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EASTERN SAILORS NEED THE CHURCH'S HELP

MISSIONS TO SEAMEN CHAPLAINS DISCUSS URGENT PROBLEMS

FROM OUR OWN CORRESPONDENT

The problem of ministering to the growing numbers of Eastern seamen who are now arriving at our ports in foreign ships was one of the most important items discussed by Missions to Seamen chaplains last week.

The chaplains were meeting for their triennial conference held at the Rawson Institute in Sydney from March 3 to 6.

Another important discussion centred around the lack of interest, shown by the majority of church people, in missionary work to seamen.

The visiting superintendent from London, the Reverend T. P. Kerfoot, opened the conference on Tuesday after the Bishop Coadjutor of Sydney, the Right Reverend M. L. Loane, had celebrated the Holy Communion.

He was welcomed by the senior Australian chaplain, the Reverend F. L. Oliver, of Melbourne; and by the Sydney chaplain, the Reverend C. Craven-Sands.

Among the seventeen items discussed emphasis was laid upon the growing importance of work among Eastern seamen.

More than one chaplain mentioned finding Christians among Chinese and Indian crews, and reference was made to the growing number of Christians among Japanese crews.

The urgency of doing something for these men was felt to be of paramount importance—both from the Christian angle and because of the consciousness of the growing spirit of nationalism.

LANGUAGE

If this latter be allowed to develop without the Church being in on the ground floor much harm would be done to the relations between the Eastern and the Western world.

Padre Kerfoot from the chair mentioned how he had just come from Japan, and how, at Yokohama, our chaplain had become so proficient in the language that he was able to take a full part in local shore services, apart from those held in the mission.

The need for all Missions to Seamen port chaplains to attempt to learn something of the lan-

guage at least of one of the foreign seamen groups attending his station was considered to be increasingly more important.

The suggestion was made that the Missions to Seamen should examine the possibility of placing Indian, Chinese and Japanese priests in strategic ports.

The Flying Angel Fellowship, an organisation of communicant Anglicans within the Missions to Seamen allied to the C.E.M.S., came under discussion.

Its importance was stressed on all hands, particularly as it is the means by which the Missions to Seamen keeps in touch with the seaman communicant and also with the man's own home parish.

PUBLICITY

The need for increasing and more skilled publicity was stressed by several speakers; conference was urged to make the most use of television and radio as well as such organs of the religious and secular Press as would give them space.

One point that was highlighted by several was the comparative lack of interest which the Church as a whole takes in this branch of its missionary activities.

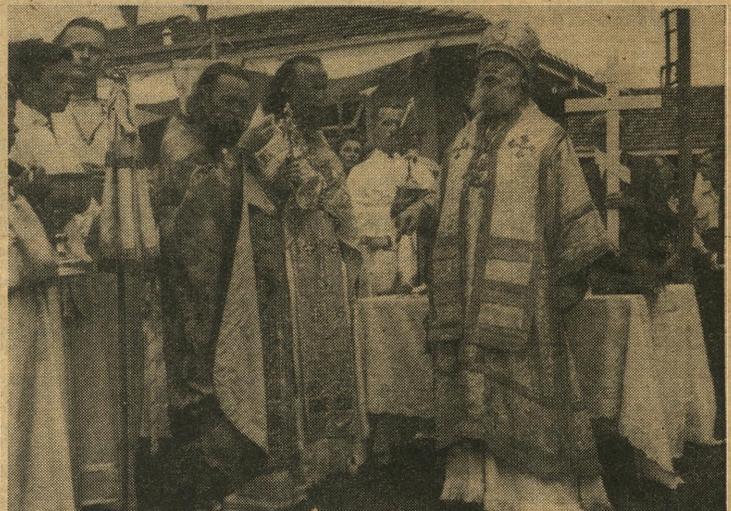
One member stressed that on one occasion he had written to more than eighty parish clergy and had had only two replies.

The chairman said that in England the Missions to Seamen had a seat on the National Missionary Council, and was fully recognised with other missionary bodies.

Full publicity, he said, should be given to this in Australia—

particularly as, in this country, the Missions to Seamen is one of the oldest missionary bodies of the Church.

(Continued on Page 11.)



