

THE ANGLICAN

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A PILGRIMAGE, A MEMORIAL AND A CONSECRRATION MOORE COLLEGE CELEBRATIONS AT LIVERPOOL

Hundreds of people, led by the Primate, the Most Reverend H. W. K. Mowll, joined in the pilgrimage to Thomas Moore's grave in Liverpool Cemetery last Saturday afternoon.

They included diocesan clergy, Moore College students, deaconesses, youth groups, representatives of historical associations and of parishes throughout the diocese.

The pilgrimage began the afternoon's commemoration of the centenary of Moore Theological College, established at Liverpool on March 1, 1856.

Later in the Liverpool Park, the Governor of New South Wales, Sir John Northcott, unveiled a drinking fountain as a memorial to Thomas Moore opposite the original site.

The fountain had been erected by the Liverpool Council as a memorial of Thomas Moore's great benefactions to the community in the early days.

The Primate and the Mayor of Liverpool also spoke at the unveiling.

A contingent from the Liverpool Military Camp formed a guard of honour for the Governor.

Many happy re-unions of former parishioners of Liverpool and former students of Moore College were made at afternoon tea in the lovely grounds of S. Luke's.

The consecration of the historic Church of S. Luke's, largely built through the generosity of Thomas Moore, then followed.

The church has been beautifully restored and was in perfect order for the consecration.

The lovely stained glass windows and the gleaming brass stood out against the fine proportions of this historic building.

The Primate conducted the traditional consecration service which was relayed to the people in the grounds.

FORESIGHT

Bishop G. A. Chambers, a Moore College student in 1901, Vice-Principal from 1904 to 1911, and the first Bishop of Central Tanganyika from 1927 to 1947, preached the sermon.

He said that Thomas Moore lived to-day, not only in the church which he helped to build 138 years ago; he lived also in Moore Theological College whose centenary we celebrated with gratitude and thanksgiving.

Devotion and foresight led Thomas Moore to leave his property to the Church for the establishment principally of a College for boys and youths from 16 to 23 years of age, where piety and virtue and religious instruction should be the main object.

This endowment has enabled 750 men to be ordained for the ministry of the Word of God and the Sacraments. There are also 50 men in residence at the College receiving their training.

PIONEERS

It is impossible to conceive the vastness of the work done by these 750 men during their lives. Christ crucified and risen again was and is their message. They have been pioneers in personal and social righteousness.

They have been pioneers in the cause of education.

"At random I think," he said, "of some of the old students: Joseph Barnier with his Sunday School of 2,000 at S. Bar-

nabas, Broadway; F. B. Boyce and his long journeys on horse-back beyond the Blue Mountains and later on his work as a social reformer.

"Of J. H. Mullens and his kindly figure at the Cathedral Gate Midday Mission; Henry and John Langley the first two Bishops of Bendigo; Gerard D'Arcy Irvine and S. J. Kirkby of esteemed memory, Bishops Coadjutor of Sydney.

"Also of Charles Godden martyred in Melanesia; Clive Gore, planting the Church of God in the Southern Sudan, and Frank Cash, with us today, who gave the College its beautiful Chapel in memory of his son.

NOTABLE COMPANY

"I am proud to belong to this notable company with the rest of the College past and present.

"Then there are the godly scholarly men who have been Principals of the College. We welcome the present Principal, Canon Marcus Loane, whose appointment as a former student and as an Australian, marks an epoch in the life of the College and the Church in this diocese.

"His book on the history of the College is a masterpiece of research, labour and devotion. The prayers and good wishes of the whole Church are with him as he goes forward.

"The Kingdom of God grows through prayer and it grows through personality inspired by the Lordship of Christ. It grows through legacies and gifts. Spiritual reality and purpose can be perpetuated through them.

"With Christ as the Hope of the world and the Church His body for carrying on His will, I hope this centenary will inspire a continuous stream of prayer and goodwill and a continuous stream of bequests and gifts to the Church for her schools, colleges, institutions and societies for the Glory of God and the benefit of our fellow man."

BISHOP DONEGAN PROTESTS AGAINST RACIAL HATRED

FROM OUR OWN CORRESPONDENT

New York, March 10

"It is the duty of every Episcopalian consistently to oppose and combat discrimination based on colour or race in every form, both within the Church and without, in this country and internationally," said the Bishop of New York, the Right Reverend Horace Donegan, on February 29.

He was speaking at a meeting on racial discrimination in the Henry Street Playhouse, New York.

The bishop said it was the cardinal belief of the Episcopal faith that all men, regardless of race or colour, are equal in the eyes of God.

The Church was concerned because at least two Negroes have been killed in Mississippi because they had registered to vote, and in neither case was any serious effort made by the authorities to bring the murderers to justice.

A young woman Negro student was mobbed on the campus of the University of Alabama, and only by great good fortune escaped with her life.

Business men, both Negro and white, who signed petitions favouring integration were be-

ing subjected to economic boycott.

"The legislative body of our Church has affirmed its conviction that no branch of the Christian Church should rest content while any injustices in racial relations obtain in parishes, schools, and agencies under her control or in association with her; and every member of our Church is urged to labour unceasingly for the elimination of such injustices. We must strive to secure freedom, equal justice and security from the fear of racial hatred."

CRISIS IN THE SOUTH

"Some of the leaders in the South want interposition, which means the State may announce it will decline to follow the Supreme Court decision because it cuts across the rights of the State to run its own affairs," he said.

"In this crisis we need interposition of a different type. We must interpose into the affairs of men the higher plane of the Kingdom of God.

"The principles of the Supreme Court decision ordering racial integration of the public schools were not made because the Supreme Court enunciated them; they were right because they represent the claim of the Kingdom of God on the affairs of men in the world.

"It is not on some legislative basis that we take our stand; we take our stand as Christians.

"We must exercise charity as well as justice, and therefore there is Christian meaning in the Court's phrase in its implementing decision that integration should proceed with all deliberate speed."

"The cross and Resurrection of our Lord always call us to 'Solution between Tragedy,' to use Dr. Reinhold Niebuhr's fine phrase. There is no agency other than the Church that can supply this kind of reconciliation between people.

"The final victory of eternal principle will not come from the law or the Constitution; from boycott or arrests; but from earnest application of the

principles revealed by our Lord and in the experience of the Christian community seeking to follow Him.

"In terms of principle the Church has been far ahead of civil government; in terms of living it out we must be sure the Church is not falling behind what is required by civil law.

"No matter at what speed the public situation proceeds, the Church must show in every aspect of its life and institution that there is neither Jew nor Greek, there is neither slave nor free, for ye are all one in Christ Jesus."

SYDNEY RECTOR TO SERVE IN ENGLAND

The Reverend R. A. Hickin has announced his resignation of the parish of S. Paul's, Cleveland Street, Diocese of Sydney. He will take up his appointment at Ashted in the English Diocese of Guildford.

Mr. Hickin has been rector of S. Paul's since 1948. A feature of the parish life has been the work amongst young people.

Interviewed this week, Mr. Hickin said that he hoped to study Church life in England, particularly Church public relations.

Mr. Hickin was one of the first diocesan correspondents of THE ANGLICAN. Always interested in journalism, he contributed to periodicals in Australia and abroad, and was for some time honorary public relations officer for the Sydney diocese.

In recent years he has been responsible for the Diocesan Magazine and is contributing editor for Pan Anglican in Australia.

For twenty years he served the National Missionary Council in various capacities, and has for the past seven years been the honorary secretary.

Mr. Hickin will sail with his wife and daughters on March 26. They have been his active supporters in his work at S.

Paul's. Mrs. Hickin's activities in the parish have given her ample scope for her gifts of leadership.



The Governor of New South Wales, Sir John Northcott, unveiling the drinking fountain erected by the Liverpool Council as a memorial to Thomas Moore in Liverpool Park on Saturday afternoon. On His Excellency's left is the Primate and the Mayor of Liverpool.



The Primate, the Most Reverend H. W. K. Mowll, with Bishop G. A. Chambers, at the Moore College centenary celebrations at Liverpool last Saturday afternoon.

CONFERENCE IN BEIRUT

PROBLEMS OF ARAB REFUGEES

Geneva, March 10

Dr. Elfan Rees, European representative of the Commission of the Churches on International Affairs, will arrive in Beirut, Lebanon, on March 11 to make final preparations for a conference on Problems of Arab Refugees from Palestine.

The conference scheduled for May 21 to 25 is under the joint sponsorship of the World Council of Churches and the International Missionary Council.

On his forthcoming trip to Beirut, Dr. Rees will confer with representatives of the Near East Christian Council, Committee for Refugees, the C.C.I.A. which Dr. Rees represents is an agency jointly supported by the World Council of Churches and the I.M.C.

The conference will review the position of refugees in the continuing absence of political settlement. It will seek "greater contemporary understanding, both in the Near East and the West" of the political issues which must be faced.

RELIEF NEEDS

"The third major aim of the conference is to review current relief needs and programmes and to ensure, in the West, the continuance of concern for relief and rehabilitation for as long as they are necessary."

Church leaders from the United States, United Kingdom, and France will join with representatives of the Near East Christian Council, officials of the sponsoring organisations, Lutheran World Federation, and representatives of the Orthodox patriarchates in the area.

The United Nations, U.N.E.S.C.O., and other interested agencies, Arab Moslem leaders, and the Pontifical Mission to the Near East will be invited to send observers.

The problems of those people who have lost their means of making a living but are not classified as refugees will receive special attention. The United Nations General Assembly has appealed to private organisations to give assistance "to the extent that local governments cannot do so."

DR. WAND OPENS S.P.C.K. BOOKSHOP

ANGELICAN NEWS SERVICE

London, March 12

The new bookshop of the Society for Promoting Christian Knowledge was officially opened at 322 Regent Street, London, last month.

The Right Reverend J. W. C. Wand blessed the shop, and afterwards spoke of the great advance made by the society in invading a main London thoroughfare.

The production and sale of theological and religious books were done in the cause of Christ and his Church.

If the name, Society for Promoting Christian Knowledge, were translated into modern speech, it would be Evangelism by the Written and Printed Word.

Such a shop, in the heart of London, might encourage general booksellers to include more religious books on their shelves. "When I went into the book department of a big store the other day," said the bishop, "there seemed to be just one book in the religious section, and that was on astrology!"

"GO-TO-CHURCH" CAMPAIGN

Milwaukee, March 12

The Diocese of Los Angeles has launched a "Go-to-Church" campaign in a series of advertisements that will run for 24 weeks in four daily newspapers of Southern California.

The advertisements invite readers to visit the Episcopal Church in their neighbourhood and include a coupon offering them a copy of the booklet, "I Chose the Episcopal Church" by the Reverend Chad Walsh.

SEAFARERS' WINDOWS

AUSTRALIAN LINKS

DEDICATION AT LINCOLN

CHURCH INFORMATION SERVICE

London, March 12

Two new windows in the Seamen's Chapel of Lincoln Cathedral will be dedicated by the Bishop of Lincoln at a special service on June 23.

They will commemorate the services of Lincolnshire men and women at sea, and their achievements in the exploration and colonisation of North America and of Australia.

Admiral of the Fleet Viscount Cunningham of Hyndhope is to unveil the windows, and the Bishop of Portsmouth, a former naval chaplain, and who served in Lord Cunningham's flagship during the war, will preach.

BISHOP PATTESON

The windows are the work of Mr. Christopher Webb. They contain large figures of S. Paul and of John Coleridge Patteson, the first Bishop in Melanesia.

The subjects of the smaller panels are: "Captain John Smith explores Virginia", "The Arbella arrives in Massachusetts Bay", "John Franklin seeks for the North West Passage", "Joseph Banks lands at Botany Bay from the Endeavour", "George Bass enters the Bass Straits", and "Matthew Flinders enters Port Lincoln."

Both the Ambassador for the United States and the High Commissioner for Australia will be officially represented.

CHAIRMAN OF C.E.M.S.

BISHOP BARDSLEY APPOINTED

ANGELICAN NEWS SERVICE

London, March 12

The Archbishops of Canterbury, York and Wales, who are presidents of the Church of England Men's Society, have nominated the Right Reverend Cuthbert Bardsley, Bishop-designate of Coventry, to be the society's chairman.

He succeeds the Right Reverend J. W. C. Wand, who, as Bishop of London, was chairman from 1945 to 1955.

The new chairman has for long taken an active interest in C.E.M.S. and has frequently preached at services for men in different parts of the country.

His appointment will give widespread satisfaction throughout the society's twenty-six thousand members, to many of whom he is also known through his broadcasting and television appearances.

The new chairman's great reputation as an evangelist makes the appointment one of particular significance at a time when the chief object of C.E.M.S. policy is to train and equip members in their parochial branches for work and witness in lay evangelism.

CANON COLLINS ON SOUTH AFRICA

London, March 12

Canon L. J. Collins, chairman of Christian Action, issued a statement on March 4 in which he said:

"The abominable trick tactics of the bitter racist Strijdom and his henchmen have at last succeeded in getting through the South African Parliament with the necessary two-thirds majority their Bill to remove Cape Coloured voters from the general voters' list. "The United Party and the Nationalist Party are one in their determination to preserve white supremacy in South Africa and to safeguard a supply of cheap black labour."

"It is to be hoped that all who seek for racial equality in the world will make the strongest possible protest in words and actions against this un-Christian legislation in South Africa."

PEACE IN THE HOLY LAND

BISHOP ASKS FOR PRAYERS

CHURCH INFORMATION SERVICE

London, March 12

The Bishop in Jerusalem, the Right Reverend W. H. Stewart, whose jurisdiction includes Anglican congregations in Jordan, Israel and Cyprus, has asked his fellow Christians to pray for the peace of the Holy Land and the Holy City, especially during Holy Week.

The position of the Anglican Bishopric in Jerusalem is unique in that it represents not only the Church of England but the whole Anglican Communion in the mother city of the Christian Faith.

Since the Anglican Congress at Minneapolis, the whole Communion throughout the world has shared in its support.

DIVISIONS

Jerusalem, built as a city "at unity in itself," is now uneasily divided between Israel and Jordan. The bishop's cathedral and residence are in the Old City, which is in Jordan.

In Israel, several Anglican churches have Arab congregations, there are Anglican schools and hospitals and villages for refugees.

Anglican congregations in Syria, Lebanon and Hatay also come within the bishop's jurisdiction.

At the request of the Archbishop of Canterbury, he has also spiritual supervision over Anglicans in Iraq and the western shore of the Persian Gulf down to and including Muscat.

AFRICAN MARTYRS IN KENYA

CHURCH INFORMATION SERVICE

London, March 5

The Bishop of Kensington, the Right Reverend Cyril Eastaugh, who last month spent a fortnight in Kenya, reports:

"There is a noticeable return to the Church because of the stand taken by faithful Christians against the terror of Africans who had lapsed or been lured into one of the sects associated with Mau Mau."

Writing in the March London Churchman, the bishop continues: "The faithful faced torture and usually death."

"We have read of the murder of Europeans by Mau Mau, but by far the worst sufferers from this movement were fellow Africans who stood against it."

"The depth of faith and the degree of moral and physical courage they displayed were incomparable. The full story of these African martyrs has yet to be told."

"The Bishop of Mombasa told me that his great need is for men—priests and laymen—who will be prepared to stay in Africa and learn to understand the Africans—and to love them."

"EXECUTIVE LAYMAN" FOR U.S.A. DIOCESE

THE "LIVING CHURCH" SERVICE

Milwaukee, February 27

In what is believed to be a first among the dioceses, Mr. John R. Sherwood has been appointed executive layman of the Diocese of Southern Ohio as from March 1.

Mr. Sherwood is a graduate of Indiana University. After a brief career in teaching school he became president of the Building Centre Company of Logan in 1948.

The creation of this new post on the diocesan staff began with the request of the laymen's Old Barn Conference several years ago that a qualified person be found to work within the Department of Promotion where the Laymen's Programme is carried on.

The new executive will be closely associated with the key-men of the parishes and missions and will travel extensively throughout the diocese in the early stages of his new duties.

EAST BERLIN PROTEST

RESTRICTIONS IN SCHOOLS

Berlin, March 10

A protest against restrictions on religious instruction in East Berlin schools was read in all Evangelical churches in East Berlin on March 4.

The declaration, issued by the Church authorities for Berlin and Brandenburg, demanded immediate repeal of the East Berlin municipal decree under which religious instruction is to be forbidden in all but elementary schools and severely curtailed in the latter.

The order is described as a grave infringement of the freedom of religion guaranteed under the constitution and of the school laws of 1948.

Furthermore the Church could not accept that part of the decree by which the choice of Sunday school teachers would lie with headmasters, who would have to select them according to their loyalty to the Communist State.

