'I think my company would be prepared to give ten pounds a month to an honest man with brains like you.'"

"Thank you again," Taubada, said George, "but it would be just the same if you were to offer me one hundred pounds a month; for I am sent here by God to do His will and nothing will move me from that."

"Gosh," said the trader, "are there other Christian boys like that, with that sense of duty?"

"Quite a number," I said, "After all it is simple Christian teaching: you get it all in the Catechism, my duty to God; and my duty to my neighbour; and the tragedy of our so-called civilisation is that we have so largely forgotten it."

George Kioiaio Ambo and his friend Albert Maclaren Ririkio—a Jajora man—teachers, were on the Mission staff at Isioita on the far side of Mt. Lamington during the eruption.

Nothing was known of our folk there for nearly a week, as it was feared that, as on the Sangara-Higa turu side, all had been killed. Then the weary, tired-eyed, grimed and ragged Mission staff came out, with their poor bandaged wounded piled up on a jeep and a trailer, with George and Albert Maclaren clearing the road for them, having first put their own wives and children in a place of safety.

There had been fifty or sixty dead to bury out of the way of scavenger pigs and dogs; and in all that awful week of thunderous danger, weariness and strain, even Mrs. Barbara Lane, our senior missionary, well over 70, had bravely carried on.

Her O.B.E. from the Queen, along with those of her comrades, Father Robert Porter and Sister Pat Durdin, was richly deserved. Among the decorations won on the Sangara-Higa turu side was also an O.P.E. to our devotedly tireless Rodi Hart, a great engineer and a splendid Christian gentleman.

Among the dead at Sangara was little Gracely, sister of Simon Peter and George. She was married to Alban Jaipoba, another teacher from Gona, and a quiet, gentle saint of God, much beloved.

With I could sing for you the wish of "Our God and the

mountain, and our friends who have found Him there" which Albert Maclaren and the Ambos sang; and which has since found its way up and down the length of the north-east coast.

Words of confidence and hope; of men who walk with God, and who know the end of human beings, and the purpose of life. Moreover, they have set the words in Papuan mode, to tones of wistful lingering beauty. The tune, of course, I cannot convey, and the words are difficult to get into English. This is the nearest I can do:

Ah, our brothers and our sisters dear,
God called you to live and work
for Him in the mountains.
You went happily to His call,
and you lived happily in His Service.

The mountain broke, and
your bodies lay there upon
the mountain;
But you went with God to the
Heavenly Mountain.

And there, in the Kingdom of
Paradise, you are happy,
singing His praises for ever.
Ah, our brothers and our sisters
dear!

OVERSEAS CLERGY FOR PERTH

FROM A SPECIAL CORRESPONDENT

Pertch, March 7
The Immigration Society here has been busy during the last few months helping with the arrangements of clergy coming to serve in Western Australia.

Amongst them have been, the Reverend Frank Todhunter who has gone to Cranbrook-Tambellup in the Bunbury Diocese; the Reverend A. C. Holland, who has gone to Scarborough; the Reverend F. W. Griffiths who has gone to Merredin; the Reverend T. A. Stewart from Ireland for York.

Others expected to arrive soon are the Reverend A. D. Macdonald for S. Mary's, West Perth, and the Reverend E. L. Bennion for Bunbury.

Some day this, and the few other truly Papuan hymns and songs one hears, may be collected: for in this new Papua there is need for the troubadours of the Ambo clan to keep alive their family tradition. They are indeed doing this; turning it and consecrating it to the glory of God, in the service of His Holy Church.

INDEED, as both Simon Peter Awoda and George Ambo are now in the providence of God called to be priests of Holy Church, the ancient craft and skill of the Ambos will reach heavenly heights, where at the a in the Divine liturgy is daily re-presented before God the great drama of the mystery of man's redemption. "Ye do skew forth the Lord's death till F come."

Meanwhile, do not imagine for a moment that the old dances are dying out at Gona; on the contrary, I hope you may soon see a wonderful film sequence in full colour, which was recently taken showing some of these dances, both old and new.

George Ambo himself is the finest "Gataara" I have ever seen; and when he does become a priest I hope he will continue to act that part whenever possible. It is a great story, "Kikiri and Gataara," a grand pagan epic, and I shall try to tell it to you in my next article.

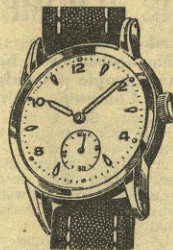
BISHOP BARKER CENTENARY TOUR

The Archbishop of Sydney, the Most Reverend H. W. K. Mowll, paid a visit to the South Coast district of his diocese on March 1.

The object of his visit was to visit all churches built during the episcopate of the second Bishop of Sydney, the Right Reverend Frederick Barker.

The centenary of Bishop Barker's enthronement will occur in May of this year. Archbishop Mowll visited S. Luke's, Dapto; All Saints', Albion Park; S. George's, Geringong and Christ Church, Klamla.

In a service at each church, a short history of the erection of the church was read.



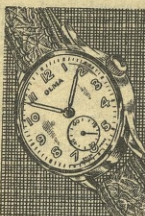
This 15-jewelled Swiss lever watch is anti-magnetic, dust-proof and water resistant. Semi-index or full figured dial. Luminous dial at no extra cost. With strap.

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Guaranteed years, in writing.

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AUSTRALIAN MUSIC EXAMINATIONS BOARD

