

THE ANGLICAN

Incorporating The Church Standard

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MALAYAN CHURCH'S WORK FOR THE NEEDY

EVANGELISM GOES HAND-IN-HAND WITH SOCIAL WELFARE

FROM OUR OWN CORRESPONDENT

Singapore, March 28

Reports of the great progress of Anglican work in the new villages of Malaya will be given at the Synod of the Diocese of Singapore next month.

Plans for extending the Church's activities among the lepers, the blind and the aged will also be discussed.

The Synod will meet at Kuala Lumpur from April 18 to April 21.

Canon G. K. Carpenter will report to Synod on the new villages. During the past year, Anglican medical units treated over 5,000 patients a month, as well as emergency calls and visits to patients' homes.

In one new village, twenty-six baptisms were held during the year. Children's classes and meetings were well attended, and evening classes held for those who could not attend school.

Libraries had been set up for villages. Under Canon Carpenter, eleven Western and thirteen Asian workers live in the villages.

Canon Sorby Adams, who is well known in Australia, will report on the work at the Leper Camp, Singapore, which is known as the Trafalgar Home. Canon Adams is the chaplain at the church in the camp, S. Luke's.

The Anglican congregation at S. Luke's is eighty-one; the Sunday school numbers fifteen.

There is also much work in the Hokkien dialect. Other groups of Christians also use the church.

The acting Vicar of Selangor, Canon Martin, had been doing similar work at Sungai Buloh, the Federation leper settlement near Kuala Lumpur. At S. Francis' Church in the settlement, the number of Anglican members is eighty. The population changes as lepers are healed and so discharged.

BLIND CHILDREN

The Superintendent of S. Nicholas' Home for the Blind in Penang, Miss P. Kelly, will report to Synod on the ten-year plan for building extension, which will include a home and school for twenty nursery school children from babies to six-year-olds.

There will also be a school for fifty boys and girls from seven to sixteen years of age. The State Welfare Department is making a magnificent contribution to the building scheme.

It now remains to raise enough money for the increased staff salaries. Five thousand

dollars a month will be needed to run the home.

The present average age is six and a half, but the projected change to a small age group will necessitate an increased staff. A constitution for the home has been drawn up and a trust fund has been started to raise regular income for its maintenance.

Towards the end of 1954 a Malaya-wide appeal was made to raise money but the result was disappointing, but Government aid has been generous.

In January, 1955, Miss R. E. Bennet was appointed principal of the school at the home. Weaving and pottery have been

started for the blind children.

A Home for the Aged in Singapore has been proposed by a retired priest, Canon Yip Cho San. He says that work on the new home is at present slow because he is waiting for the approval of the plans by the Government.

The Superintendent of the Overseas Missionary Fellowship in the Parish of South Perak, the Reverend G. A. Williamson, will report on the expansion of the work of the fellowship.

Three new centres with resident missionaries have been opened since last Synod. The work has now grown to Slim (Continued on page 12)

PASSPORT CASE FOR THE HIGH COURT

The legality of the refusal of the Minister for Immigration, Mr. H. E. Holt, to issue a passport to the Reverend Neil Glover, of Melbourne, will be tested in the High Court of Australia, in Sydney, on Monday next, April 4.

Meanwhile, the Archbishop of Melbourne, the Most Reverend J. J. Booth and Mr. H. E. Holt have independently denied the rumour that Archbishop Booth at any stage asked Mr. Holt not to issue a passport to Mr. Glover.

Mr. Holt told THE ANGLICAN last week that there was no basis whatever for the rumour.

"It is quite false," he said. "The archbishop has never at any stage asked me to withhold Mr. Glover's passport."

"I think it is a most unfair suggestion for anyone to make."

The archbishop's statement is contained in the following letter sent for publication to the editor of THE ANGLICAN:—

TO THE EDITOR OF THE ANGLICAN
Sir,—

I notice in your issue of March 25 that your political correspondent makes the statement that I am said to have asked the Honourable H. E. Holt to withhold a passport from Mr. Glover.

I have never asked Mr. Holt to take such a step, and the suggestion is completely untrue. Yours sincerely,

JOSEPH MELBOURNE

Bishopcourt,
Clarendon Street,
Melbourne, E.C.2.

ADELAIDE MEMORIAL ROOD IS "A UNIQUE MASTERPIECE"

FROM A SPECIAL CORRESPONDENT

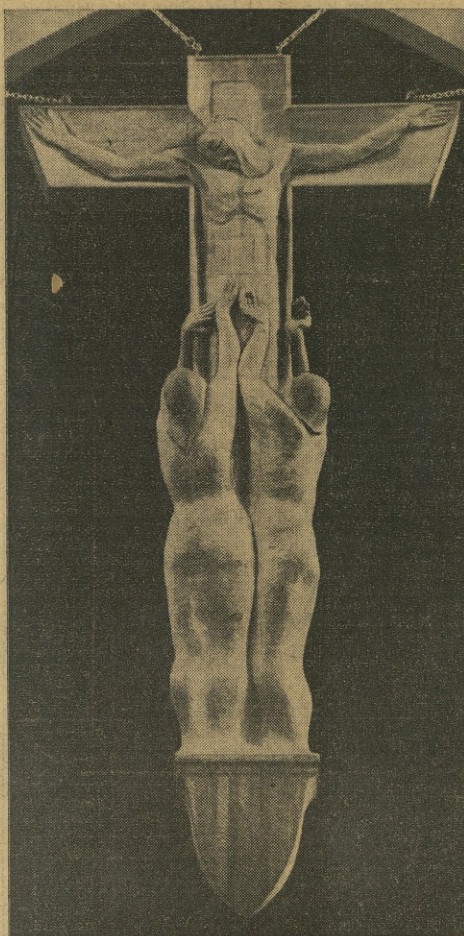
Adelaide, March 28

Yesterday morning the Bishop of Adelaide, the Right Reverend B. P. Robin, dedicated a rood, carved in Queensland maple, which now hangs in the chancel of S. Peter's Cathedral, Adelaide.

It is a memorial to the late Mr. J. E. Mortlock, a former warden of the cathedral. It was given partly by Mrs. J. T. Mortlock and partly from Mr. Mortlock's own bequest to the cathedral.

The rood was carved by Mr. Andor Meszros, a Hungarian-born sculptor now living in Melbourne.

Mr. Meszros carved the stone figure of King George V in



The great Rood carved in Queensland maple by the Melbourne sculptor, Mr. Andor Meszros, which has been hung in the chancel of S. Peter's Cathedral, Adelaide. The Rood was dedicated by the bishop, the Right Reverend B. P. Robin, on March 27.

front of the Royal Prince Alfred Hospital in Sydney. He is also the designer of the Olympiad Medal for the Melbourne Olympic Games.

Bishop Robin reports that some years before Mr. Mortlock's death he expressed to Mr. Mortlock the hope that some day the cathedral would have a rood. Mr. Mortlock replied:—

"When you decide to do that, let me know. I should very much like to help."

"So I have the satisfaction of knowing that such a memorial would be very dear to his heart," the bishop says.

"When Mrs. Mortlock expressed her desire for this memorial, I went to work at once to hunt the world for the right man to do the work."

"What does one mean by the right man?"

"A large majority of the churches built here and in England during the last 150 years—and this is only too amply demonstrated by the churches in our own diocese—are what is called 'pseudo-gothic'—poor and slavish imitations of that great period of living, creative architecture which was the glory of the Middle Ages."

"It is not so much the architects as the clergy and people

of the church who are to blame for this. They had only one idea of what a church ought to be like, and it was a borrowed idea, an idea that had once been mightily alive, but had got suffocated to death, as had most forms of Christian art, by a hide-bound conventionalism."

"Not so did the great builders and craftsmen of the Middle Ages go to work. Whatever their faults, they believed vitally in God. They believed in worship and knew what it meant. And they believed that every artist and craftsman could and should find his highest inspiration and do his noblest work in the setting forth of the glory and worship of God."

"So though the great architect wrought out the overall design of church or cathedral—each of them a separate original creation—he relied generously on the inspiration and skill of other craftsmen for the detail of its decoration. He chose his craftsmen with care and discernment, and then gave each man freedom to do his allotted piece of work as God should move him."

"It is this principle that has endowed the churches and cathedrals of that period in Europe and England with the (Continued on page 12)

FACT AND FANCY

You know those lads in the Army, far away in Japan and Korea, who are perhaps not as much in the thoughts of some of us as they should be? Well, we are in their thoughts all right. The editor has learned from a very senior officer at Australian Army H.Q. in Japan that he has received £2,130 from the boys in Korea, and more than £1,000 from those in Japan, for the relief of flood victims in N.S.W. "I expect the total to be over £4,000," the Brigadier wrote. "Our own Battalion in Korea contributed at the rate of over £1 per man. I thought that was an excellent effort." So do we.

NOTICE FOR ALL BULK AGENTS

In order to simplify our office routine, we propose to send out receipts at the end of each month in future, instead of sending them shortly after remittances reach us.

Receipts for money received in any one month will be sent out at the same time as the Statement for that month, and in the same envelope.

If any bulk agent or parish treasurer finds this unsuitable for his purposes, we shall of course upon request send out receipts and Statements separately as at present.

Organist bishops seem to have faded out for a bit, so I'm asking now how many of the clergy can bake a really good Simnel Cake—and a big one. The Vicar of S. James', East Malvern, Diocese of Melbourne, the Reverend C. L. Moyes, makes the cake for his parish himself each year, I'm told. Some cake it must be: 300 pieces were distributed at the 11 a.m. service on Mothering Sunday. I'm hoping now that an independent person will cap this with a story of a certain bishop well known in Bush Brotherhood circles, who is said to be as good a man at the stove as in the pulpit.

FASTER EDITION

Owing to the secular holidays observed during Easter, our next edition of THE ANGLICAN will go to press a day earlier than usual.

The usual additional supplies will be sent to all bulk agents save those who have instructed us otherwise, in order to meet the demands of increased congregations on Good Friday and on Easter Day.

Armistice clergy and readers! Do give a hand to our hard-working Armistice correspondent, Mr. Geoffrey White! Send him your parish papers and any news regularly and quickly, c/o the Diocesan Registry!

I must say that the report of the cricket match in Adelaide, to be seen somewhere inside this paper, saw me nearly overcome with mirth. The spectacle of that grave, internationally famous theologian, Fr. Gabriel Hebert, in something like a laboratory coat, acting as umpire, must have been worth while. It reminds me of the story told by our Managing Director, who was a P.O.W. in Germany. The wicket in his camp was so diabolically fast that they appointed him umpire, as he could not see properly from one end of the pitch to the other. He worked to a system of upholding impartially one "howzat" in four, and found it satisfied everyone.

THE APPRENTICE.

THE PRIMATE'S APPEAL FOR SOUTH-EAST ASIA MUST NOT FAIL!

At present it is short by £70,000

- ★ PRAY that it do not fail
- ★ GIVE that it do not fail
- ★ WORK that it do not fail

Any priest or Church officer will accept gifts for this appeal

Inserted by W.J.D.

F.H.G.

NEW VILLAGES IN JORDAN

U.S. CHURCH'S HELP

GOOD FRIDAY OFFERINGS

"LIVING CHURCH" NEWS SERVICE

Milwaukee, March 28

Good Friday offerings in the Episcopal Church of the U.S.A. will be given, as is traditional, mostly to the work of the Church in the Holy Land.

The Bishop in Jerusalem, the Right Reverend Weston Stewart, uses the money in his work in Jordan.

A year ago, more than half the population of Jordan, over three-quarters of a million people, were refugees.

These people are aided and given some food by the United Nations, but no permanent settlement has been made, apparently for political reasons.

Bishop Stewart and his wife are attempting to improve this situation by starting villages for these refugees.

When people are found living in caves, a lease is obtained for the land, sheep and goats are provided, and the men are set to work building their own villages.

NEAR BETHANY

The bishop's second village, Al-Mansur, completed in December, 1953, lies just to the east of Bethany, the home village of Martha and Mary.

Housing 36 families, it was built by gifts from Britain and the U.S. and from people employed nearby.

In Bethany itself is a feeding centre run by the Anglican bishopric with funds donated by friends in the U.S. and elsewhere.

The Iraq Petroleum Company has contributed to the building of another village, Al-Bustan. The next village to be built will be near Beitin (Bethel of the Bible) and Ramallah.

Funds for this village have come jointly from the Episcopal Church and the Congregational Church of the U.S.

PRINCESS TO ATTEND CATHEDRAL CEREMONY

ANGELICAN NEWS SERVICE
London, March 28

A pilgrimage will be made to Guildford Cathedral on Sunday, April 17, to mark the start of building the cathedral's nave.

Princess Margaret has promised to attend a ceremony on that day.

More than twelve thousand people in the diocese have already taken tickets for the ceremony.

Thousands of schoolchildren, dressed in white and carrying spring flowers, will join the stream of people who will wind their way from the foot of Stag Hill up to the site of the cathedral.

Work is now in progress inside the cathedral. English oak, some of it from Surrey, has been used for doors and seats, chairs and temporary stalls.

The foundation-stone of the cathedral was set in 1936. So far the chancel, the crossing under the tower, and the north and south transepts have been completed.

BISHOP DIBELIUS ON VISIT TO PRAGUE

ANGELICAN NEWS SERVICE
Berlin, March 28

Eight members of the council of the German Evangelical Church, including the chairman, Bishop Dibelius, flew to Prague yesterday for a week's stay at the invitation of the Czechoslovak Protestant Churches, a Church spokesman here announced.

He added that the main reason for the visit, the first of its kind since the war, was to restore the close relations between the two Church bodies which had been severed since Nazi times.

BETTER FARM COTTAGES

CHURCH AND THE LAND

DR. GARBETT AT TENANTS' DINNER

ANGELICAN NEWS SERVICE
London, March 26

The Archbishop of York told Yorkshire tenants of the Church Commissioners, on March 14, that the Commissioners were now proposing an active policy of bringing farm cottages up to modern standards.

He said that he realised that people, and especially young people, would never remain in the country and in the villages, unless there were houses with the modern amenities which could be found elsewhere.

Dr. Garbett was proposing the toast of "Yorkshire and the tenants" at a dinner given by the Church Commissioners at York.

There had, said the archbishop, always been a close connection between the Church and agriculture.

The Church Commissioners owned two hundred and thirty thousand acres, and were the biggest agricultural landowners in the country.

Durham had the biggest holding, with thirty-seven thousand acres, and the Ridings of Yorkshire came next with twenty-six thousand.

In Yorkshire, there were a hundred and twenty farms of over fifty acres, and about two hundred holdings of less than fifty acres.

HOW INCOME IS SPENT

Last year, £200,000 was spent on improvements, and £135,000 on repairs. In Yorkshire, since the war, the Commissioners had spent £190,000 on repairs, and £345,000 on capital expenditure for improvements.

Dr. Garbett said that many people had the impression that vast sums of money were stored away in the cellars of the Commissioners' London office.

He explained that eighty per cent. of their income of £7,000,000 went in payment of stipends to the clergy.

Pensions for the clergy meant an annual charge of £850,000 on the Commissioners' income.

Large sums were also set aside for modernising unwieldy parsonage houses and in building new churches.

NEW BISHOP HAS VARIED CAREER

ANGELICAN NEWS SERVICE

Vancouver, March 28

The Dean of Christ Church Cathedral, Victoria, Canada, the Very Reverend Philip Rodger Beattie, was elected on March 16, as Bishop of the Kootenay Diocese in succession to the late Bishop Clark, who, when he died last December, aged 46, was the youngest bishop in Canada.

Dr. Beattie is 43 and is a native of Barrie, Ontario.

He has had only 18 years' service in the Church of England, as he was formerly a stockbroker's apprentice and then made his way through the University of Toronto and a theological college by working as a garage attendant, teacher, fireman, and missionary.

NEW BISHOP IN KOREA

ANGELICAN NEWS SERVICE

London, March 26

The Archbishop of Canterbury has appointed the Right Reverend John Daly, who has been Bishop of Accra since 1951, to succeed the Right Reverend Cecil Cooper as Bishop in Korea.

BRITISH COUNCIL OF CHURCHES

ANGELICAN NEWS SERVICE

London, March 28

The Archbishop of Canterbury inaugurated on March 17 the new headquarters of the British Council of Churches in Eaton Gate, London.

A SURVEY OF CONGRESS

MANY MEMBERS HELP CHURCH

"LIVING CHURCH" NEWS SERVICE

Milwaukee, March 28

A recent survey conducted here shows that a large proportion of the members of Congress hold church positions.