The fact that religious teachers at elementary schools must in future obtain a special pass from the headmaster, to be renewed quarterly, was proof of the "monstrosity" of the measure.

A STRUGGLE

Bishop Debelius read the declaration from the pulpit of St. Mary's Church in East Berlin.

He said that this was a struggle which had been forced upon the Church against its will. The Church would not avoid a struggle, but its purpose remained to achieve reconciliation and peace.

It must nevertheless reject all attempts to set up a person or a State organ as an absolute authority, because Christians could not now unqualified obedience to such authority.

He urged the parents of children about to be confirmed to remain steadfast against attempts to compel them to abandon confirmation for the atheistic youth initiation ceremony.

PATRIARCH OF THE ARMENIANS

ECUMENICAL PRESS SERVICE

Geneva, March 12

Representatives of Armenian Orthodox churches in the Eastern Mediterranean area have elected Archbishop Zareh, of Aleppo, Syria, as Catholicos (Patriarch) of Cilicia.

The Armenian Church has been divided into two patriarchates since the fifteenth century. The Cilician Patriarchate has been situated at Antelias, outside Beirut, since the persecutions in Turkey after World War I.

Catholicos Vazgen I of Echmiadzin, in Soviet Armenia, unexpectedly visited Beirut to be present for the election of the new Patriarch.

The Catholicos of Echmiadzin has a following among Armenian Orthodox in the Eastern Mediterranean area. It is said that his supporters believe that he should have canonical priority over the Cilician Patriarch.

NEW CHAIRMEN

ANGELICAN NEWS SERVICE

London, March 12

New appointments of chairmen for several Church societies and councils are announced.

They are as follows: Church Information Board, the Bishop of London; Church of England Temperance Society, the Bishop of Chester; Churches' Main Committee, the Bishop of Chelmsford; Churches' Council of Healing, the Bishop of Lichfield; Schools' Council of the Church of England Council for Education, the Bishop of Fulham.

LIKE A MIGHTY ARMY

By

REV. MAURICE WOOD

"It is clear that the Church only fulfils its function as the Body of Christ if it is constantly thinking how those who are outside can be won inside." — Archbishop Temple.

The author brings out the concept of pastoral evangelism and suggests that no longer can the clergy count on large numbers of worshippers in the Church but they are having to rely on a smaller number of really committed Christians who are in touch with the outside.

It is a handbook of practical counsel by one who has had first hand experience of the general strategy and tactics of the Church's task today.

14/3, plus 7d. postage.

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Churches' Forum Of The Air

Subject:

"That Australia Lacks Social Discipline."

Speakers:

Rev. W. Hobbin.

Director, Methodist Social Service Department

Mr. S. E. Baume.

Managing Director.

S. E. Baume & Co. Pty. Ltd.

Mr. Andrew Hyslop.

Headmaster, Redfern Central School.

Vice-President, Teachers' Federation.

Time: 3 p.m. Broadcast from the Waverley Christian Community Centre, Bondi Junction, over Station 2CH.

Date: Sunday, 18th March, 1956.

Chairman: Rev. Wesley Douglass.

Are you interested in the following questions?

- (i) Does the right to strike infringe upon social discipline?
- (ii) Should discipline be the responsibility of the Parent or the Teacher?
- (iii) Is the Church capable of influencing social discipline?

If so, then:

Join in the broadcast by either attending the Waverley Christian Community Centre, Bondi Junction, or by telephoning your questions to FW 3100.

S. ANDREW'S CATHEDRAL, SYDNEY.

Each Monday from 1.15 p.m. to 1.45 p.m.

Lectures on

"THE REVELATION OF S. JOHN THE DIVINE"

By the REVEREND CANON H. M. ARROWSMITH

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." — Revelation 1:3.

"... Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Behold, he cometh with clouds; and every eye shall see him." — Revelation 1:5, 7.



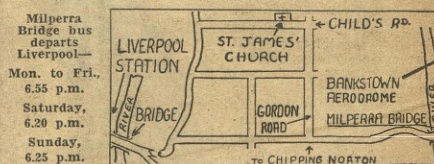
MISSIONARY CONVENTION

17th-25th MARCH. NIGHTLY, 7.30 P.M.

Display Films • Supper • Native Handcrafts • Rev. G. Bingham • Rev. C. Fletcher • Rev. B. Butler • Rev. N. Horne • Rev. E. Kilbourne • Miss N. Dillon • Mr. E. Nash • and others.

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SCHOOL'S CENTENARY CELEBRATIONS

MANY FORMER PUPILS AT S. CATHERINE'S RE-UNION

S. Catherine's School, Waverley, known for so many years as "The Clergy Daughters' School" reached its centenary on March 5.

It is the oldest Anglican Girls' School in Australia having a continuous history.

The centenary celebrations commenced in S. Andrew's Cathedral on March 4, when a large gathering of past pupils and friends joined with the pupils of the present in a thanksgiving service.

In his address the Primate, the Most Reverend I. W. K. Mowll, recalled the circumstances which led Mrs. Barker, the wife of Bishop Frederic Barker, to found the school in which daughters of the clergy could receive a sound religious education.

In 1859 the school was moved from its original site in Woolahra to its present site following the gift of a crown grant of over 3 acres near the small village of Waverley and in the vicinity of Bishoppscourt.

On a high ridge overlooking the Pacific and yet only 5 miles from the city, it provided an excellent situation for a girls' school.

Over the century many additions have been made to the original stone building which to-day forms the administrative centre of the school.

Adjoining properties have been purchased so that to-day accommodation is provided for 80 boarders and 150 day girls. Since 1886 the school council has admitted daughters of the laity in addition to those of the clergy.

On the afternoon of March 5, exactly 100 years after the school opened with 6 pupils, over 1,000 people, many of them past pupils, gathered at S. Catherine's for a birthday party. Schoolgirls in their maroon uniforms mingled with former pupils from as far back as 1882.

Following prayer by the school chaplain, the school chairman, the Primate, gave the opening address.

THE MAYPOLE

Items depicting the past were presented by the present students and included a survey of S. Catherine's history.

The traditional maypole was danced by junior girls in various styles of dress worn in the last century and a demonstration of physical culture as performed in the past and present was given by senior girls.

Many of the costumes were

authentic and were sent back to the school by old pupils.

A four-tiered birthday cake weighing 100 lbs. was cut by 89 years old Mrs. Monypenny, the oldest "old girl", assisted by Judith Hayes, aged 4, the youngest pupil. The cake was surrounded by 100 candles and 100 attractively dressed dolls which were later given to the youngest girls in the school.

Old girls travelled from distant parts of the State and from Queensland and Victoria to be present at this great reunion. Twenty-two of the old girls attended S. Catherine's more than 50 years ago and for some it was their first return to school since they themselves were pupils.

The words "when we were at S. Catherine's" could be heard repeatedly and were followed by an animated description of past misdeeds, of straight-laced education in the 1890s or of the appearance of the school and district before the turn of the century.

VICTORIAN POSIES

Victorian posies were given to those who were at school more than 50 years ago. Birthday greetings were received from "old girls" both overseas and at home. Many who were not well enough to come wrote telling of their own school experiences.

The Parents and Friends' Association generously provided afternoon tea for all guests and a buffet tea for some 700 "old girls" and friends, who returned to the school for the evening, when a programme by the pupils was presented in the floodlit grounds.

Late in the afternoon, the Archbishop, Mrs. Mowll, the headmistress, Miss D. F. Patterson and school prefects went to S. Jude's Churchyard, Randwick, where a sheaf of flowers was placed upon the grave of Mrs. Jane Barker.

On Friday March 9, the S. Andrew's Cathedral Choristers gave a recital at the school.

It is proposed to erect an Assembly Hall at an estimated cost of £20,000 to mark the centenary and to raise this amount a public appeal has been launched. Such a building would be a fitting memorial to the past.

CHURCH LIFE IN WYNDHAM

MINISTRATIONS INFREQUENT

FROM A SPECIAL CORRESPONDENT

Wyndham, March 5.

Boisterous weather on the far north coast of Western Australia has caused numerous delays and postponements of events in Wyndham.

Aircraft have been held up for a week and telegraph lines are down in several places. The Kimberley area has been completely isolated.

The Reverend Keith Coal-drake, who had journeyed to Wyndham from the Forrest River Mission, was stranded in Wyndham over Sunday.

He was able to celebrate the Holy Communion there by borrowing a crystal goblet to use as a chalice and an ice cream cone for wafers.

NO CHURCH

There is no church building of any sort in Wyndham so the services are held at the courthouse.

The Roman Catholic priest from Derby visits once a month and the chaplain from the Anglican Forrest River Mission does likewise. The latter is the only Anglican priest between Carnarvon and Darwin.

The Flying Padre of the Salvation Army from Darwin calls twice a year.

Burials are mostly taken by a layman but these are surprisingly infrequent.

The diocesan, Bishop John Frewer, visits the Kimberleys once a year, sometimes twice.

PERTH STIPENDS

FROM OUR OWN CORRESPONDENT

Perth, March 12

The committee dealing with the motion on stipends raised at the last Synod of the Diocese of Perth has presented its findings.

It had considered the advisability of paying clergy according to the length of service and classification (regardless of their parish) and for the gross stipend to be spread over the diocese and recovered by way of an assessment.

In the opinion of the committee both proposals are unworkable, but at the same time they suggest that, as a committee has been appointed at the request of Synod to formulate a scheme for parochial finance, such committee might be asked to consider whether the spreading of the stipend over the whole of the diocese, might, in years to come, gradually be effected.

WARDENS CONFER

FUND-RAISING STUDIED

FROM A SPECIAL CORRESPONDENT

Under the chairmanship of Mr. T. E. G. Moon, churchwarden of S. Anne's, Ryde, the half-yearly Sydney churchwardens' conference was held at Gilbulla, from March 9 to 11.

There were forty present, including nine wives.

Very informative were talks given by the Reverend Ronald Walker, Director of the Department of Promotion.

Mr. Walker went into every phase of the department's activities, explained all available literature and answered many questions put to him by the wardens. Some appropriate slides were also shown.

Saturday afternoon was free and those present availed themselves of this by travelling to Liverpool for the Moore College centenary celebrations.

Mr. Norman Jenkin, Q.C., addressed the Conference on Saturday evening and discussed "The Legal Background of The Church of England in New South Wales."

RESETTLEMENT

The Archbishop and Mrs. Mowll arrived at Gilbulla on Saturday evening.

A most interesting and very informative paper on "The Recent World Council of Churches Conference" was delivered by Mr. Ernest Benson (S. Anne's, Ryde) during which the wardens were shown coloured slides featuring quite a number of the personalities present on that occasion.

Due to heavy rain on the previous night and on Friday it was very doubtful at one stage whether the conference could go on due to the serious local flooding, etc., and it was most

COBURG CANVASS

1,500 GUESTS AT DINNER

Coburg, Vic., March 12

More than fifteen hundred people were guests at Holy Trinity, Coburg, at the parish's first Loyalty Dinner, held in the Coburg Town Hall.

Owing to the great number attending, the dinner was held on two successive nights, March 8 and 9.

The occasion marked the beginning of a fund-raising canvass to enable vital building and developmental work to be undertaken at the parish church and the two daughter churches of S. Peter and S. John.

At the commencement of the dinner, on the invitation of the vicar, the Reverend W. J. B. Clayden, the assembled guests rose and joined in the singing of the Grace.

At the conclusion of the meal the Mayor of Coburg as General Chairman spoke of the witness of Holy Trinity Church over the past 106 years, and of the present great need that this witness should continue.

For the Church to provide this witness the support of the community was vital, and he was only too happy to give his support to this great venture before them.

DEVELOPMENT

The first speaker to be introduced by the Chairman was Mrs. Fox (Hostess Committee Chairman) who thanked her associate hostesses for their unflinching efforts in making the dinner such an outstanding success.

Other speakers then built up a picture of the situation facing this large and rapidly developing parish.

Mr. Roy Gabb related the efforts of earlier generations to build up the church spiritually and materially in the district. He cited the erection of the

OBITUARY

SOLOMON CLIVE WISEMAN

We record with regret the death on March 4 at Bingara, N.S.W., of the Reverend Solomon Clive Wiseman, as briefly reported in our columns last week.

The Bishop of Armidale, at the funeral service, said:

"The words from Holy Scripture which come to my mind when I think of Solomon Wiseman are these words of S. Paul, 'It is required of stewards that a man be found faithful.' I do not know any priest of whom these words can be said with greater truth than they could have been said of him."

"He was a native of this diocese, having been born in the family home at Bundarra. He was educated at the Armidale School, where he spent the years 1901-1908, and in the last year was senior prefect."

"From there he went to Keble College, Oxford for two years, and then to the Theology College at Lincoln for another two years, and was ordained a deacon in 1912 in the Diocese of Lincoln, and priest two years later."

"He served his first curacy at S. Andrews, Great Grimby, 1912-1915, his second curacy at S. Mark's, Darling Point, 1915 to 1922. He was a housemaster at the Armidale School from 1922 to 1927, assistant curate at S. James', Sydney, 1928-1929, and vicar of Bingara, 1929 to 1949, twenty years, after which he retired."

"His varied experience in England and in New South Wales brought him in touch with a remarkable variety of people, and he had a very wide knowledge of the Church at home and out here."

"He was most deeply faithful in his ministrations, and particularly successful in his work with the young laity of the Church and the community. In his days at Darling Point he used to bring groups



Students of Moore Theological College (left) and clergy of the Diocese of Sydney (right), taking part in the pilgrimage to Thomas Moore's grave in Liverpool Cemetery last Saturday afternoon. In the centre of the group are two Russian Orthodox priests, who use the parish hall at S. Luke's, Liverpool, for their services.

gratifying to see a nearly full house attendance at Gilbulla for this very important and instructive Conference.

The date of the next Conference has been fixed for November 2 to 4, and wardens anticipating attending same should contact Mr. T. E. G. Moon (WL3714) and make their reservations as soon as possible.

LABOUR DAY SERVICE

FROM OUR OWN CORRESPONDENT

Melbourne, March 12

Representatives of the Trade Unions attended the Labour Day service in S. Paul's Cathedral on March 11.

The Governor, Sir Dallas Brooks, and representatives of the Federal and State Parliaments, including Dr. H. V. Evatt, were present.

The lessons were read by the Governor and Mr. V. J. Doube, M.L.A., representing Mr. John Cain.

Members of the City Council were also present.

fine parish hall, a memorial to those who fought in the First World War, and the establishment of the daughter churches when their respective areas developed, as examples of such efforts.

In speaking of the parish's needs, Mr. Fred. Bedbrook showed that the time had now come for further efforts.

The great need was for more trained staff to minister to the ever-growing population, and adequate buildings for worship and education.

Mr. A. McKay (Initial Gifts Chairman) told of the wide support already pledged for the canvass, and Mr. Bourne and Mr. Leech explained the nature and working of the canvass in more detail.

Finally, Mr. Rogers, one of the Canvass team's chairmen, spoke enthusiastically in support of the venture, which he said had been likened to a mission.

At the conclusion of the speeches the guests said the Canvass Prayer and all joined in singing the Canvass Hymn "Faith of Our Fathers."

of Sydney boys, who otherwise would have had little chance of a holiday, up to his old home at his own expense, and let them run wild in the countryside. His influence upon young lads was indeed wide and deep.

"He was generous to a degree, and some of the priests of our Church owe their education and their faithful training to his ever ready help. He was immensely human in his sympathies and full of loving kindness for the sick and for the needy."

"He had in his library an immense variety of books, which showed the breadth of his reading and the extraordinary intricacy of his knowledge in all kinds of subjects, so that conversation with him, as I had it for twenty years, on many evenings, was enriching and fascinating."

"He took a delight in encouraging the younger clergy and was ever ready to help them with books from his library, and with advice from his rich experience. Old and young were his friends and his vicarage was open day and night to any who would come to him with any kind of need."



Junior pupils at S. Catherine's School, Waverley, Sydney, dancing the maypole at the school's centenary birthday party on March 5.

THE ANGLICAN

FRIDAY MARCH 16 1956

THE IMPLICIT FACTOR

Interest already shown throughout Australia in the Department of Promotion set up by the Diocese of Sydney seems likely to ensure the extension of the scheme to other dioceses and, it is to be hoped, the emergence of a Department of Promotion for the whole Australian Church. Since the organisational side of Church Promotion, together with what it can achieve in a purely financial way, supplemented by the efforts of reputable outside fund-raising bodies, appears likely to command general approval, the vital qualifying condition should now be mentioned.