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SAILINGS to EUROPE, 1955/6

Vessel	Tonnage	Class	Depart Brisbane	Sydney	Melbourne	Adelaide	Fremantle	Due Colombo	Bombay	Naples	Marseilles	U.K.
Orsova	28,000	B	Mar. 11	Mar. 15	Mar. 15	Mar. 15	Mar. 19	Mar. 25	Apr. 1	Apr. 5	Apr. 6	Apr. 11
Strathnaver	22,500	C	Mar. 19	Mar. 23	Mar. 25	Mar. 25	Mar. 29	Apr. 6	Apr. 9	Apr. 11	Apr. 21	Apr. 27
Himalaya	28,000	A	Mar. 26	Mar. 30	Mar. 31	Mar. 31	Apr. 3	Apr. 9	Apr. 11	Apr. 11	Apr. 21	Apr. 27
Neptunia	13,000	A	Apr. 2	Apr. 6	Apr. 6	Apr. 6	Apr. 11	Apr. 11	Apr. 11	Apr. 11	May 5G	May 9
Oronsey	20,000	B	Apr. 7	Apr. 12	Apr. 12	Apr. 12	Apr. 16	Apr. 22	Apr. 22	Apr. 22	May 3	May 4
Orontes	20,000	C	Apr. 7	Apr. 12	Apr. 12	Apr. 12	Apr. 16	Apr. 22	Apr. 22	Apr. 22	May 3	May 4
Strathmore	23,500	A	Apr. 19	Apr. 23	Apr. 23	Apr. 23	Apr. 27	May 3	May 3	May 3	May 21	May 27
Australia	13,000	A	Apr. 23	Apr. 27	Apr. 27	Apr. 27	May 3	May 3	May 3	May 3	May 21	May 27
Iberia	28,000	A	Apr. 25	Apr. 30	Apr. 30	Apr. 30	May 4	May 11	May 14	May 14	May 28	May 31
Orontes	20,000	C	Apr. 25	Apr. 30	Apr. 30	Apr. 30	May 4	May 11	May 14	May 14	May 28	May 31
Strathden	23,500	A	May 16	May 20	May 20	May 20	May 24	May 29	June 5	June 5	June 18	June 24
Oceania	13,000	A	May 21	May 24	May 24	May 24	May 29	June 5	June 5	June 5	June 18	June 24
Large Bay	14,000	D	May 21	May 24	May 24	May 24	May 29	June 5	June 5	June 5	June 18	June 24
Arcadia	28,000	A	May 30	June 4	June 4	June 4	June 8	June 15	June 17	June 17	July 4	July 10
Strathaird	22,500	C	May 31	June 4	June 4	June 4	June 8	June 15	June 17	June 17	July 4	July 10
Himalaya	28,000	A	June 18	June 25	June 25	June 25	July 2	July 7	July 7	July 7	July 21G	July 27
Neptunia	13,000	A	June 18	June 25	June 25	June 25	July 2	July 7	July 7	July 7	July 21G	July 27
Strathnaver	22,500	C	June 28	July 2	July 2	July 2	July 8	July 15	July 19	July 19	Aug. 6	Aug. 12
Himalaya	28,000	A	July 8	July 13	July 13	July 13	July 18	July 25	July 27	July 27	Aug. 7	Aug. 12
Australia	13,000	A	July 9	July 13	July 13	July 13	July 18	July 25	July 27	July 27	Aug. 7	Aug. 12
Orontes	20,000	C	July 13	July 16	July 16	July 16	July 22	July 30	Aug. 1	Aug. 1	Aug. 14	Aug. 20
Strathmore	23,500	A	July 24	July 30	July 30	July 30	Aug. 5	Aug. 13	Aug. 15	Aug. 15	Aug. 27	Sept. 2
Orontes	20,000	C	Aug. 10	Aug. 13	Aug. 13	Aug. 13	Aug. 19	Aug. 27	Aug. 27	Aug. 27	Sept. 9	Sept. 17
Strathden	23,500	A	Aug. 21	Aug. 24	Aug. 24	Aug. 24	Aug. 29	Sept. 5	Sept. 12	Sept. 12	Sept. 24	Sept. 30
Oronsey	20,000	B	Aug. 27	Aug. 30	Aug. 30	Aug. 30	Sept. 4	Sept. 10	Sept. 10	Sept. 10	Sept. 24	Sept. 30
Strathaird	22,500	C	Sept. 6	Sept. 10	Sept. 10	Sept. 10	Sept. 16	Sept. 24	Sept. 27	Sept. 27	Oct. 9	Oct. 15
Oceania	13,000	A	Sept. 10	Sept. 13	Sept. 13	Sept. 13	Sept. 19	Sept. 27	Sept. 27	Sept. 27	Oct. 9	Oct. 15
Orion	24,000	B	Sept. 21	Sept. 26	Sept. 26	Sept. 26	Sept. 31	Oct. 7	Oct. 7	Oct. 7	Oct. 21	Oct. 27
Australia	13,000	A	Oct. 1	Oct. 5	Oct. 5	Oct. 5	Oct. 10	Oct. 16	Oct. 16	Oct. 16	Oct. 30	Nov. 5
Strathnaver	22,500	C	Oct. 3	Oct. 6	Oct. 6	Oct. 6	Oct. 12	Oct. 20	Oct. 23	Oct. 23	Nov. 4	Nov. 10
Himalaya	28,000	A	Oct. 8	Oct. 12	Oct. 12	Oct. 12	Oct. 18	Oct. 26	Oct. 29	Oct. 29	Nov. 10	Nov. 16
Orontes	20,000	C	Oct. 19	Oct. 22	Oct. 22	Oct. 22	Oct. 28	Nov. 5	Nov. 5	Nov. 5	Nov. 18	Nov. 24
Orsova	28,000	B	Oct. 22	Oct. 25	Oct. 25	Oct. 25	Oct. 29	Nov. 4	Nov. 4	Nov. 4	Nov. 18	Nov. 24
Oceania	13,000	A	Oct. 29	Nov. 2	Nov. 2	Nov. 2	Nov. 7	Nov. 17	Nov. 17	Nov. 17	Nov. 30	Dec. 1G
Strathmore	23,500	A	Nov. 1	Nov. 5	Nov. 5	Nov. 5	Nov. 10	Nov. 17	Nov. 17	Nov. 17	Nov. 30	Dec. 1G
Iberia	28,000	A	Nov. 16	Nov. 19	Nov. 19	Nov. 19	Nov. 25	Dec. 3	Dec. 3	Dec. 3	Dec. 16	Dec. 23
Orontes	20,000	C	Nov. 18	Nov. 21	Nov. 21	Nov. 21	Nov. 26	Dec. 3	Dec. 3	Dec. 3	Dec. 16	Dec. 23
Strathden	23,500	A	Nov. 26	Nov. 29	Nov. 29	Nov. 29	Dec. 4	Dec. 11	Dec. 11	Dec. 11	Dec. 24	Dec. 30
Arcadia	28,000	A	Dec. 3	Dec. 6	Dec. 6	Dec. 6	Dec. 11	Dec. 17	Dec. 17	Dec. 17	Dec. 30	Jan. 3
Strathaird	22,500	C	Dec. 13	Dec. 17	Dec. 17	Dec. 17	Dec. 23	Dec. 31	Jan. 3	Jan. 3	Jan. 16	Jan. 21
Himalaya	28,000	A	Dec. 31	Jan. 3	Jan. 3	Jan. 3	Jan. 8	Jan. 15	Jan. 15	Jan. 15	Jan. 28	Jan. 33
Orion	24,000	B	Dec. 31	Jan. 3	Jan. 3	Jan. 3	Jan. 8	Jan. 15	Jan. 15	Jan. 15	Jan. 28	Jan. 33
Strathnaver	22,500	C	Jan. 10	Jan. 14	Jan. 14	Jan. 14	Jan. 23	Jan. 31	Jan. 31	Jan. 31	Feb. 12	Feb. 18
Oronsey	20,000	B	Jan. 14	Jan. 17	Jan. 17	Jan. 17	Jan. 23	Jan. 31	Jan. 31	Jan. 31	Feb. 12	Feb. 18
Orontes	20,000	C	Jan. 25	Jan. 28	Jan. 28	Jan. 28	Feb. 3	Feb. 11	Feb. 11	Feb. 11	Feb. 24	Mar. 4

NOTES: "A" First & Tourist. "B" First & Tourist B. "C" One Class. "D" Tourist. "G" Arrive Genoa.

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MOTHERING SUNDAY—A DAY RICH IN CUSTOM

By THE REVEREND F. A. G. WOODGER

The Reverend F. A. G. Woodger is the Secretary in Australia and New Zealand for the Mothering Sunday Movement.

FOR many centuries, the Fourth Sunday in Lent has been observed as Mothering Sunday, taking its name from the words of the Epistle for the day: "But Jerusalem which is above is free; which is the mother of us all."

Mothering Sunday is a day rich in ancient customs and ceremonies, which still apply. It is a day when we remember Mother Church, the home, and our earthly mothers.

This is all the more necessary to-day, when so many influences are ruthlessly attacking the truths of Church and family life.

In former times, families met and went in procession to the mother church of the diocese or parish.

There they worshipped, and made the offerings due to the spiritual "Mother of us all."

This spirit was brought into the home in honour of the earthly mother. Members of the family brought gifts of flowers and simnel cakes to their mothers, as offerings of love and devotion.

The priest blessed these gifts before their distribution.

Sons and daughters also remembered mothers who had passed to the "Fair Mystic City."

