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MELBOURNE CLERGY HEAR ABOUT PROMOTION

SYDNEY DIRECTOR SPEAKS AT THE INAUGURAL LUNCHEON

FROM OUR SPECIAL CORRESPONDENTS

Melbourne, April 22

140 clergy attended a luncheon at the "Victoria" on April 12, as guests of the Archbishop-Administrator of Melbourne, to meet the Director of the Department of Promotion in Sydney, the Reverend Ronald Walker.

In introducing Mr. Walker, His Grace said he had been satisfied about the success of Promotion in the U.S.A.

He said he believed the Church should control and direct its own work. He concluded with the words, "Good success — Keep going."

The Bishop of Wangaratta, the Right Reverend T. M. Armour, and the Bishop of St. Arnaud, the Right Reverend A. E. Winter, attended the luncheon.

Mr. Walker thanked the archbishop for his welcome and said that it gave him great pleasure to come and speak to the clergy. He said: "What we have done, you can do, and do better" (applause and laughter).

Mr. Walker spoke of the growth of the work, and said that promoting the work of God through the every member canvass was only a part of the task.

He paid a warm tribute to the work of Mr. Geoffrey Walker, assistant director in Sydney, and congratulated Melbourne on having his temporary assistance.

FAITH AND WORK

In speaking of the progress of Promotion in Sydney, Mr. Walker said that last year 104 parishes had adopted the every member canvass, representing about 40 per cent. of the diocese. Every one of these 104 parishes was going to do it again this year.

The increased income for the first 12 months for this 40 per cent. was £300,000. In one parish the income had increased from £43 to £480 per month. Attendance had also increased greatly.

"These things," said Mr. Walker, "cannot happen without a canvass. They can happen with a little faith and a lot of hard work—better still."

DR. FISHER IN U.S.A.

The Archbishop of Canterbury, the Most Reverend G. F. Fisher, has left for the U.S.A. to preach at the 350th anniversary celebrations at Jamestown, Virginia, next Sunday, April 28.

with a lot of faith and a lot of hard work (laughter).

"We are planning a campaign to get our people to come and worship in the House of God — that is something we have to do, not merely fund-raising."

In outlining the policy of Promotion, Mr. Walker stressed the need for intensively trained canvass leaders.

UNDER-GIVING

One disturbing problem in church life was under-giving. Under-giving, he said, was the sin of cheating and robbing God, and the prophets of old were not reticent in saying so. When people deprive the Lord of His share, it is a spiritual matter. Giving must be to the point of sacrifice, as it was in Biblical times.

We must have a programme, and the people must know the story of their Church and its programme every year.

In moving a vote of thanks to Mr. Walker, Canon F. E. Maynard quoted "a certain bishop," who said to his wife, "My dear, I wish you would not allow your tongue to do 1,000 revs. a minute while your mind remains neutral."

The canon said, amid laughter, "Mr. Walker's mind was most certainly not in neutral. He has covered a good deal of ground."

"It is the experience of all of us," he continued, "that people have been brought into the Church by getting them to do something."

"There is the story of Our Blessed Lord, who asked the woman of Samaria for a drink of water. That was good psychology. By giving, people often feel that they are in some way compromised, and so come into a better way of worshipping God. So the benefit is spiritual as well as material."

"We are grateful to those who initiated the work, and to

those who are carrying it forward. We have now got to get down to business and see how their plans may be implemented."

PAGEANTRY FOR S. GEORGE'S DAY SERVICE IN SYDNEY

One of the most spectacular services of the year will be held at St. James' Church, King Street, Sydney, next Sunday, April 28, at 11 a.m.

This, the annual S. George's Day Service attended by members of the Most Distinguished Order of S. Michael and S. George, is noted for its dignified and impressive pageantry.

The Governor-General, Field-Marshal Sir William Slim, will be received at the church by a Sovereign's Guard of Honour, the Queen's Colour and the regimental band.

The guard will come from the S. George Regiment, 45th Battalion, C.M.F.

Similar pageantry will be taking place the same day in S. Paul's Cathedral, London.

After inspecting the Sovereign's Guard, His Excellency will be received at the gate of the church by the officers of the group, led by Sir William McKell, G.C.M.G., and escorted to the door of the church.

Here he will be received by three churchwardens, with their staves of office, and escorted to his pew.

SLOW MARCH

The regimental band in the gallery will then play for the slow march entry of the Queen's and the regimental colours of the S. George regiment.

The colours will be received by the celebrant of the Holy Eucharist, who will, after the service, return them to the colour party.

They will then be slow-



—Perth A.B.M. Service.
The Archbishop of Perth, the Most Reverend R. W. H. Moline, with some of the guests at the garden party held to welcome home His Grace and Mrs. Moline, who had spent two months in New Zealand following the archbishop's illness. (Left to Right): The Warden of Meriden Hostel, Mr. W. Thornton-Wakeford; Archdeacon R. G. Hawkins; Mr. E. Blanchensee, of South Perth; the Archbishop; and Mrs. Blanchensee.

CANBERRA AND GOULBURN APPOINTMENTS

The Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, has announced the following appointments in the diocese:

Professor K. H. Bailey, M.A., B.C.L., LL.M. to be Chancellor of the Diocese.

Canon A. W. Harris, Th. Schol., Diocesan Registrar, to be Archdeacon of Goulburn.

The Reverend J. T. R. Border, M.A., LL.B., Th.L., Rector of S. Paul's Church, Canberra, to be a Canon of S. Saviour's Cathedral, Goulburn.

Professor Bailey, who is Solicitor General of the Commonwealth of Australia, succeeds the late Sir Robert Garrahan.

Archdeacon Harris, who has been diocesan registrar for the past twelve months, was previously Rector of Cootamundra.

The archdeaconry of Goulburn has been vacant since the resignation of the Right Reverend K. J. Clements.

Canon Border succeeds Canon W. J. Edwards, a former headmaster of the Canberra Grammar School, who resigned his canonry on his appointment as rector of S. James' Church, Sydney. Canon Border has been rector of S. Paul's since 1950.

The new archdeacon will be collated and the new canon installed in S. Saviour's Cathedral at the Synod Evensong on Monday, April 29.

DEVOTIONS

These devotions, including commemoration of the Sovereign, the Grand Master and High Officer of the Order, and a solemn commemoration of members who have recently died, conclude with one verse of the National Anthem played by the band.

The procession will then return to the Sanctuary and the members to their pews.

Before the "Gloria in Excelsis," the band will play a fanfare, with a roll of drums.

Dr. W. J. Edwards, the Order's Sydney chaplain, will preach the sermon.

After the service, the Governor-General will hold an informal levee of members of the Order, their wives and families.

The chairman of the N.S.W. group is Sir William McKell, the vice-chairman is Brigadier R. L. R. Rabett, who has been largely responsible for the successful pageantry of past services.

WEEK OF PRAYER FOR CHRISTIAN UNITY

The dates of the Week of Prayer this year are from Ascension Day, May 30, to Whitsunday, June 9. Now that Easter is over, it is time for preparations to be made for this.

An excellent form of prayer has been composed by Dr. Olive Wyon and issued by the World Council of Churches. Copies of this will not be obtainable this year in Australia; but it will be printed in "The Anglican" in the last issue before Ascension Day, May 24. It will be valuable for private use, and will provide useful suggestions also for prayers in churches.

Our own Australian Prayer Leaflet appears in a revised and simplified form this year. The new feature is that more emphasis is laid on the two Sundays. Copies may be obtained through the following organising secretaries:

Brisbane: The Principal, S. Francis' College, Milton, W.2, Queensland.

Sydney: The Reverend O. McCarthy, S. James' Church Crypt, Sydney, N.S.W.

Newcastle: Venerable C. W. Nicholls, Diocesan Registry, Tyrrell House, Telford Street, Newcastle, N.S.W.

Canberra: Mr. Peter Bailey, Parliament House, Canberra, A.C.T.

Tasmania: The Reverend R. H. Dean, Ravenscraig, Penquite Road, Launceston, Tasmania.

Melbourne: The Reverend J. Neal, 47 Woolley Street, Essendon, Victoria.

Adelaide: The Reverend A. G. Hebert, S.S.M., S. Michael's House, Crafer's, S.A.

Perth: Canon C. A. Walsh, S. Luke's Rectory, Mosman Park, W.A.

MELBOURNE STANDARDS FOR DR. FISHER'S CAR

Mr. R. L. Cair, a well-known layman in Melbourne Diocese, has presented the Archbishop of Canterbury with standards to fly from his motor car.

The first half of the standard shows the Arms of Canterbury on a purple ground; the second half shows the archbishop's personal arms on a white ground.

Mr. Cair first made standards for Dr. Fisher's car when the archbishop visited Australia during October and November, 1950.

At that time Mr. Cair was a member of the executive committee for the visits of the Archbishop of Canterbury and the Archbishop of York.

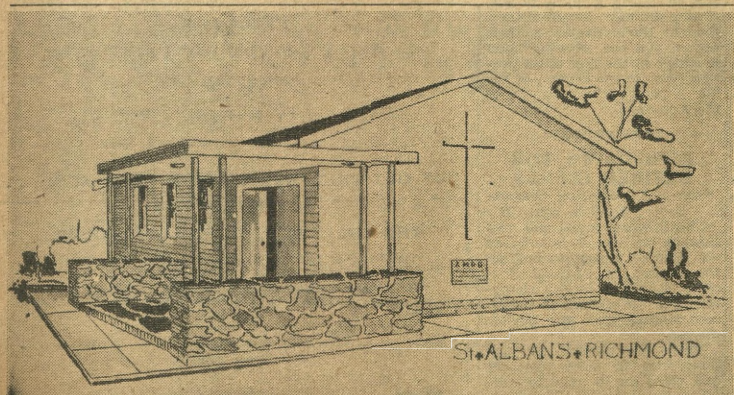
These first standards showed S. George's flag with the Arms

of Canterbury in the first quarter.

Dr. Fisher was surprised and delighted with these standards and on his return to England wrote:

"This flag on the archiepiscopal car has now become a familiar object in London and in my diocese, and always attracts favourable notice; but for you there would never have been such a thing."

Later, however, the College of Arms informed the archbishop that the standard he was flying was incorrect. The correct standard is the one which Mr. Cair has now had made.



An artist's impression of the new parish church of S. Alban, Richmond, Diocese of Adelaide. The foundation stone was set on March 31 by the Venerable M. C. W. Gooden, former organising chaplain of the Bishop's Home Mission Society in the diocese.

SUPPORT FOR AFRICAN STUDENTS

MANY APPEALS IN BRITISH UNIVERSITIES

London, April 22
British university students have been quick to respond to an appeal from students' councils in the universities of Capetown and Witwatersrand, South Africa, for support in the stand they are taking against apartheid.

The South African students (19,000 out of 20,000 are Europeans) have launched a trust fund to enable African medical students to continue with their studies after the Government's cancellation of bursaries.

In Britain, ten resolutions condemning apartheid in higher education have been presented by University Unions to the National Union of Students' Council.

In addition, societies have been started at Oxford, Cambridge, Exeter, Birmingham, Nottingham and Bristol universities, whose aim is to launch scholarships for African students, to enable them to study alongside their British contemporaries in the free atmosphere of British universities.

The Oxford, Cambridge and Bristol appeals are among those already launched.

SCHOLARSHIP

The latter university's "Assegai Society," formed in direct response to an appeal made in the city by Father Trevor Huddleston of the Community of the Resurrection, are naming theirs the "Huddleston Scholarship Fund."

They seek £600 a year to bring to Bristol, for a one-year course

CHURCH RUINS IN AN INDIAN FOREST

ANGLICAN NEWS SERVICE

Bombay, April 22

The ruins of a 1,900-year-old church, believed to be one of seven churches built by the Apostle S. Thomas in Malabar during his missionary sojourns in India, are reported to have been discovered at Nilackal, in Central Travancore, South India.

The discovery was made during work on a river valley scheme in this tropical forest area where elephants abound but which is uninhabited by man and almost inaccessible.

Nilackal, on the eastern border of Travancore, is about 50 miles from Kottayam.

A narrow, rugged footpath, five miles long, leads to the site from the nearest traversable road.

The Syrian Orthodox Church has built a temporary chapel and has appointed a priest there.

Ruins of walls suggest that the ancient church was 80 feet long and 30 feet wide.

For about 20 feet the floor level at the eastern end is higher, indicating the traditional place of the chancel.

A stone cross and a big bronze bell are also reported to have been found.

There are numbers of granite rock tombs in the vicinity. Crumbled remains of foundations and stones suggest that the area was once thickly populated.

PREBENDARY J. B. PHILLIPS

ANGLICAN NEWS SERVICE

London, April 22

The Warden of Winchester College has nominated the Reverend J. B. Phillips as a Wicamical prebendary of Chichester Cathedral.

Mr. Phillips is the author of "Letters to Young Churches" and a translation of books of the New Testament.

He succeeds the late Prebendary F. H. Campion, the founder of the Brotherhood of the Good Shepherd at Dubbo, N.S.W.

There are four Wicamical or Sherburne prebends in Chichester Cathedral, founded by Bishop Sherburne who was Bishop of Chichester from 1508 to 1536.

beginning in October this year, a graduate from one of the three British High Commission Territories in South Africa — Bechuanaland, Basutoland and Swaziland.

It is planned to make the scholarship, which will enable the recipient to read for the Certificate of Education, an annual one.

The Bishop of Bristol and the President of the Bristol Free Church Federal Council are vice-presidents of the Assegai Society.

Canon J. R. Peacey, canon residentiary of Bristol, deputised for the bishop when he launched the appeal.

HONG KONG SEEKS HELP IN PROBLEM OF REFUGEES

ECUMENICAL PRESS SERVICE

Geneva, April 23

Hong Kong's refugee problem has become too vast for the colony and voluntary agencies and other nations must give their support, the Governor, Sir Alexander Grantham, has told the Legislature.

"The problem is fundamentally a human problem," Sir Alexander said, "which has thrown a very heavy burden on Hong Kong."

"It is remarkable how much we have done. I venture to add that it is also remarkable how little help we have received from outside."

"I am aware of, and most grateful for, the large and generous assistance that has been given by various voluntary agencies, but the problem is too vast for them and ourselves alone to solve."

Hong Kong's population has been increased three or four times by the million refugees that have entered the colony in the past ten years, he said.

The World Council of Churches, the Lutheran World Federation and the local churches all work in Hong Kong, but, Sir Alexander says, they are up against these stark facts: in a total area of 391

square miles there is a population of about three million; 650,000 persons are living in sub-standard conditions; 300,000 refugees are living in totally inadequate and unsanitary quarters, another 100,000 live on roof-tops, staircases or on pavements.

SELF-HELP

There are only 27 hospitals with 5,000 beds for all purposes in the colony; about 175,000 children do not attend school; there has been a drastic increase in unemployment.

The World Council of Churches has allocated 116,000 dollars to be spent in Hong Kong in 1957, for such projects as self-help, education, hostels, accommodation for T.B. patients and counselling and resettlement.

WOMEN THEOLOGAINS IN FINLAND

ECUMENICAL PRESS SERVICE

Geneva, April 23

A committee of the General Synod of the Church of Finland, after a four-year study, has reported that a new office ought to be formed in the church for women theologians. The office, the committee says, would not be the same as that of pastor.

The report suggests three official ranks for women theologians. One would be the already existing one of assistant woman theologian. The other two new titles would be office of an ordinary woman theologian and office of a leading woman theologian.

The committee would not normally allow a woman to administer the sacraments, but if she is serving in a hospital or a prison, she could receive permission to celebrate Holy Communion with people who are not able to attend the church in the parish.

Committee members suggest that women theologians should work mainly among women and girls and as education workers.

Chairman of the committee was the dean of the Faculty of Theology at the University of Helsinki, Professor Almo T. Nikkila. The report will go to the 1958 meeting of the General Synod.

EPSTEIN'S FIGURE OF CHRIST AT LLANDAFF

London, April 16

Sir Jacob Epstein's sixteen feet high figure of Christ mounted on a slender arch in the nave was dedicated in Llandaff Cathedral, Wales, on April 10.

The nave of the Cathedral has been restored following the severe damage it suffered in the blitz of 1941.

The Archbishop of Wales, preaching at the dedication, said: "The genius of architect and sculptor unite in the expression of the courage and the hope which comes from utter dependence on God, complete faith in God."