Archbishop Savva of the Russian Orthodox Church preaching at the blessing of the new home for aged White Russian refugees at Cabramatta, near Sydney, last Sunday.

COLOURFUL CEREMONY OPENS HOME FOR WHITE RUSSIANS

The home was built by the Australian Council for the World Council of Churches and by the Russian Relief Association.

More than 500 members of Sydney's Russian Orthodox community gathered at Cabramatta on Sunday for the blessing of a new home for twenty aged White Russian refugees.

The ceremony began with a procession from the Church of the Intercession of the Holy Virgin behind the home.

From the church's temporary belltower rang a joyful peal as an aged bellringer beat out a frenzied tune on pieces of steel girdler of various lengths hanging from a stout cord.

The procession was led by a group of young priests bearing the church's sacred ikons and altar boys carrying the blazing trikeras (three-branched tapers).

Then came three senior priests bearing crucifixes, then Archbishop Savva, in glittering yellow robes, and a yellow mitre, encrusted with jewels.

He was followed by the choir which chanted Russian hymns as the procession moved past the foundations of a magnificent new church to accommodate 800, through the crowd, to an open air altar.

Three troops of Russian Orthodox scouts formed a guard of

honour as the priests and altar boys gathered around the archbishop and the half-hour ceremony began.

In his sermon Archbishop Savva said the home was an answer to the ceaseless prayers of the Russian community.

"We thank God for listening to our prayer and for stimulating the World Council of Churches to combine with our Russian Relief Association and bring the home into being."

Then, after reading the gospel, and as the choir chanted the responses to the prayers, the archbishop handed Father P. Gan the golden vessel containing the holy water, a brush, and a golden vial of holy oil.

THE BLESSING

Father Gan, and two of the junior priests then went through the home, sprinkling holy water on the walls of each room and painting a cross in oil on each lintel.

On his return Archbishop Savva sprinkled the crowd with the holy water. Then Father Gan held the eight-ended gold crucifix and the crowd filed forward to kiss it, and to receive the Archbishop's blessing.

Afterwards a group of girls in old Russian national costume performed a traditional dance and the crowd sat down under the trees for the blessing banquet.

The home was officially opened on Monday by Bishop W. G. Hilliard, a member of the Resettlement Committee of the Australian Council for the World Council of Churches.

The first seven old people arrived from Harbin, in North China, via Hong Kong on Wednesday, March 11.

The home, costing £20,000 was financed by a special grant from the United Nations High Commissioner for Refugees and subsidised by the Commonwealth Government.

The Australian Council for the World Council of Churches will soon begin a second home for ten aged White Russians at Healesville, 40 miles from Melbourne.

From the proceeds of the

AUDIENCE WITH THE EMPEROR

FROM OUR OWN CORRESPONDENT

Tokyo, March 6

During the visit of the Archbishop of Canterbury, Dr Geoffrey Fisher, to Japan, he will have an audience with the Emperor on April 9.

This audience will take place before the granting of the degree of Doctor of Laws to the Primate by the University of S. Paul, Tokyo.

The archbishop, the Presiding Bishop of the Protestant Episcopal Church of the United States, the Right Reverend A. C. Lichtenberger, and the delegates to the General Convention of the Nippon Sei Ko Kai, will be the luncheon guests of S. Paul's University.

In the afternoon the two Primates will be guests of honour at a garden party given by S. Luke's International Hospital.

NEW SECRETARY FROM NEW ZEALAND

The Australian Council for the World Council of Churches has appointed the Reverend D. M. Taylor as assistant general secretary.

Mr. Taylor is at present Vice-Principal of the Anglican Theological College in Christchurch, New Zealand. He will join the Council on June 1.



The Missions to Seamen chaplains enjoy a harbour trip during their conference in Sydney last week.



Russian girls doing a traditional dance after the blessing of the new home for White Russian refugees at Cabramatta, N.S.W., on Sunday.

CATHEDRAL IN JUBA

PROGRESS IN THE SUDAN

FROM OUR OWN CORRESPONDENT

Juba, Sudan, March 7
The Episcopal Church in the Sudan reached another peak in its history on February 15 when the Archbishop in Jerusalem, the Most Reverend Campbell McInnes, set the foundation stone of All Saints' Cathedral, Juba, Equatoria Province.