The great service of the day must be the Eucharist.

FILM REVIEW

"DOCTOR IN THE HOUSE"

This film is at the Odeon Theatre, Melbourne. This is a theatre which specialises in long-run English films; usually comedies.

"Doctor in the House" is the film version of the novel by Richard Gordon, and I have never in all my life heard more whole-hearted laughter from an audience than this comedy of four young men's adventures provoked.

Dirk Bogarde is a serious-minded young medical student (Simon Sparrow) at St. Swinburn's Hospital in London and among his fellow students are Grimsdyke, who does not want to qualify because an aunt has left him £1,000 a year to live on while he is a student, and that is easier than being a doctor; and Benskin, whose chief interest is a romantic one in nurses, and Evans who specialises in football.

In their five years at the medical school they encounter angry senior nurses and a helpful surgeon who gets Simon out of trouble by blackmailing the dean of the school, and many others who run true to type in every medical school.

The film could easily become little more than a disconnected series of anecdotes, but skilful direction and a fine performance by Kenneth More as the irresponsible Grimsdyke keep it moving at a fast pace and it is worth taking the family to see, and if the medical profession does not rate quite so highly in their eyes afterwards that won't matter.

—W.F.H.

ARCHDEACONRY MEETING

FROM A SPECIAL CORRESPONDENT

Wyalong, N.S.W., March 2. A meeting of the clergy of the Archdeaconry of Cambridge (Diocese of Bathurst) was held in Parkes on February 28, with clergy from Grenfell, Eugowra, Parkes, Peak Hill, Forbes, West Wyalong and Wyalong present.

Matters affecting the parishes were laid before the archdeacon, and the clergy discussed problems affecting their work.

The afternoon was devoted to a paper read by the Reverend C. E. Ussher (Grenfell) on the latest Draft Constitution for the Church of England in Australia.

when we all meet as members of one family at the Father's Board, God's Altar.

Here we partake of the one Sacred Food—the Body and Blood of our Lord Jesus Christ—in the Blessed Sacrament.

ON THIS day, too, we remember the honoured place the Mother of our Lord, the Blessed Virgin Mary, holds in the teaching of the Church.

The Fourth Sunday in Lent, which falls this year on March 20, has many names beside the general one of Mothering Sunday.

Refreshment Sunday, Laetare Sunday, Middle Cross Sunday,

and the Sunday of the Golden Rose are names that speak of the various circumstances and customs in the observance of the day.

If we observe this, our own English National Mother's Day and Festival of the Home, we will receive a new vision of our Church and home life in their perfection.

Let the refrain of the old Mothering Sunday song of thanksgiving resound in our ears:

"Sound loud across the waters
This charge to all who roam,
Hold fast the love of Mother,
Hold fast the love of Home."

THEATRE REVIEW

"THE PETRIFIED FOREST"

THIS IS the Melbourne "Little" Theatre's 201st and final play in the small, quaint old building in Martin Street, South Yarra. The building will now be demolished and a fine new theatre built on the site, and for the twelve months that it will take to build the company will use the "Arrow" Theatre in Middle Park.

Robert Sherwood, the author of that fine play and film—"Waterloo Bridge"—has given us in "The Petrified Forest" a tense study in spiritual disillusionment.

First of all there is Gabby Maple, excellently played by Jane Adams, an uncouth lass who works in her father's service station in the Arizona desert. Playgoers will remember Jane Adams for her brilliant performance as the lead in "Johnny Belinda."

One day there wanders into the station Alan Squier, whose frustration with life is the background against which the entire drama grows. This is the key part in the play and is finely handled by John Kilmartin. Kilmartin, in private life an official in a Government Department, is one of the many fine actors developed by Irene Mitchell's "Little" Theatre school. He gave fine performances in Sherif's "Journey's End", "Home at Seven," and "Red Letter Day" at this theatre.

The girl "Gabby" hates the desert and longs to see Paris; Squier hates everything, and only wants to die, and into this shabby, sordid place comes Duke Mantee and his gang of trigger-happy bandits on the run from the police. It is inevitable that a play of this nature should tend to descend to mere blood and thunder, but Miss Mitchell's expert production largely avoids this and the large cast gives a very fine performance, in which every character looks natural and logical.

Benita Berkholz gives a few minutes of most realistic hysterics when the shooting begins; Lewis Tegart is most life-like as old man Maple and Kelvin McLennan makes a real poker-faced thug as "Duke Mantee."

If you like spine-chilling thrills and first-class acting and production this play is worth going to see; but don't take the children.

—W.F.H.

BOOK REVIEW

ARTICLES OF INTEREST

THE EXPOSITORY TIMES, January, 1955.

A fascinating number. The description of Dr. John Mackay's lectures of the Epistle to the Ephesians will make almost every reader buy the book, and study it. This Epistle has been Dr. Mackay's favourite New Testament book from his youth.

How much atomic explosion can mankind stand? How much technological fatalism, which assumes that whatever man has shown he can do, he should proceed to do? This is the first of three fallacies considered by Maurice B. Reckitt in "The World and the Faith," essays of a Christian sociologist.

Under "Literature," there are discussions of "Science and the Human Imagination" by Dr. Mary Hesse, and "The Pure in Heart," a very considerable and powerful book by Dr. W. E. Sangster, as well as many smaller notes on lesser volumes.

Note this from Dr. Dickie's "Thou art the Christ": "There have been three stages in the attitude of India to Christianity. At the first stage the Indian people said 'Christianity is not true'; at the second, defending their own ancient philosophers, 'Christianity is not new'; and now at the third stage, 'Christianity is not you.'"

A learned article on existentialism is contributed by the Reverend Bernard Reardon. There are the usual helpful sermons for young and old, and Dr. Bowley's comments on "Recent Foreign Theology," a title which intrigues your reviewer.

—J.S.A.

DR. FISHER ON PRICE OF TEA

ANGELICAN NEWS SERVICE

London, March 1.

The Archbishop of Canterbury told members of the Maidstone Chamber of Commerce on February 21 that one factor in the rising price of tea was that for the first time plantation workers were receiving a decent wage.

"As far as that is concerned, you should say, 'Thank God that the price of tea is going up,'" he said.

APPEAL FOR MISSIONS

FROM OUR OWN CORRESPONDENT

Perth, February 26. The Reverend David Hoey, addressed a congregation at St. Mary's, Perth, on February 13, about his work in the Diocese of Melanesia.

Mr. Hoey is stationed on Guadalcanal. His work is to rebuild a boys' school destroyed during the war.

He stressed the necessity of ships in the work of the Church in those parts and asked the congregation to assist in the purchase of a new Southern Cross.

A retiring collection of £18 was taken for this purpose.

Mr. Hoey announced that the Bishop of Melanesia had appointed Canon F. W. Guest as his commissary in Western Australia.

The commissary's work is to interview and make recommendations concerning candidates for service in the Diocese of Melanesia.

ORDINATION IN SYDNEY

The Archbishop of Sydney ordained 14 men to the diaconate in St. Andrew's Cathedral on S. Matthias' Day, February 24.

All were graduates of Moore College, and all but one will serve in the diocese of Sydney.

The sermon was preached by the Venerable R. C. Kerle.