Of the 43 Episcopalian members of the House of Representatives and the 10 Senators, 24 hold church positions, ranging from warden to leading a prayer breakfast group.

The survey showed that the favourite position was that of vestryman, reported by nine members of the House.

One representative had been a Sunday school teacher; another a lay reader. One served on the diocesan commission on Social Relations.

The Presbyterians, with 55 members in the House and 13 Senators, were the busiest of all denominations.

They reported 22 church positions held, including 10 elders, two ruling elders, three trustees, two Sunday school superintendents, one foreign missionary and one Bible class teacher.

The Baptist and Methodist Churches reported 27 and 24 church positions respectively. Roman Catholics reported no church positions being held.

ANGLICAN MEMBERS

The Episcopal Church is well represented in Congress; about ten per cent. of both Houses are church people, compared with less than two per cent. of the general population.

More members of Congress belong to Methodist bodies than to any other churches.

The Roman Catholic Church, the largest, Church in the country, has the second largest representation.

The Eastern Orthodox Churches, which have a membership of over two million, are not at present represented in Congress.

LUTHERAN SYNOD APPEAL

ANGELICAN NEWS SERVICE

London, March 28

The General Synod of the German Lutheran Church has appealed to the "mighty and the responsible" in the world to make it possible for the whole German people to live together in peace, and to end the unnatural division of the country.

The synod's resolution, which was passed at the end of a six-day meeting, rejected all ideas of solving present political problems through war.

It also decided that it was not in a position to point the way in which German re-unification might be accomplished.

The Synod Council will set up a committee to discuss the rights of conscientious objectors in West Germany and to call upon the East German Government to make similar provisions for conscientious objectors as are contained in the West German constitution.

PARIS ANGLICANS AND ROMAN BISHOP

ANGELICAN NEWS SERVICE

London, March 28

The congregation of St. George's Church, Paris, united with that of the Embassy church this month to give a reception at St. George's in honour of the new Auxiliary Bishop of Paris, Monsignor Jean Rupp.

The British and American Ambassadors attended the reception. Monsignor Rupp has for many years had the oversight of all foreign Roman Catholics in Paris.

He has maintained cordial relations with representatives of other foreign Churches, and has done much to promote good feeling between them and the Roman Church in France.

ARGENTINE FESTIVALS

GEN. PERON'S REVISIONS

CHRISTMAS DAY A LESSER HOLIDAY

ANGELICAN NEWS SERVICE

Buenos Aires, March 26

General Peron has struck another blow at the Roman Catholic Church by removing religious festivals from the list of Argentine public holidays.

A decree was published on March 20 giving a new list of holidays with a marked political complexion.

The holidays abolished are Epiphany, Corpus Christi, the Feast of the Assumption, All Saints' Day, and the Feast of the Immaculate Conception.

Good Friday and Christmas Day are relegated to the level of lesser holidays.

In future there will be two categories of public holidays, styled national holidays and non-working days.

The first category consists of Labour Day, the anniversary of the Argentine patriotic revolution of 1810, the anniversary of the declaration of Argentine independence, the anniversary of the death of Senora Peron, and the anniversary of General Peron's return from prison 10 years ago.

The lesser holidays, or non-working days, comprise New Year's Day, the Monday and Tuesday of carnival week, Good Friday, the anniversary of the death of the Argentine liberator General San Martin, and Christmas Day.

The declared purpose of the modification is "to intensify public and private work, so as to increase output and social welfare."

CRUSADE OPENS IN SCOTLAND

ANGELICAN NEWS SERVICE

Glasgow, March 28

The All Scotland Crusade, 1955, which will be conducted here for the next six weeks by Dr. Billy Graham, the American evangelist, began on March 21 with a capacity attendance of 15,000 in the Kelvin Hall.

Streets within hundreds of yards of the hall were packed with crowded cars and motor buses which had brought organised parties from many parts of Scotland and the north of England.

Members of the audience began to take their seats more than an hour before the crusade opened with an anthem by the massed choirs of 1,200 voices.

Dr. Graham, in his first sermon, emphasised the need for a spiritual revival throughout the world as an essential for world peace.

Almost 500 people accepted his invitation to declare themselves for God. This, Dr. Graham said, was the largest number ever to come forward at the start of any campaign.

DEVON CELEBRATIONS FOR S. BONIFACE

ANGELICAN NEWS SERVICE

London, March 28

Arrangements for celebrating the twelfth centenary of S. Boniface, in the Diocese of Exeter, are complete.

On June 4, the Bishop of Crediton will lead a pilgrimage on foot from Exeter to Crediton; the distance is eight miles.

The pilgrims will be received by the chairman of the Crediton Urban District Council, and after refreshments, they will go into the parish church to hear an address by the Bishop of Exeter. On the next morning the Bishop of Exeter will celebrate the Eucharist in his cathedral; in the afternoon, Evensong will be sung in the presence of the Archbishop of Canterbury.

On June 9, the Bishop of Chichester will preach at a special service for local government officials throughout the County of Devon.



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"Tuckers" famous handrolled, English Wax Candles that are clean, and burn evenly. In 25% or 65% Beeswax, sizes 18" and 24" high. Diameter, 1 1/8 inch.

• 25% Beeswax, all sizes, per lb. 6/9

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Also at Gaunt's: Dripless Tapers, Powdered Incense, Charcoal, and Silver Cross Wicks.

GAUNT'S, 337 BOURKE STREET, MELBOURNE

YOU MUST SEE

Blossom Time AT THE ROYAL EASTER SHOW

See this spectacular display performed by 1,600 schoolgirls in the great Showground Arena.

"Blossom Time" will be featured on Saturday 2nd, Tuesday 5th and Wednesday 6th April at 7.30 p.m.



ROYAL EASTER SHOW
1st-12th April, 1955.

Executor, Trustee, Administrator, Attorney or Agent

THE PUBLIC TRUSTEE

Free booklet and advice may be obtained on application.
19 O'Connell Street, Sydney. P. J. PULLEN, Public Trustee.

CORPORATE EUCHARIST

M.U. BRISBANE SERVICE

DEAN ON CHILD'S EARLY YEARS

FROM OUR OWN CORRESPONDENT

Brisbane, March 28
A large number of members of the Mothers' Union of the Brisbane Diocese attended the annual Corporate Eucharist of the organisation held in S. John's Cathedral, Brisbane, on March 25, the Festival of the Annunciation of the Blessed Virgin Mary.

The Archbishop of Brisbane, the Most Reverend R. C. Halse, presided at the Eucharist which was celebrated by the Precen-tor, the Reverend H. R. Field.

The Dean of Brisbane, the Very Reverend D. E. Taylor, preached the occasional sermon.

A choir consisting of members of the Mothers' Union sang the service which was to the setting of Merbecke with the previous Precen-tor, the Reverend V. H. Whitehouse, at the organ.

The dean in his sermon pointed out the vital necessity that religion should begin in the home with guidance by the parent.

PARENTS' DUTY

He said that religion comes to children naturally and it is in those early years that the parents' influence is so important. Many parents are satisfied to send their children to Sunday school for an hour a week to "learn" religion and be satisfied, whereas they would be dreadfully concerned if this limited time were only available for say, mathematics.

The child's early religious and spiritual life is formulated in the home, and it is so often the attitude of the parent which stifles that life rather than causes it to progress. The Church can do much through the members of the Mothers' Union.

The Diocesan President, Mrs. R. B. Massey, and other members of the executive were present. Mrs. W. E. C. Barrett, who was president for so many years, was also in the congregation.

In the prayers for the sick which were said at the Eucharist, the name of Mrs. T. W. Cawley was included. At the very time of the service, Mrs. Cawley, who is one of the executive, was undergoing an operation at S. Martin's Hospital. It is many years since Mrs. Cawley has not been at this annual service.

MARRIAGE GUIDANCE FROM EIGHT ANGLES

FROM A SPECIAL CORRESPONDENT

The Marriage Guidance Council of N.S.W. is trying a new method of presenting the essential aspects of sex, marriage, parenthood, and family life in the world of to-day.

Eight experts will give talks, each from his (her) particular professional angle.

Each talk will be illustrated with up-to-date sound films and will be followed by discussion. This will occupy six sessions.

The seventh and final session will be a Brains Trust, at which all the experts will be present to deal with questions sent in during the course.

The sessions will be held at the Social Hall of the Bible House, 95 Bathurst Street, Sydney, at 7 p.m.

On April 26, a social anthropologist will speak; May 3, a lawyer; May 10, two doctors; May 17, two clergymen; May 24, an economist; May 31 a psychologist and a children's psychiatrist.

On June 7, a Brains Trust will be held.

Tickets for the whole session may be obtained at the Council's office, 44 Margaret Street, Sydney; single tickets at the door.

C.E.M.S. RALLY AT BINGARA

MOVE TO FORM NEW BRANCHES

FROM A SPECIAL CORRESPONDENT

Bingara, N.S.W.,

March 28

Bingara branch, in the Diocese of Armidale, of the C.E.M.S. was host to visiting members from surrounding areas at a rally on March 20.

Men's societies from as far distant as Gunnedah and Armidale sent representatives to the gathering although this involved return journeys of over 200 miles.

Added interest and enthusiasm was aroused by the presence of the Bishop of Armidale, the Right Reverend J. S. Moyes, on his way to a tour of the flooded areas of the Armidale Diocese.

A full day's session started at 10 a.m. with a celebration of Holy Communion by the bishop in S. John's Church.

The aim of the rally was to discuss methods for the extension of C.E.M.S. activities within the Armidale Diocese. It was felt that men should play a more active role in the Church, and that this society was one way in which this could be done.

The Vicar of Gunnedah, Archdeacon R. I. H. Stockdale, hoped for a great evangelical movement initiated by Anglican men, and stated that the men's societies could perhaps assist in this.

The Guyra branch, which is extremely active, suggested that the more limited task of extending the formation of C.E.M.S. branches should be tackled with vigour.

Accordingly it was decided that those branches of the society already well established should endeavour to extend their activities. It was proposed that members journey to neighbouring centres and endeavour to interest men of the parishes in C.E.M.S. work. Mr. Hudson, of Guyra, and Mr. Davis Hughes of the Armidale branch pledged support for the move.

After lunch, Dr. Harold Royle, who accompanied the Australian delegation to the Minneapolis Congress last year, recounted some of his experiences.

AN INDUCTION WITH A DIFFERENCE

FROM A SPECIAL CORRESPONDENT

Boorowa, N.S.W.,

March 28

The Reverend Edgar Merland Cutcliffe was inducted into the Parish of S. John, Boorowa, Diocese of Canberra and Goulburn, by Archdeacon R. E. Davies on the evening of March 25.

During the address the fire siren blared forth and some of the firemen members of the congregation rushed off to the scene of the fire. It was barely a block away and there was great agitation in the atmosphere.

The archdeacon continued, however, with his address, but in the middle of the sermon the lights failed and the service continued in darkness. The address was illuminating enough. Just at the time for the last hymn the lights came on again.

One of the visiting clergy said afterwards that "the rector was setting the parish afire from the start."

Among those present were the rural dean, the Reverend W. E. Boydew, the Reverend S. W. Holmes, the Reverend D. S. W. Hoey, the Reverend H. P. Reynolds, the Reverend Brian Ellerman, and the Reverend David Orange.

Apologies were received from the rectors of Binda, Crookwell, Cowra, Cootamundra, and Gunning. There were lay visitors from neighbouring parishes as well.

THE MOTHERS' UNION

FESTIVAL IN SYDNEY

The Mothers' Union in the Diocese of Sydney, held their annual festival in S. Andrew's Cathedral, on the Annunciation of the Blessed Virgin Mary, March 25.

Following a celebration of Holy Communion earlier in the day, a service was also held in the cathedral in the afternoon.

A colourful procession comprising the choir in their blue and gold veils and branch members carrying their banners entered the cathedral to the singing of "Praise, my Soul, the King of Heaven."

The triumphant note of worship in the hymns and the glorious organ accompaniment provided the key-note of the service.

The Archbishop of Sydney, the Most Reverend H. W. K. Mowll, preached the sermon from the text, "Behold, the handmaid of the Lord; be it unto me according to thy word."

The Dean of Sydney, the Very Reverend E. A. Pitt, conducted the service which was broadcast over the A.B.C.

ARMY CHAPLAIN APPOINTED

FROM OUR OWN CORRESPONDENT

Kalgoorlie, W.A., March 22

Archdeacon G. S. Coxon, of Kalgoorlie, has been asked by the Chaplain-General, the Right Reverend C. L. Riley, to accept appointment as chaplain in the Australian Army, and has tendered his resignation to the Bishop of Kalgoorlie, the Right Reverend C. E. B. Muschamp.

Archdeacon Coxon, who was trained at S. Barnabas' College, Adelaide, served as a chaplain with the A.I.F. in the New Guinea campaign.

He will be chaplain to the army camp at Puckapunyal in Victoria, and begins his duties there at the beginning of June.

The Bishop of Kalgoorlie, has asked the archdeacon to retain a connection with the diocese by serving as one of its representatives at the Australian General Synod, which is due to meet in September this year.

CRICKET IN ADELAIDE

S. MICHAEL'S WIN

FATHER HEBERT IS UMPIRE

FROM OUR OWN CORRESPONDENT

Adelaide, March 28.

In cool, grey conditions at the Gums Oval, National Park, Belair, last Friday, the annual cricket match between S. Michael's Theological College, Mount Lofty, and S. Mark's University College, North Adelaide, was played.

Although time forced the final result to remain undecided (S. Michael's were 2 for 52, declared; and S. Mark's 4 for 62, in the second innings), victory was conceded to S. Michael's, who won on the first innings by 20 runs with a total of 95.

The stars in the first innings were Father Laurence Evers, who made 32 and then took 3 for 11; the S. Michael's captain, Stuart Munro, whose bowling figures were 6 for 20; and Andrew Ferry, who made 46 not out; and Pat Lucas, who took 3 for 14, for S. Mark's.

In the second innings, Bryan Eccleston made 32 not out for S. Michael's, and Ferry topped again for S. Mark's with 21 not out.

The S. Mark's captain was medical student John Wurm; and included in the college team was the Hughes Professor of Philosophy at the university, Professor Jack Smart.

The umpire was Father Gabriel Hebert (complete with what looked like a white laboratory coat over his cassock!), assisted by "casuals" from the respective batting sides.

Spectators at the match included the Reverend Jim Dillon, The Anglican's Adelaide correspondents, and Bo Bo, the S. Michael's dog. Scorers were Brother Timothy, S.S.M., and S. Mark's freshman, Jeremy Barrett.

6,000,000 SUNDAY SCHOOL BIBLES

The well-known Sunday School Bible of the British and Foreign Bible Society, the early editions of which were sold for fourpence, has now been printed in 59 editions. Over the years, 6,000,000 copies have been circulated.

FLOOD AREAS IN ARMIDALE

BISHOP'S TOUR

GRANTS WILL AID RECOVERY

FROM A SPECIAL CORRESPONDENT

Armidale, March 26

The Bishop of Armidale, the Right Reverend J. S. Moyes, has just returned from a week spent in the flood areas of his diocese.

He reports that at Narrabri people were collected from roof tops into boats and rowed into the parish hall (which was two feet deep in water) and up to the stage where many people took refuge.

Here they were fed and slept on the boards for some days and nights.

In Narrabri, the bishop said he visited houses where the water had risen four feet nine inches inside. "The devastation was sad but the courage of the people immense," he said.

In Moree people were gathered from roof tops by large "graders" which happened to be in town.

Already a fortnight after, every house is clean, the churches and halls in Narrabri and Wee Waa are in good order.

"I took services in both, though the carpet in Wee Waa was spoiled," he reports.

"The floor coverings in the vicarages at Narrabri and Wee Waa were damaged for the most part beyond repair."

GIFTS HELP

"The generous gifts from Melbourne, Sydney, Narrandera, Macksville and elsewhere have allowed us to make grants that will more than cover all damages and personal loss."

"In Boggabri parish the country areas have suffered severely; sheep losses are reckoned at 20,000 or more."

"Some church centres were hard hit, as was one centre also in Gunnedah parish, but I have been able to make grants that will help them through."

"The courage, hard work and mutual fellowship of the people have been remarkable and a joy to see."