Three years ago, on a high ground above the old C.M.S. mission station, a wooden cross was erected and the site dedicated where this cathedral was to be.

On this hot Sunday morning in Juba, many gathered for this service including the Governor of the Province, the Deputy Governor and many other officials, members of the Greek and Armenian communities and hundreds of Sudanese from the Bari, Zande, Moru and Dinka tribes.

VERNACULAR

The service was conducted by the Bishop in the Sudan, the Right Reverend O. C. Allison, assisted by Bishop Daniel Atong and Archdeacon A. B. Riley.

Prayers were read in the vernacular by the archdeacon and pastors. In his sermon, the archbishop reminded us that this cathedral was for the Sudanese of this land.

It is a matter of great thanksgiving to God that this cathedral is to be built for His glory in this vast archdeaconry in the south, where the young Sudanese Church is growing and expanding as new pastors are trained and sent forth from Bishop Gwynne Theological College, and where God has greatly blessed the work over a comparatively short period of fifty years.

Funds for this building have been gathered from outlying towns and villages and friends abroad. We thank God that £11,000 sterling has already been collected and trust that the remaining £5,000 will soon be given.

LAITY HINDER UNITY

ANGLICAN NEWS SERVICE

London, March 5

The general secretary of the British Council of Churches, the Reverend Kenneth Slack, speaking at a Conference on Christian Unity at Sheffield on February 20, said that Churches are only at the beginning of the movement.

There is an appalling apathy about Christian unity; a great number of people do not begin to see the movement as central in the life of the Church, he said.

One of the delusions of the laity is that if it were not for the parsons and their funny ideas about doctrine they could get together, but, he said, there is as much conservatism among laymen as there is among parsons.

He had found people unwilling to join with their fellow-Christians to talk things out or do a job together. In the great growth of prayer for unity people should be sure that prayer is not being used as "a kind of escape hatch" from real encounter with their fellow-Christians.

PRIMATE APPOINTS SECRETARY

ANGLICAN NEWS SERVICE

London, March 7

The Archbishop of Canterbury, the Most Reverend Geoffrey Fisher, has created a new senior lay post at Lambeth in view of the great increase in the pressure of business, ecclesiastical and secular.

The post is that of secretary to the archbishop, and the first holder of the office is the chief education officer for Surrey, Mr Robert Beloe.

FREE CLINIC FOUNDED

NICARAGUA HAS NEW SERVICE

ANGLICAN NEWS SERVICE

London, March 9

Seven young doctors are opening a free clinic for outpatients in Managua, the capital of the central American Republic of Nicaragua.

The clinic will be called "Polyclinica Americana de San Lucas", and will be under the auspices of the Episcopal Church.

It will be housed in the Church's headquarters, "Casa Anglicana".

The Polyclinica will be open to everyone, regardless of race and religion, and medicines and treatment will be free of charge.

Specialists include an internist, a gynaecologist, two orthopaedic surgeons, a paediatrician, a radiologist and a laboratory technician.

Two women, who had completed nurses' training together at S. John's Hospital, Brooklyn, New York, met in Nicaragua, and planned the founding of the clinic.

They are the wife of a former Rector of All Saints', Managua, and the American wife of the clinic's internist, Dr Alfredo Huete Armijo.

IRISH PRIMATE FROM ULSTER

CHURCH UNITY IN DIVIDED LAND

ANGLICAN NEWS SERVICE

London, March 6

The Most Reverend James McCann, Bishop of Meath since 1945, was elected on February 19 as Archbishop of Armagh and Primate of All Ireland.

He succeeds the Most Reverend J. A. F. Gregg, who has been Primate since 1939. His resignation took effect on the day of his successor's election.

The election was held in Dublin, and all thirteen members of the House of Bishops took part.

For the first time in history an Archbishop of Armagh has taken up his high office on the day following the resignation of his predecessor.

The new Primate is an Ulsterman. He was Ecclesiastical History Prizeman at Trinity College, Dublin.

Archbishop McCann knows the Church of Ireland in the North and the South, and is well qualified to preserve unity in the Church in a politically divided country.

He has a strong sense of churchmanship, and there will be nothing narrow or insular in the outlook of the Church while he is Primate.