"The triumphant—I had almost said insolent—ease with which the new arch leaps from between the piers, is a kind of exhilaration with which the Church of God, serene in her divine mission, looks to the future."

THE CYLINDER

"And there high and lifted up, there is the inescapable figure of the Christ."

The arch which supports Epstein's "Christ in Majesty" is of reinforced concrete.

It springs from between the nave piers and flies up in a taut rush of white to hold the concrete cylindrical block above.

The figure of Christ is on one side of this cylinder, facing west. The other sides are pierce-

ed all the way round: the cylinder is hollow so that light enters and flows through it.

On its panels are sixty-eight small wooden figures of saints and angels, covered with gold leaf.

Although sixteen feet high, the "Majestas" weighs only seven hundredweight, as it is made of unpolished aluminium.

A MISSIONARY PROBLEM

COMMUNICATION

The General Secretary of the Church Missionary Society, Canon M. A. C. Warren, writing in the "C.M.S. News-Letter," says the difficulty of communication confronts the evangelist everywhere.

"The question, indeed, raises the whole issue of 'communication' which is occupying the minds of most thoughtful people today, whether in the field of the arts or of politics, of business or of religion," he says.

Four fundamental attitudes, he says, are cardinal to any attempt to communicate with others so that we can introduce them to Jesus Christ.

They are the attitudes of love, of identification, of expectancy, and of listening.

The motive of love must determine every method used, he says.

IDENTIFICATION

"The second principle is that of identification. A white man, for instance, cannot disappear in a crowd of black men or brown men."

"But as many have proved, it is possible to be so identified in understanding and sympathy as to be accepted at the point where there is a 'putting off of all disguises,'" Canon Warren writes.

He also says, "Identification certainly demands the warmth of the heart, but without the due participation of the head it can very easily become romantically unreal."

The third principle Canon Warren defines as that of expectancy.

"By this I mean that in our approach to others, and this applies to our approach to other religious experiences and expressions than our own, we should expect to find that God is already present," he says.

"The fourth principle of action, one that follows immediately upon the third, is the recognition of the obligation to listen."

"To listen is the best of all possible ways of learning about a people."

"And of course, in the process of listening to a people, getting the wave-length of their thought, the motivation of their action, you are learning their language in the best of all possible ways in the context of the life of which the language is the expression."

BUNGALOWS FOR RETIRED CLERGY

CHURCH INFORMATION SERVICE

London, April 22

The Princess Royal will visit Lincoln on May 7, where she will open six bungalows built by the Church of England Pensions Board for retired clergymen and for widows of clergymen retiring from the Lincoln diocese.

There are already 21 such bungalows in other dioceses, and plans are in hand to build 22 more.

Twelve bungalows for clergy widows at Seaton in Devonshire will be completed in June.

OH WORSHIP THE LORD!



The Dean of

S. Andrew's Cathedral appeals

for your help in building

A New Choir School

Oh worship the Lord, in the Beauty of Holiness! There are so many parts of that "Beauty of Holiness"! So many things necessary to its completeness.

Especially is this the case in the matter of public worship, and you yourself are no small part in this essential. There must of course be complete reverence—no outward or inward distractions!

Much of course also depends on the beauty of the surroundings. Or rather should we say that the beauty of the surroundings is most helpful. And then there is the immeasurable benefit of uplifting music. And such music is always there when the Organist, Choir and the instrument itself are all of excellent calibre.

This is the case always at S. Andrew's Cathedral, Sydney. Have you ever attended there, or listened in to a service, when you could say anything but in the highest praise of the music? It is all most excellent, due of course to the skill of the Organist and the highly efficient training of the Choir.

S. Andrew's Cathedral is the Mother Cathedral, and the Choir School the only Cathedral Choir School in Australia. But the chorists who receive their education as well as their choral training in this Cathedral School House have poor accommodation. The building was formerly a newspaper office, and is now quite unsuited to its present use.

So last year a start was made to raise £30,000 to build a new school. Already a little over half of this has been raised.

The Dean is most anxious to see the money-raising completed. He is pleased with the results of the appeals made, and quite keen that these sponsored appeals in THE ANGLICAN—which themselves have produced appreciable results—should continue. So it is now up to you, valued reader!

Never mind if you are not a resident of New South Wales! Remember that your donation is for the Mother Cathedral, and the cause that of the All Highest.

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The Dean of Sydney, S. Andrew's Cathedral, George St., SYDNEY.

Herewith my subscription of (amount) towards the S. Andrew's Cathedral Choir School Building Appeal.

Name (Please print)

Address

*ALL CONTRIBUTIONS DEDUCTIBLE FOR INCOME TAX PURPOSES N.170

MOUNT DANDENONG HAS PARISH MISSION

INSPIRING LEADERSHIP OF BISHOP BAKER

FROM A SPECIAL CORRESPONDENT

Olinda, Vic., April 22

Passion week was a time of deep inspiration in the Mount Dandenong, Kalorama and Olinda districts of the Dandenong Ranges, when Bishop Donald Baker led a parish mission.

The mission was centred at S. Michael and All Angels', Mount Dandenong.

For weeks, careful preparation had been made, especially in the systematic visitation of the homes in the parish.

Three weeks before the Mission began, the bishop met the team of lay visitors, both men and women, and gave them their charge and blessing.

The entire parish was encouraged to use a prayer card and to pray daily at a set time for the coming of the Holy Spirit upon the missionaries, and the people of the area.

The Eucharist was offered before and during the mission with special intention for the growth of spiritual life and deepening of devotion. Several people found time to come to the church and pray together during the last week before Passion Sunday.

From the first service, when the missionary and his assistant, the Reverend K. Curnow, were officially placed in charge of the parish by the vicar, the weeks of preparation and prayer began to show their result.

"PACKED"

The first Sunday services were full; the Monday evening Mission service was attended by many; then the growth of numbers started.

By Thursday night, every seat in the building was taken. By Friday, chairs had to be used for the overflow.

By Sunday night, at the final thanksgiving and dedication service, every chair on the premises was filled, and the stone building was packed to its limit. From Monday night on, every evening's congregation had shown an increase from the previous one.

The Reverend Kevin Curnow conducted the children's part of mission each school afternoon at 3.45. By Friday, every available child for an area of more than two square miles was at the mission.

Mr. Curnow used great resourcefulness in his approach to the juvenile congregation. A puppet theatre, a flannel graph, a projector were some of his tools; and the children responded with joyous enthusiasm.

Each child, at the end of the mission, was given a form to be handed back to the vicar after careful reading and signing. The form asked whether each child would pledge himself to pray daily, read the Bible with adult help, and tell others about Jesus as often as possible.

The form also asked what Sunday School was attended, or what Sunday School the child would be able to attend.

SIMPLE WORDS

Bishop Baker conducted the senior mission with devotion, zeal and dedicated love. He celebrated Holy Communion each morning, and brought his profound learning and intense love of the Scriptures to bear upon every word he uttered during the Mission services.

He has the gift of imparting the deepest spiritual truth in the simplest and homeliest of words. One schoolgirl who came several times to the evening services said afterwards: "I love hearing the bishop. He speaks my language."

Each address the bishop gave had strength for the faithful, and conviction for the searcher after Christ.

As a practical aid to evangelism, a dedication card based on the one generally used by Canon Bryan Green was used to the help of many.

Also a questionnaire, indicating what forms of Christian service were available to any who would seek them as a result of the Mission, formed part of the practical following up of the Mission services.

The week's activity had an impact, not only on the immediate dwellers in the parish of S. Michael and All Angels', but on very many for miles around.

NINE HUNDRED AT LOYALTY DINNER IN LEETON

FROM A SPECIAL CORRESPONDENT

Leeton, April 23

Some nine hundred Anglicans attended a loyalty dinner in the parish of S. Peter's, Leeton, on April 11.

The parish is at present conducting an every member canvass.

The Rector of S. Peter's, the Reverend L. W. J. Redmond, read an apology and an address from the Bishop of Riverina, the Right Reverend H. G. Robinson, who could not attend because of illness.

The canvass chairman, Mr. B. Corkhill was also unable to attend, and sent his apology.

The assistance received from other Churches and organisations, including local business houses, was greatly appreciated by the canvass committee.

The Methodist Ladies' Guild waited on tables and washed dishes; the Presbyterian Ladies' Guild looked after the "baby-sitting" at the church hall; and the Roman Catholic Church helped with tables and seating.

About sixty hostesses were at the dinner; and the women of the church coped well with the task of catering for so large a crowd.

The general chairman, Mr. E. B. Shepley, and the secretary, Mr. K. Appleby, spoke on the need of the church for her people.

Mrs. K. Pike, representing the Ladies' Guild, spoke to the parents on their duty to see that their children did not miss the far-reaching opportunities that the Church offered them.

The treasurer, Mr. W. Clyne reminded Anglicans of their financial duty towards their Church; and Mr. E. Kook and Mrs. Malabay introduced the captains and hostesses.

The guest speaker was the Reverend L. L. Elliott of Fitzroy, Melbourne, who gave an address on the need for the Church in everyday living.

At the end of the evening the guests at the dinner participated in the general prayer and thanksgiving led by Mr. Redmond.

MEMORIAL WINDOW AT CAMBERWELL

FROM A SPECIAL CORRESPONDENT

Melbourne, April 22

A Sanctuary window, depicting the Crucifixion, was dedicated at S. Mark's, Camberwell, Diocese of Melbourne, on April 14.

The window is in memory of the late Maria Frances Bott.

The window was dedicated by Bishop J. D. McKie with the words, "In the faith of Jesus Christ we dedicate this window, to the glory of God, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

The faculty was read and the window unveiled by Mr. J. G. Robinson.

MEMORIALS AND GIFTS FOR CHILDREN'S HOME

FROM OUR OWN CORRESPONDENT

Bathurst, April 23

S. Michael's Prisoner of War Memorial Children's Home, at Kelso, in the Diocese of Bathurst, will be fully furnished when it is opened on Saturday, May 4.

Numerous memorials and private gifts have helped to make this so.

Every bed in the first dormitory marked a gift to the home; and plaques have just been placed on furniture in the second dormitory to indicate other gifts.

One bed has been given in memory of P/O Beresford Frederick Shearman, R.A.A.F., by his parents.

Another marks the many donations of Anglicans of Goolma and Home Rule, in the parish of Gulgong.

Kelso 2BS Club members, and Young Anglicans of Blayney and of Bathurst also gave beds.

Y.A.s at Nyngan have given bedside cabinets; and a child's bed and a bedside cabinet are in memory of Mildred Mackenzie.

A door plaque marks a memorial to Alfred George Sheldon and Hally.

A Bible, in memory of Edith Gertrude Gray, is on its way from England.

Before the opening on May 4 a plaque in memory of Sig.

R. M. Johnston, 8 Div. Sigs., will be placed in the home. In his memory Mr. and Mrs. D. Jones, of Hobby's Yards have given the wall clocks for S. Michael's.

Another plaque will mark the large combination dressing table and cupboards given by the Women's Guild in Orange.

A child's bed will be marked as being in memory of George H. Baker, of Orange.

Other gifts yet to have a plaque and inscription are those of a child's bed from the Queensland Ex-Prisoners of War Association, and a bedside cabinet from the Mothers' Union of Oberon.

THE RIGHT REVEREND L. H. GWYNNE

The Archbishop of Canterbury has appointed the Right Reverend L. H. Gwynne, formerly Bishop in Egypt, as a vice-chairman of the Church of England Council on Foreign Relations.



Members of the Girls' Friendly Society in the Diocese of Perth who spent the week-end, April 5 to 7, in training for leadership at Le Fanu House. (THE ANGLICAN, April 19).

SOUTH PERTH'S CANVASS WAS MOST SUCCESSFUL

FROM OUR OWN CORRESPONDENT

Perth, April 22

Attendances at church services and Sunday School at S. Mary's, South Perth, have doubled since the every-member canvass was begun there.

On Victory Sunday, April 14, Miss Margaret Buchan handed to the Archdeacon of Perth, the Venerable R. C. Hawkins, the pledges and gifts made by the congregation during the canvass.

£10,000 per annum has been raised in gifts and pledges towards the completion of the church and for the efficient running of the parish.

Tenders have been called for the building of additions to the church on lines which will

transform it to an imposing structure standing on top of a hill.

One of the immediate results of the canvass is that the vestry has decided to double its contribution to the Australian Board of Missions.

The canvass was carried out by the parishioners themselves—100 in all—working with group captains, under the leadership of Mr. Bill McPherson and Mr. Noel Martin.

They were commissioned on March 24 by the Assistant Bishop, the Right Reverend R. E. Freeth.

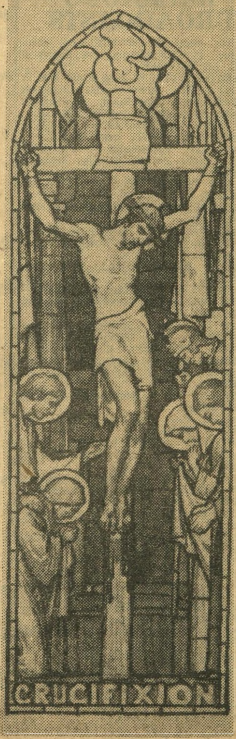
R.S.C.M. COURSE FOR CHOIRBOYS

The New South Wales branch of the Royal School of Church Music is holding a course for choirboys at S. Andrew's Cathedral Choir School, on Saturday, April 27, at 3 p.m.

The music master at Sydney Grammar School, Mr. Ray Holland, will conduct the course, and will be assisted by the chaplain at Cranbrook School, the Reverend Hugh Girvan, who was formerly Precentor at S. Paul's Cathedral, Melbourne.

Mr. Girvan will give a talk on "Choirboys through the Ages."

The course will conclude with Evensong in the Cathedral at 6.30 p.m.



CHAPLAIN INDUCTED AS RECTOR OF COORPAROO

FROM A SPECIAL CORRESPONDENT

Coorparoo, Q., April 23

The new rector of the parish of Coorparoo, in the Diocese of Brisbane, the Reverend J. R. Payne, was inducted by the Venerable F. Knight, on Monday night, April 8.

Mr. Payne went to Coorparoo from Amberley, where he had been posted as R.A.A.F. chaplain when he returned from Malta in 1955.

He studied at Moore Theological College, and was ordained priest in Grafton in 1948.

He was assistant curate at Lismore, and later rector of Nimbin before going to Malta as R.A.A.F. chaplain, in 1952.

The churchwardens presented Archbishop of Brisbane, the the incumbent elect to the Most Reverend R. C. Halse, who performed the act of institution, after which the lovely ceremony of induction proceeded.

There was the dignified progress from the church door to the font; from the font to the "place where the prayers are said"; on to the "place where the Lessons are read"; and then to the pulpit.

MANY CLERGY

Archdeacon Knight led the new incumbent to the Archbishop at the altar to promise to carry out faithfully his duties as parish priest, the Lord helping him.

Finally Archdeacon Knight conducted Mr. Payne to his stall.

The rector of North Ipswich, the Reverend C. T. Debenham, delivered the sermon.

A large number of robed clergy from the metropolitan and near country parishes lent dignity to the solemn procession and service. The little church of S. Stephen was packed to the doors; outside in the grounds there was a much larger crowd gathered. The service

C.E.B.S. STAGE A PLAY

OUR LORD'S PASSION

FROM A SPECIAL CORRESPONDENT

Hobart, April 22

On the Monday in Holy Week, the members of the Church of England Boys' Society branches in Launceston, St. Leonards and Beaconsfield, staged a Passion play.

The play was written, directed and produced by Mr. W. A. Hill, a young member of the vestry of Holy Trinity and a promising C.E.B.S. leader.

The play was excellently produced, and the two principal players were the boys who took the parts of James and John, Ian Eadie, of S. John's, Launceston, and Mervyn Locke, of Holy Trinity, Beaconsfield.

The play centred around the conversation of these two players, and the various scenes of our Lord's Passion were portrayed.

Amongst others who took individual parts were Tony Saunders, who was Judas, and came from S. Peter's, Sandhill; and John Bain, Pilate, from S. Oswald's, Trevallyn.

FOR KOREA

The various stages in the play were the responsibility of the different branches; the Temple scene, which was not acted, but done by sound effects was excellently done by the boys of S. John's, Launceston; the scene when Judas betrayed Our Lord was done by the boys of S. Peter's, St. Leonards; the crowd in the Judgement Hall before Pilate were boys from S. Oswald's, Trevallyn; and the crowd watching the Cross in the Crucifixion scene were boys from S. Peter's, Sandhill.