DR. NELSON'S VISIT

W.C.C. TOUR IN APRIL

FAITH AND ORDER LECTURES

FROM A SPECIAL CORRESPONDENT

The Secretary of the World Council of Churches' Faith and Order Commission, Dr. J. Robert Nelson, is to visit Australia during April.

He is making a tour of Australia to further the discussion of the Second Assembly of the World Council held at Evanston last year.

Dr. Nelson is a distinguished graduate of American and European universities, including Yale and Zurich, and is a Methodist minister from the United States of America.

His headquarters are at Geneva during his present appointment.

After wartime experience as a chaplain with the Marines in the Pacific, Dr. Nelson has worked as a study secretary of the Student Christian Movement, a lecturer at Garrett Theological Institute, and as editor of several publications in the oecumenical sphere.

He will arrive in Sydney on April 13, when he will be tendered a luncheon by the executive of the Australian Council for the World Council of Churches.

Next day he will fly to Adelaide to begin his preaching and lecturing tour of the eastern States.

A.B.M. APPOINTMENT AND RETIREMENT

FROM OUR OWN CORRESPONDENT

Perth, March 26

The Reverend E. H. Wheatley has been appointed State secretary for the Australian Board of Missions in Western Australia.

A farewell social was given last Tuesday to the retiring secretary, Miss K. Hart, and a presentation was made to her of a standard reading lamp.

Miss Tonkinson, who is leaving the office staff of the A.B.M. on the occasion of her forthcoming marriage, was given a cut glass salad bowl as an appreciation of her work during the past years.

THE PRIMATE'S APPEAL FOR SOUTH-EAST ASIA

MUST NOT FAIL!

At present it is short by £70,000

★ PRAY that it do not fail

★ GIVE that it do not fail

★ WORK that it do not fail

Any priest or church officer will accept gifts for this appeal

Inserted by W.J.D.
F.H.G.

THE ANGLICAN

Incorporating The Church Standard

FRIDAY APRIL 1 1955

HOLY WEEK, 1955

Holy Week, from Palm Sunday to Good Friday and on to the dawn of Easter morning, calls you and me to *stop and think*. We are so busy rushing along that we seldom think where we are rushing to, and why we are rushing there, and what we are going to do when we get there! But how can we have any depth in our souls if we never stop and think and listen and ponder the greatest facts of history and life?

This is a week of judgement; judgement is being passed on the greatest Person that ever stood in the dock. You know, there have been cases where history has reversed the judgement of a Lord Chief Justice or an Inquisitor, and has placed the prisoner on the throne and the judge in the dock. So it was with Socrates, the best and wisest of the Greeks of old who, for challenging the antiquated ideas of his day, was made to drink the hemlock-poison; and so it was with Joan of Arc who, for her voices and her visions, was found guilty by the Church and burnt at the stake.

In this Holy Week the greatest of all prisoners is on trial. The crowd, the Church, the State, smart Society, the inner circle of His friends—each in turn is criticising and judging Jesus Christ.

There is a difference, I think, in our own attitude towards such prisoners on trial as Socrates and Joan. When we think of these we instinctively separate ourselves from the judges.

But, as we look at Jesus this Holy Week standing before His judges, we are not so sure of ourselves.

"Lord, is it I?" The crowd cheering at the beginning of this week and jeering at the end of it: the friends of the Lord so sure of their loyalty? "Lord, is it I?"

Consider the three principal personages in the drama, who judge Jesus in turn.

God's cold and calculating High Priest; when One came straight down from God, the Word of God, Caiaphas failed to recognise Him, hated Him and planned to liquidate Him. Surely I am not like that! And yet, and yet—I too may have a religion that can easily turn sour; a disguised egotism which prays, even unconsciously, "My name be honoured, my little kingdom come, my urgent will be done." If Love and Holiness came down and met me in a Person, should I know Him? "Lord, is it I?"

And Pilate: what can be further from my own condition of life than that vice-regal figure who despises the hair-splitting jealousies of the bigot-Pharisees and sits listening puzzled and wistful at his strange Prisoner: And yet—if I have no faith in ultimate truth (what is truth!), and if I don't acknowledge any sanction higher than public opinion or government authority; if I think of religion as something to be exploited or patronised for the benefit of my own career or for the advantage of my class or nation—why, then I am blood-brother to Pontius Pilate. "Lord, is it I?"

And Prince Herod, lazy, little pleasure-seeker on the look-out for new sensations! "Is it I?" Surely not, and yet it might become so. If ever I come to treat religion just as a hobby, just to get thrills and emotional tugs from music or ritual, or eloquence, why then I might easily become so shallow that, brought face to face with the depth of Christ, I might first mock and then in very fear condemn to death.

You see, in Holy Week Christ judges us. The Prisoner, the Criminal is our Judge. "Now is the judgement of this world."

Only three came out of the judgement of that week honourably acquitted.

The Mother of the Lord, who followed Him to be near her Son up to the end, and two others, condemned by this world but acquitted by the conscience of history.

One at the beginning of the week: she had walked the streets but, because she had learned from Christ to love chastely and deeply and had found her soul again, she brought her only treasure, a costly ointment, and poured it out on His feet with tears of love and gratitude.

The other at the extreme end of the Passion, a thief and a cut-throat. Christ was always dividing, separating men and women from their fellows. Now, on the edge of despair and darkness, something in Him can recognise majesty; and from the dying Saviour comes the miraculous answer.

Contact with Christ, you see, turns upside-down the judgements of this world.

Then do not let this Holy Week pass you by. Stop, and think, and face the judgement which it brings not on your neighbour but on yourself. "Lord, is it I?" "Lord, shew me myself and Thyself, but leave me not without cleansing and re-newing. Make me a new creature."

Beware the Greeks

Politics is said to make men cynical, so perhaps the Prime Minister, Mr. Menzies, back last week after 10 weeks abroad, will not take too much serious notice of the adulatory editorials with which one or two newspapers have greeted his return.

He will recall that not so long ago, when his own fortunes were at a lower ebb, the number of his newspaper friends also perceptibly diminished. Now there is a bit of a rush again to be on the Menzies band-wagon—probably because it is the only one on the highway now, since the one driven by Dr. Evatt was ditched and, with its team pulling all ways, shows no early likelihood of regaining the crown of the road.

But Labour was courted by a section of the Press in its days of power. Which leads me to recall a Chifley story with a moral for Mr. Menzies.

Noting that one metropolitan newspaper, which had been severely criticising him and his policy, had changed its tone and had begun to praise him, Mr. Chifley, then Prime Minister, said to the representative of that newspaper in Canberra: "When is your boss coming to see me?"

Mr. Chifley's perception was, I believe, justified by the event. The newspaper executive duly appeared a few days later in quest of sympathetic Government action on a commercial request.

I don't pretend to know what the outcome was. But I'm certain that Mr. Chifley would have dealt with the request strictly on its merits, and that the editorial "softening up" was entirely wasted on him.

Big Issues

"As long as Parliament is sitting the most minute and fugitive things are made to seem important. Trivialities, in a word, are made to seem tremendous."

So G. K. Chesterton wrote in 1905. And in Australia, half a century later, we know that there is a deal of truth in the observation.

But when the Federal Parliament resumes in a few weeks' time there should be no lack

of subjects tremendous in themselves. That is not to say that we shall not hear on the broadcast plenty of personal acrimony over trifles. Yet we should have somewhat less of that sort of thing in view of the press of world events, particularly in South-East Asia.

At this writing Australia's likely commitments in that area have not been revealed by Mr. Menzies. But the announcement last week that New Zealand intends to shoulder heavy responsibilities there in command, navy and air units clearly foreshadows similar proportionate action by Australia.

There is a feeling that Australia's defence effort, despite two successive annual votes of £200 million, has not yet been realistically shaped to give us the best possible security.

Our foreign and our defence policies may be vigorously debated in the coming session of Parliament (as they should be). This is a year of fateful decisions internationally, and the best solutions far transcend party politics.

In the domestic sphere, the recurrence of inflationary symptoms and the trade imbalance which has led to the re-imposition of import cuts pose problems which are also more than trifling.

All in all, this should be a session for national thinking and not personal sniping.

Fair Play for Fauna

Does anyone feel, as I do, that it is wrong to send kangaroos to the United States (or anywhere else outside Australia) just for their curiosity value?

This week our newspapers told us that six kangaroos were being exhibited in a store window in Broadway, New York, and that they "look forlorn and lost amid the stares and wild excitement of the shoppers and their children."

And a few weeks ago, as the climax to an Australian radio show featuring an American crooner, a young kangaroo was given to him to take back home.

There may be some justification for exchanging Australian animals with overseas zoos (although I am no zoo zealot myself). At least in a zoo the animals get some adequate

space to exercise. But a Broadway store, even one with a flooring of crushed sugar cane stalks, is no place for even the temporary accommodation of kangaroos.

One presumes that an official permit is needed before our unique fauna are sent out of the country. One would wish that these permits were most sparingly issued—and never when the intention is merely to make commercial profit, often in uncongenial climates, out of these animals which are accustomed to the wide open spaces of our countryside. Even to transport them in aircraft is a form of cruelty.

What Makes a Diplomat?

Queenslanders feel they are suffering under a curious disability, according to a paragraph I saw in a Brisbane newspaper this week. Few Queenslanders, it was said, are chosen for the diplomatic service.

The paragraph alleged that an Oxford accent, a Melbourne school and a taste for fine wines were, as a rule, much preferred to a more rugged Queensland background for Australian diplomacy. Queenslanders, it was claimed, spoke too bluntly and dressed too casually. On the other hand, it was said, six South Australians were chosen to one Queensland on a population basis.

Do the South Australians, then, get their education outside their own State—first in Melbourne and then at Oxford?

I don't know. But, with Australia's increasing interest in the area to the north, Queenslanders should be in demand for diplomatic posts there, for they will be much better suited for tropic climates than, say, Victorians. Blunt speech might not be a high recommendation in Bangkok or Djakarta, but casual dressing would be in order, and the lack of an Oxford accent wouldn't matter much.

Scouts' Behaviour

Some severe criticism of Boy Scouts in correspondence in the Sydney Press may do some good if it results in their making better preparations for Easter camp excursions. In recent years there have been several cases of young Scouts in charge of only one adult being lost in the Blue Mountains and similar areas. All has ended well so far, but it is not difficult to imagine less happy outcomes.

The Scouts have also been criticised for mutilating trees on camp sites.

Doubtless there have been isolated cases of such vandalism. But, on the whole, the Press controversy has shown that the Scouts have not lacked staunch defenders. It is conceded, however, that some troops have grown unduly large (40 or more boys) because of the lack of leaders. It is also conceded that not all boys are angels, and that it is difficult to prevent the recruitment of some unsuitable types.

If the brisk argument does result in more suitable men coming forward as Scout leaders everyone with the interests of the Scout Movement at heart will rejoice. But it would be a pity if an organisation which was founded with high ideals should suffer because control has become unwieldy.

In the spreading of the spirit of international friendship the movement is doing an especially valuable work, as Australia has seen in the holding of world jamborees on its own soil.

At the same time, the leaders of the movement would be wise to heed the recent criticism, and take steps to check its validity so that the reputation of Boy Scouting can be maintained at the highest level.

—THE MAN
IN THE STREET.

ONE MINUTE SERMON

THE EPISTLE FOR PALM SUNDAY

The Text:

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a Name which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Message:

Have you ever noticed the link between the beginning and end of Lent. You find it specifically in the Collects for Quinquagesima and for this day, and in the Epistle.

Pour into our hearts that most excellent gift of charity. Who of Thy tender love hast sent Thy Son to take upon Him our flesh and to suffer death upon the Cross.

We are to meditate upon the Epistle during this week when day by day the Saviour draws nearer and nearer to the Cross.

In sharp, definite, brief sentences, the Epistle tells us Who it is that is suffering for us. There is no stronger statement anywhere of Christ's Deity than this. Existing from the beginning "in the form of God, He thought it not a prize to be snatched at to be equal with God but took upon Him the form of a servant."

He stooped of His own will and moved by the love He had for us. He emptied Himself of His glory, made Himself of no reputation, and was made in the likeness of men.

Down that strange ladder that Jacob saw between heaven and earth comes Jesus with a divine dignity and unflinching patience to become utterly one with us in our need—until, for our sakes, "He became obedient unto death even the death of the Cross."

Utterly humble, utterly loving, utterly patient, "leaving us an example that we should follow in His steps."

Already, before the day of the Cross has come, there is a glimmer of prospective triumph in the exalting of the Saviour through His resurrection, and in giving Him a Name above every name that through Him and His Name alone we can approach the Father in prayer—and that we all shall confess Him as Lord of our lives.

The way of humility, of utter self-forgetfulness is the way of triumph, the way through the Cross is the way to the Crown. This is not just a spectacle for us to view, but an example to follow.

Be sure to use the collect for this week every day.

PRIEST FROM ARMY

THE "LIVING CHURCH" SERVICE

Milwaukee, March 28
Lieutenant-Colonel George L. Barton, who has been in the Army for 14 years, is giving up his military career to become a priest of the Church.

Recently returned after 18 months in Germany, Colonel Barton will serve as chaplain at Virginia Preparatory School, Lynchburg, Virginia.

Ordained deacon in 1953, he now expects to complete his studies for the priesthood.

CLERGY NEWS

BRADLEY, The Reverend E. A., will commence work as assistant-chaplain at the Royal Melbourne Hospital, on April 24.

HAMMOND, The Reverend H. H., Vicar of Holy Advent, Malvern, Diocese of Melbourne, is leaving shortly, with Mrs. Hammond, for England. They will travel by air to Canada and plan to be away eight months. Mr. Hammond has been invited to speak at an Anzac Day service in Westminster Abbey.

KIRBY, The Reverend Mark, has been appointed Priest-in-Charge of the Parish of Belmont, in the Diocese of Perth.

PAXTON-HALL, The Reverend M. A., Vicar of St. Lawrence's, Caboolture, Diocese of Brisbane, to be Rector of Christ Church, Childers in the same diocese. He expects to take up duties there at the end of April.

SANSON, The Reverend J. D., Vicar of St. Peter's, Brighton Beach, Diocese of Melbourne, to be Vicar of Holy Trinity Church, Kew, in the same diocese.

STEELE, The Reverend C. N., Rector of St. Stephen's, Newtown, Diocese of Sydney, to be Rector of St. Peter's, Burwood East, in the same diocese.

WHEATLEY, The Reverend E. H., has been appointed State Secretary for the Australian Board of Missions in Western Australia.

WHITE, The Reverend E. J. B., to be locum tenens at Holy Advent, Malvern, Diocese of Melbourne, during the vicar's absence on leave until the end of the year.

CLERICAL ILLNESS

BASKIN, The Reverend John, Rector of St. Nicholas', North Goulburn, Diocese of Canberra and Goulburn, is at present off duty through illness.

SUTTON, The Reverend A. W., Rector of Fernora, Diocese of Canberra and Goulburn, expects to leave hospital at the end of the month, though it will be some time before he resumes duties.

CHURCH AND NATION

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.

THE BISHOP'S VICAR

A UNIQUE OFFICE

TO THE EDITOR OF THE ANGLICAN
Sir,—In reply to the letter of the Reverend C. M. Gillespy (THE ANGLICAN of March 18) I think the following information should explain the position of Bishop's Vicar.

The Deanery of Adelaide, which was established by Bishop Short in 1849, is a unique office in the Australian Church.

Almost universally throughout the Anglican Communion a dean is the principal minister of a cathedral church, presiding over its canons and prebendaries, ordering its services, and living, not infrequently, under the shadow of its walls.

In Adelaide, however, the bishop of the diocese is, by virtue of his office, the Rector of the Cathedral Church of St. Peter and its incumbent minister. He is assisted by two deputies, known as the Bishop's Vicar and the Chapter Vicar, and by a group of laymen who, acting in an honorary and advisory capacity, are known as the Cathedral Wardens.

The Incorporated Chapter, consisting of the dean, the Archdeacon of Adelaide, and four canons, has very little to do with the cathedral, which is vested in the synod of the diocese (an incorporated body) under certain trusts, which may only be altered by the bishop with the concurrence of the chapter. The members of the chapter conduct services and preach in the cathedral at the invitation of the bishop and have special stalls allotted to them therein according to the office they hold.

The Dean of Adelaide, by virtue of his office, is a diocesan officer, rather than a cathedral one, and presides over the meetings of the synod in the absence of the bishop and administers the diocese during a vacancy in the See. He is, *ex officio*, a member of most diocesan boards and committees and performs many administrative functions.