£300,000 RAISED BY APPEAL

ANGLICAN NEWS SERVICE

London, March 5

The Bishop of Coventry, the Right Reverend C. K. N. Bardsley, has received promises of nearly £300,000 within one year, in answer to his appeal.

This amount is "within measurable distance" of the half-way mark, he says.

The Rural Dean of Coventry, Canon E. A. Buchan, is the director of the appeal.

In a public tribute to his "inspired direction", the bishop says he hopes that the canon will go further and give some thought to the whole question of Christian giving.

"His particular ability fits him uniquely for the task of bringing to the Church in this diocese the leadership and clear thinking needed to raise the whole standard of giving.

"This is a truly missionary undertaking. There is abundant evidence that, given the right approach, the regular income of the Church can be multiplied several times over," the bishop said.

DEANERY AS COLLEGE

NEW SEMINARY PLANNED

ANGLICAN NEWS SERVICE

The Bishop of Rochester, the Right Reverend C. M. Chavasse, who has had considerable experience in the training of ordinands in the course of his ministry, has given his blessing to the establishment of a theological college in the deanery.

This comes at a time when a new college is desperately needed to house all those who desire to be trained for Holy Orders.

Twelve men will, if all goes well, start their training next October.

They will be under the direction of the Bishop of Woolwich, the Right Reverend R. W. Stannard, who is to become Dean of Rochester in the early summer.

He will be warden of the new college and will be assisted by members of the cathedral chapter, who are well qualified in scholarship and pastoral experience.

Though the College Council, which is responsible for the work in the college, has not yet finalised the syllabus to be followed, it has decided that the first men to be admitted will go to parishes in Rochester and Chatham for definite periods every week.

In this way the students will see how experienced parish priests deal with pastoral problems.

There could hardly be a better place for the training of ordinands; they will find peace and quiet in the cathedral close, and will find it easy to go out from the centre of the parochial life of the diocese into the parishes for practical training.

The college will cater for older men but there will be no hard and fast rule, and the number of students is expected to grow.

The experiment shows that there are fresh ideas in the Church about the training of priests.

NOVEL SETTING OF BELLS

THE "LIVING CHURCH" SERVICE

Milwaukee, March 9

An award of merit for architectural excellence has been won by the designers of S. Mark's Chapel at the University of Connecticut. The award was made by the Church Architectural Guild of America.

The chapel was built in 1955 for the use of Episcopal students, by the Diocese of Connecticut.

The outstanding features of the design are the suspension of the bells, so that they are visible from both inside and outside, through a narrow window dividing the front wall, and the clear plastic skylights over the chancel.

Light through these skylights forms a pattern of light which is refracted by suspended prisms of optical glass.

The cross above the altar is a mosaic of small glass cubes backed with gold leaf. The cross is suspended on a light steel frame. The organ is enclosed in a prism of glass.

Following the pattern of many American church buildings, the chapel has a lower floor, consisting of a meeting and study room, a large auditorium, and a dining room and kitchen.

THEOLOGICAL HEAD APPOINTED

ANGLICAN NEWS SERVICE

London, March 6

The Reverend M. M. Hennell has been appointed principal of S. Aidan's Theological College, Birkenhead. He succeeds the late Canon W. M. F. Scott.

Mr Hennell has been vice-principal of the college since 1952. Previously Mr Hennell has served as tutor of Ridley Hall, Cambridge. His associations with S. Aidan's began in 1951, when he became senior tutor.

LIBERTY OF RELIGION

THE MALTA BILL IN THE LORDS

ANGLICAN NEWS SERVICE

London, February 27

The Malta Bill which passed the Lords last week, gave the assurance that, as long as Malta was associated constitutionally with Britain, the principles of religious freedom would be maintained.

The passing of the bill was preceded by a heated debate in which the Archbishop of Canterbury, the Most Reverend Geoffrey Fisher, accused the Government of refusing to enforce the principle of religious freedom enshrined in the Constitution.

All would deplore the fact that our relations with Malta had come to such an unhappy state as to require the Bill, which was due fundamentally to economic difficulties, he said.

Whatever our constitutional relations with Malta might be, there were issues of religious freedom involved, which outweighed economic considerations.