The new deacons were: A. R. Browne, to S. Thomas, North Sydney; F. Buchanan, Th.L., to Lithgow; K. Churchward, Th.L., to Wollongong; J. Derrett, Th.L., to Marrickville; J. Drayton, Th.L., to Port Kembla; R. W. Hanlon, Th.L., to Bondi; B. Hardman, Th.L., to Hurstville; A. R. Hildebrand, Th.L., to Sutherland; S. A. Horton, Th.L., to S. Clement's, Mosman; T. V. Jones, Th.L., to Holy Trinity, Adelaide; A. S. Jones, to Herne Bay; N. Keen, Th.L., to Haberfield; G. Ransford, Th.L., to Manly; J. Turner, Th.L., to S. Stephen's, Willoughby.

ADDRESS BY LAYMAN

FROM OUR OWN CORRESPONDENT

Perth, February 28. "The armour of God is not just a best suit to be worn only on Sundays," Vice-Admiral B. B. Schofield told the congregation of Christ Church, Claremont, last night.

Vice-Admiral Schofield was giving the first of a series of talks by laymen of Christ Church on each Sunday throughout Lent.

He said that this armour, which cost nothing, was the most powerful armament in the fight for perpetual peace, and should be used constantly.

He stressed the necessity of a faith based on knowledge.

"Faith is the only antidote to fear; cynicism and fear freeze life, but faith thaws it out and sets it free," he said.

"This faith must be based on knowledge, acquired from the bible, of God's promises and the teachings of Christ."

* There's no doubt about it . . . kiddies certainly love the rich mellow flavour, and creamy smoothness of Uncle Toby's Custard. It's so economical to make — just one penny's worth of Uncle Toby's makes a whole pint of delicious, nutritious custard — and no eggs are needed either.

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BOOK REVIEW

THE RELATIONSHIP OF THE CHRISTIAN WITH CHRIST

LIFE IN CHRIST: A STUDY OF COINHERENCE

G. B. Verity. Longmans Green. Pp. 224. Australian Price 15/6

COINHERENCE is a term that has been used to describe the relationship between the Persons of the Trinity. It has also been used of the nature of the Church, i.e. of the relation of the faithful one to another. In this book the author applies the term to the relation between the Christian and Christ.

He begins with S. Paul's description of himself as "a man in Christ," and goes on to examine the many passages where the preposition "in" is used to express the Christian's association with his Lord. Inevitably he leads up to the words of Jesus in John 17: "that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us... I in them, and thou in me, that they may be perfected into one."

In working out his theory Mr. Verity discusses, always with reference to the expression "in Christ," such terms as regeneration, righteousness, love, predestination, and atonement. With enthusiasm and charm he examines the Biblical usage of these words and their meaning in Hebrew and Greek. The result is a book of no little value to those who desire a better knowledge of the theology of the New Testament.

CAUTION NEEDED

Scholars today are repeatedly and properly reminding us that the writers of the Scriptures, in their common acceptance of certain great principles, reveal a fundamental unity. Mr. Verity would subscribe fully to this. Indeed, at times he goes too far and assumes not only that the writers held a common doctrine, but that this doctrine was fully formulated. One need only remember the difference between "faith" in the Pastoral Epistles and the same word in the Pauline Epistles to see the need for caution in this respect.

WOMEN HELP FLOOD APPEAL

FROM A SPECIAL CORRESPONDENT Newcastle, March 7

The Newcastle public has been greatly impressed by the action of the Ladies' Harbour Lights Guild in connection with the day, last Friday, allotted to them for their annual street collection.

Ordinarily, the ladies depend on this effort to raise the greater part of the money they need for the support of the Missions to Seamen.

But this year they placed themselves, their buttons, and their whole organisation at the disposal of the authorities of the Lord Mayor's Relief Fund.

With the help of other organisations, and notably of the Newcastle Legacy Club, they succeeded in raising no less than £13 for the Flood Relief Fund, and in setting an example of public-spirited generosity which it is hoped other organisations may follow.

READERS' RETREAT AT "GILBULLA"

FROM A SPECIAL CORRESPONDENT A retreat was held at "Gilbulla" at the weekend, March 4 to 6, for members of the Readers' Association in the Diocese of Sydney.

It was conducted by the Rector of St. George's, Hurstville, the Reverend R. F. Gray. Holy Communion was celebrated both mornings. Readers held Evening Prayer in the chapel each day.

Under the general theme of Evangelism the three sessions on Saturday dealt with "The man and his life," "The message to be delivered," and "The method of presenting it."

The Sunday morning session concerned worship in the light of the Scriptures and Prayer Book.

The afternoon session commenced with the Litany and dealt with questions raised by members.

The book is written "for ordinary people" and not for theologians, but it is probable that few will read it without both pleasure and profit.

Nevertheless it has definite defects both in the working out of its theme and in some details. For example, apocalyptic thought is over-lightly dealt with and poorly related to coinherence; definitions of such words as *meno* and *pneuma* are incomplete; the translation given of *trogo* ("feasting") is quite wrong; the forensic nature of "justify" is not sufficiently brought out, with the result that passages like Is. 5: 23 and Ex. 23: 7 would be almost unintelligible.

Despite such weaknesses the book could prove a god-send to those who are looking for good

material, lucidly presented and spiritually valuable, with which to lead Bible Study Groups at conferences and rallies. The following is a fair example of its approach:

"The quality of the life of Christ mentioned in Heb. 7:16, which in A.V. and R.V. is rendered 'endless,' appears in R.V.M. as 'indissoluble' and in R.S.V. as 'indestructible'; the writer is not referring to the length of the life, he says it is *akatalytos*, it cannot be destroyed. It is true, 'endless' is in a way the same thing as 'indestructible,' but it has the disadvantage of leading our thoughts astray along the line of a very long life, which is not the quality referred to and is, in fact, not a quality of the Life of Christ at all." (p. 111.) —C.C.C.

BOOK REVIEW

A GUIDE FOR AUSTRALIAN PROBLEMS

THE ECCLESIASTICAL COURTS.—A report of a Commission on Ecclesiastical Courts set up by the Archbishops of Canterbury and York in 1951 at the request of the Convocation. —S.F.C.K.

IN view of the discussion on the Appellate Tribunal as set up under the proposed Constitution for the Church in Australia; and further, in view of the difficulty churchmen out here have found in coming to any agreement, this report from England might well be a help to us in coming to an accepted conclusion.

The conclusions of the commission were unanimous. They prefaced the report with a sentence by Bishop Creighton: "Nothing can be wisely remodelled until the steps by which it came to its existing form are fully understood."

They then divided their subject into two parts: from the earliest times to 1832 (the date of the publication of the report of the first modern Royal Commission on the Ecclesiastical Courts), and from 1832 till the present time, a period in which sweeping change, were made in the ancient system.

Then follows a chapter describing proposals made for the reform of the courts by six commissions subsequent to 1832, and the remaining chapters contain the proposals made by the Commission itself.

Briefly, William the Conqueror issued an ordinance in 1072 separating the ecclesiastical and temporal courts in his realm. From then till today, with brief intermission, the two sets of courts have functioned. The Conqueror's ordinance did not create the judicial functions of the ecclesiastical courts. These, say this report, "had belonged to the apostles."

In early days "the bishop was not only the chief priest and teacher of his flock, he was also their judge."

In theory, at least, the ecclesiastical courts were organised in a four-tiered system. The court of first instance was that of the archdeacon. From him appeal lay successively to the bishop, to the archbishop and, from the middle of the 12th century to 1533, to the papacy; after 1533, to the Crown in chancery. The system was departed from in practice quite considerably, and each court became the court of first instance for some cases.

The Commission report deals in great and instructive detail with "judice," "procedure" and "sentence."