There have been six Deans of Adelaide. The first four were incumbents of parishes as well as being deans, the fifth resigned his parish soon after his appointment, and the present dean resigned his parish nine months after his appointment and now resides close to the cathedral.

The Cathedral Trusts provide that "the Ordinary Services of the Cathedral, when no member of the Chapter is present or prepared to officiate, shall be celebrated by Vicars as Minor Canons not exceeding two in number whereof one shall be appointed by the Bishop as his Vicar, and the other by the Dean and Chapter conjointly with the Bishop. The Dean if not Incumbent of any parish shall have the option of holding such office in *commendam* as dean, performing its duties and receiving its emoluments."

On the resignation of Canon H. P. Finnis, the bishop invited the present dean to exercise the option under the Trust and to be Bishop's Vicar in an honorary capacity, a residence and stipend having already been provided for the dean by the Leigh Trust Incorporated.

From this it will be seen that the title, Bishop's Vicar, exactly describes the office—one who has the care of the cathedral on behalf of the bishop. It no doubt corresponds to the office of sub-dean, where the bishop is dean of a cathedral, except that the Dean of Adelaide has also an independent benefice as Dean of Adelaide apart from any

position he may hold in the cathedral.

The reasons which led the first Bishop of Adelaide to establish the office of Dean under such unique conditions, and to create himself and his successors Rectors of the Cathedral Church, are clearly set out in a statement he made to the synod but need not be quoted here.

Yours faithfully,
T. T. REED,
Dean of Adelaide,
North Adelaide.

"BEYOND THE FRONTIER"

TO THE EDITOR OF THE ANGLICAN

Sir,—In your article "Beyond the Frontier," of March 11, we were very surprised to learn that at Radium Hill we have been neglected completely in the past in the matter of church services, and that there was a proposal afoot to work both this area and Leigh Creek from some place midway between.

In fairness to the Reverend G. E. Martin, of Peterborough, 135 miles distant, we feel it our duty to point out that he has visited this area every three months, conducting services, baptisms, visiting people in their homes, and attending to their spiritual needs; he generally stays here three or four days. This has been done only at great personal sacrifice and expense. He calls also at several places along the way to hold services.

Weekly services are now being conducted by a licensed lay reader in the Civic Hall, as we have no church, but one is to be built shortly by the Inter-Church Association, and we have been invited to use it when it is completed.

It is hoped to form branches of some of the Church organisations such as "Fellowship of Marriage," and the "Mothers' Union."

The work of the Bush Church Aid Society is much appreciated outback, but the proposition to service both Leigh Creek and Radium Hill (350 miles apart by road and impassable after a fall of rain) from some place midway savours of impracticability. In view of the shortage of priests, it seems a better proposition would be to finance the Rector of Peterborough to make the trips more frequently, and a similar schedule, if not in operation already, could be arranged for Leigh Creek which is serviced, we understand, by the Church Army for the present.

If there is any truth in the proposition referred to, it would seem that more co-ordination is needed between the various Church organisations so that the facts could be properly assessed, and the people concerned informed. Whether the Bishop of Willochra knows anything of the matter, we cannot say, but we are sure that the Reverend G. E. Martin, who is the one most concerned, has not been notified.

We are, Sir,
Yours faithfully,
R. D. MARTIN,
P. K. JOLLIFFE,
Radium Hill,
South Australia.

MEMORIAL BLOCK FOR PERTH SCHOOL

FROM OUR OWN CORRESPONDENT
Perth, March 26
The Governor of Western Australia, Sir Charles Gairdner, laid the foundation stone of the Guildford Grammar School War Memorial Science Block on March 25.

Present at this service were the Archbishop of Perth, the Most Reverend R. W. H. Moline, and the Archdeacon of Perth, the Reverend R. E. Freeth, a former headmaster of Guildford Grammar School.

The service was conducted by the Reverend W. H. C. Hyde, M.A., chaplain of the school. The Reverend B. D. O. Coleman acted as chaplain to the archbishop. A short service was held in the school chapel prior to the laying of the foundation stone.

A RUMOUR WITHOUT FOUNDATION

TO THE EDITOR OF THE ANGLICAN

Sir,—Religious controversy is painful to me. Twenty years in the non-Christian land of India taught me that the truths we share with Roman Catholics and orthodox Protestants are greater than the things which divide.

But a friend sends me the cutting of a London cable in the *Newcastle Sun* of March 2 which strains my forbearance. The popular *Beaverbrook Daily Express* is reported to have said: "The Vatican believed that the Church of England would soon split in two." The High Church "would eventually come back to Rome." . . . "The Low Church would go towards Presbyterianism." . . . "Many Churches of England were empty for lack of worshippers and others had been bought by Roman Catholics."

There is no sign whatever of either wings of the Church of England drifting from their common allegiance. In England stresses and strains between the two schools lessen each year. The Evangelicals value the historic ministry as truly as do the Anglo-Catholics, differing only in emphasis on certain features of their common heritage.

The Vatican might consider why it is that in Italy communism is a force that it is not in England or the Protestant countries. The most fervent of all Roman Catholic countries is Spain, which practically has no Protestants. Yet a few years ago frenzied mobs of baptised Roman Catholics were burning churches, murdering priests and raping nuns.

It is true that the Church of England took a loss after the First World War. She had formerly relied too much on the literal authority of the whole Bible. There came a hard experience of re-casting her methods. To-day she is everywhere recovering lost ground, slowly, painfully, but very surely. Her appeal to-day is to the living voice of the Undivided Church to whom her Lord promised "all truth;" by this she interprets the Bible.

I have a reverence for the witness and Christ-like devotion of many Roman bishops, priests and sisters I knew in Asia. I have found a new spirit in many Roman ecclesiastics in their attitude towards Anglicanism, even in Spain where they saw Anglicanism as practised by the great British Ambassador and his wife, Lord and Lady Templewood, and their household. But in face of the dire threat to Christianity on the part of atheistic communism it would be wise on both the Roman and the Anglican sides to regard each other as allies in a common cause. Ill-bred and senseless sniping "off side" can only injure what we both venerate.

As for an Australian paper which prints copy derogatory to the Church of England, readers of THE ANGLICAN will probably turn elsewhere for their evening news. We now have a paper which each month counts more and more in the life of Australia. No parish can afford to be without a growing circulation of this virile paper ready to defend our Faith with understanding, and make us feel we are members of a world-wide and historic Church, treasuring its authentic Catholic character, not afraid to face and exploit the implications of every modern problem and discovery.

Your obedient servant,
(The Venable)
W. ASHLEY-BROWN,
Avoca Beach,
N.S.W.

MEMORIAL FOR SINGAPORE

ANGLICAN NEWS SERVICE

London, March 28
A silver High Altar cross and two candlesticks which will form a memorial in St. Andrew's Cathedral, Singapore, to Admiral Sir Tom Phillips and the 764 officers and men who lost their lives in the sinking of the battleships *Prince of Wales* and *Repulse* on December 10, 1941, are at present on view at Malaya House, London.

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT.

Preserve Thy Body

A Canberra correspondent has asked "Could I have some explanation of the words 'Preserve thy body and soul into everlasting life' said by the priest to the communicants at Holy Communion."

"I have been a communicant of the Church of England for nearly forty years and I do not remember a priest ever giving any teaching or instruction concerning this: of course, it is the word 'body' that worries me."

The Christian Eucharist has often been described as an extension of the incarnation, in other words, the doctrinal significance of the sacrament can only be fully grasped when one looks at it against the background of the person of Christ who instituted it.

Now, at the incarnation God manifested himself through a truly human body and personality and the whole material life of man was thereby blessed.

The Christian religion is not holding something spiritual in isolation; it must consecrate the whole of our personality and be radiated through every part of our daily living.

Consequently, not only are our bodies nourished by the bread and the wine actually eaten, but also both our bodies and our souls are blessed by the direct and loving action of God himself.

The Christian creeds do not teach the doctrine of the im-

mortality of the soul but of the resurrection of the body, emphasising that although this actual material body may dissolve, yet the fullness of human personality will still be used for the glory of God beyond the veil. It is this truth which our Anglican words of administration are aimed to emphasise.

It would seem from some of the early Latin Fathers, like St. Ambrose and St. Augustine, that originally the form of the delivery of the elements was merely "The Body of Christ and the Blood of Christ" to which the people answered "Amen."

Incidentally, it is worth observing that in the liturgy of the Scottish Episcopal Church the communicants still repeat the word "Amen" to the words of Administration.

The medieval rites in England used the form "The body of our Lord Jesus Christ preserve thy body and soul unto everlasting life."

The present words of Administration in our Book of Common Prayer are, of course, the result of the combination of the words of 1549 with those of the 1552 book.

Thus the Anglican Church, in the words quoted, is concerned that the communicant should feel the whole of himself caught up into the presence of God with each part of his being more fully equipped by God's grace to perform his will so that he may be able to say with the celebrant a few

moments later, "Here we offer and present unto thee ourselves, our souls and bodies to be a reasonable, holy and living sacrifice unto Thee."

We need not suppose that any magical significance is intended. The sacrament is a gift of God's grace in response to our faith, not a prophylactic against ordinary attacks of disease or the possibility of a motor accident or a similar mischance. If, as I have outlined, the body is linked with the words in the prayer of Oblation, the significance of the liturgy seems to become plain.

Separation of the Sexes in Church

Our same correspondent asks two other questions, one of which is "Why, in some churches in England, at the Sung Eucharist, are the men and women separated, men on the right and women on the left of the aisle, looking towards the Altar? All Saints', Margaret Street, London, was my first experience of this."

In the primitive Church it seems that the sexes were normally separated, for in the Apostolic Constitutions we read of the two sexes entering the church by separate doors, the deacons standing at the men's door and the sub-deacons at the women's door.

A number of other early documents speak of separate porches and sometimes galleries for men and for women.

In Jewish worship in the synagogues, the women normally sat in a gallery screened off from the men and separation of the sexes is still the general rule in the East, whether in Christian, Jewish or Moslem worship.

In the Prayer Book of 1549 there is this interesting rubric immediately before the Sursum Corda: "Then so many as shall be partakers of the Holy Communion, shall tarry still in the quire, or in some convenient place nigh the quire, the men on the one side, and the women on the other side. All other (that mind not to receive the said Holy Communion) shall depart out of the quire, except the Ministers and Clerks."

It is probable that the revival of interest in Church History and in the 1549 Prayer Book which accompanied the Tractarian Movement led some of these churches to follow the old custom. St. Barnabas, Oxford, also followed this use, though men and women who wished could sit together in the side aisles.

The custom seems to us archaic and to cut across the valuable idea of family worship, and personally I should be sorry to see the custom more commonly revived.

Gaiters

The third question of our correspondent is "In England archdeacons wear gaiters similar to a bishop; why is this so there and not out here?"

There is no reason at all why archdeacons and deans in Australia should not wear gaiters as is the custom in England.

On the other hand, gaiters and aprons belong to formal dress that was normally worn in earlier days when riding, and these garments are not particularly appropriate therefore for everyday life, especially in a tropical climate.

Just as in Australia bishops normally prefer to wear ordinary suits with a purple stock, so archdeacons and deans normally prefer the same dress as the ordinary clergy, except on such important occasions as General Synod when the older and more formal style of dress is common.

Probably one of the greatest deterrents, apart from the climate, is the cost, as I believe clerical gaiters cannot be tailored for less than £30 or £40.

BRITAIN AND THE H-BOMB

TO THE EDITOR OF THE ANGLICAN

Sir,—I strongly support Mr. Childs in his condemnation, in your issue of March 18, of the article, by the Youth Editor, on "Britain and the H-Bomb" (THE ANGLICAN, March 11).

Further on in his article the Youth Editor states: "The Christian faith must be studied and preached" (by the Church). Of course it must. The Christian faith, as I understand it, is Faith in God. Can the Youth Editor reconcile that fact with his remark that we cannot hope to survive without the H-Bomb? Faith in the H-Bomb is putting our faith in material things, which is quite wrong from a Christian point of view.

The news in the past few weeks has given us several instances of scientists calling for the banning of tests of atomic and hydrogen explosives. They state that the radio-activity from such explosions will ultimately harm the human race. All that is required now to make our political leaders take notice, is a campaign by the people, led by the various Churches, against such inhumanity.

The World Council of Churches has given us a lead. I quote from "Evanston Speaks," page 70: "We first of all call upon the nations to pledge that they will refrain from the threat or the use of hydrogen, atomic, and all other weapons of mass destruction. It is for us to follow that lead."

Yours, etc.,
H. J. LAWRENCE,
Geycliffe,
Queensland.

FAMILY HOLIDAY ACCOMMODATION

TO THE EDITOR OF THE ANGLICAN

Sir,—At a recent "Family Life" group meeting, discussion touched on the need for family holiday accommodation where the mother could rest from cooking and housework and children would be adequately provided for in the way of furniture and playing equipment.

One member had seen, in an English magazine, a list of such places recommended by readers. New names were added as satisfied readers sent them in.

The wish was expressed that THE ANGLICAN could give us a similar service—perhaps by way of its advertisement columns. A readiness to trust the judgement of THE ANGLICAN readers as to the adequacy of the places they approved was evinced by all present.

You may be interested in the idea.

Yours, etc.,
(Mrs.) MOIRA JAY,
Canberra, A.C.T.

[We shall be glad to hear of suitable family holiday accommodation that can be recommended by readers.—Editor.]

KELIAM FATHERS IN HOLY WEEK

FROM OUR OWN CORRESPONDENT

Adelaide, March 28
The priests of the Society of the Sacred Mission, St. Michael's House, Crafer, South Australia, will be widely scattered during Holy Week this year.

The Provincial, Father Basil Oddie, will conduct the Holy Week retreat at St. Michael's.

The Sub-Prior, Father John Lewis, will be giving addresses at St. Peter's College, Adelaide, and Father Gabriel Hebert will be at St. George's, Gawler.

While Father Victor Ranford is leading the mid-day Holy Week devotions at St. Peter's Cathedral, Adelaide, Father Laurence Evers will be at St. George's, Malvern, Victoria.

The priest farthest afield will be Father Keith Chittleborough, who will be in Queensland at the Slade School, Warwick.

Other members of the community will be assisting at Easter service in parishes in the Diocese of Adelaide.

CLERGY ON T.V.

THE "LIVING CHURCH" SERVICE

Milwaukee, March 28

More and more priests of the Church are appearing on television. One of the more recent is the Rector of St. Mark's, St. Louis, Missouri, the Reverend W. Murray Kenney, who took part in a debate on the question: "How much sportsmanship is there in sports?"

PAPUANS BECOME CHRISTIANS

LANDINGS IN NEW GUINEA

By Canon James Benson.

I REMEMBER hearing the Bishop of New Guinea preach a fine sermon in Dogura Cathedral on the jubilee of the Mission, from the text S. John, 21:14: *This was now the third time that Jesus had showed Himself to His disciples after that He was risen from the dead.*

He reminded us that, though the landings of Albert MacLaren and Copland King at Kaleta on August 10, 1891, was the beginning of the Church and of the Kingdom of God on the north-east coast, it was not the first time that Jesus had showed Himself in New Guinea.

Pride of place as pioneers in New Guinea goes to the London Missionary Society and to their leaders, MacFarlane and Murray; and later Laws and Chalmers.

I think these were the first white people ever to live in New Guinea, and they established themselves near to what is now Port Moresby away back in 1870; thirteen years before any Government came to put up the Union Jack, and effect control in 1883.

Chalmers was killed and eaten by the Golaribari some eighty miles west of Port Moresby in 1901; and so became

This is the second part of "Landings in New Guinea: Happy and Otherwise." The third and concluding part which tells of the story of Dr. Bromilow and how his artificial teeth saved his life and helped him to found the Methodist Mission will appear next week.

the first martyr in New Guinea.

The Roman Catholic Fathers of the Sacred Heart landed at Yule Island, to the west of Port Moresby, in 1887, and they still continue to work from there into the Delta country, and up in the highlands of the Mafulu, where pygmies dwell. Again there are thrilling stories: read *Mitsinari*, by Father Andre Dupeyrat, one of the latest classics.

And so, the coming of Albert MacLaren and Copland King on August 10, 1891, was "The third time that Jesus had showed Himself" in New Guinea.

Now I want to tell you of the fourth time; the beginnings of the Methodist Mission, later in the same year, when they came to begin their great work among the islands off the southern end. This allotting of

areas, I should have explained, had been wisely arrived at under the leadership of the first Lieutenant-Governor, Sir William McGregor; and under it the Methodists accepted responsibility for the D'Entrecasteau, the Louisiades, and the Trobriand Archipelagoes.