As a result of the collection taken before the play, a donation was forwarded to the A.B.M. for missionary work in Korea.

The church was filled, and amongst those present were the Assistant Bishop of the Diocese, Dr. W. R. Barrett, the Archdeacon of Launceston, and others of the parishes in and around Launceston.

vice was relayed through an amplifying system.

After the service those in the church joined the congregation outside, and there were many speeches of welcome on behalf of the congregation and the various organisations within the parish, to the rector and Mrs. Payne, and their family.

There were several musical items, and the women of the parish served supper.

A scale model of the larger Church of S. Stephen, which is to be built was on display in the hall.

Several years ago this parish was one of the first in Brisbane to introduce the Wells every members canvass, and the fruits of that scheme are now very evident.

It has become necessary to have an assistant curate, the Reverend Eric Christensen, who was admitted to the diaconate in December, and a part-time parish secretary, as well as a full-time parish worker, Miss Shirley Fletcher, who is a graduate of S. Christopher's College for Women in Melbourne and has been with the parish for a number of years.

GIPPSLAND SYNOD

The Synod of the Diocese of Gippsland will meet at Sale on Monday, May 6.

There will be a garden party in the grounds of Bishopscourt that afternoon. Evensong will commence in the cathedral at 7.30 p.m.

THE ANGLICAN

FRIDAY APRIL 26 1957

AMERICAN FOREIGN POLICY

Eleven weeks ago these columns held possibly as strong, bitter and extreme a criticism of U.S. foreign policy as has been published in Australia for many years.

The first object of our comment was, of course, to provoke reactions. Either way. For or against. From these, the next step was to assess the true attitude of Australian Anglicans towards the United States. This was almost bound to differ from the formal, official attitudes of Church and State, being differently based as to true knowledge, emotional content and other factors. The next object, if that true attitude proved to be what we feared, was so to lay bare the facts that constructive action might be taken about them.

Upwards of one hundred and fifty letters have now reached us. All save three, with varying degrees of warmth, endorsed the one-sided view expressed in these columns. Remarkable enough in itself, this becomes astonishing, and alarming, when we add that the reactions were not truly representative. An unduly high proportion came from persons of prominence in the Church, and from the better educated and more thoughtful sections of the community generally.

The conclusion is inescapable. The true latent sentiment of this country is overwhelmingly anti-American.

This is a deadly serious matter. The same sentiment is found, mostly in more overt form, in every other Western country, without exception. It has been remarked within the past week, and faithfully reported in the New York metropolitan Press, by American journalists of unimpeachable integrity, from Canada, from India, Japan and Europe. Take only the first and last of these. Mr. Douglas Larson, the experienced chief Canadian representative of a New York mass-circulation paper, says: "Most Americans would be astonished at the depth of Canadian resentment against us," after giving two thousand words of carefully documented instances. Simultaneously the doyen of American diplomatic correspondents, the brilliantly acute, always impartial, completely fearless Walter Lippmann himself, reports from Europe the "obviously wide anti-American feeling" he finds there. "There is an extraordinary lack of confidence in Secretary Dulles . . . general underlying anxiety that the fate of Europe should depend so much upon them."

In the United States itself, exasperation in the best informed quarters has now reached such a point that Mr. James Reston, the talented and universally respected political correspondent of the NEW YORK TIMES, itself one of the world's greatest, most informed and responsible newspapers, can say in its columns that Mr. Dulles is in effect a pathological liar.

At this point, some may ask: What has all this to do with the Church?

The answer, we hold, is: Everything. Membership of the Church of God involves more than going to church on Sunday, conforming with given social or other shibboleths. It involves applying Christian criteria to the whole of life—economic, social, political, industrial. You just cannot be a Christian for an hour during Divine Worship, or at a church function, and then forget to be a Christian until the next time. The true Christian remembers Christ no less in the kitchen and the factory than in church. The true Anglican, in particular, because of the predominant influence of the Church of England upon our political institutions, is bound to apply to national and international politics those same basic moral criteria which he should apply to the whole of his private life.

In short, we hold with the late Archbishops Temple and Garbett that every phase of man's activity is a legitimate matter of interest to the Church, and we have scant time for those who, through timidity or laziness, or merely lack of knowledge, fail to recognise this.

It was due, as much as anything, to the influence of a particularly high-minded and innocent American President that the current vogue of "open diplomacy" arose, making modern industrial democracy, already difficult, almost impossible to work, and placing every democracy at an eternal disadvantage with all absolutisms. We believe that the whole concept of "democratically" conducted diplomacy is nonsense. This said, we must, of course, treat of facts as we find them. The facts are that American diplomatic policy is really shaped not by skilled professional diplomats, but by unskilled—and frequently unbalanced—politicians and political factors. The same is true, we hope to a lesser extent, of Australia.

Behind the politician lies public opinion, the electorate. The American political system is almost certainly less flexible, and the executive mostly less responsive to public opinion, than in Australia. Here, whatever its faults, we have a system in which, in the long run, public opinion—or feeling—does generally make itself felt. Although some sections of the Australian Press, and even, to our certain knowledge, one very prominent citizen, may display greater solicitude for the tragic self-esteem of Mr. Dulles than even the most serious and influential organ of the American Press itself, and may even go so far as to attempt to suppress, or disguise, the truth about anti-American sentiment in Australia, they cannot in the long run succeed in doing more than ensure an ultimate explosion.

The cause of anti-Americanism must stem either from U.S. foreign policy itself (which is a matter of substance), or from the way it is presented (which is a matter of form). Or it may be a combination of these; and to this view we incline. Since, evidently, the attitudes of the Australian and other Western governments are more likely to impress the politicians at the head of the State Department than even the best informed public opinion in the United States itself, then the best service which any Australian individual or group can do in the cause of Australian-American friendship is to bring right out in the open the basic issues on which we disagree, and subject them to the kind of public scrutiny which will move our own government.

The present position is the more regrettable when it is recalled that whatever their governments may have done during the past decade the American people themselves unquestionably, from the noblest of motives, have borne internal burdens of taxation almost unparalleled in history to do their duty as they saw it by the rest of the free world. For such true generosity to be wasted through the blindness of a small group would be a tragedy unspeakable.

Finally, let it be recalled that one section of American opinion at least merits the highest praise from Australian Anglicans for its sober loyalty to and steadfast support of a common ideal: our beloved sister Church, the Protestant Episcopal Church in America, whose bishops, to give only one specific instance, at the tortured moment of the Suez Canal crisis, instead of issuing their customary Pastoral Letter on internal matters, without hesitation devoted it to foreign affairs and urged upon the American people the duty of at least trying to understand the British and French points of view, of trying to see the question as Americans might see the Panama Canal involved. The American scene is not in unrelieved black.

CHURCH AND NATION

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

—The Archbishop of Canterbury

Architecture and Atmosphere

As a result of every-member canvasses some parish councils are able to plan with confidence building programmes which will enable them to extend the effective work of the Church. In some cases additional space for Sunday Schools and other youth work is being contemplated. Other parishes are even embarking on the building of new churches.

This raises the question of the style of architecture and the "atmosphere" that one would hope to find expressed in a new church. Even the older among us would probably agree that architecturally we should "move with the times" and accept such new developments as will give a church the benefit of new ideas without detracting from its true purpose as a House of God.

If there is an Australian style of church architecture I expect it has closely followed that of England, particularly in our city parishes with churches a century or more old.

I came across an interesting comment on English church architecture this week in a book called "The English Cathedral."

It said, in part:—"The English temperament is uneasy upon the heights; at its best it still remains human, not bound to the earth but firmly rooted in it. Even in its flights of idealism it shuns the purely mystical abstraction and seeks some practical expression of its fervour."

"Hence there is a warmth, a welcoming and homely quality in the English cathedrals which cannot be felt elsewhere. French cathedrals dominate by their remoteness; German cathedrals crush by sheer superhuman size and strength; Spanish cathedrals are the dark and throbbing heart of a sombre mysticism; Italian cathedrals have the theatrical properties of children at play. But the cathedrals of England took as their theme the exhortation to the weary and heavy-laden . . ."

"We must study them, first, as works of man dedicated to

the constant service of God; and, second, as works of Englishmen made to be transcendental homes. Thus they typify to the highest degree the English sense of balance."

I think that General Synod or its standing committee might well examine this question of church architecture to ensure that dioceses and, through them the parishes, will have the benefit of the best modern thought available in the planning of new churches and associated buildings.

It seems to me important that this should be done soon because of the amount of church building contemplated as a result of recent stewardship campaigns. Model sets of plans might well be prepared, not to impose architectural uniformity but to give parishes a variety of ideas on which to fashion their own building schemes.

Two Aspects of Anzac Day

Although Anzac Day commemorates the sacrifices made by all our men and women in two world wars, the very title of the occasion focuses our thoughts most directly on the Gallipoli campaign, launched 42 years ago this week.

It is perhaps appropriate to recall two famous tributes to the original Anzacs.

John Masefield said:—"They were the finest body of men ever brought together in modern times. For physical beauty and nobility of bearing they surpassed any men I have ever seen; they walked and looked like the kings in the old poems and reminded me of the lines in Shakespeare: 'Baited like eagles, having lately bathed.'"

Compton Mackenzie said:—"Their beauty, for it really was heroic, should have been celebrated in hexameters, not headlines . . . There was not one of the glorious young men I saw that day who might not himself have been Ajax or Diomedes, Hector or Achilles."

Hard-bitten "diggers" may scoff at such praise. But the very fact that our countrymen

inspired it should be a perpetual incentive to us all to seek as far as in our own powers lie not to tarnish the reputation they earned for Australia.

There is a good deal of shabbiness in our way of life. And even Anzac Day is made an excuse for much excessive drinking in some places.

It seems to me a pity that in some States the solemn ceremonies of the morning are followed in the afternoon by gatherings, official and unofficial, of a discordantly different character.

TV Dangers and Opportunities

Television, with its close-ups, can be rather distracting. You find yourself noting a man's nervous moistening of the lips, or his involuntary gulps (with the accent on his Adam's apple) rather than listening attentively to his words.

In a few years' time we may look back with amusement on these early television days in Australia, in much the same way as we laugh when a Keystone comedy, with its jerky movements, is re-screened today.

These thoughts occurred to me after watching a televised discussion this week in which at least two well-known Sydney Anglican clergymen took part. They looked rather self-conscious and ill at ease at times.

But, as participants in television sessions become more accustomed to this wonderful new medium, it is to be expected that they will react more naturally to it.

There is no doubt that television is destined to play a most important part in the propagation of the Christian message. One aspect which, I think, must be carefully watched, however, is the temptation to give "snap" judgements on questions of the day, at the urgings of "quiz-masters" with public entertainment chiefly in view.

Holiday Road Deaths Still Numerous

The Easter road mortality rate, unhappily, showed no overall diminution. Just before Easter, 1956, a much publicised road safety campaign, called "Stop the State," was launched in New South Wales. It involved halting, or trying to halt, all traffic for three minutes on Thursday evening to impress the need for care.

Apparently the campaign did not achieve the results expected because nothing was heard of a similar effort this Easter.

Maybe it was too melodramatic. Road safety demands an unrelenting crusade, not just spasmodic special efforts.

Profiteering in Foodstuffs

"Sydney is a place where a shopkeeper can charge as much again as the recommended price (especially during a glut)," declared a newspaper correspondent last week.

How exactly right he was my wife reported a day or so later — on Maundy Thursday, the last day some shops were open until the following Tuesday.

She paid 2/3 lb. for the family beans—and in an adjoining suburban area a little later found much fresher ones ticketed at 1/6.

Price control, with a necessarily large staff of officials to police it with any degree of effectiveness, has its disadvantages. But it is regrettable that such wide variation in prices should continue to be permitted in the sale of foodstuffs. Isn't profiteering still a punishable offence?

—THE MAN IN THE STREET.

ONE MINUTE SERMON REHOBOAM

I Kings 12

Just one sentence, arrogant and unsympathetic, lost Rehoboam his kingdom. It was the last straw! Maybe the story was written for our learning.

Prophet after prophet had come to Solomon, to call him from the heathen ways and reckless extravagance of his later life, but in vain.

His aged advisers pressed on Rehoboam, as soon as he came to the throne, the wisdom, indeed the sheer necessity, of attending to the complaints of the people, burdened as they had been.

But Rehoboam listened to the younger men, answered the people roughly, and had to listen to the shout which rang far and wide: "To your tents O Israel! Now see to thine own house David."

Alexander Whyte has pointed out how often Rehoboam's folly has been repeated in history, not least in England: "Our own Henrys, and Jameses and Charleses and Georges—and books of the Kings of Israel were eminently written for their learning."

How wise and true were the words of Dean Stanley: "The demands of the nation were just. The old counsellors gave such advice as might have been found in the Book of Proverbs. Only the insolence of the younger courtiers imagined the possibility of coercing a great people."

One recalls the wisdom of Julius Caesar, the manner in which he won many men's goodwill, through his eloquence in pleading their causes, and by his courteous manner to every man.

We are not all kings or counsellors but there are husbands, fathers, managers and many other classes of men to whom Rehoboam's failure speaks.

How often are husbands impatient, angry, rude to their wives! It may lose a fireside, which is as bad to lose as a kingdom.

Prune thou thy words, the thoughts control That o'er thee swell and throng;

They will condense within thy soul, And change to purpose strong.

"One would think," says Alexander Whyte, "that if there was any one of the near relationships of life that would of itself secure kindness, it would be that of a father."

But how often is there harshness, impatience, unreasonableness in fathers, so that S. Paul gives to fathers the startling counsel not to provoke their children to wrath.

To return to Rehoboam: a sense of the value of the ordinary man; a word of appreciation, of trust and confidence; a little consideration as a token of understanding; and his kingdom might have stood as sure as that of David.

ORGAN SCHOLARSHIPS

FROM A SPECIAL CORRESPONDENT Newcastle, April 22

The Principal of Newcastle Conservatorium, Mr. H. Lobb, has selected five students who have been approved by the Bishop of Newcastle, the Right Reverend F. de Witt Batty, for organ scholarships.

Scholarships already held by Miss Barbara Campbell and Mr. John Murree Allen have been renewed and the three new scholars are Misses Margaret B. Clark, Kathryn Rush, and Helen Marshall.

These students will train as organists at the Newcastle Cathedral with Mr. K. Noake, who is on the staff of the Newcastle Conservatorium.

They will attend choir practice and lectures on Church music and gain practical experience in churches throughout the diocese as organists or assistant organists.

Normal music classes are taken at the conservatorium.

RELIGIOUS BROADCASTS

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

RADIO SERVICE: 9.30 a.m. A.E.T. *April 23: From Birmingham Cathedral, England. Preacher: The Very Reverend M. Clarke.

SUNDAY AFTERNOON TALKS: 3.45 p.m. A.E.T. and W.A.T.

*April 28: "Frontiers of Faith"—An interview with Miss Monica Storts.

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

*April 28: The Reverend Agnellus Andrew.

THE EPILOGUE: 10.48 p.m. A.E.T. *April 30th: The First Sunday after Easter.

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

*April 29: Mrs. David Garney.

*April 30th: The Reverend Edwin White.

May 1: School Service. "Stories from the New Testament." Episode 104. "The Church continues to grow against all odds."

*May 2: The Reverend John R. Bieby.

May 3: The Reverend Keith Powding.

May 4: For Men—The Reverend W. J. Hobbin.

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

*April 29-May 4: The Bishop of Newcastle, the Right Reverend Francis de Witt Batty.

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

*April 29: Major-General the Reverend C. A. Osborne.

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

May 1: "Some Christian Pioneers—The Reverend Samuel Leigh." The Reverend Winston O'Reilly.

EVENSONG: 4.30 p.m. A.E.T. *May 2: S. Andrew's Cathedral, Sydney.

Television: April 28: 9.20 p.m. ABN, Sydney: "Man to Man"—"You do a prayer do?" Dr. Ralph Stockman.

8.45 p.m. ABV, Melbourne: "In the Land of our Lord."

CLERGY NEWS

ALLITT, The Reverend E. D., Vicar of Treco, Diocese of St. Arnaud, to be Rector of Inglewood, in the same diocese. He will be inducted on May 2.

BORDER, The Reverend J. T. R., Rector of S. Paul's, Canberra, to be Canon of S. Saviour's Cathedral, Goulburn, in the same diocese.