The Royal Commission of 1831 brought in two reports, a general and a special report, the latter dealing with the subject of the final court of appeal for ecclesiastical causes. In this report the Commission recommended the Judicial Committee of the Privy Council as the Appellate Tribunal, because the Court of Delegates was weak as a court of law, and it was this court which acted for the Crown in chancery.

By 1832 the bishop had long since ceased to exercise actively his judicial functions, beyond appointing his chancellor and

pronouncing sentence of deprivation. Since 1832 he has had a vital part in any proceedings against his clergy. At the outset, he can prohibit proceedings against a clergyman. Under the act of 1840 he need give no reasons. Since 1874, he must give them in writing.

There have been six commissions dealing wholly or in part with ecclesiastical courts since 1883. All of them ask for a Court of Appeal beyond the Provincial Court, and all insisted that such a court must be other than the Judicial Committee of the Privy Council.

The final court proposed by the 1935, 1947 and 1952 reports was to be drawn from two categories of people: the first, laymen who hold or have held high judicial office; the second, bishops. The 1935 and 1952 reports suggested four judges, two of each category. In the 1935 report the president was to be a judge of the first category; in 1952 the president was to be elected by the court from its four members; and in 1947 the president was to be outside the four, viz., the archbishop of the province.

THE PRESENT report recommends a great simplifying of procedure, not all of which is relevant to the church organisation in Australia. Briefly, they recommend one court at diocesan level, one Consistory Court, exercising jurisdiction in ecclesiastical causes, civil or criminal. It will be the court of first instance in all clergy discipline cases which fall into the conduct category, and for which sentence is not automatic on the finding of a temporal court.

Appeal from this court will be by right to the Court of the Province. From this court, save in some faulty cases, they do not recommend any further right of appeal, but in a discipline case they recommend strengthening

MISSION FILMS IN DEMAND

FROM A SPECIAL CORRESPONDENT Melbourne, February 28

The season of Lent is bringing a heavy demand upon films produced by the Australian Board of Missions, the Victorian branch of A.B.M. reports.

Titles in constant use in the metropolitan area and elsewhere in the State include the following:—"Children of the Wasteland" (Aborigines), "The Last Candle" (Borneo), "Pit-aniko" (S. Africa), "We Too Receive" and "A Tree Grows in Papua" (New Guinea), "Martyrs' Harvest" (Melanesia), and "Go Forth."

The wide showing of these films is likely to give an added impetus to the use of the Lenten mission offerings through adults' envelopes and children's boxes.

Last year, the Children's Lenten Offering alone in Victoria reached nearly £3,400.

of the court by additional judges as suggested in Canon 144.

They recommend that bishops and archbishops should not sit as judges in their courts, and give strong reasons therefor.

Cases concerned with doctrine, ritual and ceremonial, they call "reserved" cases in contradistinction to "conduct" cases. They hold that the initial court for these cases must command a high respect. This court needs not only judicial authority but also spiritual authority. It should be assisted by assessors, theologians and liturgists, drawn from a panel of experts.

The Commission holds that one such court should exist for the whole Church of England (in England), and that no diocesan or provincial court should be permitted to hear reserved cases. They refer to this court as "the court of Ecclesiastical Causes reserved."

To staff it, they would call on bishops and lay communicants who hold, or have held, high judicial office. Cases should come before this court from the province which beforehand should have held a court of inquiry to see whether there is ground for the charge.

The composition of the Court of Ecclesiastical Causes reserved should ensure that its decisions will be accepted as final. The proceedings should not be heard in camera.

Obviously, this is an inadequate summary of a document of nearly 100 pages. Nor is the reviewer competent to criticise the proposals made.

He can only say the report is rich in interest, straightforward in reasoning, and seems to mark a step forward in the handling of problems that have ever been a cause of dissension in church life.

—J.S.A. (Our review copy came from Church Stores, Sydney.)

R.A.N. MEMORIAL SERVICE

FROM OUR OWN CORRESPONDENT Perth, February 28

More than 30 survivors of H.M.A.S. Perth and other ex-naval men marched through Fremantle yesterday on their way to a service to commemorate the sinking of the cruiser.

The service was held in St. John's church, where wreaths were laid on the altar by Federal and State parliamentary representatives, service chiefs and prominent citizens of Fremantle.

Mr. K. Beazley, M.H.R., and the retiring Naval Officer-in-Charge, Capt. F. Bryce Morris, read the lessons. Afterwards Capt. Bryce Morris took the salute at a march-past by the men.

CAPITAL PUNISHMENT

THE "LIVING CHURCH" SERVICE Milwaukee, February 28

The Diocese of California passed a resolution in favour of the abolition of capital punishment at its meeting on February 1 and 2 in San Francisco.

The Diocese of Los Angeles passed a similar resolution at its convention.

The question of abolishing the death penalty is now before the California State legislature.

WELSH STONE FOR WASHINGTON

ANGELICAN NEWS SERVICE Washington, March 7

A stone from St. David's Cathedral, Wales, has been presented to the Dean of Washington Cathedral for incorporation in the foundations.

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GOD'S PASSPORT

This volume of devotional readings for the year—prepared for Her Majesty the Queen by the People's Coronation Society of New Zealand and presented to her in Christchurch last year—is now on sale in Australia. Meditations on readings from the Bible. 113 pages. Price 8/6. All profits devoted to Church work.

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AUSTRALIAN CHURCH UNION

(SYDNEY BRANCH)

QUIET DAY AT S. JOHN'S, GORDON, N.S.W.

SATURDAY, MARCH 12, 1955

CONDUCTOR: THE REVEREND R. A. W. WOTTON

Timetable:

8.30 a.m. Holy Communion.
9.15 a.m. Beginning of Silence.
9.15 a.m. Breakfast.
10.00 a.m. Office and first address.
11.00 a.m. Morning tea.
12.0 noon Office and second address.
1.00 p.m. Lunch.
2.45 p.m. Office and third address.
4.00 p.m. End of Silence.
4.20 p.m. Afternoon tea.
4.20 p.m. Thanksgiving in church.

Meals:
Participants are asked to bring their own breakfast and lunches already prepared.

Tea will be provided at these meals, and at morning and afternoon tea.

There will be a charge.

All interested people will be welcome.

C. J. T. DALE, Hon. Secretary.

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DIOCESAN NEWS

ARMIDALE

MISSION IN FLOOD TOWN

The Bishop of Armidale, the Right Reverend J. S. Moyes, is planning to hold a week's mission in Narrabri, one of the towns on the western borders of the diocese worst hit during the recent flood disaster.

The date for the mission is March 20-28 and all non-Roman Churches are co-operating. The mission will open with a meeting in the Town Hall.

TENTERFIELD

Plans for the new church at Tenterfield have been approved, and work on a handsome building is to start shortly. The building is expected to cost about £8,500, and incorporate a substantial portion of what was originally intended (62 years ago) to be the beginnings of a new church. The parish council have about £6,000 in hand, and are seeking a loan of £3,000 to cover the balance and any additional expenditure that might be involved.

GIRLS' HOSTEL

The Church of England Memorial Hostel for Girls at Armidale, which was first opened in 1921, has had another good year. It started upon the new year with a full complement of boarders and a new captain and matron in charge. Its annual report shows a surplus on the 1954 accounts of £505, and splendid results by the girls at the Armidale schools in the intermediate and leaving certificate examinations.