Full liberty of conscience, and the enjoyment of full liberty in exercising their respective modes of religious worship might seem to the Peers a matter to be taken for granted without an assurance, but, in fact, said the archbishop, up to the late war, and at times since, "these principles of religious freedom had been jeopardised in Malta with the connivance and, he would say, encouragement of our governmental authorities."

FREEDOM

The British Government, he said, had been instrumental "in restraining British subjects who were not members of the Roman Catholic Church from asserting the rights guaranteed them by the terms of the constitution."

A former Bishop of Gibraltar, under whose jurisdiction the Anglican Maltese were placed, agreed with the Primate, and said that he was not quite sure the government attached that supreme importance to religious liberty endorsed by the general support of world opinion and of international obligation.

Religious freedom, he said, is part of the background in the search for a solution in the present unhappy constitutional disharmonies.

The Earl of Perth, Minister of State, Colonial Office, denied that there had been any connivance by the authorities in religious intolerance in Malta, and confirmed the assurance of religious toleration now and in any future constitution.

THE ROYAL FAMILY AT WORSHIP

ANGLICAN NEWS SERVICE

London, February 27

Wherever they may be, often in widely separated parts of the world, the members of the Royal Family maintain their high and consistent standard of public worship.

Last Sunday the Queen and Princess Anne attended morning service at the Royal Chapel, Windsor.

Princess Margaret, staying for the week-end at Ackfield House, Sussex, was present at the service of Holy Communion in the parish church.

In Peru the Duchess of Kent and Princess Alexandra joined the local British community for service in the Anglican Church of the Good Shepherd.

After the service, they visited the Sunday school and spoke to the teachers.

Last Sunday the Queen Mother attended a bi-lingual morning service in English and Luganda, at S. Paul's Cathedral, Namirembe.

She drove twenty-one miles from Entebbe with His Excellency the Governor, Sir Frederick Crawford, and Lady Crawford.

At the cathedral the Queen Mother was greeted by the Bishop of Uganda.



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NEW DEAN INSTALLED IN HOBART

WELL-ORDERED CEREMONIAL

FROM OUR OWN CORRESPONDENT

Hobart, March 9

The Bishop of Tasmania, the Right Reverend G. F. Cranswick, instituted, inducted and installed the Reverend Eric Michael Webber as Dean of Hobart on February 24.

The Administrator and Chief Justice, Sir Stanley Burbury, and the Lord Mayor, Sir Archibald Park, attended the service in S. David's Cathedral.

After choir and servers, clergy of the diocese, deaconesses, lay readers and lay representatives of parishes had moved in procession into the cathedral, the bishop's procession entered by the west door to the singing of the hymn, "Fill Thou my life, O Lord my God".

This procession consisted of cross bearer, bishop's server, registrar, Church advocate, assistant-priest, precantor, senior warden and dean-elect, canons, archdeacons, assistant-bishop, bishop's chaplain and the bishop.

The ceremonial on the occasion had been thoughtfully arranged and resulted in an impressive and well-ordered service.

The dean-elect was presented to the bishop, seated at the chancel step, by the senior warden, Mr H. F. Turner, accompanied by the other wardens.

Then the declarations and oaths were made, subscribed and taken according to law.

Prayers were said by the bishop and the "Veni Creator" was sung.

The licence was read by the advocate and presented to the kneeling priest with the bishop's blessing.

Members of the chapter then stood at the chancel step with the dean-designate and the senior canon, Canon F. J. McCabe, presented Eric Michael Webber for installation as dean.

The mandate of appointment was read by the chapter clerk, Canon J. May, and the customary declaration was made.

The bishop led the dean by the hand into the choir, installed him in his stall and inducted him into "the actual and corporal possession, and occupancy thereof, with all its rights, privileges and appurtenances."

The dean said the Lord's Prayer and then, after prayers and the anthem "The Spirit of the Lord is upon me", he installed a new canon, Canon J. Atkins.

In his sermon, Dean Webber referred to the weighty obligations placed upon him by the declaration he had made.

These cares and duties were impossible of fulfilment by any man in his own strength, but surrender to God and trust in His grace brought courage and confidence.

He appreciated that a fine tradition had been established by those who had preceded him at the cathedral and he would try to maintain and enhance that heritage.