In a nutshell, the condition is this: that Church promotion is a means, not an end. The parish or diocese which loses sight of this fact even for a day will be taking the wrong course for all that day. The same is the case with individuals. The individual Anglican is helped to keep ends in sight, rather than means, by the very nature of the way in which Church promotion is organised; but human nature being what it is we all need to be on our guard none the less.

The ends, of course, are spiritual. They cannot be assessed by any yardstick available to mankind; but there are some possible indications of the extent to which the spiritual life of the Church has deepened. It would be a fine thing to record, for instance, a few years hence, that the quality and amount of religious teaching among adults and young people alike, together with attendance at Divine worship, and parish visiting by lay volunteers, had markedly improved in every parish which will have used the promotional techniques and machinery now available. Religious teaching is not possible without literature. The solidest basis is available in the Holy Scriptures and in the Book of Common Prayer; but these must be supplemented (as any theological student will know) by much recent published material to be fully effective. Similarly, it is not enough for men to give money; they must give time, they must give themselves. All these and other vital qualifying conditions, as we have called them, are well known to those skilled in Church promotion. They must never be forgotten.

Archbishop in Exile

It is an unfortunate fact that many Orthodox religious appointments, Russian and other as well as Greek, have been tainted by political influence for a long time. Some touch of politics has perhaps been inevitable because of centuries-old difficulties with the civil power in most of the one-time Empire of the East. Not that the Orthodox are alone in this; far from it. Secular political considerations frequently govern the appointment of Roman bishops, and have often been decisive factors even in papal elections, while there is always a political element (though perhaps in a different sense) in the appointment of any English bishop. The case of ARCHBISHOP MAKARIOS, however, is a particularly bad one of undue secular political pressure being brought to bear on his appointment.

His personal integrity and holiness are of course not in question. As the religious leader of a community suffering oppression of the old-time Turkish style he would no doubt have been admirable; though possibly lacking qualities of patience and subtlety which were needed. Any picture of him as a leader of an oppressed Cypriot community, writhing under the iniquities of British rule, is a caricature. That shrewd judge of men, the late ARCHBISHOP OF YORK, said as much in the last year of his life and made it clear, as one with long and particularly intimate personal links with the Orthodox, that he thought they had a very bad—indeed, unreasonable and dangerous—horse in ARCHBISHOP MAKARIOS.

How just was the late ARCHBISHOP GARBETT'S judgement is shown by the evidence that ARCHBISHOP MAKARIOS was directly linked with the operations of Cypriot terrorists. There is no excuse whatever for this. For Roman prelates in absolutist countries vigorously to attack evil in secular politics is proper, and to be applauded. For Protestant leaders to do the same in similar circumstances is equally proper. For our own Archbishop of Cape Town, with the other bishops and clergy of the Province, to oppose publicly the anti-Christian programme of the Government of South Africa is similarly proper. But for any of these to advocate bloodshed or violence would be more than improper; it would be a betrayal of Christian values. There is a line which no Christian leader may overstep, in any conflict with the secular power, without forfeiting his title. ARCHBISHOP MAKARIOS has over-stepped this line.



Where Town and Country Meet

In this great country, with its sharp contrasts of crowded cities and lonely, desolate out-back areas, some of the pleasantest aspects of life are to be found in those comparatively rare places where town and country meet.

One finds there the best of our two worlds—the green open spaces, where everyone has elbow-room in which to live and yet does not have to sacrifice the normal comforts of life because he or she is outside the metropolitan limits.

Perhaps that explains the attraction of Canberra to some people, despite the moans and groans which arise in certain quarters in Melbourne every time the shifting of a Federal department to its national centre is mooted. But those who are obliged to make such moves, especially if they are the parents of a young family, often become enthusiastically converted to life in (shall we say?) a semi-rural community.

I recall my own pleasure in first visiting Dandenong, near Melbourne, on market day. It was a refreshment to mind and spirit to find so close to one of our great cities (still with too many shun-disfigured inner suburbs) a township with a foot, so to speak, in both urban and country camps. One wondered why more people did not seek to live in such outer communities, especially when Melbourne's excellent train services make workaday travel so easy.

But my Dandenong visit must have occurred 20 years ago. For all I know, the Melbourne metropolitan octopus may have Dandenong in its tentacles now and the small farmers may have been farther afield.

But I thought of my long-ago Dandenong visit with nostalgia last Saturday when, escaping from Sydney briefly, I called in on the Castle Hill show. It has been going for 70 years, I am told. And, as Castle Hill, for all its growing popularity, retains its predominantly rural character, I hope the show will continue for at least another 70.

Castle Hill is only a brief motor trip from metropolitan Sydney. But, slushing through the ringside mud (we've had phenomenal rain in Sydney this so-called summer), you could imagine yourself many miles from a great city. And the emphasis on horses and horsemanship was particularly good to see.

One thought of Goldsmith's lines:—
*The shelter'd cot, the cultivated farm,
The never-failing brook, the busy mill,
The decent church that topp'd the neighbouring hill.*
Yes, and hoped and prayed that the Castle Hills and Dandenongs of our land will never share the fate of his "Deserted Village."

A Toot or Two Too Many

If we all practise a good neighbour policy what a lot of problems, great and small, we might solve.

Just now, for instance, the N.S.W. Government is pondering a recommendation by the Police Department that there should be a ban on the sounding of motor-car horns between 7 p.m. and 7 a.m.

Everyone is painfully familiar with the motorist who makes the night hideous with the blowing of his car-horn, often for no more serious reason than to express appreciation of a good party.

I have mentioned before in this column my good-in-every-other-respect neighbour who toots his horn to summon a member of the family to open the garage doors. Even in the daytime such behaviour can be irritating.

But, despite the example of Toots, and, more recently, of Paris, I doubt very much whether total banning of the use of car horns, even in restricted periods, is justifiable.

Certainly horn-blowing is excessive in and around Sydney, and is a practice grossly abused to express impatience or derision. But, on the other hand, a discreet toot on the horn often gives a timely warning when a car is about to overtake. And to warn wobb-

ing cyclists or playing children it can also be amply justified.

As usual S. Paul has advice to fit the case:—"Let your moderation be known to all men."

If that counsel were practised what a more comfortable and peaceful world this would be.

A Premium Cut for Sobriety

Virtue has its own reward in the offer by one Australian insurance company to reduce car insurance premiums for people whom the N.S.W. Temperance Alliance will guarantee are total abstainers.

This strikes me as one of the most practical encouragements yet given to combat the menace of the drinking driver.

Certainly all accidents are not due to the influence of alcohol. But too many are. A sober driver can be careless, I expect. But, on the whole, most people would be prepared to believe that the man who can be strict in his personal habits would not be a slovenly driver.

Congestion at Canberra

Attention has been drawn in the past week to our makeshift Parliament House in Canberra. One M.P. complained that, if he had private business to conduct with constituents who called on him there, he had to ask colleagues who shared his meagre accommodation to leave the room.

Some private members feel that the accommodation problem could be partly solved if Ministers and their staffs gave up their offices in Parliament House. But, as the Prime Minister, Mr. Menzies, remarked brightly last week: "I have never been able to understand why it was thought back in the twenties that a Minister could occupy an office in one of the secretariat buildings and be present for divisions on two minutes' notice. I don't think that any of them were in the four-minute mile class."

At the same time, one understands that a Prime Minister of Britain can still arrange to perform many duties of his office at 10 Downing Street and attend debates in the House of Commons.

Be that as it may, it would surely be economic in the long run to build the permanent Parliament House at Canberra and to provide adequately therein for all purposes, including the expansion of the membership of Parliament itself, which has occurred once recently and must occur again from time to time as increasing population makes present electorates unwieldy.

Such a building could provide either permanent or alternative sessional accommodation for Ministers to enable them to attend to urgent administrative tasks in their offices while the House is sitting and still be within convenient call for divisions.

Labour and The Press

The Labour Council in Sydney, annoyed by newspaper criticism of the Labour Party during the recent State election campaign, has banned some of the daily newspapers from its meetings.

This action seems to be both peevish and ill-advised. After all, the party has had the last laugh over the hostile newspapers by winning the election. And, by debarring them from reporting meetings, the council will suffer most by denial of publicity—or, at least, denial of authoritative publicity.

I think the Labour Council has taken some of the Sydney newspapers too seriously. At least the evening and Sunday newspapers are much too preoccupied with subjects of ephemeral import to be regarded as damaging political critics.

—THE MAN IN THE STREET.

ONE MINUTE SERMON

S. Mark 10: 46 to end.

And they came to Jericho: And as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway begging.

And when he heard that it was Jesus of Nazareth, he began to cry out and say, Jesus thou son of David, have mercy on me.

And many charged him that he should hold his peace; but he cried the more a great deal, Thou son of David, have mercy on me.

And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him: Be of good comfort, rise, he calleth thee.

And he, casting away his garment, rose, and came to Jesus.

And Jesus answered and said unto him: What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

And Jesus said unto him: Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

The Message:

Jericho, the ancient stronghold of the Canaanites taken by Joshua (Josh. 2:4) and destroyed, built again by Hiel (1 Kings 16: 34), visited by Elijah and Elisha, was still in our Lord's day a town surrounded by towers and castles. There a great group of pilgrims on the way to Jerusalem join Jesus as He goes; for there was truly safety in numbers on such a journey. All roads were frequented by beggars, and the Son of Timaeus was most likely well known, as he begged in order to exist.

The crowd was more than usual, and he asks what it means. "Jesus of Nazareth passeth by." What an opportunity! It happens in our day when a Mission is held and at other times. Bartimaeus does not miss his chance. He calls the Saviour in the well known name "Son of David," and begs His mercy!

"Hold your peace"—a polite euphemism no doubt. Why should blind men obstruct the prophet's way to Jerusalem. These pilgrims have so little sense of what is Christ's purpose in life, so little realisation of His Saving Power, and so little sense of His love for the outcast and the lonely. The triumphant procession is to them more important than the saving of a soul. Is this true of the Church in our day? How rarely is the idea of "saving souls" the heart of worship, how often do the clergy miss the emphasis and seem to show a lack of love for those who are by the roadside of life and not in the stream of the followers of Christ. Has the Church and her members missed the mark these days?

For Jesus holds up the whole company for the one man! Maybe the life of many a parish is still and stagnant till it brings some by the roadside to Jesus. Jesus says, "Call him!" And when Bartimaeus leaped up and came: "What wilt thou?" And Bartimaeus, with the utmost reverence he knows replies: "My Master, my sight!" Not rice nor alms but, to see Jesus! How truly that is the need of all men. And healed and seeing Bartimaeus joins the happy throng, moving on with a new sense of wonder and joy towards Jerusalem. So does the adding of new converts to a congregation mean life and movement and a richer following of Jesus to any parish.

CLERGY NEWS

BROWN, The Reverend J. L., Rector of Gosnell, Diocese of Perth, to be Rector of S. Andrew's, East Claremont in the same diocese.

COBBETT, The Reverend D. G., Assistant Rector, S. Paul, Diocese of Newcastle, to be Rector of Kendall, in the same diocese. He will be inducted on March 21.

DEAK, The Reverend W. A., Rector of Bowraville, Diocese of Grafton, to be Rector of Nimbin, in the same diocese.

EDWARDS, The Reverend E. L., Rector of S. Matthew's, South Grafton, Diocese of Grafton, has resigned from the parish.

FINLEY, The Reverend Donald, Assistant Priest at Willagee, Diocese of Perth, to be Priest-in-charge of Merredin in the same diocese.

FORD, The Reverend L. J., formerly Vicar of S. Christopher's, Hostel, Northam, Diocese of Perth, to be Chaplain of Kobeeley Church of England Girls' School, Katanning, Diocese of Bunbury.

GRIFFITHS, The Reverend Cyril, Rector of Carisbrook, Diocese of St. Arnaud, to be Rector of Nyah-Worren in the same diocese. He will be inducted at Nyah West in the first week of May.

HULLIE, The Very Reverend C. E., Dean of All Saints' Cathedral, Bendigo, to be Rector of S. Anne's, Strathfield, Diocese of Sydney.

IMPSON, The Reverend L. B., Vicar of Swatton, Lincolnshire, has accepted the charge of the parochial district of Kondinin, Diocese of Bunbury.

LOANE, The Reverend K. L., Rector of S. Paul's, Castle Hill, Diocese of Sydney, to be Rector of S. George's, Northbridge, in the same diocese.

McAULEY, The Reverend J. L., of S. Nicholas' Home for Boys, Glenroy, Diocese of Melbourne, to be Vicar of Glenroy and Pascoe Vale. He will be inducted by the Bishop of Geelong on May 10.

MOURELL, The Reverend A., Rector of S. Augustine's, Inglewood, Diocese of St. Arnaud, to be Vicar of S. George's, Wonthaggi, Diocese of Gippsland, as from the end of May.

ROBINSON, The Reverend N. G., Curate, S. Luke's, Mosman, Diocese of Sydney, has been appointed Curate-in-charge of the new Provisional District of Belconnen in the same diocese.

RELIGIOUS BROADCASTS

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

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

*March 19: Sister Julian.

*March 20: Canon Kenneth Hughes.

March 21: School Service, "Stories from the New Testament," Epis. 33, "Jesus teaches about the Kingdom."

March 22: The Reverend A. P. Campbell.

March 23: The Reverend A. C. Eadie.

*March 24: For Men: Major-General, the Reverend C. A. Osborne.

SUNDAY AFTERNOON TALKS:

3.45 p.m. A.E.T., 3.15 p.m. W.A.T. NATIONAL.

*March 18: Blessing of the Fishing Fleet by the Archbishop of Melbourne. Address by His Excellency, the Governor of Victoria, Sir Dallas Brooks.

PLAIN CHRISTIANITY: 7.15 p.m. to 8 a.m. A.E.T., 7.30-8.15 p.m. W.A.T.

March 18: Father Leo Dalton, M.S.C., with music by the Bridgeline Nuns' Choir, Randwick.

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

March 18: Hurstville Methodist Church, Sydney.

THE EPILOGUE: 11.20 p.m. A.E.T., 11.25 p.m. S.A.T. and W.A.T. March 18.

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

*March 19: The Reverend J. Newson, Bendigo.

EVENING MEDITATION: 11.20 p.m. A.E.T. (11.45 Sat.), 11.15 p.m. S.A.T., 11.45 p.m. W.A.T.

March 19-24: Dr. F. W. Borcham.

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

March 19-23: The Reverend W. R. Ray.

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

March 21: "The Man in the Street Asks: 'How can a Book 2,000 years old guide us in the twentieth century?'" Dr. George Wright.

EVENSONG: 4.30 p.m. A.E.T. *March 22: S. John's Cathedral, Brisbane.

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 CHURCH'S TEACHING

NO SHORT CUTS TO UNITY

TO THE EDITOR OF THE ANGLICAN

Sir,—During the past two or three weeks I have been interested in listening to various speakers over the air in "Plain Christianity," and in reading speeches and reports as published in THE ANGLICAN about the doings of the World Council of Churches.

I wonder if the leaders of the various denominations and sects ever pause to think what a mess has been made by those men who put their own private opinions in front of the teaching of the One, Holy, Catholic, Apostolic Church of the Lord Jesus Christ as held by that Church for approximately 1500 years.

To me it seems that there is no real humility in the approach of the present day leaders of these various denominations to the question of Unity.

The great text, "That they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me," is quoted by various speakers.

There must, surely, have been a time when the founders of all these sects and denominations held the Catholic Faith.

To me the only way to Unity is to acknowledge the errors of the past, to accept the Faith once delivered to the saints and to work at it in the Church that taught it.

There can be no short cut to Unity. Inter-communion is not unity. The Faith must be held in its entirety. The Lambeth Quadrilateral surely provides a working basis for earnest people who profess and call themselves Christians.

If certain denominations do not believe in Episcopacy they cannot expect to be received into the Communion of the Holy Catholic Church. Quite early in the life of the Christian Church it was taught, no bishop, no Church.

No individual (or individuals) has any right whatsoever to set up a body of people not holding to the teaching of the Church and to call it a Church. Jesus Christ founded but one Church. He is the Head of the Body of the Church.

The validity of the Sacraments of Holy Communion and Holy Orders depends upon the validity of the consecration of the Bishops and the episcopal ordination of the priests concerned.

The Church does not consist of people who only believe in God. It consists of people who believe in God and who do their best to put their belief into practice in conformity with the teaching of the Church for the first 1500 years of Christianity.

Anglicans must act in conformity with the teaching as contained in the Bible, the Book of Common Prayer and the Canon Laws of the Church.

No bishop has any right, moral or legal to admit people regularly and frequently to Holy Communion unless they are desirous and willing to be confirmed at the first possible opportunity. And I think no conscientious member of any sect should seek to be permitted to receive the Holy Communion in the Church of England and so tempt some easy

going priest to break the law of his Church.