DAU, The Reverend W. S., of S. George's, Reservoir, Diocese of Melbourne, to be Vicar of S. John's, Diamond Creek, together with St. Helena and Yarrambat, in the same diocese. He will be inducted by Archdeacon R. H. B. Williams on May 2, at 8 p.m.

HARRIS, Canon A. W., Registrar of the Diocese of Canberra and Goulburn, to be Archdeacon of Goulburn, in the same diocese.

MADDEN, The Reverend J. H., Assistant Curate at Christ Church, Maryborough, Diocese of St. Arnaud, to be Vicar of Treco, in the same diocese. He will be inducted on April 29.

PICKUP, The Reverend Harold, Vicar of S. Mary's, Gravesend, Kent, England, to be Rector of Stanley, Diocese of Tasmania.

SMITH, The Reverend A., Rector of Kandos, Diocese of Bathurst, to be Principal of S. Paul's Home for Boys, Newhaven, Phillip Island, Diocese of Melbourne, from May 1, 1957.

WHITTE, The Reverend Alan, Assistant Curate in Bath, England, to be Priest-in-Charge of Denmark, Diocese of Bunbury.

ADELAIDE PASSION MUSIC

FROM OUR OWN CORRESPONDENT

There was a large congregation at S. Peter's Cathedral, Adelaide, on Good Friday evening when Passion music was presented by the cathedral choir under the direction of the organist and master of the choristers, Mr. J. V. Peters.

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 writer's name is appended for publication. Parts of some of the following letters have been omitted.

SYDNEY SYNOD INTERPRETATION OF THE CONSTITUTION

TO THE EDITOR OF THE ANGLICAN
Sir.—Canon Marcus Loane's interpretation of Clause IV of the Constitution cannot be allowed to pass without challenge. It seems perilously close to misinterpretation. He writes, "This clause permits the bishop of a diocese, in certain circumstances and at his discretion, to authorise deviations from the existing order of service." And again, "It gives very wide power to authorise deviations from the Prayer Book." To whom is this very wide power given? Certainly not to the bishops, for Clause IV expressly limits their powers in this respect.

First, the bishop "may, at his discretion, permit such deviations from the existing order of service, not contravening any principle of doctrine or worship" laid down in the Book of Common Prayer, together with the Thirty-nine Articles, which are "to be regarded as the authorised standard of worship and doctrine in this Church." Limitation Number One.

Second, the bishop may permit such deviations "as shall be submitted to him by the incumbent and churchwardens of a parish." The bishop himself has no power of initiative. Limitation Number Two.

Third, "no such request shall be preferred to the bishop of a diocese until the incumbent and a majority of the parishioners present and voting at a meeting of parishioners duly convened for the purpose shall signify assent to such proposed deviations." The clause lays down precisely the procedure which is to be followed for the convening of such a meeting, prescribing in detail the notice which is to be given. Limitation Number Three.

The spectacle of lawless bishops "authorising deviations at their will, which seems to haunt Canon Loane, is quite imaginary. The "very wide power" of which he writes is extremely limited, and the bishop's "discretion" seems rather to be a power of veto, to forbid deviations submitted to him, than an unfettered liberty to authorise them. The balance of power is clearly on the side of the parishioners, who must first "signify their assent to such proposed deviations" before they come within the bishop's jurisdiction at all.

Canon Loane seems also to have overlooked the fact that the power to authorise deviations is not only limited in scope, but also in time. It is only given "until other order be taken by canon made in accordance with this constitution." Once "other order" is taken, there will be an end of all deviations, authorised or unauthorised.

Yours faithfully,
(Canon)
ARNOLD HARRIS.
Goulburn,
N.S.W.

PERMISSION TO WEAR VESTMENTS

TO THE EDITOR OF THE ANGLICAN
Sir.—In THE ANGLICAN of April 12 it is stated that a diocesan bishop has "given permission" for one of his priests to wear vestments at the celebration of the Eucharist. Some of us are a little puzzled at this statement.

Surely vestments are either "legal" or "illegal" in the Anglican Church. If they are legal, has not a priest the right to wear them without having first to 'apply' for permission from his diocesan bishop? If

they are illegal, is any diocesan bishop competent to "give permission" for them to be worn, and thus give assent to a practice which the Anglican Church disallows—should they not rather be banned everywhere?

We agree that it might not be expedient to wear vestments in a particular parish and that much patient teaching might be required before they are introduced. After all, what a priest wears is not going to make one iota of difference as to what he believes about the Sacrament, or what the Church teaches. If the parish priest is a Catholic, in the deepest and best sense of the word, he will introduce vestments when he knows the parish is prepared for them, and not before. This does not affect the assertion that vestments, if they are legal, are worn by right, and not by dispensation or privilege.

The bishop's action in "giving permission" would imply that a priest of the Anglican Church who wears vestments (including, presumably, a stole!) without having previously sought episcopal permission has broken the law of the Church—and with this we would most strongly disagree!

Yours, etc.,
A HARDENED
TRANSGRESSOR.

SYDNEY CAR BOARD

TO THE EDITOR OF THE ANGLICAN
Sir.—Your readers, I am sure, will be pleased to learn that the Sydney Diocesan Car Finance Board had its most successful year since its formation, in the financial year which ended on March 31 last.

Finance totalling £35,000 in all has been obtained to assist the clergy of the diocese (and one or two parishes and organisations) in purchasing cars on reasonable terms, i.e., up to five years with interest at seven per cent. on monthly balances (3½ per cent. flat), and the board's own funds now total over £1,600. In all the board has assisted to date in the purchase of fifty-four vehicles—quite a considerable proportion of those in use in the diocese.

Clergy, church organisations and church people generally can do much to assist the board in its work of helping the Church. The board is willing and able to accept monies on deposit either fixed or at call. Interest at better than bank rates is paid. If your church is accumulating money for some project or other why not lodge the funds in hand with the board?

You are also invited to transact your insurance business through the board, whether it be life, motor car, fire or burglary: the board has agencies and can handle all inquiries of this nature. If you are able to help in this way please telephone the writer (WB 1396) or the board's honorary treasurer, Mr. Stacy Atkin (WM 3069).

Yours faithfully,
(The Reverend)
E. H. LAMBERT.
Hon. Secretary, Sydney Diocesan Car Finance Board,
Balmalm,
N.S.W.

EARLY DAYS IN PERTH DIOCESE

TO THE EDITOR OF THE ANGLICAN
Sir.—Although somewhat belated I would like to express my appreciation of the articles by the Very Reverend R. H. Moore in your January issue on the Perth diocese. I am so very glad that some record of those earlier days has been made by one so thoroughly competent to do it.

Our struggles to found the Annual Retreats which are now a feature of the life of the diocese may not appear very important, but it meant overcoming a good many difficulties and I am confident that those early efforts and the retreats which followed year by year did much to deepen the spiritual life of the Church in the West.

Yours sincerely,
(Canon)
H. E. KING.
Norwich, England.

A TEACHING COMMUNITY

TO THE EDITOR OF THE ANGLICAN
Sir.—What a grand step has been taken by the Brotherhood of S. Barnabas and the Bishop of North Queensland in the announcement of their intention to inaugurate the Teaching Community of the Society of S. Barnabas in the coming year.

Pray God that other dioceses will follow the lead and confirm the wisdom of this epoch-making move. Indeed, it is not new, yet so many have in varying forms observed, the past is ever present and at times moves like a flood over our heads to expend its full power in the future.

Surely it is in a policy such as this, which has been so courageously conceived that the Church in Australia will eventually establish her educational system, and show herself sufficient and able, by the Grace of God, to do an educational work for her children which will amply suit them for the position which they hold in the family of Jesus Christ. For many years I have wished for this move and have been quite impotent, feeble and insufficient.

On coming to this dear land of England with two children in need of wider education, I have quickly learned two things about the present educational system of this country: one, the standard is extremely high and climbing steadily; two, the cost involved is so high that it precludes all except the highly intelligent, and those of families in higher income groups or with private means, from ever reaping the benefit of the former.

Parents, whose children pass what is called the Eleven Plus examination, receive the benefit of the free and extremely good education of the grammar schools. Those unfortunate enough to miss the Eleven Plus are passed on to secondary schools which are perhaps the equivalent of State high schools, and to technical schools.

At this stage parents begin to look frantically round for private schools where fees show even a semblance of tractability for those in need. The horizon is dark, the schools very high and exalted, until the questing parent finds an Anglican convent. The standard is no way lowered yet the cost approaches within the range of those who strive to do their best for their children. Furthermore their motto is "Education for Children," rather than "Children for Education."

Here then is a work which the Church in Australia can do for the greater glory of God, for the good of her children and for the building up of Australia under God.

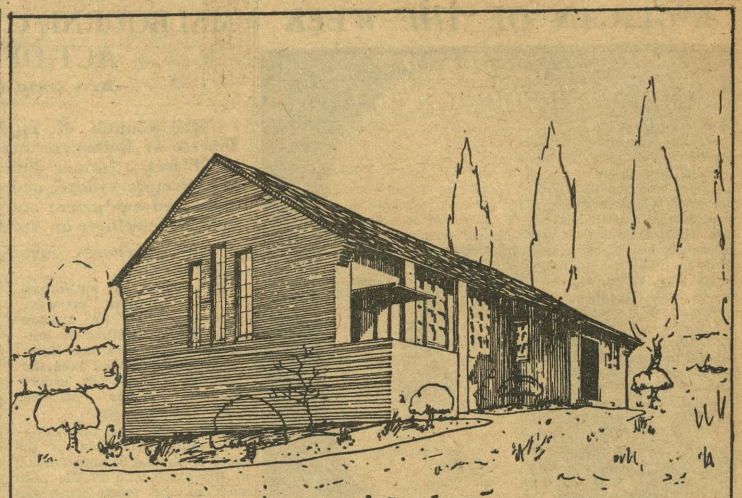
Yours sincerely,
(The Reverend)
KENNETH F. WATTS.
Maidstone,
Kent.

A NEW APPROACH NECESSARY?

TO THE EDITOR OF THE ANGLICAN
Sir.—May I endeavour to unravel Harry Marshall's rather tangled problem?

First, his reason for feeling "like making a definite decision in favour of the Church of England" (viz. because he likes the order of service for Morning and Evening Prayer and because we do not usually have long sermons) is not of the highest. Important as these services are as corporate acts of worship, it is the Eucharist which is the focal point round which the whole Church revolves. It is the Eucharist, therefore, which must be the deciding factor.

Secondly, your correspondent says he had not yet sought Confirmation because he is afraid lest he might fail in the first test. If by "test" he means the first temptation after his Confirmation, he has not yet realised that in Confirmation God the Holy Ghost will strengthen and confirm in him His Sevenfold Gift bestowed in



CHURCH OF ST. STEPHEN: DAREBIN: NEW PARISH HALL. 146
WYSTAN WIDDOWS, ARCHITECT, 37 SWANSTON ST., MELBOURNE. AUG 1955 VI/700.

A sketch of S. Stephen's Hall, Darebin, Diocese of Melbourne, the first part of which was dedicated on April 7.

his Baptism, so that he will not fall, but will be able to do all things through Christ, Who strengthens him through His Holy Spirit. But if he does fall, he can confess his sin and receive absolution in the Church so that, in the words of Browning, he can "get up and go on again."

Thirdly, how can the priest of the Liberal Catholic Church (or any other) be quite certain that strangers are in "the right attitude of mind" when they come to the altar rails? That would make each man a law unto himself in things spiritual. Our Lord made His Church the custodian of the Faith. We are not free to decide for ourselves what "the right attitude of mind" is. We must believe and accept what the Church teaches and the priest must be sure that we have been taught.

Lastly, all Catholics should go to the Eucharist (or Mass) as their act of obedience to God as His children. The Church of Rome teaches (as the Church of England ought to do much more emphatically) that we ought to go willingly, but if we will not go willingly then, like Shakespeare's boy who went so slowly and reluctantly to school, we must be made to go.

Your correspondent's Protestant grandchildren do not go to school only if they wish; they go whether they want to go or not. So Mother Church teaches that we ought to go willingly, but if we will not go willingly, we still must go. Our Lord said, "Do this," but added no condition. He said, "Do this" and bade His Apostles teach all men to observe whatsoever He had told them.

Harry Marshall might be helped in making his decision if he recalls Maggie in Dickens' "Little Dorrit." Maggie, though a grown woman, was mentally only ten years old. At that age she had been in hospital with a serious illness which retarded the growth of her mind, but Maggie never forgot the hospital. It was her solution for everything: if this one were happy, he must have been to the hospital; if that one were sad he ought to go to the hospital. No one made Maggie speak of or love the hospital as she did. Love compelled her. So love for God, Who has made us, redeemed us and sanctifies us, ought to compel us to go to the Eucharist.

I hope this may help your correspondent, so that if he makes the decision to be Confirmed, he may lead his Protestant grandchildren into the Anglican Communion of the Catholic Church of God.

I am, etc.,
D. C. WATT.

Melbourne,
Victoria.

S. MARK'S LIBRARY OPENING

TO THE EDITOR OF THE ANGLICAN
Sir.—In fairness to your Special Correspondent, Government Members concerned, and the various writers to this page

of your paper, I wish to make it perfectly clear that the Prime Minister, the Right Honourable R. G. Menzies, and the Minister for the Interior, the Honourable A. Fairhall, both received invitations to the S. Mark's opening on February 24 and both were gracious enough to not only tender their apologies but also to express regret at their inability to be present. Furthermore, another Government Member, Colonel C. S. W. Anderson, V.C., was not only present but also marched in the procession under the banner of the Anglican Men's Movement.

The invitations sent out were of two kinds inasmuch that one set carried R.S.V.P. while the other did not. The former was sent to all who were to be regarded as official guests.

Yours sincerely,
THOMAS W. W. PYE.
O.I.C. External Opening
Arrangements S. Mark's Anglican National Memorial Library.

THE NORTH-WEST APPEAL

TO THE EDITOR OF THE ANGLICAN
Sir.—I feel that I owe your readers an explanation for, in sending the information regarding the Offering obtained as a result of Canon Tom Jones' deputation at Holy Trinity, I informed you that £290 was received from Trinity and £10 from Norwood.

I would like to explain that whilst quite a large sum did come from Trinity, the service was broadcast over the air, and a commensurate sum was received as a result of the broadcast, and since communicating with you quite a considerable amount of money has come in to Trinity and sent on, in due course, to the Bush Church Aid Society.

Yours sincerely,
(The Reverend)
GRAHAM R. DELBRIDGE,
Holy Trinity,
Adelaide.

ECUMENICAL ESSAY COMPETITION

The Theological Scholarship Committee of the Division of Inter-Church Aid of the World Council of Churches has announced an "Ecumenical Prize Essay Competition."

The competition is to encourage younger clergy and ministers to study some of the central biblical and theological issues under ecumenical discussion, and to make available the best results of such study.

The theme of the essay has been set as "The biblical view of the relation between the mission of the Church and its unity, and the implications of this view for the ecumenical movement."

Full particulars of the competition can be obtained from the secretary, the Australian Commission for Inter-Church Aid and Service to Refugees, fifth floor, 37 Swanston Street, Melbourne.

DAREBIN'S NEW PARISH HALL

FROM A SPECIAL CORRESPONDENT
Melbourne, April 15

The first part of S. Stephen's Hall, Darebin, was dedicated on Sunday, April 7, by the Archbishop-Administrator of Melbourne, the Most Reverend J. J. Booth.

The hall measures 50 feet by 28 feet and has been built at a cost of a little over £7,000. A spacious stage and dressing-room are to be added at a later date and the present kitchen enlarged.

The building has been designed to fit in with the adjacent brick church and the dark bricks and tiles tone with the older building.

The architect for the work is Wytan Widdows, of Melbourne, and the builders were Messrs. G. S. Gay and Son Pty. Ltd., of Ivanhoe.

TRIPLE CANVASS AT COROWA

FROM A SPECIAL CORRESPONDENT
Corowa, N.S.W., April 22

During the months of February and March there was tried in this parish an unique experiment in conducting a "triple canvass" under the guidance of the Wells Organisation.

The parish is a large one covering about 2,000 square miles in the south-east corner of the Diocese of Riverina, and has more than 700 families on the register.

A single parish canvass with only one director would have been difficult because of the travelling factor, so the parish was divided into three sections with a canvass director to each section.

The result was that a simultaneous impact was made on the whole parish and, although the experiment meant a good deal of work for the rector, the Reverend David Wicking, the results have been worth it.