DENTISTS HOLD CONGRESS

FROM OUR OWN CORRESPONDENT

Adelaide, March 4

The fifteenth Australian Dental Congress was held in Adelaide from February 23 to February 27.

The bishop, Dr T. T. Reed, preached at the morning service in the cathedral, on February 22, which the members of the congress attended.

The Lessons were read by the President of the Congress, Mr J. Joyner, and by the Federal President of the Australian Dental Association, Dr K. T. Adamson.

His Excellency the Governor of South Australia, Sir Robert George, opened the congress in the Bonython Hall at the University of Adelaide on February 23 at 8 p.m.



The Dean of Brisbane, the Very Reverend W. B. Batdeley, speaking with pupils of the Glenie School after opening the school's annual carnival last Saturday. The girls are (from left): Diane Alexander, Carlynn Rowland, Kaye Gray and Val McAuley.

BISHOP WARNS AGAINST SOME MODERN CRUSADES

The current issue of "The Southern Churchman" reports the views of the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, on the question of popular evangelists and their use of the Bible.

The bishop's letter concludes with the viewpoint that he cannot "go along with modern fundamentalist" crusades such as that now being conducted by Dr Graham.

He says: "Great crowds do not provide the atmosphere for serious decisions involving truths vital for the strain of daily living."

In order to explain his views, the bishop provides an interesting account of his early encounters with travelling evangelists in the bush during his youth. He realised that these men were sincere, but also felt strongly the tie of loyalty to his own Anglican faith.

It was in order to answer these critics of his faith, that the bishop began a systematic reading of the Bible. He tells of the climate of opinion of that time . . . how the Bible

was regarded as a final authority on everything.

His experience in reading the Bible from end to end, without the aid of any standard of interpretation, led him to the conclusion that "one text of the Bible could mostly be matched by another, and in this matter I could hold my own with my evangelist friends."

In search of some standard, the bishop's father helped by suggesting the character of God as a standard by which the Bible could be judged. Later, with the help of his rector, the young man began to read some books on the Bible.

"I began to see the Bible as the literature of a strange people stretching over a vast extent of time, having much within it of great interest and of imperishable value, but a literature that had to be read in the context of

its own times if its meaning was ever to be made clear . . . as the Bible ceased to be infallible for me it became of ever greater interest and ever more enlightening."

The bishop describes this process as seeking a companionship of mind with the authors of the books of the Bible.

He warns against the peril of idolatry in respect of the Bible, and describes his own experience as a process, not easy, and never finished, but much more profitable.

After expressing his views on "modern fundamentalist" crusades, the bishop calls upon Anglicans to appreciate their own heritage. "Let Anglicans be fully faithful to their traditional faith and they will find their needs supplied within the ever growing life and the worship of the Church to which they be-

PASTORAL CARE TO BE STUDIED

The Director of the Melbourne Diocesan Centre, the Venerable G. T. Sambell, announces plans for a second School of Pastoral Care, to be held at Trinity College within the University of Melbourne, from August 10 to August 20.

The programme of the school will include the study of how to use the Sacrament, the Word, Prayer and Counselling in our Pastoral work.

This is an attempt to relate our theological education to the practical situation in the parishes.

Special sessions will deal with the physically ill, the mentally ill, the aged, the teen-ager, the alcoholic, the prisoner, inter-professional relations, and marriage guidance.

The School will be limited to thirty full-time residential clergy; the inclusive cost will be £15.

Applications, with a deposit of £2 will be received immediately. Address any further enquiries to the School Secretary, Melbourne Diocesan Centre, 73 Queensberry Street, Carlton, N.3, Victoria.

RECORD CROWDS AT CRUSADE

The Billy Graham Crusade in Melbourne has had an attendance of almost 400,000 in the first two weeks, and more than 13,000 decisions for Christ have been recorded. This is reported in the authorised news release from the Melbourne headquarters of the Crusade.

The report states that new records for evangelistic crusades are being made in Melbourne. So far the figures are the highest in the experience of the Crusade team.

Aside from the actual meetings, efforts to reach new audiences have proved successful. The television service concluded with the telephone number of the station, for any who wanted counselling. The news release claims that in two nights there were 253 definite decisions made through this method.