During the year, £214 has been spent in repairs, and £418 in new equipment, and the original debt of £1,600 has been reduced to £600.

CLERGY NEWS

The Reverend John Shaw concluded his ministry at Ashford last Sunday.

The Reverend J. Sullivan has been a patient for several days in the Concord Hospital.

Two of the clergy stranded temporarily over "Flood Sunday," February 27, away from their parishes were the Reverend G. A. Baker and the Reverend F. Lovelless.

BATHURST

CEREMONIES AT ORANGE

Holy Trinity Church at Orange experienced two special services on February 27. The first was a Laying Up of Colours with full military parade, at Morning Prayer.

The second was the attendance at the 125th anniversary celebration of the golden jubilee of Rotary International. Uniformed members of parish youth groups paraded for this service.

D.C.'S ABSENCE

The D.C. expects to be absent from the diocese from March 15 until the end of the month. He will be unable to receive mail during that period.

BISHOP AT OBERON

The bishop gave a talk to members of the Oberon Mothers' Union at a recent meeting.

FLOOD RELIEF

On Sunday, February 27, the parishioners of Eugowra subscribed over £100 for flood victims.

BENDIGO

SERVERS' GUILD

Northern District servers who are members of St. George's Chapter of the Guild of Servers of the Sanctuary, met at St. Thomas's Church, Pyramind Hill, on February 26, to sing their Guild Office.

Servers from most Anglican churches in Bendigo are members of the guild. They journeyed to Pyramind Hill to meet servers from that centre, and from neighbouring churches in the Diocese of St. Arnaud.

Canon E. H. Pickford, as chaplain, was assisted by Brother R. L. Bertram (cantor), Brother E. A. Anderson (organist) and Brother A. H. Stone (master of ceremonies). The Vicar of St. Thomas's, the Reverend C. H. N. Thompson, preached the occasional sermon.

It was announced that at the forthcoming Patronal Festival on April 23 at St. Paul's Church, Bendigo, the Bishop of St. Arnaud would be the preacher and that about 50 servers from Melbourne churches (All Saints' Chapter members) would take part in the service.

BRISBANE

WOMEN'S DAY OF PRAYER

On February 25, the Women's World Day of Prayer was held in St. John's Cathedral, Brisbane. Two services were held, the first at 11 a.m. and the second at 7.45 p.m. Both services were well attended.

ORDINATION SERVICE

The Archbishop of Brisbane, the Most Reverend R. C. Halse, held an ordination service in his private chapel at Bishopscourt, on March 2.

David Johnson and Ian Hazlewood were made deacons. Both were students at St. Francis' College.

GRAFTON

FLOOD RELIEF

At a special meeting of the Smithtown Women's Guild, a gift of £100 was voted from funds for flood relief. The money is to be sent to the rectors of Maitland and Singleton in equal parts for distribution. An appreciable amount was also donated by those present at the meeting.

MELBOURNE

COMMISSIONING

At Evensong at St. Paul's Cathedral on Wednesday, March 9, Archbishop Booth, on behalf of the Australian Council for the World Council of Churches, commissioned Mr. J. J. Dedman as Australian director of the Resettlement Department of the World Council of Churches.

TRANSFER

Archdeacon J. A. Schofield introduced the Reverend H. J. Neil to the parishioners at All Saints', Clayton, on Wednesday, March 9. Clayton, which has been part of Epiphany Parish, has been transferred to the care of the Church of Emmanuel, Oakleigh, of which Mr. Neil is the vicar.

GREAT CHURCHMEN

The Right Reverend Donald Baker will preach at St. Barnabas', Balwyn, on the Sunday mornings throughout Lent (exclusive of Palm Sunday). He will preach a series of sermons on "Great Churchmen."

C.M.S.

Sister Mary Crawford left Melbourne by train for Sydney on March 3, en route to North Australia, where she will be a nursing sister on one of the C.M.S. Mission Stations there.

JUBILEE CELEBRATIONS

Jubilee celebrations in connection with St. Silas's Church, Gembrook, commenced on Sunday afternoon with a service at 3 p.m. The preacher was the Reverend Frederick Porter, who was curate-in-charge, 1928-32.

On Monday at 8 p.m. a social was held in the Gembrook Memorial Hall so that old and new parishioners could meet.

St. Silas's Church was built and opened in March, 1905. Anglican services had previously been held in the Union Church at Gembrook North, and at that time Gembrook was part of the Parochial District of Fern Tree Gully. Then preachers had to travel on horseback as there were few roads and even they were not usable in the winter.

CHAPLAIN'S ADDRESSES

The Chaplain of Penridge, the Reverend J. Burnett, will continue a series "God and Mankind" at St. Luke's, Yarraville, on Sunday, at 7 p.m. His subject will be "God and Sin."

DEAN'S RETURN

The Dean of Melbourne, the Very Reverend S. Barton Babbage, has just returned from a visit to his family in New Zealand.

Last Saturday he assisted at the wedding in St. Andrew's Cathedral, Sydney, of his former secretary, Miss Margaret Johnston. He and Mrs. Babbage then flew to Melbourne.

Dr. Babbage was present at the ordination service on Sunday morning, and will be the preacher at Evensong at St. Paul's Cathedral.

A.B.M.

The Reverend F. Coldrake commenced his Victorian tour on March 4, at 8 p.m. in St. John's, Camberwell Church, Coburg, where he preached in Holy Trinity Church and All Saints' Cathedral.

COBURG FLOOD APPEAL

Holy Trinity Church, Coburg, raised £75 at Evensong on March 8 for churches and rectories that have been damaged in the N.S.W. floods.

NEWCASTLE

OPENING OF NEW CHURCH HALL

A further instance of the Church's desire to expand its activities to meet the expanding needs of Newcastle was the opening and dedication by the Bishop of Newcastle of a new church hall at Elebana, on Lake Macquarie, in the Parish of Cardiff. The district is a rapidly growing one, and it is the parishioners' ambition as well as that of the rector, the Reverend D. B. Stewart, to build before long a permanent church. The site commands one of the loveliest views on the Lake.

RELIGIOUS BROADCASTS

(The sessions which are conducted by 2LA and 2UE are marked with an asterisk.)

DAILY DEVOTIONAL: 10 a.m.

NATIONAL.

*March 14: Mrs. Francis Maling.

*March 15: The Bishop of Tasmania, the Right Reverend Geoffrey Cranswick.

March 16: "Stories from the Old Testament." Epis. 28—"David becomes King."

March 17: St. Patrick's Day—Father Timothy Kelly, M.S.C.

*March 18: Major-General C. A. Osborne.

*March 19: For Men, the Bishop of Adelaide, the Right Reverend Bryan Robin.

RADIO SERVICE: 9.30 a.m.

A.E.T. INTERSTATE.

March 13: From Ivanhoe Methodist Church, Melbourne.

SUNDAY AFTERNOON TALKS: 3.45 p.m. A.E.T., 3.15 p.m. W.A.T. NATIONAL.

*March 13: "What make you think Paul Tillich?" Dr. John Munro.

COMMUNITY HYMN SINGING: 6.30 p.m. A.E.T. INTERSTATE.

March 14: Mr. Erica Methodist Church, Prahran, Melbourne.

PRELUDE: 7.15 p.m. A.E.T., 7.30 p.m. W.A.T. NATIONAL.

*March 13: The Adelaide Singers.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T., 7.45 p.m. W.A.T. NATIONAL.

March 13: University of Chicago Round Table Discussion: "The Church and race relation."