True unity cannot be attained by any easy method.

Yours faithfully,

M. JAMES MAY.
(Archdeacon Emeritus).
Kingston Beach, Tasmania.

ANGLICANS NEED UNITY

TO THE EDITOR OF THE ANGLICAN

Sir,—As a keen Anglican recently come to reside in the Diocese of Sydney and having previously lived in the Dioceses of Goulburn, Riverina, and Newcastle respectively, I feel I must add my impressions to those expressed by "Persis" and F. Adamas in THE ANGLICAN of February 17.

It is a disturbing fact that our forms of worship vary to such a great extent that they cause so much dissension among so many of our parishioners and clergy everywhere who claim to be "high" or "low" churchmen. There is room in all our churches for so many more worshippers, if we would only cease our differences and realise we attend church to worship God, and be less critical of the officiating clergyman and service in question.

Surely unity, which means strength, is our greatest present need, for numerically we are strong, but our unity is weak.

"Wake up, Anglicans, everywhere, and 'put our own house in order'! Support the church in the parish in which you reside practically and financially. The rector needs your support. His task is not easy. If he fails you — God will not! May the clergy be more conscious of the solemn responsibility they have undertaken to serve God and His people and strive for unity."

There should be no place in the Church of England dioceses for discord and intolerance, and may we hear less and less of this disturbing and undermining element "high and low church" and simply and rightfully be acclaimed "The Church of England."

Yours, etc.,

KATHLEEN HARVEY
Normanhurst,
N.S.W.

CANON BENSON'S STORIES

TO THE EDITOR OF THE ANGLICAN

Sir,—One of the problems associated with missionary teaching is the lack of suitable material dealing with certain fields, more particularly New Guinea.

There are excellent books dealing with other areas — especially the superb "Jungle Doctor" series covering Tanganyika. Also S.P.C.K. has published courses dealing with areas in which English Church Missions are active. I would mention "On the King's Service" and "Into All the World." Under One Banner" and "They Seek a Country" are two more excellent booklets about missionary activities.

Last year you published a series of articles by the late Canon James Benson under the general title "Papuan Becomes Christians," one in particular, "The Lime Pots of Uaku," is equal to any story from other fields. It would be an excellent idea if these stories could be published in book form — both as a tribute to an heroic priest of the New Guinea Mission and as an advertisement of the work of the Church in an area which vitally concerns Australia.

Surely there is some way of doing this. There can be no doubt that had he lived longer Canon Benson would have had his work published in more permanent form.

Yours, etc.,

(The Reverend)
G. H. OFFICER.
Wyalong,

(Canon Benson certainly hoped that his stories would be published in book form. At the time of his death, he was learning to make woodcuts which he hoped would help him, among other things, to illustrate this book. If sufficient demand for such a book is apparent, THE ANGLICAN hopes to publish it later this year. All profits would go to the New Guinea Mission.—Editor.)

A.B.M. APPEAL

TO THE EDITOR OF THE ANGLICAN

Sir,—The urgent appeal from your A.B.M. correspondent certainly gives one food for thought and makes one wonder what will be the upshot of all this in the years to come. The writer of the appeal is evidently convinced that A.B.M. should take precedence over all other extraneous appeals, because it is not a society, but a Synodal request, or even a demand.

He stresses the fact that the truth is we must have more money, but it is equally true to say that the same appeals of urgency come to us from various other directions. Thus, the Bishop's Home Mission Society in this diocese expects its large quota to be met annually, and every year latterly it is being increased.

There is also the annual amount based on intake, to be met for central office, quite apart from innumerable calls for other activities, i.e., Bible Society, C.M.S., etc.

Writing as a churchwarden I often feel there are far too many appeals and the congregations will be getting heartily sick of these innumerable and almost insatiable demands, quite apart from their first obligations to keep their churches in proper care and repair and their own clergy adequately remunerated.

Is it not about time a Central Pooling fund was formed to meet these competing bodies' appeals, so as to allow Church people to know how they stand for an annual lump sum payment for division equitably among the various claimants?

Yours sincerely,
W. C. COLBECK.

Adelaide.

PUBLIC SERVICE FELLOWSHIP

TO THE EDITOR OF THE ANGLICAN

Sir,—I would like to bring to the notice of your readers the existence of the Commonwealth Public Service Anglican Fellowship, which was formed over 16 years ago.

There seems to be an increasing desire for the Churches to take their message into the work situation and we feel that Fellowships such as ours afford added opportunities for this.

Lunch hour services are held periodically in S. James' Church, King Street, Sydney, and a Service of Holy Communion is held annually in S. Andrew's Cathedral, Sydney, followed by a corporate breakfast in the C.N.E.F. Centre. The service this year will be at 8.30 on Sunday, March 25, and will be conducted by His Grace the Archbishop. Dr. Morton will be the speaker at the breakfast.

No doubt there are many church folk who are Commonwealth Public Servants (permanent or temporary), and who have not linked up with the Fellowship. I shall be very pleased if those interested would contact me.

Yours, etc.,
B. LE MESURIER.
17 Charles Street,
Castlereag, Sydney.

CHRISTMAS AT ERORO

TO THE EDITOR OF THE ANGLICAN

Sir,—The reading of the Reverend Ian Stuart's article, "The Lord's Song in a Strange Land," brought back happy memories. I can well recall my first Christmas at Eroro, and hearing Confessions from 8.30 a.m. to 11.15 p.m. in four different languages, viz., English, Waduan, Mukawan and Notu. My lunch was brought to the Vestry. All came of their own free will and accord, as it ought to be.

The Reverend Ian Stuart is wrong in stating that there had not been a Midnight Eucharist before, as I had a fully Choral Eucharist in English at Midnight and a fully Choral Eucharist in Binandere, with sermon in Notu, at 7 a.m. Eroro is a very wonderful place to spend Christmas.

Yours sincerely,

(The Reverend)
RAYMOND NICHOLLS.
Proserpine,
Queensland.

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT

The Three Hour's Service

A Melbourne reader has asked the following questions which he believes particularly appropriate for this time of the year:

"Where did the 'Three Hours' Service' start? And was it to commemorate in a special way the whole of the Passion, the period on the Cross, or the Three Hours of Darkness?"

The Three Hours' Service in some degree goes back to a very early stage of Christian history. There is a fascinating document known as the Pilgrimage of Etheria, she visited the Holy Land in the year 385 A.D. and described the observance of Holy Week on the sacred sites of the Holy Land.

On Good Friday she reports that there was a service at day-break on the Hill of Calvary, after which the faithful went to pray at the column at which Christ was scourged. Later in the morning there was a solemn adoration of the Cross.

Apparently at this period there was no celebration of Holy Communion in Jerusalem on Good Friday. Then follows the very interesting description of the observance of the period from the sixth hour until the ninth hour, that is from 12 noon until 3 p.m., on the site of the Crucifixion.

"And when the sixth hour has come, they go before the Cross, whether it be in rain or in heat, the place being open to the air, as it were, a court of great size and very beautiful between the Cross and the Anastasis; here all the people assemble in such great numbers that there is no thoroughfare. The church is placed for the Bishop before the Cross, and from the sixth to the ninth hour nothing else is done but the reading of lessons, which are read thus: first from the Psalms wherever the Passion is spoken of, then from the Apostles, either from the Epistles of the Apostles or their Acts, wherever they have spoken of the Lord's Passion; then the passages from the Gospels, where He suffered, are read. Then the readings from the prophets where they foretold that the Lord should suffer, then from the Gospels where He mentions His Passion. Thus from the sixth to the ninth hour the lessons are so read and the hymns said, that it may be shown to all the people that whatsoever the prophet foretold of the Lord's Passion is proved from the Gospels and from the writings of the Apostles to have been fulfilled. And so through all those three hours the

people are taught that nothing was done which had not been foretold, and that nothing was foretold which was not wholly fulfilled. Prayers also suitable to the day are interspersed throughout. The emotion shown and the mourning by all the people at every lesson and prayer is wonderful; for there is none either great or small, who, on the day during those three hours, does not lament more than can be conceived, that the Lord had suffered those things for us."

"Afterwards, at the beginning of the ninth hour, there is read that passage from the Gospel according to John where He gave up the ghost. This read, prayer and the Dismissal follow."

The Seven Words

Later in the Church this observance of the Three Hours seems to have lapsed and I believe I am right in saying that it was the Jesuits in France who started the observance with a service of preaching and meditation based on the seven words which were spoken by Jesus from the Cross. The service was first adopted by the Church of England towards the end of the nineteenth century and is now fairly common throughout the Anglican Communion.

It is somewhat to be regretted that in some places it has surpassed in importance the liturgical service for the day, consisting of Mattins, Litany and Ante-Communion (whether the whole service of Communion should be celebrated on Good Friday or whether the service should end at the Prayer for the Church is a matter of controversy which we discussed in this column last year: my general verdict was in favour of the practice of Ante-Communion).

The devotion of the Three Hours requires a preacher of more than ordinary ability and can be a most moving and wonderful service, but much of its effect is often lost when people stay for only an hour or less of the time and when they have failed to attend earlier the service at which the traditional Scriptures for the day are read.

I was very attracted to a suggestion which I think was made by the Bishop of Adelaide that during the Three Hours the faithful should follow through the Liturgical Service which could be punctuated with three

or four addresses. This might make an excellent substitute for the usual addresses on the Seven Words from the Cross.

It is clear from a study of the Gospel that our Lord reached the Hill of Golgotha soon after 9 o'clock in the morning, although S. John suggests that it was almost the sixth hour when they reached the place of execution, but it is clear from the account of the Synoptic Gospels that our Lord had been on the Cross for some time before the sky darkened.

The Three Hours' Service, therefore, primarily commemorates the Three Hours of darkness from noon till 3 p.m. According to the Evangelists, it was soon after the darkness lifted that our Lord spoke the final two words and surrendered his life to His Father. Whilst, therefore, the service was designed to cover this particular time of darkness it is natural that the faithful should meditate upon the whole story of the Passion during these hours, and all the events of his condemnation in the early morning until his body was reverently placed in the garden tomb in the early evening.

"Mother of God"

Another New South Wales reader has sent the following letter: "I have read with much interest the article 'Mother of God' in the issue of February 24 and thank you for your direction so clearly and kindly given."

"In S. John's gospel 19:25-27 we read:—

"Now there stood by the cross of Jesus his mother—when Jesus therefore saw his mother, and the disciple standing by, whom he loved, he said unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home."

"It is to be noted that there is no mention of 'My Mother.' Does not this seem to indicate that Mary's mission finished at the foot of the cross? Don't you think so?"

I am afraid I do not quite follow the reasoning of our correspondent upon this subject. In Greek the use of the personal pronoun is much rarer than in English since the definite article is most commonly used instead. Consequently the omission of the word "my" is probably not especially significant, and I do not think that you can assume from the Greek any indication that Mary's mission finished at the foot of the Cross.

It is quite clear that our Lord, our perfect example, wished to make proper provision for his beloved Mother after his own death. He commends her, therefore, to the care of S. John who was related to the Virgin by ties of blood according to verse 25.

It seems to me possible that the reason why S. John played a comparatively minor part in the missionary activities of the early Christians was because he was devoting himself to the sacred charge laid upon him from the Cross and it was only after the death of Mary that he felt free to begin the work which took him, according to tradition, to Ephesus.

There is no indication that any other difference of relationship in the mission of Mary was indicated. It is probable that Jesus was eager that Mary should be spared the further agony of watching him actually die and that therefore he asks his beloved disciple, and her own nephew, to take her away from the scene of suffering.

We know nothing further about our Lady, except for the fact that in Acts 1:14 she is included with the Apostles and other members of the primitive Church at Jerusalem among those who were meeting to watch and to pray for the coming of the spirit on the Day of Pentecost.

attend our small Church Hall each year for the Mothering Day Service and I took the liberty of printing the letter in full and using it as an illustration of the excellent reading matter to be found in THE ANGLICAN. I fail entirely to see that what brings joy to the heart can be either unjust or lacking in Christian charity.

Whether the title is assumed or not, I do thank the Reverend O. de Witt sincerely for a remarkably clever advertisement which as far as this parish is concerned certainly fulfilled its purpose.

Yours faithfully,
(The Reverend)
F. GODFREY HUGHES.
All Saints',
E. Malvern, Victoria.

UNIVERSITY ATTENDS HOBART SERVICE

FROM OUR OWN CORRESPONDENT

Hobart, March 12
University men and women marched to S. David's Cathedral, Hobart, yesterday, for the annual university service in conjunction with University Week.

Members of the staff of the University of Tasmania, graduates, undergraduates and members of the university college formed a procession into the cathedral in their academic robes.

In the procession were some students studying in Australia under the Colombo plan.

Present at the service were the Governor, Sir Ronald Cross, and Lady Cross, the Deputy Lord Mayor, and the Bishop of Tasmania.

The service was conducted by Archdeacon L. Dudley, the warden of Christ College, and lessons were read by members of the university.

RELIGION IN SCHOOLS

TO THE EDITOR OF THE ANGLICAN

Sir,—As one of many very vitally concerned about the matter of religious instruction in State schools in Victoria, may I answer "Loyal Anglican" (THE ANGLICAN, 9/3/56).

In Victoria a Roman priest (or Jewish Rabbi) may enter a State school and give religious instruction to his own children, using lessons of his own choosing (or those of his own authorities).

An Anglican priest may not. Provincial and Diocesan Synods have spoken emphatically against this but . . .

I have a quantity of interesting, and in some respects startling, correspondence and other material on this matter, and would be only too glad to forward it if only THE ANGLICAN could and would enter the fray—as it did for "F.D." This too, to many of us in Victoria, is also a vital matter.

Yours faithfully,
(The Reverend)
GODFREY GILBERT
Corryong,
Victoria.

MOTHERING SUNDAY

TO THE EDITOR OF THE ANGLICAN

Sir,—The letter re "Mothering Sunday" which caused sorrow and regret to Canon Randall had the reverse effect on my humble self. There was no attempt to "debunk" the revived custom of Mothering Sunday that I could find.

What was perceptible was the "Wit" which drew attention in a very novel way to the existence of the practice. Here at All Saints' over 300

INDONESIA AND WEST NEW GUINEA

By THE REVEREND T. B. McCALL

DURING the recent visit to Australia of the World Council of Churches' Executive, a seminar was arranged in Melbourne at which both Inter-Church and International Relations in S.E. Asia were discussed.

When the findings of the seminar were drafted some of us were alarmed to learn that the group discussing international relations had drafted a resolution calling on the Australian Government to "review and revise" its policy in relation to Dutch ownership of West New Guinea.

We succeeded in getting the resolution watered down until it meant practically nothing.

ALARMING SITUATION

It seemed to the writer to be an alarming situation to find that American opinion is so strongly pushing the barrow of anti-colonialism, purely on grounds of expediency—it reminded me that a friend had recently said "expediency is the most immoral word in the dictionary."

The prime mover in the resolution which we rejected would appear to have been Dr. Wyburn Thomas, an American adviser with the Churches in Indonesia, but it seemed equally clear that at any rate some members of the W.C.C. executive were astonished at opposition to the resolution.

INDONESIAN CLAIMS

The Government of Indonesia claims the right to West New Guinea on the following grounds:—

1. It is part of the former Dutch East Indies that formed a single unit under the Dutch administration.
2. The Dutch Government promised them reconsideration of the status of West New Guinea at a later date when they handed over the rest of their colonies to the Indonesian Republican Government, though they had earlier agreed that West New Guinea formed a part of Indonesia.
3. They object strongly to any vestige of colonialism, particularly Dutch being left in the area.
4. There are already some cultural ties between West New Guinea and the Celebes and other islands of Indonesia owing to religious affiliations, both Christian and Moslem.
5. The question of difference in race and language does not enter into the question relevantly, as the rest of the Republic is itself a mixture of races and languages.

OBJECTIONS

The answer to Indonesian claims seems to many of us to be quite clear cut:—

1. The people of West New Guinea are Melanesians, and form a natural group running right through New Guinea, the Solomons and down to French New Caledonia.
2. New Guinea must one day be a nation—that day may be a long way off, but it will come. To hand over West New Guinea to Indonesia would result in a divided nation, for Indonesia would certainly intend to retain West New Guinea in its republic.
3. Indonesia is, at present, incapable of running her own affairs. She is constantly appealing for technicians of all sorts from Australia and elsewhere. She has already several minor, and one or two possible major, rebellions on her hands. She is simply not in a position to take over the administration of the primitive population of West New Guinea.
4. Even the Christians of Indonesia admit the possibility that Indonesia may become a theocracy with Mohammedanism as the

State religion. In this event West New Guinea would ultimately be Moslem and East New Guinea Christian; and in fact there are a number of Christians in West New Guinea, and only a handful of Moslems.