I first went to Papua in 1919, and very soon after I heard the story of Dr. Bromilow, known as "Saragigi"; and I had seen the Methodist Mission boat of that name.

Judge, therefore, of my joy when, in 1921, being in charge of Samarai for three months while the rector, the Reverend M. A. Warren, was on furlough, I learnt that the now aged Dr. Bromilow and Mrs. Bromilow were returning for a short time to finish some translation work; and that my wife and I were to have them with us at

the Rectory for a few days, awaiting the *Saragigi* to take them back to their beloved Dobu.

And so it was that I had the story from the great man himself and here it is.

You must know from the start that Saragigi in the language of Dobu means "the tooth man."

Now the little island of Dobu, as the map would show you, is most centrally situated between Fergusson and Normanby Islands, in the largest of the island groups, the D'Entrecasteaux.

But the people there in 1891 were most fierce. So savage and intractable were they, that the Government people at Samarai most strongly urged young Bromilow and his two companions to leave it alone, at least for some time.

There was a story, then current in the territory—apocryphal, of course—which told of a determined trader insisting on being put ashore at Dobu with his cargo of trade goods. Of how the skipper of the lugger had said: "You will be in the pot within a week," and of the smiling trader replying:

"Come again in six months with another cargo." Six months later the lugger is back, and the astonished skipper greeted by a still smiling trader.

"How the devil did you do it?" asks the skipper. "Quite simple," says the trader. "I takes out my knife, rolls up the leg of my pants, slices a piece of cork off my leg, this way, and hands it to the old Head Man."

"He chews it awhile, makes no end of a face, spits it out, of course, then says something to the other fellows; and I have had quite a good time ever since. You need a nice cork leg to carry on safely in these parts!"

As I have said, that never happened at Dobu, or anywhere else, so far as I know; Saragigi most certainly did.



The waterfront at Gona, New Guinea Mission. The "Maclaren King" is seen at anchor. There is a wrecked Japanese transport in the distance.

GOOD FRIDAY AND EASTER

By the Bishop of Ballarat, the Right Reverend W. H. Johnson

The crucifixion of Jesus Christ was an attempt by man to murder God. This is what Christians believe.

Bernard Shaw would have it, that there was nothing unusual in the crucifixion of Jesus Christ. Hundreds of crucifixions took place in the Roman Empire, he said. True! It was a Roman custom to use crucifixion as a method of capital punishment. Also, public executions were common in many countries until the custom was abolished in most civilised countries as bad for public morals.

But what is recorded in the New Testament and what has happened down the centuries ever since proves that the crucifixion of Jesus Christ was not an ordinary incident. The Cross of Christ has stamped itself forever upon the conscience of mankind. The only explanation of this phenomenon is the Christian explanation that when men led Jesus Christ to Calvary and there nailed Him to a cross it was a deliberate attempt on the part of mankind to murder God. True, Christ said from the cross, "They know not what they do."

The Cross of Christ has stamped itself upon the conscience of mankind, because it shows up the enormity of the wickedness that is in the human heart.

On the other hand the reason why the Cross of Christ appeals to the human heart and turns men in penitence to God is that in some deep and mysterious way we know that when Jesus Christ died on Calvary something happened in God's eternal order that has affected man's eternal destiny. What happened on Easter Day proved that all the forces

of evil and of death are powerless against the Love of God. The Son of God, Whom the wickedness of the world put to death on Good Friday, appeared on Easter Day alive, triumphant over death, and victorious over all the powers of evil.

That this is true we know from the New Testament records. But we know it also because countless millions of Christians ever since have had the experience of the Living Christ with them. He has given them "power to become the Sons of God."

Easter speaks not only of life after death. It speaks of an inexhaustible source of spiritual power for human life here and now.

There is plenty of power in the world to-day. Since men

learned how to harness steam, since men discovered the wonders of electricity and of atomic science, they have at their command power that is terrifying in its enormity.

The world is terrified at this power because in it there is the possibility of complete human disaster. What men need is moral sense and spiritual power to direct their lives and the world's life aright, moral sense and spiritual power to use the discoveries of science not for destruction but for the welfare of all mankind.

Men could have this moral sense and spiritual power if they would accept the way of life of the Living Christ Whose promise is forever true: "I am come that they may have life, and that they may have it more abundantly."

DEDICATION OF RIVERINA CHURCH

FROM OUR OWN CORRESPONDENT

Hay, March 26
The new Church of S. Alban the Martyr at Griffith, N.S.W., will be opened and dedicated by the Bishop of Riverina, the Right Reverend H. G. Robinson, at 3 p.m. on April 16.

The preacher will be the Archbishop of Brisbane, the Most Reverend R. C. Halse.

On Sunday, April 17, the Bishop of Riverina will be the celebrant at Holy Communion, at which the Archbishop of Brisbane will preside.

The archbishop will preach again at a Festal Evensong.

DIOCESE'S AID TO FLOOD RELIEF

FROM OUR OWN CORRESPONDENT

Goulburn, March 28

In addition to the encouragement given by all rectors to their parishioners to support the public appeals, a total of £200 has so far been received or notified in response to the Bishop of Canberra and Goulburn's appeal for a fund to be divided among the Bishops of Newcastle, Bathurst, and Armidale for distribution at their discretion. This amount includes £212 raised at Narooma and sent direct to the Bishops of Canberra, and £168 from S. John's, Wagga Wagga, where help has been previously received from the Diocese of Newcastle in time of flood.

M.U. MEMBERS IN CAR ACCIDENT

FROM OUR OWN CORRESPONDENT

Brisbane, March 28

Six women on their way to the Mothers' Union service in S. John's Cathedral on Friday, March 25, were involved in a motor accident at an intersection in Redcliffe.

The car in which the women were travelling collided with a three-ton truck. The impact of the collision overturned the truck and sent the car careering out of control up an embankment.

The driver of the car was Mrs. Francis Gomersall who, with Mrs. G. Harkin and Mrs. O. MacMillan, are in the Brisbane General Hospital where it is expected that they will be for some time.

Mrs. O. Muller, Mrs. E. Wood and Mrs. E. Ollenberger were allowed to return to their own homes after treatment. Two small children escaped injury as did the driver and passenger of the truck.

Four of the women are members of the Mothers' Union, Redcliffe branch, and the fifth, Mrs. O. Muller, is Diocesan Secretary and Editor of the Mothers' Union News Sheet.

News of the accident came through before the cathedral service started and prayers were offered during the Eucharist for those concerned.

MOTHERING SUNDAY AT WALKERVILLE

FROM OUR OWN CORRESPONDENT

Adelaide, March 28

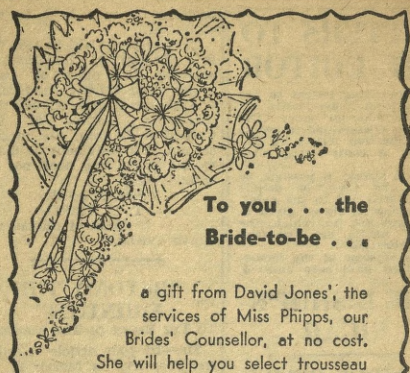
Over 200 people crowded into S. Andrew's, Walkerville, on Mothering Sunday for the 8.0 a.m. Family Communion.

The celebrant was the Bishop of Adelaide, the Right Reverend B. P. Robin, assisted by the rector, the Reverend C. F. Eggleton, the curate, the Reverend Gordon Morrison, and the former rector, the Reverend R. P. A. Hewgill.

After the service, 160 members of the congregation accepted the invitation of the young people of the parish to breakfast of sausages, tea and toast in the parish hall.

Among those present at the family breakfast were the bishop and Mrs. Robin and Miss Mary Robin.

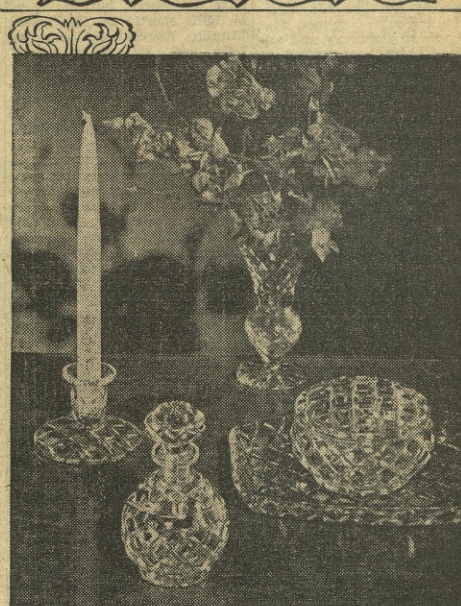
This year, Mrs. S. R. Facey was in charge of breakfast arrangements in place of Mrs. O. N. Fisher, who is in England and who sent a cable of best wishes for a successful breakfast.



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PALM SUNDAY

Despite the passage of the years, Palm Sunday still has a message for the present day. It speaks not only of the imminent death of Christ, but also of the inexorable fulfilment of Biblical prophecy and the perversity of human nature.

"He came unto His own and His own received Him not," said S. John.

He who is the brightness of the Father's glory, the shining forth, into the human scene, of God's majesty and love and holiness, the exact representation of God's true self, presented Himself to His own people. And on Palm Sunday they received Him.

Was S. John mistaken then? Should he not have written, "He came unto His own and His own received Him"?

If Palm Sunday were the end of the story that might well be so.

But on Good Friday, less than a week later, Jesus Christ was executed to satisfy a popular clamour in the same city into which He had been welcomed.

The fickleness of those townspeople is not difficult to explain.

It suited many of them to welcome Christ. His coming dovetailed so well with their plans for the future of their nation and themselves.

His kingship would crown their fondest ambitions—if it were exercised in the way they anticipated.

But their hopes faded. He was not really interested in fulfilling these ambitions for them just now. His kingdom was not of this world.

He was a dreamer after all. He was of no earthly use to them. His claims were so revolutionary that the issue became Christ or themselves.

So they got rid of Him. They crucified Him.

To-day, many people are prepared to welcome Christ on their terms. It suits them to be enthusiastic about Him. Through Him they stand to win the prize which they have coveted for so long.

They can at last be important in the community, where they could not be so before.

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Sth. Aust.

Perth College, Perth,
W.A.

YOUTH NEWS

The Anglican Youth Council, Diocese of Perth, will hold a Festival Evensong in S. George's Cathedral, Perth, on May 19. All the youth of the diocese is invited to attend.

Eleven parishes entered for the Perth C.E.B.S. competition. The results were: S. Martin's, Kensington, first; S. Margaret's, Nedlands, second; Wembley, third and Como, fourth. Seven parishes entered for the C.E.G.S. competition. Rockingham came first, with Floreat Park, second; S. Margaret's, Nedlands, third, and Palmyra, fourth.

The C.E.F. at Wodonga, Diocese of Wangaratta, presented a programme of one-act plays at S. Luke's parish hall on March 24. The programme, which was in aid of the South-East Asia missions, included an excerpt from "The Man Born to be King."

A Quiet Afternoon for women and girls was held at Bishopsbourne, Brisbane, on Passion Sunday, from 2 p.m. to 5 p.m. It was arranged by the Girls' Friendly Society and conducted by the Rector of Milton, the Reverend James Hardman.

Members of the Comrades of S. George in Brisbane have arranged for Passion-tide devotions during lunch-time on Wednesday in Passion Week, and on the Wednesday in Holy Week. These services are being held in All Saints' Church, Wickham Terrace, Brisbane, and are being conducted by the Provincial Chaplain of the Order. The devotions take the form of the Way of the Cross.

The following members of the Adamnaby Y.A.S., Diocese of Canberra and Goulburn, have been elected for office: President, Mr. Leigh Stewart; secretary, Miss Etta Brayshaw; programme committee, Misses Nona Rossiter, Beth Stewart, Ella Crowe, Messrs. Gregory Luton, Brian Locker, Bruce Stewart and Bob Armstrong; publicity officer, Miss Sylvia Venables.



The Junior Choir at S. Peter's, East Maitland, Diocese of Newcastle, photographed with the rector, the Reverend M. Williams.

FOR SMALL PEOPLE

FLAGS

Who does not like to wave a flag? Flags are always so gay and colourful. We use them to welcome important people.

When you have a lot of flags waving together they look so pretty, don't they?

There are many kinds of flags. Did you know that once palm leaves were used as flags?

Here is how it happened.

The Lord Jesus had been staying with some friends in a little town called Bethany.

C.E.F. PLEDGES ITS SUPPORT TO TWO MISSIONARIES

FROM A SPECIAL CORRESPONDENT

Melbourne, March 28

With the Archbishop of Melbourne as chairman, the first Missionary Rally of the Church of England Fellowship in the diocese was held in the Chapter House on March 25. More than two hundred members of the Fellowship were present.

The rally was marked by the launching of an appeal in which the Church of England Fellowship aims at supporting two missionaries in the Asian field, one working with C.M.S. and one with A.B.M.

It is planned to raise annually \$400 for this purpose. Those chosen for support are the Reverend Ken Perry, who is being sent to the new centre of Tawau in British North Borneo, and the Reverend Frank Coaldrake, who is working with the Church in Japan.

Both, who are past executive officers of the Church of England Fellowship, were present and spoke to the gathering.

After the opening prayer, led by the archbishop, the hymn "Let there be light" was introduced by the Reverend C. M. Kennedy, representing the A.B.M. Then followed a Bible reading by the Reverend K. Nancarrow, representing the C.M.S.

Mr. Perry then spoke. He emphasised the falseness of the distinction often made between "home missions" and "overseas missions." Members must learn to grasp the complete idea of the Church's mission.

Mr. Perry then spoke. He emphasised the falseness of the distinction often made between "home missions" and "overseas missions." Members must learn to grasp the complete idea of the Church's mission.

MISSIONARY TASKS

To do this, we have to be well informed about the work the Church is trying to do throughout the whole world. It is not enough, he said, that we are supporting others overseas. There are many missionary tasks in our home community which we have to meet.

He mentioned some of the facts about Tawau, where he is going. It is a multi-racial community of about 50,000 people, mostly Chinese, with whom the Church has had little contact in the past.

Mr. Coaldrake drew a re-

markable comparison between Australia and Japan, both countries with many of the modern benefits of civilisation. Besides radio, electric trains and television, they too possessed geiger counters.

The purpose of this last device was to detect radioactivity in fish contaminated by recent atomic tests in the Pacific.

This, beside the direct experience of atomic warfare, has led Japan to become a war-hating nation. If there is any ill-feeling between ourselves and the Japanese, he said, it is all on our side.

INTEREST IN JAPAN

Mr. Coaldrake also spoke of the work he had been doing among the Japanese people. He said that there was a tremendous interest in the Christian faith, but lack of staff and finance continually hampered the Church's work.

For these reasons he had been unable to open any new areas in the last three years. He said that the Japanese were themselves the real missionaries to their own country. As an Australian, his job was purely to help them.

Two films were shown. "The Last Candle" depicted the successful efforts of a young boy in Borneo in bringing the Christian faith to his village. "To-morrow's World" surveyed the world situation, and indicated the great need of Christian love.

The appeal was officially launched by the chairman of the Church of England Fellowship in the Diocese of Melbourne, Mr. R. W. Jones.

He indicated that C.E.F. branches had been active in the past in supporting missions, but this was the first time that the organisation had moved officially in co-operation with C.M.S. and A.B.M.

He was supported by Mr. Frank Mills, of the missionary committee of the C.E.F. The archbishop commended the venture, and urged that members "get cracking" in their support of it.

The missionaries, together with the representatives of C.M.S. and A.B.M. were entertained at a dinner preceding the rally.

G.F.S. IN COLOMBO

FROM OUR G.F.S. CORRESPONDENT

Melbourne, March 28
"A dream come true" describes the day the fourteen G.F.S. Overseas Tour members spent in Colombo. A descriptive letter has yet to arrive giving details of this first day for the girls in an oriental port.



WORD-PICTURES FROM THE BIBLE

Dear Boys and Girls,
Next Sunday will be Palm Sunday. On that day we remember the Lord Jesus coming as a King to His people.
Our story this week is about Palm Sunday. As you read it I do hope you will let the Lord Jesus be your King.
God bless you all.
Your friend,
UNCLE PETER.

One morning He left them to journey to Jerusalem.

He sent two of His friends to get a donkey for Him to ride on.