The loyalty dinners were wonderful, the aggregate attendance at the three functions numbering more than 700. The addresses given by the general chairmen and the chairmen of the various committees were of a very high standard, and clearly put the position of the parish before those present.

GOAL PASSED

The results of the canvass are that the goal set for Corowa-Buraja has been passed, whilst the goals for the Mulwala and Howlong sections of the parish were nearly reached, and will probably be reached when every member has been canvassed.

The canvasses have aroused the interest of all church people, attendances have been increased and there is a growing sense of the urgency of the Church's work, and the necessity for the adequate staffing of the parish.

The parish's next objective is "every member at church."

ANGLICAN OF THE WEEK



Our Anglican of the Week is the Bishop-elect of Bunbury, the Venerable Ralph Gordon Hawkins.

Archdeacon Hawkins was born at St. John's, Newfoundland, in 1911 and educated at the University Memorial College there and at Durham University, England.

He was ordained to the priesthood by Bishop Woodward in 1936 and served his title at St. Anne's Church, Bristol.

In 1939 he responded to a call made by the Missionary Council of the Church Assembly to serve overseas and was subsequently appointed Rector of Morowa in the Diocese of Perth. He has since served in the same diocese at St. Edmund's, Wembley, and St. Hilda's, North Perth.

He was an R.A.A.F. chaplain from 1943 to 1945. He was a diocesan representative at the last two General Synods. In 1954 he was appointed Canon of St. George's Cathedral. He has been Archdeacon of Perth since the beginning of this year.

In 1939 he married Miss Mary James, of Monmouthshire.

SEMINAR ON CARE OF THE SICK

A fourth clinical seminar for clergy and senior theological students on "The Pastoral Care of the Sick" is announced by Archdeacon G. T. Sambell, Director of the Melbourne Diocesan Centre, 73 Queensberry Street, Melbourne, N.3.

It is to be held at the Chaplaincy Training School of the Royal Melbourne Hospital during the University vacation, Monday, June 3, to Friday, June 14.

An interesting feature of this seminar is that of the full complement of twelve students, six will be Anglican and six Methodist.

Students are already enrolled, the archdeacon said, from Tasmania and Sydney. There are two unexpected vacancies for Anglicans, and he would be glad to hear from anyone interested.

YOUTH SUNDAY IN PERTH

FROM OUR OWN CORRESPONDENT
Perth, April 28

The Governor of Western Australia, Sir Charles Gairdner, will take part in the British Commonwealth Youth Sunday service on the Perth Esplanade on Sunday, May 5, commencing at 2.15 p.m.

After this service and a formal march past, the young people will attend special youth services in various city churches—St. George's Cathedral, for Anglicans.

Archdeacon and Mrs. Hawkins have two children—David, at the Guildford Grammar School and Monica, at Perth College.

MELBOURNE C.E.F. SPENDS IN ACT OF FAITH

BY A SPECIAL CORRESPONDENT

Melbourne, April 22
The Church of England Fellowship in the Diocese of Melbourne has bought a building, 126 by 98 feet, a former dining hall and kitchen from the Olympic Village, and a large amount of the associated equipment and bedding, at the auction held at Heidelberg on April 4 and 5.

Its purchases involved an expenditure of £3,000.

This action was authorised by the diocesan executive who felt that the auction offered opportunities of bargains which were not likely to be repeated, and that the need of facilities for leader-training camps justified such a forward step.

It was felt that the fellowship, putting its hand in the hand of the Lord, and trusting in His grace, and in the hard work of the members, might realise a long cherished dream.

The venture has been entered into as an "act of faith," as, at the moment, despite some months of negotiations, no suitable land is available.

The money has been lent by four members of the executive.

Their hope of being repaid is based on their faith that fellow-members, and friends throughout the Church, interested in its work for youth, will wholeheartedly support the appeal which will be made.

The appeal will be for capital to repay the loan, and to develop the camp site, which it is hoped will soon be obtained. If any reader knows of a

suitable site for such a camp, the executive would be glad to hear of it, and consider it.

The building at the Olympic Village must be demolished and removed by May 13.

A small building firm, headed by a District Commissioner, has undertaken to supervise the dismantling which, however, must necessarily be done largely by the members of the Church of England Fellowship.

PACIFIC CONFERENCE AT DOGURA

The regional conference of Pacific dioceses will be held at Dogura, New Guinea, from May 12 to 18.

Representatives of Polynesia, Melanesia, Honolulu, New Guinea and Carpentaria will attend.

The convener is the Bishop of Polynesia, the Right Reverend L. S. Kempthorne. Other delegates from Polynesia will be the Reverend C. W. Whonsbon-Aston and Maciu Salata, a prominent Fijian medical practitioner.

RUSSIAN EXILES IN INDIA

BY ARCHDEACON W. ASHLEY-BROWN

THE arrival in Australia of White Russian exiles from China probably brings nearer to me friends of long ago. I tell the story believing that some Australian priests may find in it a means of contact with Russian strangers in their parishes.

After the Russian Revolution the White Army fought a long rearguard action against the Bolsheviks, and when finally dispersed some survivors with their families trekked painfully across Asia.

They eventually became guests of the British Government in Indian concentration camps. Through Canterbury, the Russian Orthodox authorities asked that the Church of England should care for them. And so the responsibility came to me.

My new parishioners were grateful for what pastoral care I could give them. Their friendliness was in keeping with my experience in many contacts since with the Greek and Russian Orthodox Churches.

It was sometimes embarrassing when my Indian Garrison church would be invaded by a party of Russian officers and their wives, who proposed burning candles in honour of a churching or a christening I was taking for a stolid British military family!

WE had some happy months of close association. A sad day came. Government arranged transport for the Russians to any part of the world they desired. Some went to China, where Communism has again caught up with them.

A deputation came to me and asked for a corporate Communion Service before they left the camp. We arranged every detail carefully. An iconostasis was erected before the High Altar. Few had much English. All spoke French. Two officers were detailed to read the Epistle and Gospel for St. Matthew's Day in Russian.

The confession of the Prayer Book Eucharist was cyclostyled in Russian with general directions of guidance for the service. The official interpreter perfected himself in the typescript of my sermon.

Those who wished it made their private confession in French, very simply and slowly for the benefit of my dull Anglo-Saxon ears.

Our Eucharist was a moving service, the saddest I have ever

celebrated. These exiles had lost everything but their honour. On the morrow they would be scattered over distant lands.

The fate of their friends in Russia was as yet unknown, but few doubted it would be different from that of their Imperial family at Ekaterinburg in July, 1918.

Some incidents stand out in my memory. Their commanding officer was a Baltic Baron, a Lutheran. He had made his communion early every Sunday at Deolali. But he did not do so on St. Matthew's Day, 1921.

THIS great gentleman would not compromise me in the eyes of the Russian community for a Lutheran may not communicate at an Orthodox altar. I had not expected the small children to communicate.

I was used to Anglicans crossing themselves from left to right before communicating. But I was confused when standing Russians crossed themselves from right to left as I came to each of them at the altar rails.

That night before the troop train left for Bombay the senior Russian colonel brought a deputation to the chaplain's bungalow and delivered me a letter of thanks. Here it is:

"From the Russian community, Deolali.

"To the chaplain (sic), Deolali.

SECOND RALLY OF DIOCESAN YOUTH AT BATHURST

FROM OUR OWN CORRESPONDENT

Bathurst, April 23

Between 500 and 1,000 young members of the Church are expected to take part in Bathurst's second large diocesan youth rally on May 5.

At a service for youth in the Cathedral at 3 p.m., the Young Anglicans, Junior Anglicans and Church of England Boys' Society will renew their charters and declare their loyalty to the Church.

The city carillonist and bandmen will play the theme of the Young Anglicans during the procession of youth through the streets of Bathurst to the Cathedral.

Y.A.s from Bourke to West Wyalong, from Condobolin to Coolah will join in the week-end of activity, which includes the official opening of the £45,000 children's home and the reunion social on Saturday night.

The gathering for synod week-end will increase the in-

terest. Thirty-four youth groups, with a total of 633 members, have now registered with the Youth Department, for 1957. The latest Y.A. branches to register are those at Condobolin, Eugowra, Blayney, East Orange, Bourke, and Canowindra.

The Rockley Y.A.s will prepare the tea in the cathedral hall, for the visitors on Saturday, and thus leave Bathurst and Kelso members free to arrange the billeting.

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THE HEATHEN IN HIS BLINDNESS

By Robyn Hickin

As dawn began to light the eastern sky, we had our first glimpse of India. For the next hour or two the thin line of land on the horizon gradually grew larger and we soon found ourselves setting foot in the hot and dusty city of Bombay.

We were besieged by beggars from the moment we stepped ashore. Untidy, emaciated children and dirty, neglected men and women — many of them severely deformed — followed us until their physical weakness rendered further pursuit impossible.

A burning sun beat down on streets crowded with people, who seemed to have nothing to do but to beg for a few rupees. We had been warned not to give, but found it hard to ignore the outstretched hands.

IDOLS

We very much wanted to see a Hindu temple, and with the aid of a friend and his car, this wish materialised. We alighted at a narrow lane and had to proceed on foot for the next two to three hundred yards. As soon as we began to walk the beggars surrounded us and accompanied us to the temple rubbing their hands and crying "baksheesh" — money!

We were surprised to find that the lane was lined with tiny rooms, completely open in front, and each consisting of an altar with several idol gods adorning it. Inside each room stood a Hindu priest with long hair and beard, and dressed

completely in white. As we walked along we noticed several Indians enter these rooms, where each knelt before the priest and received a red mark on his forehead.

CURIOUS

After watching this curious scene for some time, while children scampered and begged around us, we proceeded towards the temple, and a strange structure was soon visible.

It was a very large green building with great idols on the roof. The entrance to the building was divided into sections in a most unusual way with saplings between floor and ceiling to keep out the evil spirits.

By this time dozens of Indians were clamouring around us and we were advised to return to the car.

We enjoyed our stay in Bombay, but as we watched the people, who seemed to be governed so much by fear and superstition, I thought of our Lord's compassion for the multitude and of the words of St. Paul, "How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?"

The Youth Page

THE RESURRECTION IS TRUE

There are only three possible interpretations of the accounts of the resurrection of Jesus as given in the Gospels.

The first is that Jesus did not die, but remained unconscious for a time and then recovered.

The second is that Jesus died, and did not physically rise, but that His disciples either deliberately, with intent to deceive, declared that He had risen, or that, unconsciously they came to imagine that He had risen.

The third is that He actually died and rose again, exactly as the Gospel records state.

INCREDIBLE

When we come to examine these three propositions carefully we discover that the first is the most incredible of them all.

The death of Jesus on the Cross was certified by the centurion before Pontius Pilate (Mark 15:44), and was accepted by His enemies as a fact (Matthew 27:63), and also by His friends (Matthew 27:58-61, and Luke 24:11).

So far from His resurrection being a figment of the imagination of the self-deluded disciples, much less a deliberate fraud, these men were them-

selves the most critical and unconvincing of all those who shared in these tremendous experiences.

They dismissed the first report as "idle tales" (Mark 16:11, 13; Luke 24:11, 22-24).

The most sceptical of them refused to believe the fact and reality of the resurrection at all for eight days, until at last Jesus submitted Himself to the test of showing His wounds-prints (John 20:24-28).

BRIBERY

Had the Jewish rulers been able to disprove the resurrection by producing the Body of Jesus, they would have done so. Such an action would have effectively stopped the spread of Christianity, but they were unable to do so.

They knew the fact of the resurrection, and attempted to prevent the knowledge spreading by the simple process of bribing the soldiers (Matthew 28:11-15).

The Resurrection of our Lord is one of the best attested facts of all history. As its truth comes home to our hearts we can only say with St. Thomas, "My Lord, and my God!"

GOD SPEAKS TO MEN

How does God speak to men? Here is a brief study of Psalm 19, by Canon Guy H. King, of England, which will help us to answer this question:

"The Psalmist tells of three ways in which God speaks to men.

"1. In the World of Nature (verses 1-6). As you would look up at a preacher in his pulpit, so look up at yonder skies, and listen for God's message through His starry messengers.

"What a sermon they preach, and what a theme they preach — the glory of God as seen in the marvels of His handiwork! "In Romans 1:19-20 the pagan is said to be 'without excuse' for his godlessness, because he should listen at least to these 'addresses'.

"2. In the Word of Scripture (verses 7-11). By comparison with us David had but a small part of the Scriptures, yet what great store he set by it, as did the writer of Psalm 119. "What names he gives them, what delights they bring, what things they accomplish 'in keeping of them!'

"3. In the World of Conscience (verses 12-14). The Lord speaks to the heart of a man — revealing the 'secret faults' and the 'presumptuous sins' and the 'great transgression' while awakening the petition, 'cleanse Thou me'.

"Then He leads to desire that our words and our thoughts (and therefore our actions) may be acceptable to Him."

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A REFINER OF SILVER

In the Book of Malachi, there is a strange description of God.

The Prophet says, "He shall sit as a refiner and purifier of silver" (Malachi 3:3).

This verse, rightly understood, can be a real help and encouragement to us in times of trouble.

A woman, desiring to find the real meaning of this verse, once called on a silversmith and asked him to tell her how he went about the refining of the precious metal.

As he described the process to her, she asked him, "Do you sit while the work of refining is going on?"

"Oh, yes, madam," was the reply. "I must sit with my eyes steadily fixed on the furnace, for if the time necessary for refining be exceeded by the slightest degree, the silver is sure to be injured."

Just as the metal must be heated in the crucible to bring it to purity, so God sometimes permits suffering to try our lives, but He will not subject us a moment longer to the fiery trial than is necessary for our purification.

Suffering, rightly understood, is not meant to destroy our lives, but to refine, to ennoble and to purify them.

As the woman was leaving, the silversmith called her back again. He said, "I have one thing further to say. The only way in which I can know that the process of purification is completed is when I can see my face clearly reflected on the surface of the molten metal."

And, after all, that is surely the true purpose of all trial and affliction — that God may see His own divine image clearly reflected in us.

THE QUEST

I sought the Face of Jesus
In every crowded street;
I scanned each hurrying person
A certain Face to greet—
I thought, "The search is fruitless,
And yet the Quest is sweet."

I found the Smile of Jesus
Within a motley throng;
I found the Heart of Jesus
In a friendly heart and strong;
And I heard the Voice of Jesus
Within a singer's song.
—DOROTHY TYRREL.



In sending this photograph of the young people at the Church of England Hostel, Merredin, W.A., the Warden says that this year the enrolment has almost doubled last year's total, nearly sixty boys and girls being in residence. The Hostel has its own Chapel, where the young people are taught to make the Christian Faith the central fact in their lives.

THE CREED IN VERSE

I believe in God Who made Heaven and Earth; in Christ His Son

Who for men the fight has won Over sin and death, and paid All the debts that were their due,

Be they many, be they few. He was born of Mary, Maid, Lived and Worked and daily prayed

To His Father, till He died Sinless, friendless, crucified. From His grave victorious He arose all glorious

And returned to Heaven above Where He reigns the King of Love,

And His Spirit dwells with all Who have answered to His call. To His Church I now belong, And His Spirit makes me strong

To challenge evil till to Heaven I come at last, my sins forgiven. —"Home Words."

CIVILISATION

The advance of civilisation is measured by the extent to which we have followed Christ's teachings: the tragedy of civilisation is measured by our failure to follow His Teachings. —Sir Beverly Baxter.

AN UP-TO-DATE NURSERY RHYME

Ten little Churchmen went to Church when fine.

But it started raining, then there were nine.

Nine little Churchmen stayed up very late,

One overslept himself, then there were eight.

Eight little Churchmen on the road to Heaven,

One joined a rambling club, then there were seven.

Seven little Churchmen heard of Sunday "flicks,"

One thought he'd like to go, and then there were six.

Six little Churchmen kept the place alive,

One bought a television, and then there were five:

Five little Churchmen seemed loyal to the core,

The Vicar upset one of them, and then there were four:

Four little Churchmen argued heatedly

Over ceremonial, then there were three:

Three little Churchmen sang the Service through,

Got a hymn they didn't know, then there were two:

Two little Churchmen disputed who should run

The next Parochial concert, and then there was one:

One faithful Churchman knowing what to do,

Got a friend to come to Church, then there were two:

Two sincere Churchmen each brought in one more,

So their number doubled, then there were four:

Four sturdy Churchmen simply couldn't wait,

Till they found four others, then there were eight:

Eight eager Churchmen searching round for souls,

Working, praying, witnessing, drew others in by shoals:

Shoals and shoals at every Service cramming every pew,

O God supply this grace and zeal in my own Parish too.