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

FACING THE WEEK: 6.00 a.m. A.E.T., 6.25 a.m. W.A.T. NATIONAL.

*March 14: The Reverend W. S. McLeod.

READINGS FROM THE BIBLE: 7.10 a.m. A.E.T., 8.10 a.m. A.E.T., 8.45 a.m. W.A.T.

*March 14-March 18: Dr. John Munro.

EVENSING MEDITATION: 11.20 p.m. A.E.T. (11.45 Sat.), 11.25 p.m. S.A.T., 10.55 p.m. W.A.T. INTERSTATE.

*The Dean of Perth, the Very Reverend John Bell.

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

March 16: "I don't go to Church, but I'm as good as those who do!" by the Reverend Frank Borland.

EVENSING: 4.30 p.m. A.E.T. NATIONAL.

*March 17: St. Peter's Cathedral, Adelaide.

SATURDAY AFTERNOON TALKS: 2.50 p.m. A.E.T., 2.20 p.m. S.A.T. NATIONAL.

March 19: "Some Hymns and their History," by Dr. George Whelan.

PERTH

INSTITUTIONS

The Reverend M. W. Ward was instituted as Rector of Meckering on March 3, at St. Peter's, Meckering.

The Reverend H. T. J. Sumpton was instituted as Rector of Ben-cubbin-Nungarin, on March 4, at Trayning.

RECTOR OF GOSNELLS

The Rector of Gosnells, the Reverend J. L. Brown, sailed on the New Australia on February 13 for England via Sydney and Singapore and will return on his next voyage as chaplain. He has been unwell for some time but news has been received that he is improving. During his absence, the Reverend R. Gibson is looking after the parish.

PROMINENT SPEAKERS AT CLAREMONT

Six prominent lay people drawn from diverse backgrounds are speaking at Christ Church, Claremont, at 7.30 p.m. on Sundays during Lent. They are Vice-Admiral S. B. Schofield; Dr. R. Collin; the President of the Arbitration Court, Mr. Justice R. N. Neville (March 13); Mrs. Alex King (March 20); Professor M. N. Austin (March 27); and Mr. Kim Beazley, M.H.R. (April 3).

Lenten services for children at Claremont are held fifteen minutes before and twenty minutes after school on Wednesday and Fridays at 8.15 a.m. and 8.40 p.m.

SYDNEY

NOWRA

The Reverend G. Muston of the Church Missionary Society will visit Nowra during the week commencing with Palm Sunday, April 3.

During Lent a special series of sermons and addresses on "The Christian's God," "The Christian and His Church," "The Christian Meets with God," and "Growth in Christian Living" will be given. All Saints' Nowra, on Sunday mornings, at 8 a.m. and 11 a.m.

and on Sunday and Wednesday evenings.

BALGOWNIE

A new pulpit was dedicated at the church at Balgownie last Sunday. It was donated by a local resident, Mr. Flanagan, as a memorial to his wife, who had been a devoted worker for the church.

DAPTO

The sanctuary of St. Luke's Church, Dapto, was decorated with Mistletoe, high on February 27, when the Harvest Festival services were held.

Many gifts of produce were sent to the Wollongong District Hospital and a special collection for church funds amounted to £60.

CAR DRIVE

The Home Mission Society is arranging a Car Drive to Wiseman's Ferry on May 28. Those wishing to go are invited to book by telephoning the Home Mission Office at MA5632. Cars will leave St. Andrew's Cathedral at 10.30 a.m. and 1.15 p.m. The cost will be 10/- return.

YOUTH FESTIVAL AT HABERFIELD

Young people at St. Oswald's, Haberfield, will hold a Youth Festival from Sunday, March 13 to March 20. The Archdeacon of Cumberland, the Venerable R. C. Kerle, the Reverend S. Kibben, Dr. Broughton Knox, and the Reverend Rudolph Dillon will address youth rallies on the theme, "Youth can conquer." Sessions will be held each evening at 8 p.m., and young people of all denominations are welcome.

On Thursday evening, March 18, the Father and Son, and Mother and Daughter Welfare Movements will present illustrated lectures by members of the medical profession, to which young people of twelve years and upwards are invited, if accompanied by a parent or another adult.

On Friday evening, March 18, Clifford Warne and his puppets will appear in a missionary session. Youth week will conclude on Sunday, March 20, with a Festival of Motherhood, when children will be given a posy of flowers and a piece of simnel cake to hand to their parents in church.

CHURCH ARMY MISSION

FROM A SPECIAL CORRESPONDENT

Melbourne, March 1

The Church Army will play an important part in the Lenten mission being conducted at Holy Trinity, Surrey Hills, Diocese of Melbourne.

At present, Captain Turner, a newly commissioned officer, and Brother Arthur Malcolm, an aboriginal trainee from Yarrabah, are working in the parish. They the conducting a house-to-house campaign in preparation for later mission activities.

Within three weeks, they have made contact with 100 families, calling themselves Anglican, who were previously unknown.

The vicar, the Reverend G. J. Coad, will follow up this work by visiting each of these homes.

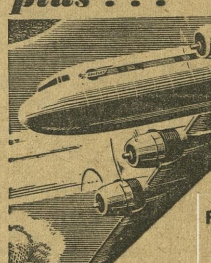
On Passion Sunday, Captain Gwill, Sister Parsons and Sister Kingdon will arrive from Church Army Headquarters to conduct a week's mission with the children.

Captain A. W. Batley, the head of the Church Army, and Captain Little are to be present at the commissioning of the seven evangelists by the Archbishop of Melbourne, the Most Reverend J. J. Booth, on the Saturday before Palm Sunday.

Throughout Holy Week they will conduct a mission, which will end with a thanksgiving Eucharist on Easter Monday.

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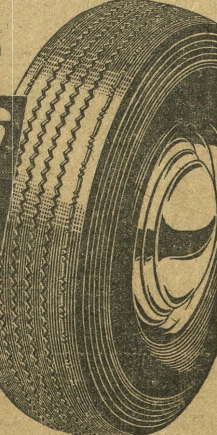
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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Miss S. Weal, of Dubbo, N.S.W., who sent us this picture of Holy Trinity Rectory, Dubbo, Diocese of Bathurst, taken twelve hours before the flood reached peak level, when the water rose another two feet.

FLOODS IN DUBBO

(Continued from page 1)

emergency material from the City of Bathurst Food Relief centre to Dubbo.

The consignment included much baby food and clothing, all surplus Young Anglican tinned camp food, and clothing which had earlier been collected for the Children's Home appeal jumble sale.

Goods from Bishops Court more than half-filled the utility; the Town Hall authorities completed the loading of the truck for its run to Dubbo.

The Rector of Camden, Diocese of Sydney, accompanied by two of his parishioners, arrived at Bishops Court on Friday, March 4, with a truck of food and clothing for flood relief in the diocese.

The Home Mission Society of the Diocese of Sydney has sent two trucks of clothing, blankets and bedding.

Parish clergy have brought in stories of courage, humour and faith of which the following two are a good illustration:

A mother and her three small children spent two days and a night on the roof of their home with only a brown snake for company. At one stage the snake reared up, hissed and frightened the children. To calm them, the mother carried on a conversation with the snake, the gist of which was, "Now, don't you start fussing—we're all in the same boat."

One of our priests was visiting an old lady, who some time previously had lost her home in a fire. She was trying to salvage some possessions from the mud and slime. Her considered opinion: "I think I'd rather have a fire; you don't have to bother about rescuing things."