Then His friends put their

cloaks on the donkey's back, and Jesus set out for Jerusalem. As He came down the hillside of the Mount of Olives, many people met Him. They laid some of their bright clothing on the road for Him to ride over. It was like riding on a beautiful carpet.

Then the people pulled down palm leaves from the trees and began to wave them. They shouted a wonderful welcome to the Lord Jesus as He entered their city. He must have been very pleased.

Have you welcomed the Lord Jesus into your heart?

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JERUSALEM, WESTMINSTER AND S. MARK'S, CANBERRA

By the Bishop of Canberra and Goulburn, the Right Reverend E. H. BURGMANN

"And David said, Solomon my son is young and tender, and the house that is to be build for the Lord must be exceeding magnificent, of fame and of glory throughout all countries: I will therefore now make provision for it." I Chronicles XXII:5.

When the makers of the Australian Commonwealth were confronted with the problem of providing a capital city for the nation they were creating, they saw that no existing city would fill the need. Sydney would never accept Melbourne, nor would Melbourne accept Sydney.

Each Australian city was far too wrapped up in its own interests and ambitions, its own traditions and history, to take over the responsibility of being a completely impartial, an unprejudiced national capital.

A place must be found which had no strong local consciousness and was ready to lose whatever past it had in the vision of national greatness which was to make its future. Canberra was felt to fill the bill and history is slowly justifying the choice.

It was inevitable that any choice would need a considerable time to draw to itself the emotions that give a sense of national unity to a widely-scattered people.

Also the city must be built before it can become the symbol, the outward and visible sign, of those inward and spiritual bonds which make a people into one great family among all the other nations and families on the face of the earth.

Something like this has happened wherever States or tribes have been welded into a higher national unity. The process of drawing the United States of America into a genuine unity is still going on, and Washington is becoming more and more the accepted symbol of this unity.

We speak of what Washington thinks, or does, when we really have in mind the United States. So we are already beginning to think and speak of Canberra as the mind and voice of Australia. But we have a long way to go to put reality into it across the vast expanse of this great continent.

A classic version of this process is seen in the Hebrew stories of the way King David made the Israelite nation. King Saul had begun the work, but it was beyond his ability and patience to carry it through. David built on the remnants of Saul's shattered forces and gradually drew together the factious and turbulent tribes.

The most difficult line of division that had to be bridged was that between the northern Joseph tribes and the southern Judah tribe. The tension between Sydney and Melbourne was trivial compared to the tribal hostility between the northern and southern Israelites. Yet they knew they were of one blood and on occasions they were aware that they must find their way to unity.

The Philistines were making the most of Israelite divisions and astutely played the part that Russia is playing to-day in Europe. If the Israelite tribes could be kept at loggerheads then was Philistia glad, just as Russia rejoices at the disunity of Western Europe.

GENIUS OF DAVID

It was the genius of David which pulled the Israelite tribes together under the very noses of the Philistines. As soon as he had been accepted by both North and South as their leader against the Philistine oppression, David found himself confronted with the problem that the makers of our Federation had to deal with. David must have a capital, a seat of government, which had never belonged either to North or South.

Shechem in the North and Hebron in the South were something like Sydney and Melbourne and were both ruled out for similar reasons. David

This article was originally broadcast as a talk from S. John's Church, Canberra, over the Australian Broadcasting Commission, by whose kind permission it appears in THE ANGLICAN.

saw in the hill fortress of Jerusalem exactly the place he needed. It was not and never had been an Israelite possession. It had no Israelite traditions or memories.

It was the neutral ground that David must have to avoid tribal jealousies; and it was a great natural stronghold such as David needed in his ceaseless war with the Philistines.

Jerusalem was strongly held by the Jebusites but David had the power to inspire dog-like devotion in his followers. Joab was a hard and cruel man but for David nothing was too difficult or too dangerous. Joab soon made David master of Jerusalem.

What had been achieved seemed so impossible that the Philistines did not believe it till it was too late. David gave Israel victory and national unity. It was a new experience for Israel as a whole and under David's leadership they liked it.

But David was clear-headed enough to realise that a nation built on military victory and the genius of one man had no real basis for continuing unity and stability. He set out to establish a dynasty and the institutions of kingship.

Furthermore, he knew that a nation can only grow by a common faith. Israel's religion must be given national form and expression. David remembered the Ark, which had long ago been a symbol which all the tribes had recognised as being specially sacred. It had been captured by the Philistines and its power had waned.

David saw in it a possible bond of unity. He established it in a tent in Jerusalem, thus recalling the legendary tribal unity of long ago. The Ark recalled the days when it led the tribes through the wilderness on their way to the promised land of Canaan.

A UNITED PEOPLE

But now David had brought them into full possession of Canaan. The old chaotic tribal conditions were things of the past. The Israelites were a united people feeling strongly the strange new experiences of young nationhood.

David now had time to ponder on the deeper needs of the people. He realised that institutions with a continuous life, which were being created round his own person and Kingship, needed the further sanction of strong religious inspiration.

He believed that his God had called him from the sheepfolds and made him King. He wanted to see the whole people drawn together in the worship of the same God. It is in and around the worship and service of a god that peoples grow a culture and a continuous historic life.

It was these and similar lines of thought that brought David to the conclusion that the worship of his God needed better presentation than an ancient chest in a nomadic tent. The Ark and the Tabernacle had ancient and precious memories, but these must now be taken up into a building worthy of a civilised people and a great national capital.

"And David said, Solomon my son is young and tender, the house that is to be build for the Lord must be exceeding magnificent, of fame and glory throughout all countries: I will therefore now make preparation for it."

It was not for David to build the Temple. Temples like this one grow slowly out of the experiences of peoples with a strong historic sense and a feel-

ing of high destiny. It was David's part to prepare for the "exceeding magnificent" house that Solomon his son would build.

Jerusalem and its Temple were in due time launched by Solomon into the turbulent torrents of world history. They are an indestructible element in the religious and cultural history of the human race.

NATIONAL UNITY

We Australians have lessons to learn from this story. We are becoming aware that we must take our national capital seriously.

We need unity, but unity at the national level needs a strong purpose and a sense of high destiny to sustain it. Have we Australians got anything special to contribute to the life of the Asian world to which we geographically belong? Are we creating a vital and distinctive culture, something we can feel to be our own and at the same time worth sharing with our neighbours?

All sections of the Australian people must contribute to this end. The Church of England has a special responsibility. Its spirit and form, its faith and teaching, derive from the heart of Christian England.

Its historic institutions give us patterns for those which we ourselves must create. Our own distinctive spirit and character must inform the things we build here, but at the same time we are the inheritors of Britain's great past in general and England's in particular.

What the Temple was to Jerusalem and the Jews so the Collegiate Church of S. Peter, commonly known as Westminster Abbey, is for British people everywhere. The influence of that great church on the British peoples throughout the centuries is incalculable. And it is increasing.

Standing as it does over against the House of Commons it represents that part of the national life which the House

of Commons is entirely inadequate to deal with. The Commons can legislate; the Abbey can inspire life. But both live in the unity of the British tradition, and both are vital to it.

A similar church, an Australian version of Westminster Abbey must one day be created in Canberra. The Commonwealth Government has given us a magnificent site for it. We shall call it the Collegiate Church of S. Mark. S. Mark's Day is also Anzac Day, and S. Mark was the younger companion of S. Peter. The name is thoroughly appropriate. It must be a church worthy of Australia, a memorial to all the makers of the nation in peace and war. In David's phrase it must be "exceeding magnificent."

SOME BEGINNINGS

While we cannot build such a church at once, we can begin to build some of the essential things that go along with such a building.

We shall begin on a library, lecture hall, chapel and residence, which will form part of the setting for the Collegiate Church, and provide the necessarily large staff which will be needed for the church's service.

The library and college will be a memorial to the chaplains, doctors, dentists, nurses and missionaries who died in Australia's wars. These, as a group, have not yet had an adequate national memorial and we hope this library and college will be most fitting and worthy.

The college will seek to raise the standards of theological learning to those comparable with the great schools of the old world. In these difficult days we need a particularly well-trained ministry for the Church. It will take time but we must begin.

Our plans are set. We are at the beginning of a great work. We know that many thousands will rejoice to share in it. Our children and our children's children to untold generations will one day rejoice in the crowning glory of the whole scheme of things, the "exceeding magnificent" Church of S. Mark.

ARMIDALE TRACK SHELTER

FROM OUR OWN CORRESPONDENT

Armidale, March 21
The Armidale Track Shelter established by the late the Reverend A. E. James, in the days when men were genuinely "on the road," is threatened with demolition.

Men are no longer genuinely out of work as they were in 1938 and 1939, when the price of wool was far below its present level, and when Mr. James stirred the city to provide the subscriptions by which the shelter was built.

Of recent weeks almost the only people to use the shelter have been out-of-town labourers who have come into the city to "blow" their week's wages at the local hotels.

The position has become acute recently through the resignation of the caretaker, a remarkable man named Frank, who served in a purely voluntary capacity for several years until a fortnight ago.

An emergency meeting of the Shelter Committee (which is composed of the representatives of local churches) was called last week to discuss the position. The proposal to demolish the structure was deferred to see if some alternative means of policing the shelter can be found since there are still occasionally genuine travellers who seek its hospitality.

And as Bishop Moyes said: "There will come a time when it will be needed again."

BRISBANE PRIEST FAREWELLED

BY OUR OWN CORRESPONDENT

Brisbane, March 28
A first rate concert of visiting artists was included in the send-off to the Reverend J. H. Smith and Mrs. Smith at the Bulimba parish hall, Diocese of Brisbane, on Friday evening, March 25.

The Reverend J. H. Smith has been rector of this parish since 1949 and has recently accepted the charge of the parish of East Brisbane to which parish he went on Monday, March 28.

The parish hall was full to capacity with an overflow to the outside for the send-off which was presided over by the Hon-ourable A. E. Moore.

The Dean of Brisbane, the Very Reverend D. E. Taylor, made the presentation to Mr. Smith, and this consisted of a wallet filled with notes of considerable value.

A presentation of a handbag with notes inside was made to Mrs. Smith on behalf of the G.F.S. and the Women's Guild. The gift of a fountain pen was made to Mr. Smith by the head-server, the servers having collected amongst themselves to make this possible.

As well as those by the chairman and the dean, speeches included those by the churchwardens, Messrs. Tunstall and Thomas on behalf of the parish, and by Mr. Ashmore for the parochial council. Mrs. Simpson organised the evening.



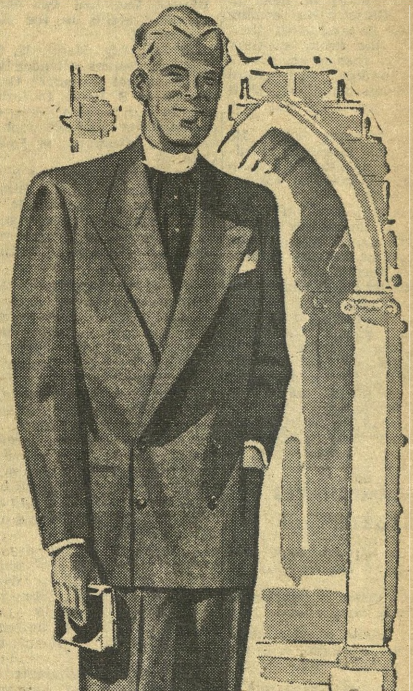
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C.M.S. WORK IN SOUTH-EAST ASIA

By A SPECIAL CORRESPONDENT

THE CHURCH MISSIONARY SOCIETY has made a notable contribution to the work of the Church in South-East Asia since the launching of the Primate's appeal less than two years ago.

Much remains to be done and it could be said that the work already accomplished is really only beginning the job of tackling the tremendous challenge of Asia.

When the Primate, who is also the president of the society, returned from South-East Asia in 1953, he presented to the Australian Church through the C.M.S. and the Australian Board of Missions certain pieces of urgent work in India, Pakistan, Singapore, Malaya and Borneo.

Both missionary organisations of the Church accepted certain responsibility for these objectives, to aim to raise £50,000 each, and to enlist necessary men and women for the work. Much has been done by both organisations.

As far as C.M.S. is concerned, new work has commenced in Borneo, Malaya, India and Pakistan as a result of the appeal. This is in addition to the society's regular work in this area.

Sister Rhoda Watkins, of South Australia, is doing pioneer work in the new villages of Malaya and will shortly be joined by Sister J. Haire, of South Australia, who is en route.

Miss E. Clifford, of Victoria, is also on her way to Malaya for administrative work as a C.M.S. missionary.

INDIA AND BORNEO

In South India, Sister M. Stephenson, of Victoria, has commenced work at Bezvada, and Doctors John and Joy Cranswick are now in the hospital at Khammamet. Officially Doctors John and Joy Cranswick are missionaries of C.M.S., London, but they are partly supported by the Australian C.M.S.

The Reverend W. and Mrs. Newmarch, of N.S.W., have commenced a completely new C.M.S. work at Tawau, in British North Borneo, where the society is planning big steps in the extension of the work.

Next month the Reverend Kenneth and Mrs. Perry, of Victoria, will leave to commence work with Mr. and Mrs. Newmarch, at Tawau.

It is hoped that two teachers

will soon be able to join the C.M.S. Borneo staff.

Another piece of C.M.S. work in South-East Asia (though not directly a result of the Primate's appeal) is the important contribution of the Reverend Roderick and Mrs. Bowie, of N.S.W., at St. Stephen's College, Hong Kong.

In Pakistan C.M.S. has opened up a new major work with the arrival at Sukkur of the Reverend Philip and Doctor Kathleen Taylor (partly supported by New Zealand). Their village work from Sukkur has already made an important contribution to the work of the Mission.

C.M.S. is making arrangements to bring an Indian clergyman to Australia for post graduate training—a type of assistance most important in the present-day situation.

In addition to all this work, the regular work of the society in Pakistan, India, Ceylon (as well as North Australia, Egypt, Sudan, Uganda, Kenya and

Tanganyika) has been carried on and extended.

£11,000 THIS YEAR

At the last meeting of the Federal Council of C.M.S. a sum of £11,000 was approved for work in South-East Asia during the current financial year. This will cover buildings, transport and support of missionaries.

When the objective of £50,000 was planned it was with the knowledge that, as missionaries went out, their support would have to be a continuous item on the budget. In addition to that there is the necessary housing and equipment for them.

The society needs the £50,000 named as additional giving above those commitments in other fields, and depends entirely upon the giving of Church people.

During the last financial year C.M.S. raised a total of £120,000 in Australia for its overseas work. The society has budgeted for an even larger amount this year.

OBITUARY

FRANK THOMPSON BROOKS

We record with regret the death on Quinquagesima Sunday in Melbourne of Frank Thompson Brooks. On the Third Sunday in Lent, March 13, his ashes were placed in the Repository in St. Peter's Church, Eastern Hill, Melbourne.

F.E.M. writes:—

For many years he was manager of the National Bank University branch; and the great regard in which he was held was evidenced by the large number of professors and teachers of the university, including the Vice-Chancellor, who attended the Requiem at St. Peter's Church and the funeral.

He was a well-known broadcaster, often rendering readings of poetry in the A.B.C. "Hour of Charm." He was always ready to do the announcing for the broadcasts from the Church.

His gifts and character fitted him perfectly to take the part of St. Peter in Gordon Bottomly's "Acts of St. Peter," originally written for the thirteen hundredth anniversary of Exeter Cathedral, and played at St. Peter's, Melbourne, in 1934 and 1936. This was an outstanding success, depending largely upon his rendering of the part of the apostle in many vicissitudes.

Those who witnessed these performances were not surprised when his acting the part of St. Thomas-of-Canterbury in Elliot's *Murder in the Cathedral* was equally successful, in the Lyric Theatre in 1937 and in the Union Theatre in 1946.

Bottomly's play is surely one of the best of modern religious plays, and ought to be better known. Many who witnessed it experienced something unforgettable. Frank Brooks' performance was a real religious service, a fruit of his faith as of his art.

He was respected by all who knew him and loved by his friends.

Devoted as he was to his wife and two daughters, one of whom is now teaching in England, his interests were wide, and he used his gifts generously in the service of God and man.

He will be much missed in the circles in which he moved, and great sympathy is extended to his family so suddenly and unexpectedly bereaved.

RECTOR'S GIFT CAR

ANGLICAN NEWS SERVICE

London, March 28

A saloon car left on March 21 outside the rectory at Lynby-with-Papplewick, Nottinghamshire, contained an anonymous note to the rector, the Reverend L. I. Butler.