—From the "Church Army Gazette" (England).

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TO "THE ASBESTOS TIMES"

A despatch from H. R. H.
Prince Beelzebub, for circu-
lation in the Nether Regions.

minds off the real motive for
coming to Church—to worship
the Arch-Enemy of our Devil-
ish Schemes.

The Missioner was a man of
considerable experience in this
so called evangelism. For over
twenty years he has been en-
gaged in this particular branch
of the fight against us, and he
didn't pull his punches.

As the leader of an Army of
Evangelists, known as the
Church Army, he put a strong
team of workers into the parish
to support him.

They were joined by the
local Christians, led by their
rector and curate, and I can
tell you that they were a for-
midable foe.

Their strongest weapon
against us was the regular
times of prayer, in which they
sought, and secured, the aid of
the "Heavenly Hosts."

They certainly had us on the
run, even though we fought a
fierce rear-guard action.

Unfortunately, we had to
leave behind a number of our
people, who, while in Enemy
territory, were captured for
Christ.

I cannot understand those
foolish creatures, the Angels,
who flap their wings excitedly,
and make a tremendous fuss,
just because one soul has de-
fected from our ranks.

Let them rejoice in one sin-
ner that repenteth. We still
have ninety odd who feel no
need of repentance!

Of course, we cannot afford
to lose even one soul, as the
Enemy immediately makes it
an active fighter for His Cause.

There was much rejoicing in
the Enemy ranks because of
good congregations, but we
can console ourselves in the

knowledge that many more
never gave the Mission a
thought.

Now the campaign is over,
but we cannot afford to sit
back and lick our wounds, or
even sharpen the barbs of our
forks, badly blunted as they
are.

We must get busy at once,
and try and convince those
who were "converted," that it
was only emotionalism, or the
persuasive powers of the Mis-
sioner that made them think
they had inherited eternal life.

We must fill their minds with
mundane things, and above all
keep them away from their
Bibles, in case they find in
the words of Scripture the
assurance they want to confirm
their faith.

Take courage, my legions, we
still have many souls in our
power. There are anxious days
ahead of us; and I must call a
seminar one of these days so
that we can co-ordinate our
attack against our All Power-
ful Enemy who is recruiting
with increasing success. Mis-
sions! Bah! Who invented
them?

INDIAN WORKERS IN THAILAND

ECUMENICAL PRESS SERVICE
Geneva, April 22

The Church of South India
will send two Indian Christian
couples to Thailand as soon as
negotiations have been com-
pleted with the Church of
Christ in Thailand. The Thai-
land Church is reported to be
anxious to have workers from
other Asian countries, and
church leaders in India feel
that Buddhists in Thailand,
who emphasise the Indian or-
igin of their religion, may listen
with special interest to Chris-
tian missionaries from India.

MUSIC REVIEW

SOME ORGAN MUSIC IN THE MODERN IDIOM

HANDEL'S Suites for the
harpsichord are seldom
played now, yet they contain
many movements of genuine
musical interest which perhaps
do not sound their best on the
piano.

The arrangement for organ
by Arthur Hutchings of the
Fugue in E minor, from the
Fourth Harpsichord Suite is
very welcome.

It is a fugue of some length
and has many thrilling passages
that come off admirably on the
organ.

It is published by Novello.
(English price, 2/6.)

As usual, there is some new
music by Eric Thiman. This
composer is writing so much at
present that one feels there is
too much for it all to be
inspired.

In fact, many of the pieces
sound like "filling in."

The three pieces under re-

view, however, which are pub-
lished in Novello's Organ Music
Club Series, No. 2, are not of
this type.

They are definitely inspired,
and can be recommended as
difficult voluntaries, or as easy
recital pieces.

They are "Meditation on the
Irish tune 'Slane'"; "Pavane";
and "Postlude alla marcia."

Novellos also issue "Three
Quiet Interludes" by Kenneth
Barritt: A Fancy; Lament; and
Musette. (English price, 3/6.)

These pieces display many
original characteristics. They
are not just three more volun-
taries of standard type.

They are in the modern
idiom, as is a "Whitsunday Pro-
cessional" by Tony Hewitt-
Jones. (Novello, 3/-.)

This is bold music with a
vigorous march-like rhythm.

Towards the end we can see
why the title "Whitsuntide" is
given.

In the pedals the plainsong
tune *Veni Creator* booms out
while the rhythmic figure of
the opening is maintained on
the manuals.

—L.F.

YOUTH CENTRE FOR NORTH QUEENSLAND

FROM OUR OWN CORRESPONDENT
Townsville, April 22

Work has begun on the erec-
tion of the North Queensland
Diocesan Youth Centre at
Saunders Beach, 18 miles from
Townsville.

Young people from Towns-
ville and Ayr have bought and
are erecting huts on this sea-
side area, which was given by
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reefs and in 1,000 oz. nuggets; gold to lure adventurers
from the far ends of the earth; gold to turn a colony
into a nation!

We look back on the fabulous years that began with
the finding of payable gold in New South Wales and
Victoria in 1851, sometimes forget how that discovery
became the greatest single event in our history. Almost
overnight it changed Australia's way of life.

In crowded wagons, on foot and on horseback, alone and
in groups, equipped with anything that could be used to
scratch the earth's surface, vast hastening hordes set out
from Sydney, Melbourne and other centres to trek to
outposts where the precious metal had been found.

Over Australia's cities there fell a pall of silence. Shops
were deserted and business fell into chaos as workers
rushed off to the diggings. Ships lay idle at their
moorings, abandoned by crews.

For some of the gold-seekers it was a time
that was to bring riches beyond imagination,
for others despair and defeat. For Australia
it was to bring the first signs of nationhood.

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BOOK REVIEW**AN ANCIENT WORK IS WELL PRESENTED**

TERTULLIAN'S TREATISE—DE CARNE CHRISTI. Canon Ernest Evans. S.P.C.K. Pp. 197. Australian price, 52/9.

THERE are some works of the early fathers—both Greek and Latin—which every clergyman should have read; some of these works are being overlooked in the rather gloriously produced modern English editions.

This present work of Tertullian, which after far too long a period is now available in handy size, is one which most students of theological colleges could read to great advantage, by so doing they could reap the benefit of coming into close contact with actual conflict which faced the Church at the beginning of its history as it prepared to do battle with the archheretics.

Too many get their knowledge—both of heresy and orthodoxy—from summarised lists of features of teachings, of the champions of both parties, prepared by a thoughtful lecturer, or classified list in a theological handbook.

For example, Marcion is usually "put down" as another of the gnostics, who by his peculiar treatment of the New Testament, forced the Church to fix the canon of its scriptures. Neither the influence of the heretic, nor the measures adopted by the Church to combat his teachings are regarded as being of any great importance.

"Marcion had, in fact, in less than a generation, succeeded in founding not a mere local sect but a world-wide society with an organisation copied from (perhaps in some respects in advance of) that of the Church, a society strong enough to survive, even if on a reduced footing, for several centuries."

He was a man who unlike most of the heretics was prepared to accept martyrdom; his adversaries had no charge to lay at his door, re his life or morals—a very unusual feature in early controversy!

What did he teach? He separated the Old Testament from the New—this came to be his special characteristic. This as a result of his desire to exalt Christ; this desire caused him to reject the God of the Old Testament and to postulate that there must also be a God whose only essence was "goodness."

THE intractability of matter caused him to teach that Christ, who was all goodness, could have had no body composed of the matter formed by the Creator (and therefore Unchristian) God.

Marcion's heresy was "doctetic" but still insidious. Salvation for him, as in the Church, was by faith; his heresy consisting in the fact that his faith in God was faith in a God whom the Bible misrepresents. Thus enters his drastic treatment of the Bible; all parts of the Old and New Testaments which refer to Creation and created matter must go. Christ, of course, had no birth—He just appears; He did not really suffer; His death was doctetic—as were His Resurrection appearances.

There have been few editions of the works of any of the early fathers which in its introduction and notes has so well presented the work, and the situation which the work was meant to combat. Tertullian had dealt with the heresy of Marcion in

five previous books.

It is his intention to write on the Resurrection of our Lord. He has first to clear the ground. In so doing he goes over the Marcionite heresy, and the teaching of one Apelles, a disciple of Marcion's, summarising both their thought, and the answers he gave previously and has developed since.

The tradition of Anglican Patristic study is enriched by this balanced presentation of this ancient work wherein one scholar of the early church defends the Church's Bible against the misuse and abuse of heretics and schismatics. This alone should make it a book worthy of attention . . . for herein we can witness the Church thinking herself into truth.

But Canon Evans has produced a book worthy of study—the careful, painstaking, and patient study which enriches not only the store of knowledge, but also the Christian life of the student.

His introduction is masterly; translation facile—but not in any sense cheap; his notes erudite—sometimes dull; the summaries he adds, in the notes to each of Tertullian's chapters, are adequate.

The only really bad thing about the book is its price.

—M.M.T.
(Our review copy came from Church Stores, Sydney.)

FIRST SOD TURNED AT MOOROPNA

FROM A SPECIAL CORRESPONDENT
Mooroopna, Vic., April 23

The turning of the first sod in the construction of the new S. Alban's parish church at Mooroopna, in the Diocese of Bendigo, was carried out in perfect weather on Sunday, April 14.

The honour fell to Mrs. J. C. Brown, the oldest member of the congregation who is a regular worshipper; and the church folk followed in line after her.

Previously, in the old church (built in 1879 for £1221) the vicar of Mooroopna, the Reverend L. Marshall-Wood, asked God's blessing on the work of the contractors—Messrs. W. G. Bullen and Son, who were represented at the service by Mr. A. Bullen.

It is expected that the foundation stone will be set on June 1 by the new Bishop of Bendigo.

S. PAUL'S CHAPTER HOUSE RESTORED

ANGELICAN NEWS SERVICE
London, April 22

The Chapter House of S. Paul's Cathedral, which was burnt out by incendiary bombs sixteen years ago, was reopened and blessed by the Bishop of London on April 11.

The restored building conforms to the exact design of Christopher Wren.

The chapter house was completed in 1714, four years after the cathedral.

CHURCHES ASSOCIATED WITH MINING DISASTER

FROM A SPECIAL CORRESPONDENT

Members of the Society of Australian Genealogists visited S. Michael's Church, Wollongong, and the Soldiers and Miners' Memorial Church, at Mt. Kembla, on Saturday, April 13.

They spent the day in Wollongong and Port Kembla, paying particular attention to the Mt. Kembla colliery disaster on July 31, 1902, when 96 men and boys were killed by an explosion in the mine.

At S. Michael's, Wollongong, the rector, the Venerable H. G. S. Begbie, showed members the burial register, which contains a record of victims of the disaster covering many pages.

S. Michael's will celebrate its centenary next year, the foundation stone having been set in December, 1858. The church was opened in October, 1859.

Forty-seven of those killed in the disaster were buried in the churchyard which surrounds the Soldiers and Miners' Memorial Church.

At the Memorial Church, Mr. F. Kirkwood, a churchwarden, showed members an old manuscript book in which were recorded the many telegrams and other inquiries received from all parts of Australia seeking information as to the fate of miners who were employed at the colliery at the time of the explosion.

A member of the Council of Australian Genealogists, Mr. G. A. King, said that Mt.

Kembla was one of the greatest mining disasters Australia had experienced.

Scarcely a home for miles around the mine did not suffer bereavement.

Ever since the disaster a service of remembrance has been held annually in the little church and, before the Memorial Church was built, in its predecessor.

LAND GRANTS

The names of the victims of the explosion are recorded on a column in the Rest Park at Wollongong.

"It is appropriate," said Mr. King, "that the church should be a Soldiers and Miners' Memorial—to the soldiers who died on active service, and to the miners who died in the cause of industry."

From the roof garden of the Wollongong Hospital, a member of the society, Mr. Edgar Beale, described the development of Wollongong and Port Kembla, and pointed out historic places, including the location of early land grants, in the district.

AN ANGLICAN URGES UNITY IN GHANA

ECUMENICAL PRESS SERVICE
Geneva, April 23

The provost of Holy Trinity Church, the Very Reverend G. E. F. Laing, told students at the Ghana University College, at Achimota, Ghana, that Protestants in the new nation should unite into one "Holy Church of Ghana." He said that the existing denominational divisions are "silly."

Groups in Ghana include Methodists, Presbyterians, Anglicans, Seventh-Day Adventists, Evangelical and Reformed and Assemblies of God.

Dr. Laing also urged that the Church in Ghana be given full liberty to "develop its own manner of worship, indigenous architecture, art and music."

—W.A.B.

INTERESTING ARTICLES AND REVIEWS

THE AUSTRALIAN CHURCH QUARTERLY. January-March, 1957.

THE editorial deals with the "Reservation of the Blessed Sacrament." In the pre-Nicene Church the Sacrament was reserved in private houses.

When persecution no longer obtained, the Church became the normal place of reservation. English and Normans preferred the hanging pyx such as one seen in Amiens Cathedral and in All Saints, Margaret Street. A distinguished Free Church theologian remarked during the controversy over the Revised Prayer Book, "If one believes in the Real Presence the High Altar is the only place for it."

But until Reservation is generally accepted in the Church of England, only a matter of time, your reviewer feels that an aumbry in a chapel is the right place. Irreverence thus becomes unlikely, and in my experience in three great churches the chapel became a shrine of constant prayer and meditation.

As a busy parish priest, in three different countries and under different circumstances, Reservation proved immeasurably invaluable to me in ministering to the many sick and aged, nor did I find Reservation in both kinds a difficulty nor did the Cowley Fathers.

IT seems to me that wherever we can hold to Anglican use we should. Much of the trouble in the Church arises from a false suspicion that Anglo-Catholics are disloyal to their Mother Church.

Father Binnie is so thoroughly sound, that I think he is unanswerable, in his discussion of "The Doctrinal Basis of Reservation," and the question of "Transubstantiation and Article 28."

He also advances a fairly reasonable case for "The Canonical Right of the Parish Priest" to reserve the Blessed Sacrament.

The Bishop of Kalgoorlie provides an interesting article on the "Services in Holy Week." His history of the development of the Eucharistic rite is sound. He provides a valuable commentary on recent Roman

liturgical reform.

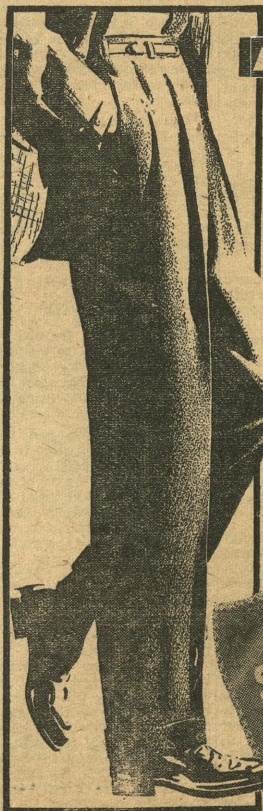
The Reverend James Norman provides a scholarly yet readable paper on "The Leonian Sacramentary." I have not space to deal properly with it. But I would like to commend the suggestion that the so-called Prayer of Oblation be linked with the Prayer of Consecration. It is fittingly so used as we saw in the Indian Church. But when there is a simple Anglo-Saxon sentence in actual general use to link up the Lord's Prayer it is irritating to hear in some churches a crude and literal translation of the Latin sentence.

We Anglicans have a goodly heritage of our own. I cannot try to do justice in a short article to the paper on "The Religious Life for Women in the Australian Church," written

ten by a Sister of the Community of the Holy Name. I can best help by quoting one sentence. "The presence within the Church of communities of both men and women wholly given to God, humbly living the Christian life in its fullness, with no compromise, gives to the Church that leading of heroic religion, without which she may be respectable, but can hardly be aflame." The Australian Sisters have a noble record of devotion.

The book reviews are excellent. Brother Timothy Gawne, S.S.M., provides a readable review of Peter Anson's book, "The Call of the Cloister." Anson is himself a Roman Catholic. But his book is reliable, exhaustive and understanding.

—W.A.B.

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GOD: THE PRIMARY REALITY UNIVERSITY SERMON AT ARMIDALE

"Never has there been a time when in University life there has been more passion for research—the search for reality in at least some realms of living," said the Bishop of Armidale, the Right Reverend J. S. Moyes, on April 14.