The Melbourne Stadium proved inadequate to handle the crowds, and the new Myer Music Bowl was used. The Royal Agricultural Showground has also been used, even though the crowds were largely unprotected from the weather.

For the final meeting on March 15, the Olympic Stadium will be used. The estimated seating capacity is 100,000.

The news release assures those concerned over Billy Graham's health, that his present reduced schedule will be continued. There has been no recurrence of his eye trouble.

A further extension of the work of the Crusade is planned in the third week of meetings, when land line relays will be undertaken to distant communities throughout Victoria. It is planned to keep these going through the rest of the Crusade.

CONFERENCE AT GILBULLA

CHURCH WARDENS TO EXCHANGE VIEWS

The first of the 1959 conferences for the churchwardens of the Diocese of Sydney will take place at Gilbulla, Menangle, at the weekend, March 20 to March 22.

The conferences have now been held for six years and many wardens find them of great assistance in their work.

The clergy are trained for their work by years of study, and have refresher courses from time to time, but wardens can be elected or appointed without any knowledge of their work and responsibilities.

These conferences enable wardens, by interchange of views, to learn more about their important office in the Church.

Wardens, who wish to take advantage of the few vacancies remaining, should telephone the senior churchwarden of the historic Church of St. Anne, Ryde, Mr T. E. G. Moon, telephone WL 3714.

PALLISTER HOME TO HOLD FETE

The annual fete of the Pallister Girls' Home will be held in the grounds of the home in River Road, Greenwich, on Saturday, April 18.

Mr Langford-Penny will open the fete at 2.30 p.m. The Carlingford Boys' Band will supply music and marching items.

A special "free" bus will leave Wollstonecraft Railway Station at 2 p.m.

PROGRAMME FOR THE VISIT OF THE BISHOP OF COVENTRY

FROM OUR OWN CORRESPONDENT

Perth, February 28

A committee of members of the Church of England Men's Society has held its first meeting to arrange a programme for the visit to Western Australia of the Bishop of Coventry, the Right Reverend C. K. N. Bardsley, World President of the C.E.M.S.

Bishop Bardsley will arrive from England at Perth airport on July 14, and will depart for the Eastern States on July 17.

This is contrary to the usual practice of V.I.P.'s, who carry out a fatiguing programme in the Eastern States and devote only the last hours of their visit to Western Australia.

The tentative programme, drawn up by the committee, includes a meeting with C.E.M.S. leaders, a corporate Communion at the cathedral, followed by breakfast, and a business men's luncheon at which the bishop will speak.

Visits to the university and St. George's College, and a men's rally at night are included in the programme.

The committee hope that

Bishop Bardsley will visit the John Wollaston Theological College, and will be able to speak to the boys in two church schools.

A lunch-hour talk to the men of the railway workshops at Midland Junction is being arranged and a short visit to Bunbury.

FILM NIGHT AT EPPING

The third annual meeting of the Northern Districts Sydney Branch of the Australian Council for the World Council of Churches will be held on Monday, March 16, at St. Alban's Church, Epping, at 7.45 p.m.

Before the meeting, which will be held in the church hall, a service of united worship will be conducted in the church by the rector, the Reverend W. N. Rook.

A film entitled *Asian Students in Australia* will be shown at the meeting.

The meetings of this branch of the A.C.W.C.C. afford people the opportunity of getting to know fellow Christians of other Communions better, and of realising that we all have the same thought, beliefs and aspirations.

FACT & FANCY

The Reverend Peter Mayhew, formerly headmaster of Slad School, Warwick, and soon to be Rector of Mount Isa and arch-deacon of an area covering thousands of square miles in North Queensland, is making good use of his present holiday in England. He is learning to fly: his visitations will no doubt be swift and often!

A Sydney priest, noted for his help to the under-dog, was very ill in hospital recently. He was having a bad day when a kind-hearted but wayward protégé, visited him and said: "Never mind, Father, all the crims in Sydney will be at your funeral."

The Bishop of Bathurst, the Right Reverend E. K. Leslie, held his first ordination on February 21, at Mudgee, a nice compliment to Canon A. I. Powell who will soon end his 20 years' ministry there. The bishop and his family arrived by caravan which the bishop had made himself from blueprints while he was chaplain at "Timbertop".