5. It is true the Dutch did very little to develop West New Guinea, before the war, but it is equally true that to-day they are putting all their energies into developing the country and providing adequate health and educational services.
6. Finally it is not Australia's business to intervene, unless it be granted that she has a right to do so on grounds of defence. In this instance she would certainly not be a party to handing over the territory to Indonesia.

DR. THOMAS' REPLY

Dr. Wyburn Thomas would finally clinch the argument by pointing out:—

1. That the Christians in West New Guinea are cut

off from any sort of relationship with their brethren of the same church in Indonesia as a result of the breakdown in negotiations. He would insist that for that reason alone we ought to be concerned as it is affecting the life of the church.

2. The continued stalemate and lack of negotiations can only result in bad feeling, and possible reprisals against the Dutch.
3. That the Indonesians have a phobia about colonialism in the same way the people of the United States have about Communism, and that it is absurd to ignore their feelings in such negotiations.

TWO WRONGS DON'T MAKE ONE RIGHT

The answer is clearly that two wrongs do not make a right. Negotiations had to be broken off by the Dutch because the Indonesian Republic refused to negotiate on any other basis than complete abdication by the Dutch.

With regard to—

1. It is tantamount to suggesting that we should recommend a certain action purely to aid the church regardless of the morality of that action.
2. We presume the Dutch are quite capable of making a decision that affects them so closely.
3. Again we ought not to allow cool moral judgement to be affected in any way by the fanaticism of local phobias whether we be dealing with Indonesia, the United States, or Spain.

To find this kind of argument being seriously put forward in an official seminar run by a group representing (to an extent) world Christian opinion was indeed a most disturbing and distressing experience.

Perhaps the Bishop of London's warning, after Evanston, of undue United States influence in the W.C.C., was not without point. It is the more distressing when one considers the magnificent job being done by them in re-settlement and other spheres.



The Reverend John Matsumoto, who is at S. Michael's House, post-graduate study with the Society of the Sacred Mission, was greeted at the Adelaide Airport by the Reverend Father Laurence Evers, S.S.M. (right), and Brother Timothy Gawne, S.S.M. (left). Mr. Matsumoto, who arrived in South Australia on February 17 ("THE ANGLICAN," February 24), was trained at S. Paul's College, Tokio.

S. MARK'S REVIEW

YOU will find solid food for your mind, attractively served, in the current issue of *S. Mark's Review*.

A "re-print" of a talk given over the A.B.C. by Dr. A. G. Ogston, Senior Fellow of Balliol, and entitled, "The Faith of a Scientist," is certainly worth reading more than once. Dr. Ogston, now an active parishioner of S. Mary's Church, Oxford, was once an agnostic, and here sets out what compelled him to accept the Christian faith.

Readers of the "Review" are again in debt to Mr. Leicester Webb for "Thoughts on the Constitution." He traces the development of local churches in apostolic days, and how each community developed its own way of doing things. In spite of the prestige of Jerusalem, the Church in the first century was not dominated by the Holy City, nor were the Apostles "centralisers." At the Reformation the English Church "went back to the pattern of unity in diversity."

Mr. Webb contends that we ought to accept the proposed new constitution for "we are an Australian Church and our particular mission is to the Australian nation. Therefore we need strong national institutions and the capacity to think and act nationally." Of course we do, but Mr. Webb does not show how a new constitution would accomplish it.

Mr. F. E. Brown, an engineer

with the Victorian Railways, pleads "for a more intelligible statement of the Christian faith." In what language, he asks, are we to commend our message to the Russians and the Asians?

Six articles and publications on liturgical questions are commented on by Canon A. W. Harris who is now Registrar of the Diocese of Canberra and Goulburn. He shows himself alive to liturgical movements in different parts of the world. One wonders, however, why the 1662 Book, which modern liturgists seem to regard as so deficient, is still the official liturgy of the nerve-centre of the Anglican Communion.

No "Review" would be complete without the usual stimulating remarks by its mitred editor. S. Mark's College is going ahead, and in, say 50 years' time, the whole Church will praise the vision and energy of its founder.

—C.M.G.

SWAN HILL RALLY

FROM OUR OWN CORRESPONDENT

St. Arnaud, March 12

The Reverend Gordon Griffith, Diocesan Commissioner of the Diocese of Canberra and Goulburn, is to be the chaplain of the youth rally to be held at Swan Hill, Diocese of St. Arnaud, on the Queen's Birthday week-end, June 2 to 4.

BOOK REVIEW

IN THE LONELY NORTH

WEALTH IN THE WILDERNESS. Arthur Groom. Angus and Robertson, Pp. 189. Price 21/-.

This is a book by an individualist with pioneering instincts. Its theme is the undeveloped North of Australia, with its untapped and immensely varied resources and the different theories regarding its development. It is the record of an adventurous journey east to north-west across the continent.

The story is told in a straightforward, racy manner, interspersed with many personal anecdotes. Emphasis is placed on the unlimited hospitality of those in lonely places and their faith in the future of vast areas as yet largely unknown. The harness of their lives is not hidden in the story, but the compensations are there too. In the way in which Groom tells it even the city dweller can understand and appreciate it.

—H.P.R.

BAPTISM SERVICE BROADCAST

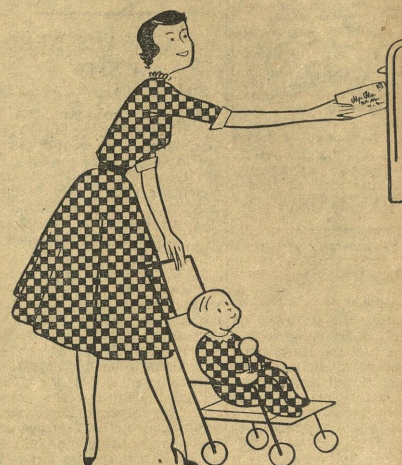
ANGELICAN NEWS SERVICE

London, February 20

The experimental rite put out by the Convocation of Canterbury was used when the service of Holy Baptism was broadcast from Leigh Parish Church, Lancashire, on February 19.

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A TIMELY TRUTH

The portion of Scripture appointed to be read as the Epistle on Passion Sunday (Lent v), is, with its context, crucial to a proper understanding of the very heart of the Christian faith.

It deals with the relation of Jesus Christ to the sins of mankind — (Heb. 9.11-15).

The truth contained in this passage marks the parting of the ways for the Church of Rome, Seventh-Day Adventist teaching, and the catholic faith once for all delivered to the saints.

Christ is presented in these verses as the "High Priest of good things to come." He is the fulfilment of all that the High Priest of the Old Testament did and stood for.

As then, the High Priest made atonement for the sins of the people, entering into the Holy Place, the larger of the two "rooms" of the tabernacle in the wilderness, and then on one day only each year, entering the Holy of Holies, so Christ, after His death, entered into heaven itself, now to appear in the presence of God for us. (Heb. 9.24).

The writer goes on to add, however, that whereas the earthly High Priest had to enter the holy place every year with the blood of the sacrificial animals, Christ's offering was once and for all. The Greek text here could scarcely be more emphatic on this point.

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"BEHOLD THE LAMB OF GOD"

By WILLMA TERRY

This is the first of three articles comprising a study on the Epistle to the Hebrews. The second article will appear next week.

We are sure it was that he was probably a Jewish Christian, because he knew the Old Testament well, and he had been deeply influenced by Greek thought.

Quite possibly he wrote the letter somewhere around the year 70 A.D. because from his references to the Temple services it seems as if they were still taking place.

We do not know exactly to whom he was writing, but they were probably a small group of Jewish Christians who had suffered for their faith, but who were losing ground and lapsing into some kind of Judaism.

Perhaps it had been the writer who had converted them to the Christian faith, because he knew them well, and he believed that they had the will to overcome their trials and tribulations.

The prophets of earlier days had spoken. In a variety of ways they had presented the Vision of God. Now linked with their efforts was the witness of one who was more than the prophets, the eternal Son of God.

This Son was destined to the lordship and ownership of all things. He existed with the Father before the worlds began, and in and through Him we see the work of the Father Himself.

All that He was is part of the unity which He shared with the Father. He was the perfect revelation, showing forth the power of Father through the sacrifice He made on behalf of humanity by the shedding of His precious blood. Having accomplished his work on earth; in the sanctuary of heaven he continues the work of intercession for those He saved.

In these first verses of the letter the writer has presented the crux of the matter: Jesus is Prophet, Priest and King.

It could have been that these Jewish Christians had begun to regard Jesus as an angel of a high order, for the Jews had a great regard for angels, believing them to be God's intermediaries of the Law.

They must be turned from that idea, and so he explains that it was impossible for the eternal Son of God to change his form of existence. He was no created spirit. He is God's Son.

If he was nothing more than an angel could he sit at God's right hand in glory? He would be there to render service, not be glorified. (1:14).

"But we see Jesus, who was made a little lower than the angels to share the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man." (2:9).

It is sometimes hard for us to imagine Jesus in His glory, but we do remember all that He did in His earthly ministry, how he was tempted and tortured by men. How by His suffering He was able to free men from the fear of death, and by His obedience to the will of God the Crown awaited Him, the reward of faithfulness in His earthly life.

"This He did," said the writer of the Epistle, "and something more," for He freed men from the bondage of death. He was able to set them on the path where they could grow in holiness. He led the way and by grace we too can enter the kingdom of God.

"Wherefore in all things I behaved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." (Heb. 2:17).

These Jewish Christians knew the work of the High Priest, how he obtained purification from sin for them. To be their true representative he must be in sympathy with his people, merciful, trustworthy.

Jesus by His love has taken away the sins of the world. Could they, can we, for whom He suffered, escape our own Gethsemanes? (2:18).

Things To Do:

1. Find out all you can about the work of Christ in heaven. There is a chapter in "The Christian Faith" (chapter 22) which might be of use.

2. How can we relate our Christian hope to the needs of modern man? Discuss this question.

GARDEN PARTY AT "THE HERMITAGE"

FROM A SPECIAL CORRESPONDENT

Geelong, March 12 800 people attended a garden party at Geelong Church of England Girls' Grammar School ("The Hermitage") on Saturday afternoon, March 3. The garden party was part of the 50th anniversary celebrations of the school.

The guests were welcomed by the headmistress, Miss E. V. Krome, Bishop J. D. and Mrs. McKie, Canon H. R. Potter and other members of the school council.

A number of the first pupils of the school attended. There were many representatives of government and civic bodies.

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Perth College, Perth, W.A.

ONE of the greatest gifts which God has given to men is that of speech. Man has freedom to use it either to praise His Creator or to defile Him. Of the nations of the world perhaps some of the noblest orators were the prophets of God who spoke to the Jewish people.

You have probably shared the joy at some time or other of listening to someone gifted in this art. As the melody of words flowed from their lips you have been lifted into higher realms. Surely this must have been the experience of the group of Jewish Christians who heard what we know as the Epistle to the Hebrews.

The three matters of which the writer spoke were well known to them: Priesthood; Covenant; God had made one with them which they cherished; Sacrifice, a mystic principle with which they were familiar from birth. Common enough ideas to them, but now raised to heights of glory.

Like some of the other Epistles in the New Testament we do not know the author's name. The only fact of which

G.F.S. COUNCIL MEETING

FROM OUR G.F.S. CORRESPONDENT

Melbourne, March 12

The fourth G.F.S. Commonwealth Council meeting is to be held at "Gilbulla," Menangle, New South Wales, from April 30 to May 4, 1956.

The G.F.S. is greatly privileged as the Society's Australian patron, Her Excellency Lady Slim has graciously consented to open the council meeting on Tuesday, May 1.

There will be delegates from all States and 16 Australian dioceses will be represented at the meeting.

The present office-bearers are: President, the Primate of Australia; chairman, Miss B. Gerdes; vice-chairman and hon. secretary, Mrs. K. H. Bright-Parker; hon. treasurer, Miss I. McMahon; hon. assistant secretary, Miss M. Harboud; literature secretary, Miss H. Beaumont.

The council agenda will include reports and discussions on the following: The World Council of G.F.S.; S. Michael's and All Angels' Day as G.F.S. World Day of Prayer and Intercession; overseas G.F.S. tour; G.F.S. in the mission field; literature; reports from 16 dioceses; worship in branches; Bible study; G.F.S. in the parish; leadership training; camps; the fourfold programme; G.F.S. and the Mothers' Union.

FOR SMALL PEOPLE

SAMUEL

Once upon a time there lived a small boy whose work it was to light lamps. We don't use lamps much to-day and so very few boys now would have to do what this little boy did.

His name was Samuel.

Samuel's mother had allowed him to work at the big place where people went to worship God. This wasn't a church or a temple. It was something like a long, coloured squarish tent.

Samuel did all sorts of little jobs there. But one thing he had to do was to attend to the lamps in the tent, where the priests worshipped.

One evening Samuel had just dropped off to sleep, when he heard a voice calling, "Samuel, Samuel."

He got up quickly and ran to Eli, the priest, and said, "Here I am, Eli."

"I did not call you," said Eli, "go back to sleep."

So out went Samuel, feeling rather puzzled, but glad to go back to sleep.

Soon he was dozing off again, when suddenly — "Samuel, Samuel!"

Samuel sat up and rubbed his



PEOPLE OF THE BIBLE

Dear Boys and Girls, Do you ever wonder what you will be when you grow up? There are so many things you can be, aren't there? But have you ever asked God to make you what He wants you to be? He has a plan for your life. This little story helps to make this plain. God bless you all. Your friend, UNCLE PETER

eyes. Then getting to his feet, he hurried again to Eli and said, "Here I am."

"I didn't call you," said Eli. "Go back to bed, Samuel."

So Samuel went back to sleep. How strange it all was.

No sooner was he asleep than he heard his name again—

"Samuel, Samuel!"

He got up and pulling his cloak around him, went to Eli and said,

"You did call me. Here I am." Eli was puzzled now. But then he saw that what was happening was that God was calling Samuel.

"Go back to sleep, Samuel," he said, "and if you hear your name called again, answer,

"Here I am, Lord."

So Samuel went back to sleep once again.

Sure enough, it was not long before he heard his name again—

"Samuel, Samuel!"

Samuel answered, "Here I am, Lord."

And then God began to tell Samuel what was going to happen to Eli and his family in the years to come. For Eli and his children had greatly displeased God.

Samuel was to be the one who one day would be doing Eli's work as the priest.

Many years later, when Samuel was an old man, he must have remembered how God called him as a little boy.

God wanted him to have a share in His great plan for the world.

It was like the little hymn which says, "I'm not too young to come to Jesus, For He loves a little child, And I need Him and He needs me, And oh, how happy we shall be if I come now."

"STRANGERS WITHIN OUR GATES"

By JACQUES HARTS

TO-DAY we have to admit with deep sadness that the position of the refugees who remain is more helpless than ever. They have been given names which shame our humanity. Expressions such as "residue" and "hard core" have become part of the current vocabulary.

But these terms are not for us who live among these men and women in distress. For these fathers and mothers who despair when they think of their future and that of their children; these old people alone in the world; these invalids whom the economic system places in permanent unemployment and poverty, cannot be dismissed with terms like "hard core."

We can only consider them as brothers and sisters, children of the same Father as ourselves. It is essentially because of this that we regard our task as a Christian service, a fraternal aid in which the hand of friendship is just as important as material aid. It is in this light that we hope our Churches regard their responsibilities to these "strangers within our gates."

THEN AND NOW

The expectations of 1951 that, within a year or two at the most, the World Council of Churches Service to Refugees' office in Belgium would have completed its work were not fulfilled. Most of the general problems had been settled by the time the International Refugee Organisation expired, either because the refugees were able to return to their countries of origin or to emigrate.

In this article, Pastor Jacques Harts, director of the World Council of Churches Service to Refugees' office in Brussels, discusses aid to refugees in Belgium, particularly through the action of the Churches.

But the camps were still full of people who had lost everything, the sick and the old whom none of the countries of immigration wanted to take. And the existence of a single old or sick person in a family forced the whole family to remain in camps which gradually became permeated with an atmosphere of discouragement and despair.

NEW HOMES IN NEW COUNTRIES

The responsibility for finding a solution to the problems of refugees still in camps was largely entrusted to the voluntary organisations, and the World Council of Churches Service to Refugees inherited an important part of this heavy and tragic task. Instead of reducing its staff, the Service to Refugees had to increase it and to train it for new and complicated tasks.

We wondered whether Belgium, which had no large camp for displaced persons within its frontiers, still needed an office of the Service to Refugees of the World Council of Churches. However, each year and each month we have had to register more and more difficult cases. These cases have taken more time and trouble to settle than the general problems before 1951.