The note read: "This car is a present from friends inside and outside your parish. Please accept it and enjoy its use. We hope it will give you, as our rector, many years of service."

S.C.M. APPEAL TO STUDENTS

"What makes a student?

Is it enrolment at a university or college, or an attitude of mind? Is it getting a degree, or getting some real clues?" asks a pamphlet recently issued by the Australian Student Christian Movement.

Welcoming into its fellowship "all students who seek God and the truth by which to live," and into its membership "all students who have decided to follow Christ and learn His way of life," the S.C.M. appeals to everyone at a university "if he has a faith, to relate it to his studies and his daily living," or "if he has no faith, still to take the fact of faith into account."

S.C.M. activities include:

Study circles on the Bible, and on current issues;

Lectures, tutorials, and discussions on Christian faith and life.

Meetings for prayer and worship.

Chapel services.

Hospitality for Asians and other visiting students.

State and local conferences, usually in vacations.

Preparation for missionary service; and

Publication of the A.S.C.M. journal, *The Australian Inter-collegian*.

QUAKER WILL SPEAK HERE ON ASIA

Miss Lucy Burt, at the invitation of the Society of Friends and in association with the Australian Student Christian Movement, will tour Australia this year.

Miss Burt will arrive in Western Australia this week, and lectures there until May 3.

She will subsequently visit Adelaide, Hobart, Melbourne, Canberra, Sydney, and Brisbane.

Miss Burt worked in China from 1930 to 1951, for the Friends' Service Council, and also lectured in Western History at Yenching University, Peking. She was interned by the Japanese for four years and afterwards worked for two and a half years in Peking under Communist domination.

She has spent the last three years in India, again with the Friends' Service Council, and for the last year working full-time on a S.C.M. Mission in North India.

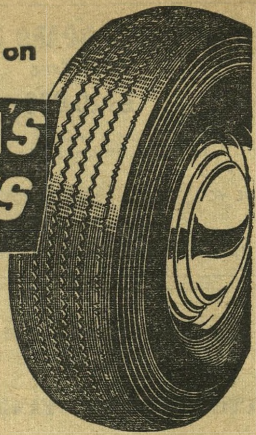
Miss Burt will speak particularly on the problems of Asia and the challenge which the Communists are bringing to Christians.

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NATIVE CO-OPERATIVES MAKE PROGRESS

A report by the Director of Christian
Co-operatives, A.B.M., THE REVEREND W. A. CLINT.

THE Co-operative Movement amongst native peoples is developing. The South Pacific Commission has a special department to help in the development of co-operatives within its sphere of influence.

The Australian Government, through the Minister of Territories, is doing likewise, and in Papua, New Guinea has a Registrar of Co-operative Societies.

The peoples surrounding Australia are feeling the impact of white man's society; basic education and co-operative training is being used as the democratic way towards their social and economic uplift. These people are our responsibility. This task is ours to do and the need is URGENT.

In this field the Christian Missions have taken a leading part, especially in Papua-New Guinea, and in Australia with the aborigines and the islanders.

As an outcome of the progressive policy of the A.B.M. and with the full co-operation of the Bishop of Carpentaria, and his staff, the first aborigine co-operative society, at Lockhart River Mission Reserve, was registered with the Registrar of Co-operative Societies, Queensland.

An adult co-operative school is in operation, which includes men and women pupils. Special classes are held for the board of directors—all of whom are aborigines. Our aim is to make the co-operative school at Lockhart River Mission an advanced training centre for co-operative students amongst the aborigines.

Plans are in progress to this end. A co-operative library has been established for the students. An extension studies course for those away from the village and mission school has begun. This caters for the men in the cattle camps and away on other jobs.

Lockhart River Co-operative development has made a start in the trochus shell industry. Cattle and agriculture will follow. The Department of Agriculture and Stock has just completed a survey of Lockhart River Mission Reserve, Edward River Reserve and Mitchell River Reserve for the purpose in mind, to advise us as to the possibilities of co-operative enterprise in agriculture and stock.

Scholarships have been sponsored by Newcastle Co-operative Society, Lithgow Co-operative Society, Cessnock Co-operative Society, N.S.W. Co-operative Wholesale Society, and a special Scholarship for a woman student by the South Coast District Co-operative Women's Guild, Sydney Trade Union Club, Wollongong Workers' Club and the Sydney Waterside Workers.

Edward River Reserve on the gulf side of Cape York Peninsula also has a co-operative school as a first step in training these primitive tribes in the co-operative technique and preparing them for co-operative development. Scholarships have been sponsored by Port Kembla Waterside Workers.

Moa Island (Torres Strait Islands), S. Paul's, Moa Island, is the educational centre for the Torres Strait Islanders, with a primary school, secondary school, theological college and now a co-operative school and training centre. It is hoped to register a co-operative society at Moa Island this year.

This will be the first registered society in the islands. The venture will begin with trochus shell and there are possibilities of wolfram being operated within the co-operative set-up. The Queensland Mines Department has made

suggestions for the development of wolfram.

A correspondence course and co-operative study circle is held on Thursday Island for the Moa Island men who work there.

Scholarships have been sponsored by the Western District Miners' Federation and the Brick, Tile and Pottery Industrial Union (South Coast Branch).

Papua. At the Martyrs' Memorial School co-operative education has its place as part of the school curriculum. The Martyrs' School is the only secondary school in the northern part of Papua.

Many of the pupils from this school have become co-operative leaders of their people. Two are now on the staff of the registrar of co-operative societies for Papua-New Guinea and three are leaders in their village co-operatives. One has had a special course in cocoa cultivation and is now preparing his village co-operative in cocoa plantation work. Other lads are coming on and preparing for co-operative leadership.

Scholarships are sponsored by: The Brisbane Poultry Farmers Co-operative Society, known as "The Red Comb Bursary," and the Sydney Trade Union Club. Assistance towards scholarships are given by various co-operative societies in Western Australia through the Western Australia Co-operative Federation.

N.S.W. The basic problem of the aborigines in N.S.W. is the same as aborigines in other States. It is an economic problem; economic insecurity in seasonal and casual work. We believe that the "Co-operative Way" is a means of helping them overcome economic fear and will raise them to the status of economic equality and social progress.

To this end and with the co-operation of the Department of Aborigine Welfare and the Chief Secretary, we are viewing several propositions for the social and economic uplift of these people. We are going to tackle this task and in my next report I hope to be able to give you details of progress.

Presbyterian Missions. This year I visited three Presbyterian Missions in the gulf country at the invitation of the Presbyterian Missions in Queensland, for the purpose of discussing co-operative development. Co-operative literature has been sent to the missions interested, as a means of preparation for co-operative schools and enterprise. We intend to work as a team in the work of co-operative training and organisation. We aim to work with all Church missions and Governments and encourage the co-operative approach to native welfare.

We need the full support of the Australian Co-operative Movement and the Trades Union Movement if this scheme is to succeed.

We are, by using the "Co-op Way" training the Aborigines, Papuans and Islanders for a full democratic life with economic and social equality.

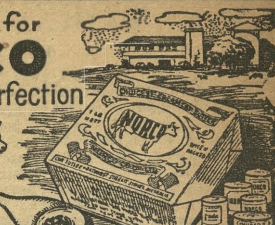
Co-operation and community effort will help the native peoples to develop their land and its resources and thus forestall any encroachment by the white man.

In this work more scholarships and assistance toward scholarships are needed.

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C.E.M.S.
ADELAIDE

FROM OUR C.E.M.S. CORRESPONDENT

Adelaide, March 28

The Lay Secretary appreciates the regular reports submitted by many branch reporters, but there is still a fair percentage of our parishes whose activities over the past year are as yet unknown to the executive or the readers of THE ANGLICAN.

Among the pleasing things we have culled from the annual summaries submitted to the executive are the increasing interest in Bible studies and the response from several branches to undertake social welfare work.

The executive has again had a busy year, with well-attended meetings and much thought given to how best to help sustain interest in the movement through visits to branches and practical suggestions in the planning of syllabuses for the ensuing year.

Too much praise cannot be accorded to the lay president and secretary for the time given to such visits, entailing distances up to 500 miles to places such as Mt. Gambier and Narracoorte.

The executive wishes to place on record its appreciation of the Bible studies given by the Reverend Brother G. R. Delbridge, of Holy Trinity, at the monthly meetings of the committee.

These talks have created a spiritual atmosphere which has conducted a right approach to the problems before members.

MISSION FOR 1955

For 1955 we hope to sponsor and encourage to the highest degree a proposed mission not only for members of the brotherhood but to other members of our parishes. Brother Lovelock hopes to contact the Bishop of Adelaide soon about this.

At the March meeting of the executive some interesting matter came from the Colonel Light Gardens and Holy Trinity Groups.

The acting chaplain of the former, the Reverend Brother Edgar Shepherd, in his report, considers that our Rule of Life is not high enough. The needs of others must be made more apparent to brothers, for we are all fellow workers in His vineyard.

Holy Trinity Group has appointed a publicity officer.

It is hoped that the men's annual Corporate Communion will be held at S. John's Church, Halifax Street, on the Queen's birthday.

BIBLE SOCIETY
SUNDAY

In New South Wales, Queensland and Western Australia, Bible Society Sunday will be observed on August 28; in Victoria and Tasmania, on the first Sunday in September, September 4.

Clergy, Sunday school workers, and youth leaders, will be able to secure up-to-date information concerning the society's activities from State secretaries.

WICKHAM PROCESSION
OF WITNESS

FROM A SPECIAL CORRESPONDENT

Wickham, March 28

This year Wickham Parish, a Newcastle suburb, is staging its own Good Friday Procession of Witness.

It is to commence in S. James' Parish Church, Wickham; and headed by cross-bearer, servers, choir and rector, will proceed through several streets, the route being under one mile.

Three "stations" will be held where the rector and the two lay readers will speak.

The procession is timed to leave at 7 p.m.—and is intended to be back in church before 8 p.m., when a coloured film strip and devotional service will be conducted by the rector.

DIOCESAN NEWS

ADELAIDE

ANGLICAN GROUP
The Lady Chapel at Peter's Cathedral, Adelaide, was filled for the first 1955 corporate communion of the Adelaide Anglican Group at 7.45 on Lady Day. The bishop celebrated, assisted by the chaplain of S. Mark's College, the Reverend N. C. Pines. Intercessions were offered for the work of the Christian societies within the university, and in particular the Student Christian Movement and the Anglican Group. The president of the group, Mr. Wilfred Dennis, served.

ARMIDALE

WARRIALDA

The Vicar of Warialda, the Reverend J. L. Sullivan, has now resumed duty after nearly six weeks in Concord Repatriation Hospital. During his absence from the parish, the work was carried on most efficiently by the lay readers, Messrs. H. Berryman and R. Macdonald. Two young men conducted all services, both in the country and at the parish church, supervised the commencement of the Christmas recess, arranged for special mission services for the Lenten season, and the issue of Lenten envelopes and all other parish duties.

COUNCIL APPOINTMENTS
Mr. T. J. Sullivan, a member of one of the oldest families to settle in New England, was nominated by the Diocesan Council last Sunday as a corporate trustee to fill the vacancy caused by the death of the late Sir Hugh Croft.

The council appointed Mr. C. W. Everingham, a Tamworth solicitor, who has been a synodman for five years, to succeed Sir Hugh as Chairman of Committees.

MANILLA

At the first meeting of the new parochial council at Manilla, the following officers were elected: Secretary, Mr. C. J. Hayward; treasurer, Mr. W. L. Coupland; assistant treasurer, Mr. Fred Ward; works committee, Messrs. C. F. Hayward (convener), C. Lancaster, F. Ward.

CONTRIBUTIONS TO S. AUGUSTINE'S

The bishop has written to every incumbent in the diocese asking that at least £5 be sent in by each parish for the S.P.C.K. appeal on the third Sunday after Easter. S.P.C.K. has agreed to allow contributions up to £250 and above the average yearly total to be earmarked for S. Augustine's College, Canterbury, thus avoiding a separate appeal.

BRISBANE

MISSIONS TO SEAMEN

Through the courtesy of Mrs. Graham-Down of Handon, the garden of her home made a perfect setting for the Missions to Seamen Garden Party, held on Friday, March 25. The lawn was scattered with stalls and the entertainment included dancing and balancing displays. The function was opened by Lady Lavarack, who was introduced to the gathering by the Archbishop of Brisbane. It was organised by the Ladies' Harbour Lights Guild of the Mission. Those in the official party included Lady Chandler (Guild president), Mrs. A. Webb (secretary), Miss G. Horton (treasurer), Senator Annette Rankin, Alderman White, Mr. and Mrs. Harold Flett, Mrs. Graham-Brown, the Reverend D. C. Dunbar and Mrs. Dunbar and the Missions to Seamen chaplain, the Reverend R. L. Roberts and Mrs. Roberts.

CANBERRA AND
COULBURN

BARMEDMAN

During the illness of the Rector of Temora, the Reverend A. W. Sutton, the Reverend L. C. R. Smith will spend Monday and Tuesday each week at Temora, staying there overnight to avoid unnecessary travelling. The Barmedman telephone exchange will have a Sunday number, which will take any urgent message during Mr. Smith's absence from Barmedman.

BOMBALA

The recent annual ball was attended by over 300 people, and the happiest possible spirit prevailed. The proceeds constituted a record. Mr. John Oldham, former High Commissioner to Pakistan, received the debutantes and opened the ball.

NORTH GOULBURN

A film night was held in aid of missions, at which "Children of the Wasteland" and "The Last Candle" were screened. The Right Reverend R. C. Dunbar, chaired the meeting and introduced the films.

TEMORA

It is hoped that the rector, the Reverend A. W. Sutton, will be out of hospital by the end of the month, though it will be some time before he will be able to return to his work. The Rector of Barmedman will continue to assist the parish, which has necessitated the re-arrangement of services in both parishes. Parishioners are asked to watch the local paper for the announcement of Easter services. Parishioners at Springsdale will be entertained by Canon Harris of Coomandarra.

YASS

A new altar is to be placed in S. Mary's Church, Yass, by the family of the late Mr. and Mrs. W. A. Buckmaster, in memory of their parents.

It is hoped that the fourth (red) set of vestments to be given in memory of the late Esther Rivers,

by members of her family, will be ready for use in the parish church at Wintonside.

The widow and children of the late Donald McLeod are planning to put a sanctuary lamp in S. Clement's, as a memorial to an unassuming but loyal churchman.

Finally, members of the family of the late Mrs. H. D. Duddlestone are giving a processional cross as a memorial to their mother.

ALBURY

The financial state of the parish is healthy in all its departments. The cost of the upkeep of the parish and support of missions and the Diocesan Children's Homes have all been met by direct giving. Money raised from the ball and the flower show has been used for capital expenditure. In addition to this £1400 has been given by our people for lands at North Albury. A deeper sense of fellowship is felt throughout the parish, and it could well be said to be very happy and progressive parish.

PROPERTY TRUST
The Diocesan Council has elected the assistant bishop and registrar, the Right Reverend K. J. Clements, to the Property Trust, the late the Venerable S. J. West.

MELBOURNE

COBURG

The churchwardens and vestry of Holy Trinity, Coburg, have announced that they are launching a £10,000 memorial appeal to recoup the organ, re-plan the choir stalls and renovate the young people's rumpus room.

A committee of forty Sunday school teachers took place at Evensong on March 6. A number of teachers will take a Commission to Teach course run by the diocesan Religious Education Department.

REDUCTIONS
The Reverend J. Harvey Brown will be inducted to Kingsville and Staveley on April 12, at 8 p.m.

The Reverend R. Lovitt will be inducted to Healesville in June.

THE REVEREND F. W. COALDRAKE
The Reverend F. W. Coaldrake visited Ballarat on March 27, when he preached at Christ Church Cathedral, All Saints' and S. John's.

He spoke at public meetings at Horsham on March 28 and at Warrnambool on March 29. This concluded his tour of Victoria.

A.B.M. WOMEN'S AUXILIARIES

A meeting of secretaries and members of the A.B.M. Women's Auxiliaries was held in the A.B.M. Rooms, Melbourne, on March 29. Miss Dorothea Henslowe addressed the meeting. She spoke of S. Dunstan's, Camberwell, on March 30.

SUNDAY SCHOOL TEACHERS

The annual Quiet Afternoon for Sunday school teachers will be held at S. Christopher's College, Esplanade Street, East Melbourne, on Saturday, April 2, from 2 to 7 p.m. The Vicar of S. John's, Toorak, the Reverend T. Gee, will conduct the devotions.