The bishop was preaching at the University service in S. Peter's Cathedral, Armidale.

"Men seek truth! Like all human research this first showed itself in a special group, and it was among the Greeks that this passionate research was most conspicuous," he said.

"It was for the Greek world that the Gospel of S. John was written—the Gospel that has more to say about truth than any of the other three—the Gospel that gives the Christian answer to the question, What is Truth?"

"Of supreme importance is it to-day for all of us who are concerned with depth and reality and not content to live on the surface of life, to understand this Christian answer."

"For on the one hand, as Emil Brunner puts it, 'modern man is a naive realist, the material sensual data being to him unquestionable reality. If he speaks of reality in terms of certainty he points to the material world.'"

MODERN MAN

"But modern science has shattered this close-knit conception of the world in such a way that modern man, without giving up his naive conception of reality, has at the same time become a sceptic. It isn't the first time in history that scepticism and materialism have gone hand in hand."

"Thus we can have in modern educated men both a solid objectivism, a materialism and a deep subjectivism, a sense that everything is relative."

"These are not reconcilable and, for men to be enmeshed in both, leaves them unable to be cultured and ethical forces in their living, as well as inconsistent in their thinking."

"If, to the man searching, 'the object is the truth,' then it is not surprising to see men engulfed in things, in material being, in economic life, in techniques, in a one-sided quantitative thinking."

"Someone has said that 'reverence for the quantum is the new version of the worship of the golden calf.'"

"In contrast to this materialism there was, in last century and earlier in this, among men who were alive to a reality different from that of things, a development, a rich development in spiritual life through idealism."

"Who would not have been uplifted by the thought world of Hegel's philosophy of history?"

"Yet this idealism was a power only so long as it was combined with the Christian tradition. It was never a philosophy for all men. In it the subject became the centre—the subject, the mind, is the truth' was its background."

COLLECTIVISM

"It was individual, it offered no solution for the problems of society, it belonged to an intellectual aristocracy and did not touch the millions of average men who were being pounded into collectivist masses in an industrial age."

"To-day, then, objective materialism remains as the stronger force in the world of ideas. It leads to collectivism and can, as in Russia, lead to a time when the search for truth is out of date."

"Is there no third way between these two, shall I say, half truths? In our day in various areas there have been and are attempts to face problems of truth beyond this object—subject opposition both in existentialist philosophers and in Buber and others who have discovered the I-Thou relationship between persons, as a something beyond the I-It relationships we have with things."

"All of these have been in-

fluenced by Kierkegaard, the Danish thinker, who has brought to European thinking once again the original Christianity and the Christian understanding of truth."

"God is the primary reality! Truth is neither in man nor his world, but beyond both. Truth is God communicating Himself to men."

"Thus Jesus is truth—I am the way, the Truth and the Life! If ye continue in my word you will know the truth and the truth will make you free.' How certain that final sentence is in all realms of life."

"It is when we know reality in any realm that we can be free therein—is it in music, in flying, in agriculture, or in whatever other sphere we have set ourselves to know the laws under which action in such a realm is in accord with the truth, the reality?"

"What Jesus Christ has to say is that in the realm of living, in the integration of our own subconscious life, in our relationships with each other—reality is found in His life and in our union with Him; in our obedience to Him is found the truth which, as we know it, shall make us free. What research, my friends and fellow students, are you doing in this realm of living?"

"Faith is God in communication with men! If this is the truth, then materialism is idolatry, a deification of the world, and idealism is an idolatry, a deification of the self."

"But seeing God as the truth made known to us in Jesus Christ does not shut us off from the wondrous truths about the world we live in. Life is not all religion. There is God truth and world truths."

SCIENCE

"It is a sad thing that men of religion have missed this distinction. Mediaeval theology made the source of God truth, the Bible, the measure of world knowledge and chained the right use of man's reason."

"Copernicus, Galileo, Darwin all suffered from this shortsighted and one-sided conception of truth on the part of churchmen. Reaction came, as it was bound to do."

"Emil Brunner says science paid the Church back, 'so to speak, in the same coin: in its turn it failed to distinguish between God truth and world truths.'"

"More and more science claimed the monopoly of truth knowledge and for many men to-day science is 'the truth, and whatever lies outside its range has no claim.'"

"As Tillich puts it, such a view means that 'Poetry may give beauty but it certainly does not give truth; ethics may help us to a good life but it cannot help us to truth; religion may produce deep emotion but it should not claim to have truth. Only science does that.'"

"This is a fantastic exaggeration. Science speaks to us about means—but not about ends. It is on other grounds we decide how, why, when and where we shall use the means science places to our hands."

"In the realm where our human disorders are so deep and divisive we need a truth, a correspondence with reality that will enable us not just to handle things but to direct our own lives in self-control, in reverence for others, in friendly relationships."

"The infinite means of power placed at our disposal to-day needs an infinite source of

power within us if we are to use the means for the benefit of man."

"It is tragic if honest men become blind to the need of research for God truth and limit themselves to research of truths of the world. We need men! God give us men."

"And S. John's Gospel again and again sets before us in clear, emphatic terms that the truth of God is revealed in a Person. Who Himself reveals that the key to the nature of God is love, that reverence for life and life that inspires Him to give to the utmost that men may have life and have it abundantly."

"The solution of the final problem of truth is at the same time the solution of our ethical and social problems."

"Truth is not something, it is someone, and I can only know someone by a Communion in which He opens his life to me and I open mine to him. Jesus says 'I am the Truth.'"

"And this Truth then is not so much Truth that I possess, but a Truth who possesses me. The Bible says 'to be in truth.' This means to have one's life in Christ, a deep friendship where two lives intertwine."

THIRD PATH

"To know truth, to know Jesus Christ in this way is to be transformed, to become a freeman in God's world, a new kind of person. It is not mere knowledge that is given but communion of life with life."

"It is essential that each of us should note this third path to truth through a Person, the Christ Who is the truth."

"History has provided the unhappy story that from Plato inward knowledge of truth has developed in a direction that has isolated men from each other."

"Whether men seek truth in the object, in things, or in the subject, the mind, in neither case does knowledge of truth create communion."

"It can issue either in individualism or in collectivism. It is only the conception of truth as it is in Jesus Christ that truth and communion are one! Truth is love because God is love."

"I am not suggesting that we must identify God's revelation of truth with our formulation of it in Church statements. 'We know in part.' I ask of you a faith that is not primarily an acceptance of propositions but a divine human encounter. Faith and love should not be separated."

GREAT PROMISE

"The great promise of S. John's Gospel is yours and mine to take. Reality, the meaning of living, as we find it in Jesus Christ, does make us free men, free from fear, from prejudice and from pride that separates us from others."

"No research we can make into the world truths is sufficient nor complete unless, as men and women, we are making research into God truth and finding the knowledge that is not merely knowledge but life."

"For this is life eternal to know God and Jesus Christ Whom He has sent. Here we become men of character and inner peace, capable of reuniting the broken human family of to-day and of solving the problems of society."

"Here, too, the old antagonism of science and belief, faith and knowledge, will be seen to be unreal because it is possible to give to science what belongs to science and to faith the realm of faith, and for both to find their unity in the One Who is Himself the Truth, and in knowledge of Whom we have found our perfect freedom."

BOOK REVIEW

A CLEAR TRANSLATION OF A DIFFICULT BOOK

THE BOOK OF REVELATION. J. B. Phillips. Geoffrey Bles. Pp. 55. English Price, 9/6.

IN the Book of Revelation, J. B. Phillips has completed his translation of the New Testament. He gives two reasons for this last work; to complete his study of the New Testament and to gain for himself new truth and understanding of this particular book, and because many people had asked him to.

Many of us have wished that he would translate the Book of Revelation because his translation of the Epistles, Acts and Gospels have a directness that makes Weymouth appear ponderous by comparison, and because his command of modern idiomatic English compares very favourably with the mannerisms of Dr. Moffatt. We find these same qualities apparent in this last translation.

Phillips believes that the writer of Revelation wrote down exactly what he saw during his visions, and that much of what is obscure in meaning and crude in construction is due to the impossibility of having to use human words to describe what is beyond human expression.

What he has done, then, is not to explain away the difficulties by paraphrase or by comment, but to prune some of the obscurities of old-fashioned language.

As with all his other translations, he has written a clear and most engaging preface which predisposes the reader to favourable judgement of what is to follow; he is once again aided by his intelligent subject headings and by the luxury of a large broad type.

There are no fireworks in the translation. Indeed, it is one of Phillips' attractions just to make clear what had previously been seen through a glass darkly.

The "to him that overcometh" becomes (more accurately) "to the victorious" which is also a translation better suited to John's purpose. The "angel flying through the midst of heaven" becomes "a solitary eagle flying in mid-heaven," a reading favoured by most authorities, and certainly more poignant.

FOUR things stand out clearly in my mind as a result of reading this translation.

First, the pastoral interest of John is made clear. His passionate conviction that the Church would shortly undergo fierce persecution and that the saints who so suffered would play a decisive part in God's judgement stands out in a way it never did before.

Secondly, that Phillips has

succeeded as the A.V. never does, in differentiating styles. This book is sombrely horrific in the A.V., but in this translation there is colour, a Byzantine gorgeousness that is made the more remarkable because it stands out against a hard, clear blue of the sovereignty of God.

Thirdly, one is made aware as to just how much John's testimony to the judgement of

God, and his own call to purity, strict endeavour, and trust in God, is needed in our time.

Lastly (and parenthetically), one can see how much people like C. S. Lewis have been influenced by this book. "That Hideous Strength," the third of his space novels, is in itself an imaginative but very sound commentary on this terrifying book.

—P.F.N.

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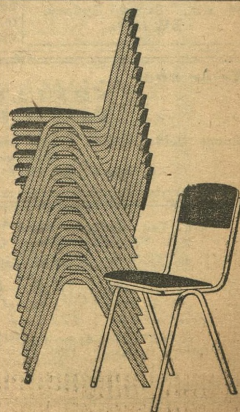
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CHAPLAIN TO PRISONS

FROM OUR C.E.M.S. CORRESPONDENT

Melbourne, April 23
The Church of England Chaplain of the Victorian Penal Department, the Reverend J. Burnett, in an annual report to the Melbourne Diocesan executive committee of C.E.M.S., said the co-operation of the Church of England Men's Society was important in all aspects of his work.

Brother Burnett calls on the considerable resources of the Melbourne Diocesan Centre, to which he is attached, and the Brotherhood of St. Laurence.

Both these organisations are under the direction of the Venerable G. T. Sambell.

Attached to the Melbourne Diocesan Centre also are six hospital chaplains and four mental hospital chaplains in Victoria.

"The Brotherhood of St. Laurence has a staff of eight trained social workers, whose help and advice with family problems is invaluable," the report says.

It may be argued, it continues, that a minister of religion should not become too deeply involved in such problems as employment, housing and accommodation, provision of clothing, and temporary finance.

ALL ASPECTS

"As far as ex-prisoners are concerned, however," says Brother Burnett, "I have found it necessary over the past three-and-a-half years to give considerable time to these practical matters. Each person must be treated as a 'whole' man with a wide variety of needs."

"All aspects of the ex-prisoners' rehabilitation should be considered as long as possible before he becomes an ex-prisoner."

The employment of fifty ex-prisoners was achieved with the invaluable help of an organised consultant group.

Fifty-six church services were held during the year, and choir practice and a scripture discussion group were held weekly.

Two prisoners were baptised, and five confirmed.

"Close liaison has now been established with the chaplains of country institutions, and the problem of employment and other practical details of a prisoner's rehabilitation are now tackled on a State-wide basis," says Brother Burnett.

PROGRESS AT S. ANNE'S SCHOOL

FROM OUR OWN CORRESPONDENT

Townsville, April 22
The Bishop of North Queensland signed on April 2 a contract for £69,000 which will cover the erection of the dining hall, dormitories, tower and class rooms of S. Anne's School, Townsville.

It is hoped that these will be ready for the school to move into occupation during the first term of 1958.

Already completed on the site is the administration block, which provides staff accommodation, library and administration offices.

The swift development of the project has been made possible through the work of the Anglican Building Crusade.

Future benefactors will be able to provide an assembly hall, a music shell, a separate preparatory school and a permanent chapel.

ARMENIAN PATRIARCH OF JERUSALEM

ECUMENICAL PRESS SERVICE

Geneva, April 23
Archbishop Tiran Nersoyan was elected Armenian Patriarch of Jerusalem by the General Synod of the Armenian Brotherhood of St. James of Jerusalem, on March 20.

The Patriarch-Elect was priest-in-charge of the Armenian Church in London during the war. He is a member of the Faith and Order Commission of the W.C.C.

DIOCESAN NEWS

ADELAIDE

GLANDORE

The Dean of Adelaide, Dr. T. T. Reed, will set the foundation stone of the new Memorial Church of St. George, Glandore, the corner of South Road and Eurilpa Avenue, at 3 p.m. on Sunday, May 19.

MISSIONS TO SEAMEN

More than 1,000 seafarers visited the Mission to Seamen, Whyalla, in the first three months of this year. Four thousand books and magazines were distributed aboard ships visiting the port. During the same period of time, the chaplain, the Reverend Henry Kelly, made more than 60 individual visits to seamen in hospital.

PAYNEHAM

S. Aidan's, Payneham, will hold a debutante ball in the Masonic Hall, Payneham, on May 24. Miss Dorothy Pain is training the debutantes. Extensive repairs and renovations to Aidan's Rectory have almost been completed, and it is hoped that work will soon be started on the many repairs needed to the church.

KADINA

Plans are being made for a visit of Lay Readers to the parish of Kadina, on the weekend of April 27-28. Main activities will centre around Wallaroo. On the Sunday afternoon, the Rector of Christ Church, Kadina, the Reverend Christopher Cooper, will give an address on "The Reader's Office." Further details and application forms for attendance are available from Mr. W. J. A. Pryke at LA2334 (office) or M7378 (home).

The British and Foreign Bible Society is to send a member of its staff to Kadina on Sunday, May 5. He will preach in Christ Church at Evensong.

NORTHFIELD MISSION HALL
Two hundred parishioners attended the licensing by Dr. T. T. Reed of a new Church Mission Hall at Northfield on April 11. The modern recreation of the hall raised considerable comment. Preaching the sermon at the service, Archdeacon A. E. Dodd spoke of the need for expansion of the Church in new areas.

CATHEDRAL BELLS
The bells of St. Peter's Cathedral will soon be ringing again after six months. The reason for the silence was a shortage of bell ringers, but a recent appeal within the diocese has resulted in eleven volunteers, three of whom have had previous training. In the past few months the cathedral's bell-ringers had dwindled to four—only half the necessary team of eight ringers. Mr. H. Cox, Captain of the Tower, is hopeful that the bells will be rung on an entirely new team on the tenth anniversary of their consecration on St. Peter's Day.

ORGAN RECITAL
Mr. J. F. Peters, organist and choirmaster of St. Peter's Cathedral, Adelaide, will give an organ recital in the cathedral on Tuesday, April 30, at 8 p.m. All church people are invited to attend the recital, which has been arranged by the Friends of the Cathedral.

YOUTH SERVICE
The annual diocesan youth service will be held in St. Peter's Cathedral of British Commonwealth Youth Sunday, May 5, at 3 p.m. The Preacher will be the Reverend W. R. Ray, headmaster of Putney Grammar School, Adelaide. Seats can be reserved for any parish by telephoning Mr. Colin Lawton at U 9477.

BATHURST

BROTHERHOOD OF THE GOOD SHEPHERD

The B.G.S. will extend its operations to the Northern Territory, and the principal, the Venerable L. C. S. Walker, and the Reverend F. S. Neubecker will leave in May to survey the new area in the Diocese of Carpentaria. The B.G.S. will be responsible for ministering to an area of 300,000 square miles, from Darwin to Alice Springs. It is hoped that this area will be visited about May of each year.

PARISH NOTES

The Diocesan Commissioner paid his final visit to the parish of Oberon on April 14, and was given a supper in the parish hall after Evensong. The South Dubbo fête is to take place on April 27. The Church of the Holy Innocents, first built at Whylandra, later moved to Delroy, has now taken up its position in West Dubbo. Many of the original worshippers attended a re-opening ceremony.

SYNOD

The Synod of the diocese will take place on Monday, May 6. On Friday, May 3, there will be a clergy conference in the Cathedral hall. After the synod Eucharist on Sunday, May 5, there will be a conference of all synodmen to discuss the proposed Australian Church Constitution. The Bishop Co-adjutor will be preacher at the synod Evensong at 7.15 p.m. that night.