The Brussels office of the World Council of Churches assisted 184 refugees in emigration in 1954 and 120 in 1955. This is the highest figure for

any European country apart from those which have large refugee populations of their own, such as Germany, Austria and Italy.

In this sphere figures give a very inadequate idea of the amount of work involved in dealing with complicated procedures for emigration imposed by many countries. These difficulties are shown by the case of one of the refugees who had to wait four years to obtain a visa to the country where his whole family had emigrated.

He was refused admission for reasons of health in 1950. After four years of negotiation with the Government, involved a visa was obtained for him. He died a few weeks after arrival in the new country, literally exhausted by the moral and physical drama he had experienced. His only consolation was that he had seen his wife and children again.

A long story might be written on the amount of work, research and correspondence required to obtain a single visa. Nevertheless, through the World Council of Churches over 12,000 refugees were helped to find new homes in 1955.

REFUGEES RECEIVED IN BELGIUM

In Belgium we have not only helped refugees to leave for other countries, but we have also received or assisted many to enter Belgium. In 1954 the number received was the largest for any country in Europe

Applications were made to several European countries to grant him a visa but without result. After six months of waiting, the Ministry of Public Health in Belgium agreed to bring him at its own expense to the clinic-school at Chilin. There he took courses in adaptation to a new occupation as well as medical treatment.

Through our Service to Refugees 161 refugees have been placed in institutions; of these 10 have died and 16 have been able to join their families in other countries. It is not always easy to ensure the smooth operation of our six homes. But the difficulties are greatly compensated by the joy we experience as we see hope and peace returning to those who have long lived in utter despair.

MATERIAL AID

An important aspect of our work consists in receiving and distributing gifts of food and clothing, most of which are from Swiss Protestant Mutual Aid in Lausanne and Zurich, and from Church World Service in New York.

In our new premises we have been able to organise a clothing service which is used more and more. We are planning distributions to depots in the provinces. Institutions are provided with essential articles such as butter, oil, cheese, milk powder, rice, etc. The programme of gifts from Church World Service in 1955 included over 80 tons of goods.

For nearly two years we have been receiving gifts from "foster parents," either individuals or groups. We welcome them as a sign of their loyal interest in a cause whose first principle is the refusal to permit periodic wars to throw millions of men, women and children, the old and young, displaced persons and "hard core"—that horrible term—into exile, starvation and despair.

Helping refugees means, in the first place, humbly admitting they are still suffering from the war from which we long ago recovered. After admitting this, we may pass on to brotherly help. Our work has only one purpose: to give refugees spiritual consolation as well as the support they need as strangers in our country.

WHERE DO WE STAND?

Every day our office in Brussels at 35 avenue du Mont Kemmel receives a large number of visitors. Most of them come to discuss questions concerning their emigration. Negotiations with consulates are long and wearisome and most of the candidates are unable to conduct them alone. Despite the obstacles, the number of refugees going from Belgium is one of the largest for any European country.

Eighty refugees from Austria are being received in Belgian institutions under the auspices of the Ministry of Public Health. Of this group, 27 will be received at La Bienvenue at Blaugies which is being extended. A new group from China includes a refugee over 100 years old.

Since last spring a team of women from churches have taken our clothing department in hand. In offices on the ground floor, they repair this used clothing to supply the needs of families of many countries, including recent refugees from Spain.

With the aid of churches here and throughout the world and the co-operation of Belgian and other governments, we have been able to minister to the "strangers within our gates."

SOUTHWELL MILLENNARY CELEBRATIONS

ANGELICAN NEWS SERVICE

London, March 12

The Bishop of Southwell has announced that Princess Margaret will attend Evensong in the cathedral on June 9.

The service forms part of the millenary celebrations at Southwell Minster.

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One of the elderly refugees from Trieste accepted in Belgium was placed through the agency of the World Council of Churches in the Suzanna Wesley Home at Uccle, adapted by the Methodist Church for this purpose.

FATHER CHARLES' TOUR ENDS

The mission tour of the Reverend Charles Preston, S.S.F., through Australia, ended on March 6, when he flew from Sydney to Auckland, to begin his three months of Missions throughout the parishes of New Zealand.

The last phase of his Australian Mission included six weeks with the Church in New Guinea, visiting all the mission stations and holding retreats for the clergy and mission workers.

He was very impressed by the wonderful spirit throughout the whole of the year's Mission and the impact the Gospel has made on native life. It seemed a return to the early days of the Christian Church.

It is impossible adequately to measure spiritual values in human terms, but throughout the whole of the year's Mission in nearly all the dioceses of the Australian Church, the churches and meetings have been packed and the working of the Spirit has been abundantly manifest.

JUNIOR DAY SCHOOL FOR APPLECROSS

Perth, March 12

The Diocesan Council has appointed a small committee to plan the establishment of a Junior Day school for boys and girls at Applecross.

The committee consists of: The Archdeacon of Perth, the Venerable R. E. Freeth; the Rector of Applecross, the Reverend W. Riley; the Rural Dean of Canning, Canon F. Guest; the Diocesan Secretary, Mr. R. B. Peigham; and the Diocesan Treasurer, Mr. F. White Godfrey.

AGED FOLK'S HOME FOR PERTH

FROM OUR OWN CORRESPONDENT

Perth, March 12

The Archbishop of Perth, the Very Reverend R. W. H. Moir, and the Diocesan Council are contemplating in the near future setting up an organisation in order to plan and to raise funds for the establishment of a home for aged folk.

except France. Next came Holland, Sweden, Germany and Switzerland.

Where did the refugees come from and what has become of them? Two years ago the first group of nine old people was received from China and placed at Solr Paisible at Amay. Since then, other groups of aged refugees from the Far East have been housed at Amay.

Refugees from Trieste were placed in the Suzanna Wesley Home at Uccle, adapted by the Methodist Church for this purpose, and at the vicarage at Clabegg, placed at our disposal by the Synodal Council of the Belgian Missionary Church. Others have been placed at the Clinic in Ghel and at the children's home of L'Espoir.

One of the cases now at the Provincial Institute for the Blind near Mons is particularly tragic. A 31-year-old man, who had left China and was waiting in Hong Kong for a visa to enter Brazil, where he was to join his only relative, an elderly aunt, drank some methylic alcohol. He was made completely blind.

The doctors attempted to restore his sight but failed.

FINANCE AND THE AUSTRALIAN CHURCH TO-DAY

By The Right Reverend Ian Shevill

WHILST in earlier centuries the greatest problem which faced the church was nersey, to-day in Australia it is bankruptcy.

This is a situation for which there is little excuse but much precedent. This is partly the result of our English heritage, for we are the offshoot of an endowed church which has forgotten how to give; and partly the result of an unscriptural and puritanical notion that because money is material it is unspiritual and rather unmentionable.

THE AUSTRALIAN PICTURE

There are no two parishes the same but most have in common the financial problem. Whilst some churches with a large population, an old tradition and a comfortable white collar congregation are "doing quite well," this is no reason for false optimism for they should be much better off than they are.

In the little bush parishes, the situation is often seen in its grimmest contours as a devoted band of women accept heavier burdens each year in order to see that basic things like the stipend are met.

The priest becomes worried and therefore less able to do his work, there is nothing left over for buildings and repairs, missions are regarded as a burden and the Diocese appears in the guise of a tax collector extorting the quota.

At a diocesan level, the picture is in some cases equally dispiriting. The endowments collected over the years have been invested in bonds whose lowly dividends do little enough to keep the status quo, let alone provide the sinews of war for programmes of expansion so essential in a new country like Australia.

The endowments are supplemented by quotas from the parishes but the Diocese as such seldom does anything to help the parish priest with his problem of collection. Thus economically, there are dioceses which have been reduced to the level of scavengers—waiting for a demise and a legacy.

WHY THIS DILEMMA?

This situation has come about largely because, during its short life, the Australian Church has been dominated by the ideals, standards and methods of the Mother country . . . for this we must be thankful in every other sphere but economics.

For over 1,000 years, the average English churchman has been tipping God rather than tithing for Him, and the first settlers brought this conception with them.

There is only one form of Christian giving known in the Scriptures and that is the tithe or a fixed percentage of a person's income. The Old Testament established the principle. Our Lord commended it and St. Paul suggested in his second epistle to the Corinthians (Ch. 9) that our salvation, our temporal security and our reception of Grace and organically connected with our giving.

The early Fathers were equally clear about it; Clement of Alexandria produced his tract on "Almsgiving and the right use of money," whilst Cyprian achieves the "Tetzel touch" by saying that "By alms, the flame of sin is assuaged."

When St. Augustine came to organise the English Church, he came with specific instructions from Gregory that all finance should be divided into four: "One for the Bishop and his household on account of hospitality, one for the clergy, one for social services, and one for the restoration of Churches."

The beginning of endowment of the Church by the State began with Constantine, and by 787 A.D. the Tithe was imposed by law in England which meant that a Church Tax of 10% was levied upon willing and unwilling

Christians alike. In various forms, this support of the Church by the State or some outside financial body has remained in England ever since.

The first colonists sought to reproduce exactly the state of affairs which prevailed at home. Thus we find that 100 years ago, the Governments of N.S.W. and Victoria assumed the partial responsibility of supporting the clergy and providing the buildings, reserving a sum of £2,000 in N.S.W. and £50,000 in Victoria for the purpose.

This was not without its problems as may be seen from the report of the committee set up by the Legislative Council of N.S.W. in 1854 to investigate the financial position of the Churches.

The Rector of Liverpool (N.S.W.) appeared before the committee with the complaint that his stipend of £200 p.a. was inadequate to provide for his 8 children and the servant he had brought out from England. When asked how his conditions compared with those in England, he replied "No clergyman would think of coming here if he knew the circumstances of our case and few would stop if they could get back."

EARLY DAYS

The Attorney-General then pointed out that the £200 provided by the Government was only a "retaining fee," it was assumed that the people would supply the balance—but as the Anglicans had never been taught to give, none showed any interest in so doing.

The unhappy rector of St. Leonard's, North Sydney, reported "During 7 years, not a parishioner has contributed a farthing to any church purpose whatsoever, nor have the 279 people in my parish assisted

in paying for my horse or contributed a handful of oats."

The Attorney-General then asked the Rector of Windsor: "Have you any doubt that there are 1,000 people in your large parish who could afford £1 a year?" . . . "have no steps been taken by the Churchwardens or leading people?" To which the answer was "Nothing has been done."

These quotations clearly show that the first church leaders had no conception of making the Church of England in Australia self supporting. Whilst the Government paid the retaining fee which was supplemented by the S.P.G. grants taken from the Lenten pence of the children in England for the conversion of heathen, all was well.

AMERICAN SYSTEM

Fortunately this appalling situation was attacked in robust terms by a doubly Scot—John Dunmore Lang—who gave a series of lectures on "The Impolity and Injustice of Religious Establishments in the Australian Colonies." These were published and I unearthed a copy in a Sydney bookshop last month.

Although these papers were published over 100 years ago, they have a familiar ring because Lang had just been to America and was tremendously impressed to find the way in which the people of that continent supported their Church in a completely voluntary manner.

Dunmore Lang believed, as many believe to-day, that Australians are a generous people and Australia is a rich country and that if the Australian Church is poor, she has only herself to blame for not evolving efficient machinery to link

S. COLUMB'S HALL

By The Warden, The Reverend C. L. OLIVER

A COLLEGE is an assembly and Theology is the science of God and man's duty to God, so that a Theological College is, properly, an assembly of those consecrated to the study of God and man's duty to God.

This is a simple statement of the ideal; but faith without works is dead, study without practical application is unbalanced. Is it possible to balance effectively study and practical priestcraft in an ordered syllabus at a Theological College?

S. Columb's Theological Hall, Wangaratta, Victoria, provides a positive answer to this challenging question.

Students come to us persuaded that God has called them to the Sacred Ministry of the Church. We confront them with God, and supremely, with Jesus Christ. We try to arouse in them an unfailing love of God and their fellowman, to test their vocation, to make the life of prayer a sustaining and changing reality, to teach them to think reasonably and wisely, to find faith for themselves.

Our first task is to bring our men face to face with God in a glorious and ever-deepening personal allegiance.

The years soon pass, and students go out as Deacons and Priests to swell the ranks of the front-line fighters in God's army, the Church. While we have them, we must strive to fit them mentally as well as spiritually to meet the questions of the unlearned, the careless, the agnostic, and to convert the enemies of the cross of Christ.

The lecturing staff at S. Columb's is well fitted for this type of training, and students are prepared for all the regular subjects of the Australian College of Theology, with special emphasis on Greek and Latin.

There are guided reading courses as well; and careful attention is given to Apolo-

getics, Sermon Preparation, Interviewing and Church Counselling, and Christian Evangelism.

This all falls within the scope of any adequate theological training, but opinions differ widely as to the wisdom of combining external practical pastoral work with the subjects of the internal syllabus.

At this point S. Columb's provides a distinctive contribution to student-training, for, attached to the College, is a parish, the Parish of Milawa with twenty-four centres, where students gain a practical knowledge of the priesthood in action among people.

HERE they are taught how to keep church registers; how to baptise, marry, bury, and conduct Confirmation classes; how to teach the stewardship of money and to organise.

Here they learn to translate theory into fact; to know and love people and to share the circumstances of their lives; here they learn practical priestcraft, which, in older times, they might have learned in a suitable curacy.

It is our belief at S. Columb's that this all-inclusive type of training is not only necessary, but practicable. We seek to train men for God who are fully prepared to take over their first parish, men who have learned a devotional discipline, not simply under the secure conditions of academic instruction, but under the harder and more permanent conditions of parochial life.

S. Columb's sets before its students the ideal of primitive British Christianity, one, holy, catholic, and apostolic. Her men, equipped specially for country work, are taking their places efficiently in city and suburban parishes; and the college, whose sign is the Dove, the Dove of The Holy Spirit, The Lord and Giver of Life, makes its contribution, side by side with the other colleges, to the whole life of the Australian Church.

resources to needs.

There is nothing very new about it, the only specifically American contribution being their national passion for efficiency. Perhaps there are three ways in which this manifests itself.

1. Organisation.

Our general method is to depend upon collections and then have an "effort" when things sink below a certain level of safety. This is quite unknown in America.

In the U.S.A. the National Church declares a Budget for all national problems such as home and foreign missions, and this budget is divided amongst the dioceses. The diocese then takes this figure and adds it to its own Budget, which total sum is apportioned amongst the parishes.

The parish then prepares a budget (which includes a fragment of the diocesan and national quotas) but the big difference between us and the Americans lies in the fact that the National Church feels that it has the duty of helping every parish to raise the funds.

We have tried this in North Queensland with happy results which should be magnified many times in the current efforts in Sydney.

TRAINING

2. Promotion Departments.

In order to help the parish raise the funds, the National Church allocates a large sum each year to its "Promotion Department," which provides the materials and the training facilities which help the people to give proportionately rather than casually and helps the canvassers to ask in the right way.

Every year on the National Canvass day, canvassers go out in each parish and seek pledges from their fellow parishioners armed with literature to show what the money is for and a pledge card to show what the gift will be.

3. Collection.

It is through the time honoured envelope that the money is brought in but unlike the average "Envelope System" which "worked well" when Mr. Smith was here but has fallen apart now that Mr. Jones has taken over, every parish of any size has a full time secretary who is found in so many cases more useful than a curate.

She it is who watches the parish returns Sunday by Sunday, sends out the reminders to people who have fallen back and does the vast volume of paper work so necessary if a parish is to be kept in running order in the U.S.A.

WHAT CAN WE DO ABOUT IT?

Australia owes a very great debt to the Wells Organisation, for, although I believe that what they are doing should be done by a Diocese, a Province or better still the National Church—they have lifted our conception of giving and shown what can be done by efficient canvass methods.

It is my hope that two things may be done:

1. That we should rescue the collection from its present inconspicuous position. At present we all busily sing a hymn and under the cover of a book drop in our mite.

The Americans treat the offertory with far greater solemnity. Whilst the collection is taken up, the worshippers sit and a voluntary is played and then all stand for the joint offering to God of our lives distilled into the form of money.

The offertory at the Eucharist has a most important theological connotation which is so encumbered with hymnody that few realise its significance.

2. That the Committee appointed by General Synod for the purpose will bend their minds and efforts to the establishment in Australia of a National Promotion Department which will enable the Church in this land to conquer the legacy of a bad economic past.

PRAYING FOR UNITY

ANGLICAN NEWS SERVICE

London, March 2

A weekly period of silent prayer for the unity of the Church will be offered in St. Faith's Chapel, in the south transept of Westminster Abbey, from 1.15 to 1.45 p.m. on Wednesdays, beginning next week.