"GOD AND MANKIND"
The manager of the Brotherhood of S. Lawrence, Mr. L. Walton, gave the fifth in a series of addresses on "God and Mankind," at S. Luke's, Yarraville, on March 27. He spoke on "God and Old Age."

LENTEN CANTATAS
The choir of Christ Church, South Yarra Diocese of Melbourne, will render Basil Harwood's Cantata, "Sacrifice Triumphant," on Wednesday, April 6, at 8 p.m.

The same choir will sing Buxtehude's Cantata, "Heaven, Joy and Treasure," on Palm Sunday after Evensong.

WEDDING IN NEW TOWN
The first wedding to be held in the new town of Hall's Creek took place on March 12, when Miss Gwendeth May Neville, a school teacher, of Hall's Creek, married Mr. Kevin Alfred Heydon, officer in command of the local D.C.A. staff.

The ceremony was performed by the chaplain of Forrest River Mission, the Reverend K. J. Coaldrake, in the town's schoolroom.

FAREWELL TO STUDENTS

On February 13, parishioners of Loderaville gave a farewell to Mr. John Bowyer and Mr. Stanley Threlfall, who have gone to study for Holy Orders at S. John's College, Morpeth, N.S.W. The parish social committee presented them with linen supplies.

BRUCE ROCK
There were many happy reunions when the Reverend David and Mrs. Hoy visited the Parish of Bruce Rock, where Mr. Hoy was rector before his return to the Solomon Islands. A large audience saw the film, "Martyr's Harvest," and afterwards had the opportunity to talk to the two missionaries and wish them well for the future. As a result of this evening, another £31 was added to the parish contributions to missions work.

MOTHERING SUNDAY
The Rector of Cottesloe, Canon C. A. Walsh, reports that on Sun-

day, March 27, over 260 children and parents attended the Sung Eucharist at the parish church, and afterwards partook of the simnel cake in church grounds.

ORDINATION
The Rector of S. Patrick's, Mount Lawley, Canon James Paice, preached in S. George's Cathedral on March 25, on the occasion of the ordination of Mr. Roy Grant to the diaconate.

CATHEDRAL REPAIRS
During the past week, workmen have started work on re-roofing S. George's Cathedral. It is estimated it will take about five weeks to complete this work.

GIRLS' SERVICE
The Rector of Fremantle, the Reverend W. A. Kirby, reports a very well attended service at S. John's, Fremantle, when a voluntary service for girls was held in his church. This service was attended by 600 students, and the preacher was the Rector of S. Luke's, Cottesloe, Canon C. A. Walsh.

DEPARTURE
The Reverend H. W. Sanderson and wife, with their three children, sailed for England on March 23, after a little more than two years in this country.

HOLY WEEK SERVICES
The Reverend E. H. Strugnell, recently Archdeacon of Perth and now living in retirement at Denmark, will be returning to Perth and Fremantle for the Good Friday and Easter services. He will conduct the "Three Hours' Service" at the parish church, Fremantle.

On Easter day he will preach at the same church in the morning and at S. Margaret's, Nedlands, in the evening.

LADY DAY SERVICE
On Lady Day, March 25, a service was held in S. George's Cathedral, for members of the Y.M.D. and M.U. The service was conducted by the vicar choral of the cathedral, the Reverend R. E. Davis.

The service was well attended, about 200 parishioners being represented.

RIVERINA

LOCKHART RECTOR
The Rector of Lockhart, the Reverend H. P. P. Threlfall, is at present in Lockhart Hospital where he recently underwent a minor operation. The Reverend H. C. Watson who, prior to his retirement,

was Rector of Lockhart for eleven years, is relieving in the parish.

SYDNEY

PETERSHAM

On Palm Sunday evening, April 3, at 7.15 p.m. the choir of All Saints', Petersham, will sing the "Passion of Christ," by Fletcher. The choir will be assisted by visiting soloists, Bill Gates (basso) and Ernest Gibb (tenor). The "Passion of Christ" is a short work for choir and soloists and it also incorporates several well-known hymns of the Passion, arranged in a very striking and beautiful way. The whole work brings out the feeling of indebtedness to Our Lord for the suffering and death of Jesus, the Son of God.

WOLLONGONG FESTIVAL
200 members of the Mothers' Union attended the annual South Coast Mothers' Union Festival at S. Michael's, Wollongong, on March 24. Representatives were present from all parishes in the rural deanery. The Archbishop of Sydney celebrated at Holy Communion and preached the sermon. Miss Glanville, of Nowra, was the guest speaker at a luncheon afterwards.

EASTER PLAY AT KINGSFORD
The Holy Trinity, Kingsford, Dramatic Society is presenting an Easter play in three acts, entitled

"The Conqueror at Golgotha" at the Holy Trinity parish hall on Saturday, April 2 and Monday, April 4, at 8 p.m.

This society has been presenting Easter plays each year for the last 10 years, and a considerable sum of money has been raised for missions by this means. Each year the proceeds are divided equally between the Church Missionary Society, the Australia Board of Missions and the Bush Church Aid Society. A feature of the presentation each year has been the stage scenery and lighting. The Archbishop of Sydney was present last year and has promised to be present this year on April 2.

WANGARATTA
RUTHERGLEN M.U.
S. Stephen's, Rutherglen, branch of the Mothers' Union was privileged to have at its first meeting for the year the convener and secretary of the Watch and Social Problems Committee of the Mothers' Union, Mrs. R. Breen. Before her talk on the scope of the activities of the Mothers' Union, the rector, the Reverend Vernon H. Williams, held a service in the parish church, which was attended by many members and Anglican women. On the previous night the senior branch of the G.F.S. was addressed by Mrs. Breen.

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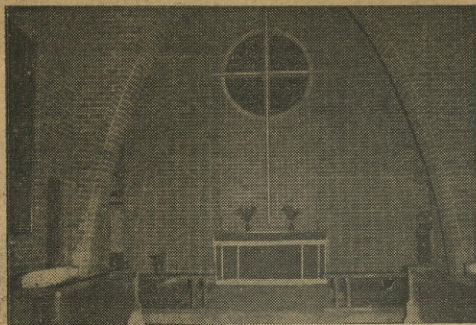
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SNAPSHOT COMPETITION



The winner of our snapshot competition is Mr. Robert Horton, of Cessnock, N.S.W., who sent us this flashlight picture of the new sanctuary at S. John's, Cessnock, Diocese of Newcastle.

ADELAIDE ROOD

(Continued from page 1.)

rich and catholic diversity of adornment which is so pitifully lacking in the products of ecclesiastical furnishers to-day.

"I have always believed in and acted on this principle. So when it came to this matter of the rood, I did not look for a man who would adhere faithfully to a conventional design and do obediently whatever I and the Dean and Chapter might tell him.

"And now the finished work is in its place. After much careful thought and discussion, the architect and the sculptor and I decided that the best place for it would be to hang from the middle one of the three arches in the chancel, since there it would be just as well seen from the back of the nave, while those in the front would not have to crane their necks to look at it. I hope this decision will prove to have been right.

"Lastly, a word about the character and meaning of the rood. It is very far from being the conventional type of rood. It is a work of modern art in that idiom. Indeed I myself have never seen another like it, and if, as I trust, it should be judged in time to be a great work of art, then Adelaide may well be proud of so unique a masterpiece.

"Every line of it, almost every chisel-cut, is the expression of some idea or thought which the sculptor has sought to carve into the work, but which will perhaps only become apparent bit by bit to you and me if we are prepared to sit and contemplate it, as people sit before some great picture to absorb its beauty and penetrate its meaning."

THE CHURCH IN MALAYA

(Continued from page 1.)

River, and workers belonging to the fellowship are working in eight villages.

During the last year, eleven additional workers have come to the field—three ordained men, two laymen and six women.

The total number of workers is now twenty-three—six priests, two laymen, one doctor, four nurses, two dispensers and eight women workers.

Widespread opportunities exist for work in English, both among Europeans and English-speaking Asians; the team hopes to develop this aspect of their work.

The greatest aspect of the work of the fellowship has been medical under the supervision of Dr. Gray.

There are at present thirteen clinics. Dr. Gray is also conducting a dental clinic.

Much of the work of the Overseas Fellowship is evangelistic, both at the clinics and later when the patients are being visited at home. A certain amount of open-air evangelism is also being made.

There are still some large villages unoccupied by resident workers in the area, but the period of initial establishment is nearly completed. The next phase is consolidation.

Canon Huang Tung Hsi will make a report on Chinese work in the island of Penang. S. Paul's Church has a strong Chinese congregation.

The Church Women's Association, the Mothers' Union and Youth Fellowship work are all strong factors in the life of the Chinese Church in Penang. In Ipoh, Chinese work under Miss Cheng Poh Chin is also strong.

SOUTH-EAST ASIA AND BIBLE STUDIES

C.E.M.S. RETREAT AT GILBULLA

FROM OUR C.E.M.S. CORRESPONDENT

The Provincial Council of C.E.M.S. in New South Wales held a retreat and study week-end at "Gilbulla" from March 25 to 27.

Studies were developed round the subjects, "The Work of the Holy Spirit" and "The Challenge in South-East Asia."

The leaders, both members of the C.E.M.S., were the Home Secretary of the Australian Board of Missions, the Reverend T. B. McCall, and the Rector of St. John's, Campsie, the Reverend R. F. Dillon.

Brother McCall gave some most interesting and challenging facts in his series of talks about the importance of South-East Asia to Australians as well as to the millions of people living there.

He reminded the society of the appeals launched by A.B.M. and C.M.S. so that the Gospel might be taken to those countries.

He challenged the men of C.E.M.S. to get behind the missionary movement in parishes and to endeavour to bring in new money because the normal missionary activities of the A.B.M. and C.M.S. would continue to rely for support upon the present donors; the South-

East Asia appeal was in addition to ordinary activities.

The particular fields of Malaya and Borneo were examined and listeners reminded of the fact that the Primate had drawn the attention of Anglicans to the strategic position that Borneo could hold for missionary work in South-East Asia.

THE HOLY SPIRIT

The first Bible study conducted by Brother Dillon dealt with the Holy Spirit's work of regeneration and the recognition of the Holy Spirit as the Indweller.

The second study stressed the need of allowing the Holy Spirit to have full control of the life so that as the Indweller He might sanctify the life and make the body a fit temple of God.

In the third study based upon John 16, the work of the Holy Spirit in the world was discussed. As the Overflower, He moves through the soul whom He indwells and infills to glorify the Lord Jesus Christ.

PLOUGH SUNDAY AT GUYRA

CROOK IN THE COW PASTURE!

FROM OUR OWN CORRESPONDENT

One of the oldest traditions of the Church was followed for the fourth successive year at Guyra, Diocese of Armidale, in the observance of Plough Sunday on March 13.

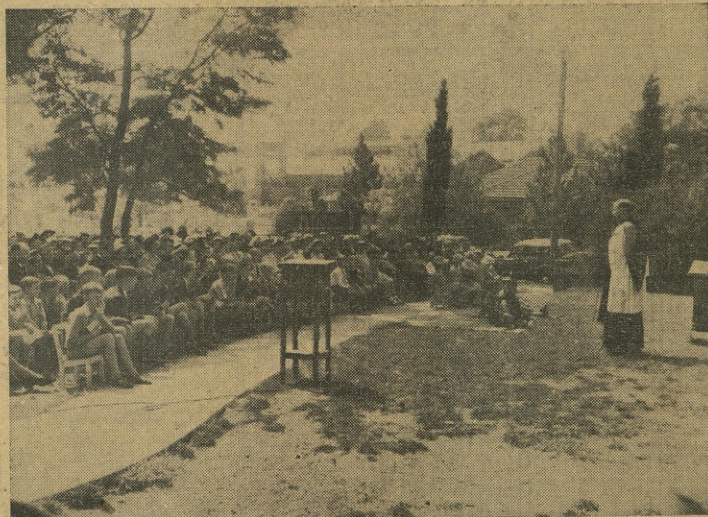
The service took place in a cow paddock, and a bishop's crook leaning against the wire fence was symbolic of the link between Church and land.

Plough Sunday is observed in England early in the New Year (the Sunday after the Epiphany) in cold, wet and wintry weather.

At Guyra the sun bathed the scene with warm autumn sunshine. The actual service was identical except for the alteration of the seasons and places to make it fit.

The service was the one written especially for the great occasion at Chichester Cathedral where the plough is actually wheeled by white-coated Young Farmers to the chancel steps for the blessing.

At Guyra the plough was drawn by a horse into the centre of the service for blessing. A hundred or more parishioners took part in the service, which was led by the vicar, the Reverend R. F. Kirby.



A section of the congregation of three hundred parents and children who attended the Mothering Sunday service at S. Faith's, Burwood, Diocese of Melbourne. The outdoor service was necessary because the church itself seats less than 100. Plans for a new church are being considered in the hope that S. Faith's will soon have a church large enough for its congregations.

—Melbourne Sun News Pictorial picture.

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BENDIGO C.E.M.S.

FROM A SPECIAL CORRESPONDENT

Bendigo, March 28

The annual meeting of All Saints' Cathedral, Bendigo, branch of the Church of England Men's Society, was held in the Cathedral Guild Room on March 21, with the Lay President, Brother S. Bryar, in the chair.

The secretary's annual report, read by the acting secretary, Brother M. Eeles, was received with reservations, and the treasurer's report was received and adopted.

Retiring officers were thanked for their services, and a special minute of appreciation was extended to Brother E. Richards, the treasurer for 21 years.

Officers for the ensuing year are: President, the Very Reverend Brother C. E. Hulley; Lay President, Brother M. Eeles; Vice-Presidents, Brothers K. Bull and D. Loft; Chaplain, the Dean; Assistant Chaplain, the Reverend Brother A. G. McKenzie; Secretary, Brother E. G. Townsend; Treasurer, Brother D. W. Garvin; Committee, Brothers H. O. Hillman, E. S. Hawley, G. Duckworth, S. Croucher, L. Eeles, K. Makepiece, S. Bryar and E. C. Hill; Press Correspondent, Brother D. W. Garvin.

The next meeting will be held on April 18, when after a short meeting members will attend the Missionary Exhibition.

The address was given by the Bishop of Armidale, the Right Reverend J. S. Moyes.

The procession from S. John's Church to the selected paddock was headed by the crucifer, Mr. R. W. Hudson. Those taking part in the service were Mr. F. H. B. Curtis (the Farmer), Mrs. Ross Starr (the Countrywoman), Mr. John Mayled (the Junior Farmer), Mr. R. M. Ewing (scripture reading), Mrs. R. F. Kirby (who recited a portion of John Masfield's "The Everlasting Mercy"), and Mrs. E. Cullen (organist).

[An account of Bishop Moyes' address at this service appeared in THE ANGLICAN of March 25.]

DEDICATION SERVICE FOR SYDNEY Y.M.C.A.

FROM A SPECIAL CORRESPONDENT

The Sydney Y.M.C.A. Boys' Division will hold its third annual dedication service for its club officers, prefects, and club leaders on Sunday, April 3, at the Y.M.C.A. Concert Hall, at 5 p.m.

Sixty-five club officers, ranging in ages from nine to sixteen years, will participate in the service, including a fifteen-year-old High School boy from Narua, who is studying in Sydney under the Colombo Plan.

The induction ceremony will be led by the president of the Sydney Y.M.C.A., Mr. A. E. Symons.

DR. FISHER AT RED CROSS CENTRE

ANGLICAN NEWS SERVICE

London, March 28

The Archbishop of Canterbury opened and dedicated the new Red Cross Centre, at Canterbury, on March 12.

Dr. Fisher referred to the floods in New South Wales and said that he rejoiced to know that the Red Cross was playing such an active part in helping the flood victims.

LAMBETH PALACE LIBRARY

CHURCH INFORMATION SERVICE

London, March 28

The Lambeth Palace Library has received a bequest from the late Dr. F. C. Eeles of an important collection of 2,000 books and manuscripts, mostly liturgical in subject matter.

NEW TESTAMENTS AT ROYAL SHOW

The New South Wales auxiliary of the British and Foreign Bible Society is arranging for 2/- sample bags to be available at its stand in the Hornsby Pavilion at the Royal Sydney Show.

These sample bags will contain a New Testament and leaflets on "How to read the Bible," and some other helpful literature.

The auxiliary's target is a circulation of 2,000 New Testaments throughout the duration of the show.

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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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