CONFIRMATION AT AMBERLEY

AIR FORCE CANDIDATES

FROM A SPECIAL CORRESPONDENT
Amberley, Q., March 7

The Archbishop of Brisbane, the Most Reverend R. C. Halse, will visit the R.A.A.F. base at Amberley on Sunday, March 13.

His Grace will administer Confirmation in the base chapel.

This will be the archbishop's first visit to Amberley for over two years. The base has grown tremendously in this period and now numbers almost 2,000 men.

Following the service the officer commanding the bomber base, Group Captain Derek Kingwell, will conduct the archbishop on a tour of the base.

Included in the tour will be short visits to the Canberra jet bomber squadron and Lincoln bomber section.

Among the candidates presented for Confirmation will be the officer-in-charge of the W.R.A.A.F. at Amberley and members of the National Service Training unit.

THE HUNTER VALLEY FLOODS

(Continued from page 1)

the rectory cellar left the insides dry and clean.

This enabled both places to be used as a sanctuary from the flood, and at one time there were forty people sleeping in the rectory and over fifty slept on the pews in the church. All was quietly and efficiently organised by the rector and his wife, Canon and Mrs. W. Holmes.

Meanwhile the curate, the Reverend M. Thomas, was missing for two days, and only afterwards was it learned that he had been trapped in flood water while helping parishioners to save their belongings.

On one occasion he had battled against swift moving waters which reached up to his chest, to carry an old lady to safety, and he finally made his way back to the rectory by swimming in the floodwaters.

Since the waters have receded he has become a familiar figure in stricken Singleton as he wades through the mud in shorts and shirt and clerical collar helping a parishioner here to restore order in the home, or visiting the sick and dying in hospital and then perhaps obtaining a lift in an army lorry to the military camp out

it was found that no damage had been done, but isolation had brought food shortages, and lack of drinking water and electric power was adding to the difficulties of those in charge.

Thus was completed an extensive and exhausting tour which covered a wide area of the Hunter Valley and involved ten hours of almost continuous travel.

THE CHURCH ARMY

The Church Army, which has its headquarters in Newcastle, was able to swing quickly into action when the flood crisis arose.

To avoid overlapping with local Church efforts, the Federal Secretary consulted with the Dean of Newcastle, and it was decided that while the parishes organised food supplies, Church Army headquarters in Tyrrell House should become the centre for offers of accommodation to flood victims.

An announcement to this effect was broadcast over a local radio station, and soon the headquarters staff were inundated with offers of help.

Clergy were contacted, and church halls throughout New-

Other equally good efforts will no doubt come to light as the whole story of the floods is told, but it is worth mentioning that the Church Army cinema unit which was on its way down the New England Highway to fulfil engagements in Victoria was caught in the floods at Singleton.

Captain Trott, the officer-in-charge, managed to keep the vehicle on dry land north of the river, and when the river receded he immediately organised the showing of religious films in evacuation camps, first at Musculbrook and then at the army camps outside Singleton.

For the present he has cancelled his engagements in Victoria, and is helping in flood relief in Newcastle.

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 2/6d.) is charged for "Positions Wanted" insertions.

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FOR SALE

MOTHERING SUNDAY. Cards and two types of service leaflets now available from M.U. Rooms, S. Barnabas Building, 18 King William Road, North Adelaide, South Australia. Samples sent.

MOTHERING SUNDAY, March 20, 1955. Available from G.B.R.E. Orders of Service, 8/6 for 50. Invitation Cards for children in the Sunday School to take home to parents, setting out times of services, etc., 2/- per doz. Greeting cards, in sepia, 4/- per doz. The Story of Mothering Sunday, 3d. Simnel cake recipe supplied with any order if requested. Available from G.B.R.E., 22 Finch Street, East Malvern, S.E.6, Victoria. And 241 Flinders Lane, Melbourne, C.I., Victoria. Office hours: City office, Monday-Friday, 9.15 a.m.-5.15 p.m.; Saturday, 10 a.m.-11.30 a.m.

POSITIONS VACANT

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.

MUSIC MISTRESS wanted for All Saints' Church of England Girls' Hostel, Charleville, Queensland. Apply, the Sister-in-Charge.

MARSDEN SCHOOL requires married couple to be caretaker and housekeeper. Good conditions. Congenial work for the right couple. Further particulars from Mrs. O. M. Thomas, Marsden School, Bathurst, N.S.W.

HOUSEKEEPER for Canberra Grammar School. Commence duties March/April. Able to supervise catering, ordering and domestic staff. Write Bursar with copies testimonials.

ASSISTANT MALE officer for large Church of England Boys' Home near Sydney. Reply stating age, experience, Christian affiliations, references, etc., to the Secretary, Home Mission Society Church House, George Street, Sydney.

CHURCH OF ENGLAND requires Christian married couple for management of Conference Centre, 40 miles from Sydney. Must have experience catering staff management and ability to supervise farm-garden. Applications must be in writing (with references) to "Conference Centre," 201 Castlereagh Street, Sydney.

SMALL CHURCH of England Girls' Boarding School in Sydney suburb requires Matron - Housekeeper. Pleasant locality. Apply Headmistress, c/- THE ANGLICAN.

WANTED

THEOLOGY STUDENT requires the following commentaries—Elliot, Alford (Greek Testament). The Preacher's E. G. Newing, JJ 1927.

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The Bishop of Adelaide, the Right Reverend B. P. Robin, leading the procession into St. Peter's Cathedral for the annual service marking the opening of the law term in South Australia on February 28. Behind the bishop is the Attorney-General and the Premier, Mr. Thomas Playford. (See Story Page 3.)

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of town where so many of the people have been evacuated.

For three days Canon Holmes and Mr. Thomas have been joined by the Rector of Cessnock, who at one time was seen directing the vast army of miners who had come into the town to help in the clearing up.

Another early visitor to Singleton after the water receded was Captain Batley, of the Church Army. His objective was to rescue the Church Army Sister and her twenty-five girls in the S. Elizabeth's Diocesan Home. He found them all safe.

GIRLS RESCUED

The floods had first driven them from the home into the rectory, and when the water receded they had been taken with other children in the town to the army camp.

From here he took them by lorry to Newcastle, where they were first accommodated in the Girls' Grammar School and then transferred to the Church Army Training College in Stockton.

All this was told to the bishop, and he and Mrs. Batley were able to assess on the spot, and with those most vitally concerned, the extent of the damage and the task ahead of the Church in the coming days.

Visits were then made to the Boys' Grammar School and S. John's College, Morpeth, where

castle were ear-marked for accommodation. Within 24 hours the Anglican Church was in a position to supply shelter for 1,700 people.

At this stage an official co-ordinating bureau for evacuees was set up by the police authorities and Captain Batley was asked to represent the Church on this body.

A common pool of accommodation was agreed upon, and as the organisation swung into action the diocese, through the initiative of the acting Registrar, Mr. F. A. Timbury, made a further offer to help in the use of Tyrrell Hall as a distributing centre for all evacuees coming into the city.

In the meantime the parishes had done a magnificent job in collecting and packing many tons of food which were sent to the flooded areas.

Since then they have been busy receiving evacuees into their church halls, feeding them, in some cases providing sleeping facilities, but in the majority of cases arranging accommodation in private homes.

In such an emergency it is not possible to separate Church people from the rest of the community. All have come forward spontaneously with offers of help, but in the magnificent efforts of the people of Newcastle the Church has played no small part in "rescuing the perishing."