Members of the missionary societies will join in this period of prayer and the Dean and Chapter of Westminster, together with the secretaries of the societies, invite any others to take part.

NEW DIOCESE OF EAST BENGAL

ANGLICAN NEWS SERVICE

London, March 12

The first bishop of the new Diocese of East Bengal, the Right Reverend James Blair, was enthroned at Dacca on March 4, in the 137-year-old Church of St. Thomas. The day marked the founding of the new bishopric, which comprises East Pakistan.

CHINESE BISHOP IN U.S.A.

THE "LIVING CHURCH" SERVICE

Milwaukee, March 12

The former Bishop of Yunkwei, the Right Reverend Quentin K. Huang, has joined the staff of the Diocese of Pittsburgh.

Before he was driven from China by the communists, he was known as the "Bishop of the Burma Road" because the road passes through Yunkwei.

He will now have charge of religious work among Oriental students attending Pittsburgh colleges, along with other responsibilities.

Bishop Huang was educated in the U.S.A. and returned to China in 1928.

He founded churches and social organisations there as well as teaching at several Chinese universities before becoming Bishop of Yunkwei.

Since his return to China he has written a book, "Now I Can Tell," soon to be followed by "More to Tell," on his experiences in China.

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BOOK REVIEWS

"DO IT YOURSELF" FROM AMERICA

NEW TECHNIQUES FOR CHURCH FUND RAISING. Othniel A. Pendleton. McGraw-Hill Book Company. American price, 5 dollars.

IN 1849, Edward Hargreaves, while prospecting for gold in California, noticed that diggings which yielded the richest returns were in country very closely resembling that near Bathurst, N.S.W. He hurried back to Australia, commenced to search, and in 1851 struck gold. The fever spread, and soon gold was discovered all over the Commonwealth.

It is no mere coincidence that almost exactly 100 years later Australian clerics visiting America should have been similarly struck by the fact that America again was already developing spiritual and financial fields completely overlooked in Australia. Again, the home-ward rush occurred, again the seekers struck gold—this time spiritual gold, sitting under their noses waiting to be developed.

The Church in Australia, and especially the Church of England, is finally discovering that "where there is a will there is a way," but all the will in the world is useless without the "way."

The Episcopal Church in America has discovered a "way," as have many other Churches, and every parish in Australia would be well advised before commencing any new financial scheme to digest this excellent book.

The author is an ordained minister of the Baptist Church, who for a number of years has been engaged in promotion work, fund raising and counselling with Churches.

The Right Reverend W. Appleton Lawrence, Bishop of the Diocese of Western Massachusetts, writing in his foreword, states, "There is no magic to money raising, but there are some methods that work with a higher average than others because they follow the known laws of human behaviour."

This book sets out step by step a technique that works with amazingly uniform success, the result of several years' experience in organised church fund raising.

THIS is the latest "do it yourself" from America—a development long overdue in Australia.

The author sets out the plan with remarkable clarity. There are ten steps, and experience has consistently proved that any omission reduces the potential result. "There are not 7, 8 or 9 steps, but 10 steps."

The plan has a sound spiritual basis, that of stewardship.

"Why should our churches raise more money?" asks the author.

"Because the spiritual bases of 'Australia' (which I substitute for America) need strengthening, and because our churches need strengthening. Gold cannot purchase spiritual insight, conviction and courage for the pulpit. But gold will aid the presentation and reception of the sermon."

"An aggressive financial programme will Attract and develop leadership. Provide invigorating fellowship. Call forth more complete devotion from those who supervise such an effort."

The author devotes a chapter to each of the 10 steps necessary.

First, in "Building Your Organisation," he stresses the importance of strong leadership.

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detailing the types of chairmen required for each committee.

Second, there must be a plan, and "Following the Calendar" emphasises the necessity of adhering to a strict schedule.

Third, in "Programming for To-morrow," each parish is urged to sit back and plan for a Utopia—no half measures—then achieve it by stages.

Fourth, "Discovering Your Resources" gives a sensible method of finding the financial giving potential of one's parish. It is in applying this technique the vast majority of Australian parishes will experience difficulty, possibly for two or three years, purely because so many nominal Church of England parishioners are untouched by Church and therefore practically unknown. Nevertheless, this technique is invaluable and must be applied, for once 75 per cent. effective the result will shock the average bumbled parish council.

Five, "Telling the World," emphasises the vital importance of publicity—and urgent first-class publicity at that. The Church in Australia, under some mistaken impression that Christianity can't be spread by modern advertising techniques, has merely loudly advertised the fact that apparently it has nothing worthwhile for the people.

SIX, "Leading the Way," deals with advance pledging. Advance pledging is ethical, for no one should ask for a pledge who has not pledged already, and it also builds up enthusiasm in the workers and confidence in the congregation.

Seven, "Enlisting Manpower," tells how many visitors your church will need and how to get them. Again, Australian churches will find this a stiff burd at first, but then one can't raise one's sights with one's head down.

Eight, "Training the Recruits," shows the importance of training people to visit, and

tells how to carry it out. A particularly vital chapter.

Nine, "Calling in Every Home," means every home. Mail campaigns and group pledging will only damage the position of the Church.

Ten, "Collecting the Pledges," sets out a proper follow-up programme, tells how to keep records, plan revisitation programmes.

Three further chapters follow showing how such a plan will strengthen the whole Church: what happens the second year, and how the sector plan operates.

The first part of the book is followed by six fascinating appendices dealing with financial and statistical matters, revealing information which is deplorably lacking with respect to Australian churches.

THE latter 100-odd pages contain a most comprehensive Canvass Kit, including forms required at all stages, tested and suitable letters for mailing and charts for statistical compilation.

All these will require little alteration at first in Australia, eventually some modification may be necessary.

From cover to cover the author leaves only one thing to the imagination—the incredible effect three years of this type of planning could have in Australia.

He tells what steps are needed, why they are necessary, how they are carried out, when and by whom.

Despite many delightful stories and illustrations he never leaves his point, wastes no time on irrelevancies.

This book has plot, characters, style. There are moments of apprehension, humour and sadness, but for every person who puts it to use there can only be a joyous ending.

—G.G.C.

REVIEW OFFERS MUCH RICH FARE

THE AUSTRALIAN CHURCH QUARTERLY, January, 1956.

AS usual the Quarterly is as full of meat as an egg. The concentrated meat is quite digestible. But it baffles further condensation!

As we read "The Dog Beneath the Skin," Canon Maynard's article on the conflicting ideas of the Church underlying the Draft Constitution we chortle over the literary skill of a puckish priest who is at once a competent scientist, a sound philosopher and a learned theologian rolled together under the skin of a gay dog, to adapt his own simile!

A priest, who sat at the feet of the great Edwin James Palmer of Bombay in the days of the forging of the classic Constitution of the Church of India, Burma and Ceylon, failing properly to review Canon Maynard's magnificent article must, however, quote his sentence:—

"We have failed to seize an opportunity of saying something worth saying in the face of a Christian world looking for a way to unity . . . a basis of unity for all Christian people who desire unity on a Catholic and Apostolic foundation."

But the reason for the final sigh is illustrated in the review of the Reverend J. R. L. Johnston's pamphlet "Bishops in the New Testament." Here the Reverend David Morrison deals faithfully with an out-crop of woolly-minded heresy which one believes is not of epidemic proportions in the Diocese of Sydney!

"The Catholic Movement in the American Episcopal Church," by the Reverend Frank Damrosch, an American priest,

is particularly valuable to us overseas Anglicans, like the Americans, in a New World. It is not only informative but most encouraging. However Liberal Catholic is really a valid description for most of us who reject the ultramontane claims.

WE should not acquiesce in its use either by a schismatic sect of recent origin, or a school of American Anglicans, however sacramental in practice, "who are prone to shakiness on the fundamental doctrines of the Creed." Their number is admittedly few as are the fundamentalist Anglicans in America.

In his review of Nicolas Berdyaev's book "The Philosophy of a Personalist" Gavin Ardley of Gordonstoun, Scotland, finds that the great and volcanic Russian is concerned "to assert the mystery of things and the relevance of a transcendental order against a complacent humanism sunk in a world of technical manipulation."

Of course Berdyaev finds the philosophy of history central to his understanding of the world. Jewish rather than Greek. This is a powerful article. It should be studied repeatedly. But perhaps Ardley has missed the stain of depression which tinges the thought of all political empires. Six book reviews are important, excellent, and competently written.

—W.A.-B.

(The Australian Church Quarterly 10/- (12/6 including A.C.U. sub.) Treasurer A.C.U., All Saints' Church, Wickham Terrace, Brisbane.)

BISHOP WILLIAM SMYTH

A MEMOIR OF WILLIAM EDMUND SMYTH. T. E. Teague. S.P.C.K., Pp. 65. Price, 8/6.

The Missionary diocese of Lebombo in Portuguese East Africa was founded in 1893. For the first twenty years of its life, it was guided by Bishop William Smyth, who had gone to Africa in 1889 as a missionary and medical pioneer.

This simply told tale by one of his diocesan priests sketches the life of this faithful Bishop, who had to lay down the reins of office owing to illness, but to continue serving his Church as first Warden of Beda Hall, Fort Hare, from 1920 to 1932, and then lived in retirement in England until his death in 1950.

—A.L.

A USEFUL BOOK PROGRESSIVE RELIGION.

E. K. Ellis, S.P.C.K., Pp. 79. Price, 5/9.

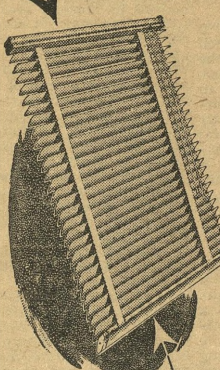
This is a useful book to give to lay friends. It covers a very wide scope (rules for spiritual fitness, public worship, the Christian year, common prayer, Divine service, Holy Communion, the Ministry of the Word, Bible Reading, the walk with God) in a simple style, with sound teaching, and a lot of common sense in its application.

It is a continuation and a development of the thought of the author's earlier book, "Experimental Religion."

—A.L.

(Our review copies came from Church Stores, Sydney.)

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MISSIONS TO SEAMEN CENTENARY

THE APPEAL IN MELBOURNE

FROM A SPECIAL CORRESPONDENT

The Governor of Victoria, Sir Dallas Brooks, spoke at the luncheon in the Hotel Australia when the Victoria Missions to Seamen centenary appeal was launched on February 21.

The same week the Australian Broadcasting Commission sketched the origins of the Missions to Seamen throughout the Commonwealth.

"One hundred years ago, this year, takes us back to the beginnings of the State of Victoria," the broadcast stated.

"The Honourable William Clark Haines was in office as first Premier, the first wool-sales had just been held and the first gold had just been found in the State. For shipping, it was the days of sail, with all the beauty of 'white wings in the sunset' and all the ugliness of crimping and 'shanghai-ing'.

"Seamen were among the flotsam and jetsam of the world. Yet they were—and are — souls for whom Christ died.

"Both in England and in Australia the conscience of the public was gradually awakening to the plight of these men upon whom the world's trade and prosperity were built.

"In England, on the Bristol Channel, Dr. John Ashley and W. H. G. Kingston, the well-known boys' novelist, were each engaged in a work which, when amalgamated, became the Missions to Seamen Society under the flag of the 'Flying Angel'.

WORLD-WIDE

"In Melbourne, in 1856; in Sydney a year or two earlier, and in Adelaide in 1895, Seamen's Bethels and Sailors' Rests were opened. These were subsequently amalgamated with the growing English Society and became what are now parts of the world-wide chain.

"These three pioneer stations were followed in order by Newcastle, Brisbane, Hobart and Port Pirie in the period between 1904 and 1922. 1927 saw the work commenced at Townsville; and between 1930-1944 Bunbury, Port Lincoln, Fremantle, Geraldton, Port Kembla and Whyalla joined up with the 'Flying Angel'.

"Thus to-day, in Australia alone there are fourteen stations of the Missions to Seamen Society offering a home-away-from-home, a haven, a refuge—call it what you will—to the seamen who still man the ships which carry the world's trade.

"Briefly it can be said that 'The Missions to Seamen Society' has as its objective the spiritual, moral and social welfare of the seafaring classes of all creeds and nationalities."

140,000 SEAMEN

The Governor said that the Missions to Seamen was a world-wide enterprise, serving nearly one hundred ports of the world.

Among these, he said, the Melbourne Mission ranks very highly indeed—in fact, many seamen say it is "the best in the world."

"Something of the nature of its work can be gathered from its published objective which is 'the spiritual, moral and social welfare of the seafaring classes', he said.

"The impact which the Victoria Missions to Seamen makes can be gauged from the fact that in its peak year, 1950, nearly 140,000 seamen of all nations, irrespective of Creed or colour, passed through its doors. During the year which has just closed, 1955, it handled all but 100,000 men. And, these men are the men who make possible most of the business and commercial ventures of this City and State.

"Were they directly employed by any of you who are listening to me now, you would

probably provide amenities for them in your own buildings—I am reminded of the admirable provision made at Port Sunlight, in England, for the employees of the manufacturers of a well known brand of soap.

"This is the recognition of the principle that such amenities are but part and parcel of the modern and enlightened approach to the men and women engaged in our major industrial undertakings.

"So far as the seafarer is concerned, he is surely doubly entitled to your consideration, because he is so many thousands of miles away from his own home; a stranger in our own country.

"During the war, he shared the risks of the Fighting Services—although not required by the terms of his Articles to do so.

"Her Majesty the Queen has recognised this fact by having graciously consented to follow her late father in being Patron-in-Chief of the world organisation—as has also His Royal Highness the Duke of Edinburgh, by accepting for this centenary year the position of world-president.

"It is as patron of our Melbourne branch that I ask you to remember that it is through the means of this Victoria Missions to Seamen of ours that you can attempt to repay the debt which, in a Christian community, you must feel you owe these men.

CENTRAL CLUB

"The King George V Memorial Club at Port Melbourne is a standing example of the generosity of one man—for it was the gift of the late Mr. A. M. Nicholas. That this building is serving its purpose up to the hilt is amply shown by the fact that, full as it is on most occasions when big ships are in port, one day recently more than 1,000 men passed through its doors.

"However, it is the Central Club, in Flinders Street Extension, which is the main object of our attention to-day.

"This building was erected in 1917 on reclaimed land, with foundations intended to last for 25 years only—as, by then, it was expected that the development of the port would have by-passed that area.

"That this is not so, and will not be so, is now abundantly clear. However, the building is sinking and will need a lot of money spent on it to make it not only safe, but an economic proposition for future years.

"My hope is that we shall be able to present the Mission with a capital sum of at least £50,000."

FULHAM PALACE

London, March 10

The Bishop of London, Dr. Montgomery Campbell, moved on March 2 from the Bishop's House, Farnham Castle, where he lived when Bishop of Guildford, to a flat in a wing of Fulham Palace.

The Secretary of the Church Commissioners, Mr. M. L. Warren, has stated that Lord Mottistone, F.B.I.B.A., and his partner, Mr. Paul Paget, L.R.I.B.A., had carried out an inspection of the palace and were to make a further study of the building to see if a convenient residence for the bishop could be planned. They will prepare a report for the Church Commissioners.

The palace is basically Tudor, but contains additions made in the eighteenth and nineteenth centuries.

DIOCESAN NEWS

BATHURST

"NEW" DUBBO CHURCH

The vast improvements under way to the interior of Holy Trinity Church, Dubbo, are a "thing of joy and a sight to behold." At a reasonable cost of £7 each, the old pews are being made "new," lowered, beautifully restored and painted, and these already in position are a credit to the worker concerned. The Guild has spent over £600 on lovely carpet work throughout the church, and the sanctuary greatly enlarged with the old choir stalls removed.

The church interior looks half as large again with the unbelievable alterations. The pulpit now stands nearer to the congregation and on the organ side of the church. The work undertaken is a brave act for beauty of worship, and progress, and congratulations are in order. One looks forward to seeing the completed work in the near future. Nearby the S. Francis House (boys' hostel) is also being improved. One great asset is the garden work around the tennis court (which has also been made good).

D.C. AT DUBBO

A cheque for £50 from parishioners and Sunday School children was handed to the Diocesan Commissioner following the first Celebration at 7 a.m. on Sunday, March 4, as an early day's intimation of the continued encouragement and support for the building and furnishing of S. Michael's P.O.W. Memorial Children's Home at Kelso.

The D.C. spoke to pupils of three Sunday Schools in the parish, gave sermons at four church services, and addressed Y.A.s, J.A.s, and C.E.B.s. members during a tea-incident provided by the youth of the church. At this gathering the Y.A. President handed the visitor their cheque for £50 for the Children's Home. Clergy and people sent the D.C. back to Bathurst with £116 for the Home. A happy day indeed, with the remembrance that the youth welcome tea was the best arranged and conducted ever experienced by the visitor at Dubbo.