S. MICHAEL'S HOME

The new lawn in front of the children's home at Kelsa is now growing, and the first shrubs have been planted in readiness for the official opening at 3.15 p.m. on Saturday, May 4. The Carlton City Boys Band will provide music during the afternoon. After the doors have been opened the Bishop and his party will move to the chapel to dedicate it for use.

BRISBANE

CANVASS AT NANANGO

On the first Sunday after an intensive every member canvass in the Parish of Nanango, which ended on March 24, the church at Yarraman was packed to overflowing at Evensong. On the next Sunday the church at Nanango was just as crowded as that at Yarraman had been. The goal of the canvass was pledges for £8,000 in the next three years.

MELBOURNE

CATHEDRAL SERVICES

Good Friday services in the cathedral were very well attended concluding with Stainer's Oratorio "The Crucifixion" in the presence of a congregation of 1800.

The choral celebration on Easter Day was one of the largest for many years. It was attended by the Governor, Sir Dallas Brooks, Lady Brooks and their personal staff. The Governor left on Wednesday in the "Iberia" on six months' furlough in England.

KEW DEDICATION

The Archbishop-Administrator dedicated new meeting rooms and vestries and a ceramic mural memorial at S. Hilary's, Kew, on April 13.

GIFTS AT ASCOT VALE

Archbishop Booth dedicated a number of gifts in memory of the late, the Reverend E. C. Frez at S. Paul's, Ascot Vale, on April 14.

DEDICATION AT "TINTER"

Archbishop Booth dedicated a new boarding house at "Tinter" Church of England Girls' Grammar School at East Ringwood on April 14.

SCOUTS AND GUIDES

Scouts and Guides will be held in S. Paul's Cathedral to-night, April 26, at 7.45 p.m. The Dean of Melbourne will preach.

NEW VICARAGE

The Archbishop-Administrator will set the foundation stone of the new vicarage at All Saints', Northcote, on Saturday, April 27, at 3 p.m.

INDUCTION

The Reverend A. Mills will be inducted to the parish of Inverleigh and Meredith at S. Paul's, Inverleigh, to-night, April 26, at 8 p.m., by the Rural Dean of Geelong, the Reverend G. J. Apsey.

NORTH QUEENSLAND

THE CONSTITUTION

In order to prepare for the Synod debate on the constitution in August, the bishop has requested each archdeaconry to study the draft with care. The archdeaconries of Cairns and Mackay have called their clerical members together and papers have been read and debated. It is understood that "lay meetings are to follow. The archdeaconries of Townsville and the Burdekin meet during May for the same purpose."

NEW BUILDINGS

The new chapel at All Souls' School, Charters Towers, which will cost over £30,000 has begun to rise on the school site. It is a brick building with an imposing tower.

Work has also begun on the new church at Mt. Isa, where the church site is directly opposite to the railway station in the centre of this new city. A form of air conditioning is planned and a number of local materials are being incorporated into the design. The tower will bear resemblance to a mine tower. The building will cost in the vicinity of £30,000.

PASSION PLAYS

On Good Friday night, after the customary Procession of Witness through the streets of Townsville, the play "Christ in the Concrete City" was presented at the Wintergarden Theatre. This is the first time that the play has been produced in Queensland. It was directed by Valerie Beale.

For three nights in Holy Week, a Passion pageant produced and written by the Reverend Stanley Hessey was staged in the Holy Trinity Parish Hall, Mackay. It was an ambitious production which began with the creation and reached a great climax in the Easter Eucharist.

BROTHERHOOD NEWS

Mr. Lyn Bourke was admitted to the Brotherhood of St. Barnabas as a lay brother during the month. News has reached the Bishop through his commissaries in England of two new Bush Brothers

who will be sailing in the latter part of the year. The Brothers will be holding a mission at S. James, Mt. Isa, under the leadership of the Reverend Peter Mayhew later in the year.

DIOCESAN RADIO

The Archbishop of Brisbane has been giving his well-known series on the Pilgrim's Progress over the Lodge Verandah programme which is heard from 4.45 every Sunday evening. The Anglican session on Good Friday featured the singing of the Passion according to S. Matthew by the choir of S. Matthew's Mundingburra.

PERTH

DEANERY FESTIVAL

The Moore Rural Deanery Festival in connection with the centenary of the diocese will be held at Moora on April 28. Sung Eucharist will be held at 11 a.m. when the Reverend C. A. Pierce will preach. There will be a concert of sacred music at 3 p.m.; Evensong will be at 5.15 p.m.

WONGAN HILLS NURSERY SCHOOL

The Vestry of S. Peter's, Wongan Hills, will open a nursery school on April 23, for children of any religious denomination. Mrs. J. P. Stevenson, wife of the rector, will be in charge of the school.

SYDNEY

ANZAC SERVICES

On Sunday, April 27, at S. John's Church, Darlinghurst, services of Anzac Remembrance will be held at 11 a.m., when Ronald Neill, tenor, will sing "Sound the Alarm" (Judas Maccabaeus), and at 7.15 p.m., when William Tyrrell, baritone, will sing "The Trumpet Shall Sound" (Messiah). Edgar Smith will give a trumpet obbligato. During the service there will be a procession to the Honour Board, and wreaths will be laid.

This is the first Sunday when the newly appointed organist to S. John's, Mr. Robert Moon, will direct the music. The rector, the Reverend A. W. Morton, will preach at all services.

Ex-servicemen, ex-servicewomen, and their loved ones are warmly invited to attend.

FAREWELL TO ORGANIST

Mr. Robert Moon was farewelled at S. Stephen's, Willoughby, last

TASMANIA

C.E.B.S. IN PASSION PLAY

Members of all branches of the C.E.B.S. in Launceston, St. Leonards and Beaconsfield presented a Passion Play in Holy Trinity Church, Launceston, on Monday, April 15. The play, "What Think Ye of Christ?", has been written and produced by a C.E.B.S. leader, Mr. W. Hill.

INTERESTING WEDDING

When the wedding took place at S. James' Church, New Town this month of Margaret Anne Williams and John Charles Freeman it brought together a young couple who had been prominent in the work of the parish for several years. The bride was the elder daughter of Canon C. G. and Mrs. Williams, of S. James' Rectory and the bridegroom was the only son of Mr. J. Freeman, of North Hobart and the late Mrs. Freeman. The bride and bridegroom were both members of S. James' choir and of the Sunday School staff. Miss Williams was connected with the Girls' Friendly Society and the Church of England Fellowship. The wedding also had a special significance for the bride's family as it was the 23rd anniversary of the wedding of Canon and Mrs. Williams. The church was filled to capacity for the ceremony which was performed by Canon Williams. About 180 persons attended the reception in the Parish Hall and included the Assistant Bishop, the Right Reverend W. R. Barrett, the Dean of Hobart, the Very Reverend H. F. Fretwell, and Mrs. Fretwell, the Rector of S. John the Baptist Church, the Reverend L. A. Burgess, and Mrs. Burgess. Also present were members of the Vestry and representatives of parish organisations. At a gathering of parishioners before the wedding Mr. H. A. Young (rector's churchwarden) presented a chiming clock to the young couple from S. James' parish. Mr. and Mrs. Freeman have gone to England where they will spend about two years during which Mr. Freeman will continue his law studies.



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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is the Reverend E. Doncaster, of Victoria Park, W.A., who sent us this picture of Mother Francis and Sisters of the Order of S. Elizabeth of Hungary, seen on the steps of the Convent, South Bunbury, before their return to England after thirty years' service in the Diocese of Bunbury.

BALLARAT CONFERENCE

FROM OUR C.E.M.S. CORRESPONDENT

Melbourne, April 22

The Labour Day week-end conference of the Church of England Men's Society at Rocklands Lodge, Balmoral, in the Ballarat diocese was not as well-attended as others.

Because of this, the annual conference will revert to the Australia Day week-end at the end of January each year.

It was, however, a very successful conference, with visitors from as far as Beech Forest and Warramboul. Balmoral, Horsham, Warracknabeal, Ballarat and Linton-Skipton were also represented. The programme on Saturday evening consisted of educational and informative films, screened by the Linton-Skipton branch, and also the showing of colour films and slides of the Rocklands Camp area, expertly taken by Brother D. Garth, of Horsham.

It is hoped at a later date to screen this film in other centres to let Church people know the asset the men's society, on behalf of the Ballarat diocese, have overlooking the Rocklands Dam.

Sunday commenced at 7 a.m. with a Communion service at which the Bishop of Ballarat, the Right Reverend W. H. Johnson, celebrated, assisted by the Reverend T. Morgan, of Beech Forest.

The morning service on Sunday was addressed by Brother T. Binks, of Sheep Hills, in the Warracknabeal parish, who spoke on education as it affects the school, home and Church.

His most enlightening address was followed by animated discussion.

Bishop Johnson summed up the discussion as follows:

- Religious education could

be best carried out in school as it is now, that is, non-denominational instruction, but should then be followed by denominational instruction in the Sunday Schools.

- Education should be complete in its task of building character, etc. It should include sex education.

- It was felt that parents also needed educational aids wherever possible.

- Efforts must be made to combat the undesirable literature being circulated to the detriment of much better education.

On Sunday afternoon the visitors went to Horsham for the setting of the foundation stone of the new S. John's Church. Members were later the guests of S. John's parishioners for tea.

Monday was set aside for a working bee, and much good work was done on the property. This included painting, interior maintenance and the clearing of paths around the buildings. Several important decisions were made at a diocesan council meeting on the Saturday afternoon.

It was decided to apply to the Water Commission for a boat shed site on the banks of the dam.

The position of chaplain and delegate to the Board of Religious Education was held over until the arrival in this diocese of the new archdeacon to succeed Archdeacon R. E. Richards, soon to be consecrated Bishop of Bendigo.

NEW COLLEGE CHAPEL

Adelaide, April 23

The Governor of South Australia, Sir Robert George, will unveil the plaque of the Roseworthy Agricultural College Memorial Chapel at the dedication service on April 23 at 3 p.m.

The chairman of the Gawler Ministers' Fraternal, the Reverend John Bleby, who is Rector of S. George's, Gawler, will conduct the service.

He will be assisted by two former students of Roseworthy College who are now Anglican priests — the Reverend W. A. Terry and A. G. Hay.

The Ideal Way to Announce a BIRTH, MARRIAGE or BEREAVEMENT is in
THE ANGLICAN

TWO PASSION PLAYS

FROM OUR OWN CORRESPONDENT

Adelaide, April 23

Two most successful Passion plays were offered in Adelaide churches before Easter.

The youth fellowship of S. Columba's, Hawthorn, presented their play in the church last Monday and Tuesday evening.

Most effective tableaux, music beautifully rendered by a fellowship choir under the able direction of Mr. Brian Petchell, and stirring dialogue directed by the Reverend Ian Trevor and spoken with compelling reverence and dignity, combined to produce a stirring act of Holy Week devotion.

The S. Andrew's, Walker-

LAST WEEK'S MUSIC

CHRIST CHURCH, St. Kilda, gave the first performance in Melbourne of "The Seven Last Words of Jesus Christ," by Schütz. This composer was a pioneer writer of Passion Music. His period saw the development of the chorus who sang the words of the multitude; but not the reflective aria which was to come later with Bach.

"The Cross of Christ," which is a collection of anthems and readings compiled by the Royal School of Church Music, was given by the choirs of S. John's, Toorak, and S. Andrew's, Brighton.

—L.F.

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

APPLICATIONS ARE invited from Priests for the position of State Secretary, of the Australian Board of Missions in New South Wales. Applications and inquiries to be submitted to the Lay Chairman, Mr. H. Morgan, 24 Fairlight Avenue, Killara, N.S.W., before May 15, 1957.

PRIEST WANTED for country Parish, good roads. Stipend \$250. Car allowance \$230. Apply in first instance to Diocesan Registry, Mitchell Street, Bendigo, Victoria.

UNUSUAL OPPORTUNITY for interesting experience while rendering Christian service. Wanted immediately, nurse for Lockhart River Mission, North Queensland. Must be triple-certificated. Will be on her own but in daily radio contact with a doctor. Salary \$300 p.a. and travelling expenses. Immediate need is for period now to end of this year. Apply the Australian Board of Missions, 14 Spring Street, Sydney.

ASSISTANT PRIEST required urgently for the Parish of S. John, Corowa. Must be interested in youth and all phases of Church work. All amenities, including schools, available. Stipend \$250 per annum. Write to the Reverend David Wicking, S. John's Rectory, Corowa, N.S.W.

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CLERICAL CHOIR Robes, Vestments, Frontals, Church Adequacy work. Mrs. Buris, The Rectory, Wingham, N.S.W.

ECCLIASTICAL & ACADEMIC OUTFITTERS announce that limited stocks of nylon surplices at 7 gns. are again available. All-wool cassocks made to measure, guaranteed workmanship, from 18 gns. Lightweight cassocks from 6 gns. Vestments, frontals, banners, etc. Price lists from Mrs. E. C. Cooper, S. John's Rectory, 14 St. John's Street, Adelaide, S.A.

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PIANO DONATION required urgently for Sunday School of 200 children. A new Church without funds. If you can help would you ring Mr. Bridgen, S. Mark's, Clenton Park, N.S.W. UW714 (Sydney Exchange).

ACCOMMODATION VACANT

VISITORS TO the North Coast of New South Wales are welcome at the Diocesan Centre, Grafton. Comfortable lodging and excellent board at a reasonable cost in a modern building. Full particulars from Mrs. H. Macmillan, Hostess.

ACCOMMODATION WANTED

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

LECTURES

THE AUSTRALIAN CHURCH UNION. Three lectures will be delivered in the Chapter House, Melbourne, at 8 p.m., on May 6: Bishops, What They Were, Are, and Might Be. By Canon F. E. Maynard, Vicar of S. Peter's, Eastern Hill. May 20: The Eucharistic Sacrifice. By the Reverend A. Bird, Chaplain, Trinity College, June 4: The Real Presence in the Holy Communion. By the Reverend L. L. Elliott, Vicar of S. Luke's, North Fitzroy. You are requested to bring interested persons. A collection will be made to defray expenses. Printed by The Land Newspaper Ltd., 37-39 Regent Street, Sydney, for the publishers, Church Publishing Co. Ltd., No 1 Rawson Lane, Sydney, N.S.W.



The new Church of S. Matthew, Mundingburra, Townsville, showing the 83-foot aluminium spire, surmounted by the huge cross which is illuminated at night.

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ville, Young Players again presented Henri Gheon's "The Way of the Cross" on five evenings, concluding on Good Friday in S. Andrew's.

Production was by a Roman Catholic layman, Mr. Ray Wheeler, who also took the part of the First Man. Direction was by the Reverend Gordon Morrison, and the music at the close of certain stations was arranged and played by Mr. Lindsay Colquhoun. (A brief review of this play appeared in THE ANGLICAN last week.)

It would appear from the large number of people who attended the two Passion plays that a real spiritual need was thereby satisfied.

QUEEN TO VISIT HEREFORDSHIRE

CHURCH INFORMATION SERVICE

London, April 22

The Queen, accompanied by Prince Philip, the Duke of Edinburgh, will visit Herefordshire on April 24.

Her Majesty will attend rallies of children from the schools of the county at Leominster and Ross, and at Hereford she will spend half an hour in the cathedral, where the Dean and Chapter will show her some of its treasures and tell her something of its history.

NORTH-WEST AND THE TERRITORY

The Bush Church Aid Society is appealing for £12,000 for its new work in the Diocese of North-West Australia. £1,995 8/4 has been received at B.C.A. headquarters. Amounts received at THE ANGLICAN office are:

Previously acknowledged	£148 10 6
G. Butler-Mixon	£ 2 2 0
Mrs. H. V. Reilly	£ 2 2 6
S. John's Churchwomen's Union, Boorowa	£ 5 0 0
Coolawanyah Pastoral Company	£100 0 0
Anon.	£ 50 0 0
Total	£307 15 0

The Brotherhood of the Good Shepherd is appealing for £5,000 to begin its work in the Northern Territory. £131/- has been received at Brotherhood House, Dubbo, N.S.W. Amounts received at THE ANGLICAN office are:

Previously acknowledged	£14 3 0
J.L.B.	£ 1 0 0
Anon. S. Paul's, Rockhampton	£20 0 0
Anon. Adelaide	£20 0 0
Total	£55 3 0