BRISBANE

PRESENTATION

On February 19, after Evensong, parishioners of St. Alban's, Auchin, flower and S. Martin's, Rosalie, joined together in a presentation of their rectory, the Reverend David Cassidy in commemoration of his twenty-five years as a priest. The presentation, in the form of two beautiful stoles, one white and the other purple, was made by the People's Warden, Mr. Norman Young, who spoke of the high esteem in which the parishioners held their rectory.

MELBOURNE

ABERFELDIE VICARAGE

The Archbishop of Melbourne on March 11 set the foundation stone of the new vicarage of St. Andrew's, Aberfeldie, being built next to the church in St. Kinnord Street.

WEST GEELONG CHURCH

On March 17 at 3 p.m. the Archbishop will set the foundation stone of the new church at St. John's, West Geelong.

INDUCTION

Archdeacon R. H. B. Williams inducted the Reverend A. de Q. Robin to the parish of Kyalista on March 15. Bishop Donald Baken gave the address.

ROCKHAMPTON

MOTHERING SUNDAY

The increasing appreciation of the observance of Mothering Sunday was evident when S. Paul's Cathedral, Rockhampton, was filled with adults and children for the Family Eucharist on that day. The three Sunday Schools of the parish were not held, as on the previous Sunday the children had coloured and taken home the C.E.B. invitations to their parents to come with them to the Mothering Sunday service.

At the commencement of the service the bishop gave a brief explanation of the meaning of the Eucharist, and then remained in the body of the church as the Father-in-God and shepherd of his flock, leading them in their devotions, announcing the hymns, and explaining the service as it proceeded.

As an introit, a choir of 25 boys sang a lovely old English carol, "The Mother's Day Carol," which can be traced back to at least the year 1450. The singing, led by the choir, was congregational throughout, the familiar Woodward setting of the Eucharist and well-known children's hymns being sung. It was a real act of family worship.

At the conclusion of the service, the bishop blessed twelve large Simnel cakes provided by members of the G.F.S. and the Comrades of S. George.

ST. ARNAUD

BEALIBA

About £150, with promises of perhaps another £50, was collected by the Archdeacon of St. Arnaud, the Venerable E. Webster, for need renovations to S. David's, Bealiba. The Reader-in-charge is Mr. Olive Beatty.

MURRAYVILLE

With the approval of the Bishop

of Adelaide, Murrayville will be under the care of the Reverend D. W. Brockhoff, who has succeeded the Reverend W. Warne at All Saints', Pinnaroo.

QUAMBATOOK

The Vicar of Christ Church, Quambatook, the Reverend M. R. T. Hazell, was married recently at St. John's, Dunolly to Miss Shirley Young, a member of that parish. The Bishop performed the ceremony with Nuptial Eucharist, assisted by the Vicar of Dunolly, Canon H. A. Hall.

SWAN HILL

Swan Hill is about to carry out a parish canvass, and preparations are in full swing. One of the targets, in addition to an increased budget, is the first portion of a new church. Mr. Graham Holley has been appointed stipendiary lay reader to assist the rector, the Reverend J. A. Kniffe.

WEDDERBURN

Holy Trinity, Wedderburn, was full recently for a gathering of the S. George's Chapter of the Guild of Servants of the Sanctuary, who came to sing their office for the rector at the service was the Vicar of Wedderburn, the Reverend J. A. Baxter, and the officiant was the chaplain Canon E. H. Pickford, of Bendigo.

SYDNEY

WEST KEMBLA

Two new brick church halls are in the process of completion and should be dedicated in the next few months. One will be the new Parish Hall at All Saints', Figtree, and the other will be known as S. Matthews', Mount Saint Thomas. On Sunday, March 4, a men's tea was held at Figtree. Representatives from neighbouring parishes with C.E.M.S. branches gave most interesting talks on various aspects of the Society's organisation, rule of life and work. At the conclusion of this gathering the West Kembla men enthusiastically decided to form a branch of C.E.M.S. in their own district.

SCHOOL TO EXPAND

FROM OUR OWN CORRESPONDENT

Adelaide, March 12

A Building Fund Appeal for £15,000 has been launched by the S. Peter's Collegiate Girls' School, Adelaide.

The school, which is one of the oldest church schools in Australia, was founded at North Adelaide in October, 1894, by the Community of the Sisters of the Church. Since then, it has greatly expanded, and has now grown out of its property in Kermode Street.

In 1949, the Sisters bought a two-storey, 14-room house standing in nine acres of land at Erindale, in the Adelaide foothills, and it is hoped that the school will move out to its new site before the beginning of the 1957 school year.

The Governor of South Australia, Sir Robert George, set the foundation stone of the new school last December. (THE ANGLICAN, December 16.) Money from this appeal will be used to build a modern, three-storey block of classrooms. A large school assembly hall, as well as a separate chapel, will be added later.

The school will accommodate 400 girls, and will for the first few years be a day school only. Ultimately, a boarding house will be built for 80 girls.

A large appeal committee has been set up, under the chairmanship of Mr. Dudley Mathews. All donations can be claimed as allowable deductions for income-tax purposes.


MISSIONARIES IN ISRAEL

ECUMENICAL PRESS SERVICE

Geneva, March 12

Premier David Ben Gurion has announced in the Knesset (Parliament) that the government is setting up a special committee to investigate missionary activities in Israel. He said it will formulate recommendations for the parliamentary committee on education and culture.

The premier said the question of missionary activities in Israel is a complicated one not only because Israel is a holy land to religions other than Judaism but because these activities have social and educational, as well as religious, aspects.



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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Mr. A. Rogers, of Auchinflower, Brisbane, who sent us this picture of Mr. Norman Young, People's Warden at S. Alban's, Auchinflower, carrying Miss Rosemary Arden (now Mrs. Warren Harding), niece of Dr. Felix Arden, from the road during heavy rain into the church for her marriage last month.

THE SNAPSHOT COMPETITION

A prize of five shillings is paid for the best snapshot accepted each week. Entries must be clear, glossy prints preferably not less than 2½" x 3½", and must be the work of amateur photographers. Please do not send negatives or kodachromes. Mark your entries "Snapshot Competition."

C.E.M.S. RALLY AT MILDURA

FROM OUR OWN CORRESPONDENT

St. Arnaud, March 13. The Bishop of Gippsland, the Right Reverend E. J. Davidson, was the special speaker at the C.E.M.S. rally at Mildura over the Labour Day week-end, March 10 to 12.

His subject was "Can We Be Christians in The Modern World?" The Bishop of St. Arnaud gave the Bible studies.

BISHOP OF EAST PAKISTAN

ANGLICAN NEWS SERVICE

London, March 12

The Assistant Bishop of Calcutta, the Right Reverend James Blair, was enthroned as Bishop of East Pakistan on March 4.

APPLE CROP BLESSED

FROM OUR OWN CORRESPONDENT
Hobart, March 12

A special Huon Valley Apple Festival service was held in Cygnet yesterday, when the Bishop of Tasmania, the Right Reverend G. F. Cranswick, blessed the apple crop.

The service, which was a combined one, embracing other denominations was held at St. Mark's Church of England, Cygnet, and was the first of its kind since the inception of the Huon Apple Festival nearly five years ago.

At the service, which was under the heading of "Blessing and Thanksgiving for the Apple Harvest," the blessings were on the implements of labour and the fruits therefrom.

Bishop Cranswick also preached at the service, while prayers were said by the Methodist minister in charge of the Huon-Channel circuit.

The Rector of Cygnet, the Reverend G. C. Latta, conducted the service.

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CYCLONE HITS DIOCESE OF NORTH QUEENSLAND
MUCH DAMAGE AND FINANCIAL LOSS RESULT

FROM OUR OWN CORRESPONDENT

Townsville, March 12

On Tuesday, March 6, the Church in North Queensland was struck by one of the worst cyclones in its history.

The north is accustomed to an occasional blow at this time of the year which often does considerable damage in one or two towns, but this cyclone coming in from the sea at 90 miles an hour started in the southern-most parish of Sarina and worked systematically through every coastal town until it reached Cairns and then turned and moved inland at Charters Towers.

The centre of the destruction was the City of Townsville and the focal point of the blast, the area round the Bishop's Lodge.

The Bishop of the Diocese set off from Townsville on Monday in bright sunlight for the sugar town of Tully.

The following morning, after the 6.30 a.m. service, the churchwarden mentioned that the wireless had warned of an approaching cyclone. The following notes in the bishop's diary that day give a picture of the mounting concern:

6.30: Eucharist.

8: Wireless reports, cyclone

50 miles to sea.

9: Rang diocesan office, asked for hourly report.

10: Report—driving rain, cyclone 40 miles off.

10.30: Townsville radio off the air.

12.30: Report — Bishop's Lodge, roof missing; sub-deanery, verandah gone; Tully cut off from Townsville; rivers up; roads blocked.

1: Visited railway station—all trains ceased.

2.30: All 'phone and telegraph communications cut, national radio despondent about Townsville.

3.30: All communications cut, blackout; flying iron in streets.

THE TRAIL OF DESOLATION

Evening: Spent with churchwarden, walls of house pulsating; in middle of meal, garage goes with crash; last A.B.C. news for night—"Townsville in ruins," cyclone approaching Tully"; as warden's wife and mother-in-law worried, I slept on floor of lounge as an extra

At Edmonton, the complete roof had been thrown into a distant field.

The new reinforced concrete church at Gordonvale suffered only superficial damage.

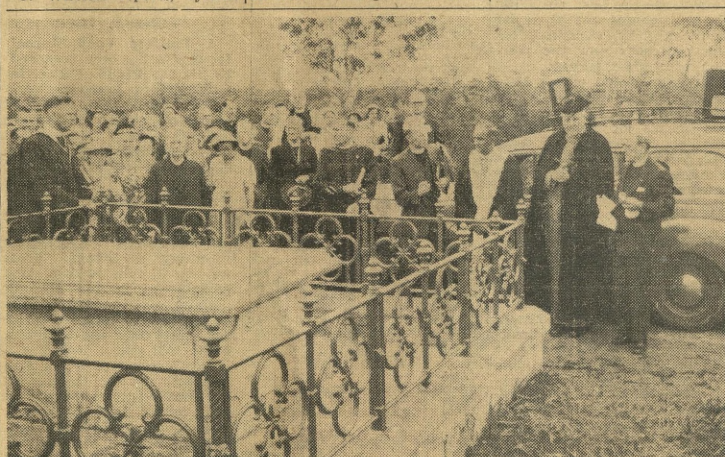
In Cairns, branch churches have been de-roofed and the tiles of the parish church look as though they have been stirred by a large pole. Both the clergy had been working all day clearing up the mess.

Flying back to Townsville on the Thursday, the bishop found:

The cathedral only slightly damaged but the roof on the sub-dean's home had been rolled up like the top of a sardine tin. The roof of the Girl Guide Hall had sailed through the air narrowly missing the home of the diocesan chancellor.

S. John's Church stood but the rectory wall had fallen away.

S. Peter's Church had lost windows and timbers, all the fences were down.



Some of the members of the pilgrimage which was part of the Moore College centenary celebrations at Liverpool last Saturday afternoon at Thomas Moore's grave. On the Primate's right is the Mayor of Liverpool, and on his left is Archdeacon R. B. Robinson. The Principal of Moore College, Canon M. L. Loane, is at the left of the group, with Bishop G. A. Chambers next to him.

hand to hold up the walls may be helpful. Barometer still dropping. Many quivers and shakes through night, peace in morning.

The following day, the bishop with the Canon Commissioners set off for Cairns. He writes:—"The whole scene along the coast is one of unutterable destruction comparable only with England after the blitz. Telegraph and power lines hung bent over the roadways from bent and broken poles. I did not see one house during the whole day's drive which has not suffered in some way.

"Houses and a railway station lay flat on their sides, whole rooms had fallen away leaving furnished rooms standing like a stage set."

CHURCH DAMAGE

There is hardly a church in North Queensland (except in the Bush Brotherhood area) which has escaped damage.

At El Arish, the bishop found the elderly layreader on the roof of S. Anthony's nailing the roof on again, windows were broken, the whole building had been lifted.

At Silkwood, S. George's had lost windows.

At Innisfail, the parish church had lost part of its roof and windows.

Babinda was the worst hit so far, the west wall and parts of the side walls were gaping holes.

Much of S. Anne's School was a tangled mass of fallen trees, the roof of the Sisters' house had gone.

FINANCIAL LOSS

Repairs for the damage already reported will cost a great deal of money, a rough first estimate suggests £3,500, with new reports coming in daily.

The sugar crop, which is the basic economy of the diocese, has been shattered in one night and it is expected that this will have a disastrous effect both upon parochial incomes and the Anglican Building Crusade which has to date met with most encouraging results.

Only a portion of the damage will be covered by insurance. Until comparatively recently, insurance against storm and tempest in this part of Australia was almost impossible but 18 months ago the bishop arranged that all churchwardens be urged to undertake such policies. Many did so, but in the poorer and more struggling parishes, it was felt that the premiums could not be met—often these parishes have suffered worst.

A fund has been opened to help the stricken diocese and the diocesan secretary, Box 410, Townsville, would be much encouraged by even the smallest gift towards the tremendous task of putting God's houses in order.

CLASSIFIED ADVERTISEMENTS

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

POSITIONS VACANT

SUPERINTENDENT (married man preferred) for Church of England Orphan Homes at Parkhurst, Rockhampton, Queensland. Free residence, light and power provided. State salary required. Position for wife if desired. Apply to Diocesan Secretary, P.O. Box 116, Rockhampton, Queensland.

AN OPENING in New Zealand. Unmarried priest required for the position of Assistant Missioner in the Auckland City Mission. Duties include chaplaincy work in the Auckland Hospital, and a young men's hostel run by the Mission. Successful applicant must be prepared to live at the Hostel and take a personal interest in the twenty-five residents, who range in age from 16-25. Work interesting, with plenty of scope for keen man. Stipend £600 per annum, less tax, plus free board and lodging. Assistance with passage possible. Write airmail to: The Missioner, P.O. Box 295, Auckland, New Zealand.

OUTBACK HOSPITALS

FLYING MEDICAL SERVICES and Flying Nurse Stations. Apply to Bush Church Aid Society, Church House, S. Andrew's Cathedral, George Street, Sydney.

WANTED. STENOGRAPHER with business experience for Wells Canvass, in the parish of Penzance, for period of 3 years, award wage. Apply, the Reverend G. G. Mottram, The Rectory, 2A Ocean St., Penzance, N.S.W. Phone LU1217 (Sydney Exchange).

SUPERINTENDENT and Matron—Married Couple—no children, to take charge of the C. of E. Boys' Home at Walcha, N.S.W. Average 12 to 20 boys, aged 3 to 15 years. Some knowledge of stock. Salary £700 per annum. All found. A full list of duties available on application. Apply Secretary.

FOR SALE

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

A DEPARTMENT OF A.B.M., ADELAIDE.

CLERICAL CHOIR Robes, Vestments, Frontals, to order. Enquiries, Mrs. E. B. Burt, The Rectory, Wingham, N.S.W.

ALL KINDS OF ECCLESIASTICAL AND ACADEMIC OUTFITS. Cassocks, Surplices, Vestments, Academic Hoods and Gowns. Choirs outfitted, interiors of churches designed.

Prices on application to—Mrs. E. J. Cooper, S. John's Rectory, Halifax Street, Adelaide.

STOLES, BOOKMARKERS, etc. made to order. Prices from Miss E. Kewish, 8 Glenferrie Road, Malvern, Victoria.

ACCOMMODATION WANTED

YOUNG CHRISTIAN couple urgently require accommodation, both quiet, both working after marriage next April. Phone JM1994, JJ3381. (Sydney Exchange) after 6 p.m.

WANTED TO RENT. House or flat by family. Phone WB3564 (Sydney Exchange).

ACCOMMODATION VACANT

SUPERIOR ACCOMMODATION. Hot water. Central. "Merlwyn," 114 Lyons Street, South Ballarat, Victoria.

WANTED

USED CHURCH furnishings. Seating, Holy Table, Prayer Desk, etc. Contact the Reverend J. St. Clair, The Rectory, Fig Tree, 5C, N.S.W.

GOOD FRIDAY AND EASTER SERVICES

Classified advertisements for Good Friday and Easter services will be accepted from Churches at an inclusive cost of 5/- per notice.

This service has been inaugurated at the request of many country people who will be in the cities on those days. It is suggested that our next issue, March 23, would be the most suitable one for such advertisements, which will be accepted up to 6 p.m. on Tuesday, March 20.

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