A good idea is reported in a Sydney parish paper. Families living nearby were invited to "Meet the Rector" evening at the home of two parishioners of S. Giles', Greenwich. More such evenings are to follow.

The Sydney Red Cross Bulletin is appealing for 80,000 pints of blood this year. The Red Cross needs regular donors who will give one hour of their time every three months. It makes a thought-provoking statement: "In this highly scientific age people tend to forget there is no substitute for blood. It is easier to produce the atom bomb or an electronic calculating machine than to make one of the two million red cells in a single pint of blood."

Appropos Missions to Seamen chaplains in the news: When the Duke of Edinburgh was introduced to the canons and the post-chaplains at Singapore Cathedral he said to the chaplain, the Reverend Peter Rynd: "Missions to Seamen? Rangoon is badly in need of a port chaplain, an turning to the canons, 'an volunteers?' Incidentally, young Christopher Rynd (in the background) was thrilled to bits by a wink in his direction."

We like the story of the well known layman lunching in a very smart Sydney restaurant last Friday on one boiled egg and shaming his companion (and embarrassing the hostess) by saying grace before eating.

A writer in the New Zealand paper, *Church and People*, says the Folk Mass is not the answer but it draws interest like a blonde at a church bazaar.

Passion Sunday has been named by the Roman Catholic bishops in this country as a day of prayer for the Church in China. Perhaps Anglicans could also remember the "Silent Church," so near our shore and so dear to the hearts of many Australians?

DIOCESAN CENTRE CREATED

FROM A CORRESPONDENT

Townsville, March 1. A Diocesan Centre was created in February in the Diocese of North Queensland, to be operated from S. Peter's, West End, Townsville.

The Secretary for Home and Foreign Missions, the Reverend H. R. Moxham, will be in charge.

The curate of Cairns, the Reverend J. Ashley, will assist in the business of the Centre which will include the Home and Overseas Mission Department, the Youth Department, the publication of the *Northern Churchman* and the production of Press releases.

It is a new experiment, and will have the advantage of group practice in various professions.

THE ANGLICAN

Empowering Our Church People

FRIDAY MARCH 13 1959

PASSION SUNDAY

With the coming of Passion Sunday we are brought near to the sacred humanity of our Blessed Lord in His most holy Passion. We turn our thoughts with new intensity to contemplate the mysteries of His sufferings, and the wonder of His redemptive act. Down the ages mankind, of all sorts and conditions, rich and poor, high and low, has found truth at the foot of the Cross.

What truth is this that men have sought? It is a twofold truth concerning ourselves and concerning the character of God. We learn what we really are . . . that of ourselves we are nothing, and that of ourselves we can do nothing. It is the same lesson we must go on learning every day of our lives . . . rebuking our pride in our own capacities, and appreciating our spiritual helplessness without God.

The Cross thus brings us to a realisation of the answer to our difficulties. Because He suffered and endured the very extremities of human sorrow and desolation, we in His power are strengthened. If we try to take our place at the foot of the Cross, there we will be at one with God, there we know ourselves as we really are, there we will be content to put our whole trust and confidence in Him.

The hands of Jesus have inspired artists and artisans down the ages, for more than any other symbol they speak of the Passion and of the life that led inevitably to it. We can begin by contemplating the hands of Jesus outstretched in trust and love to Mary, His blessed mother . . . then onwards to His hands working at His trade in the hard life at Nazareth . . . and His hands being used in the service of mankind, healing and comforting, but always pointing to the Father.

The hands of Jesus are such a fruitful source of true knowledge about Him. His hands raised in invitation to the poor and sinful drew to His side the tiny apostolic band, and the faithful women, who constituted the Christian Church He left to be His body on earth. And then, perhaps, most wonderful use of all, His hands took bread and wine, and blessed and gave them to His Church as the Blessed Sacrament of His Body and His Blood.

Can we leave it there? This contemplation of but a fragment of the whole Divine Passion must bring us to thought of our own hands if it is to be fruitful. What of my hands . . . our hands? Thinking of the uses of Our Lord's hands leads us to think of the many uses to which we put our hands . . . so many uses — good and bad. Our hands can be such instruments of good, and think of the uses we make of them . . . impurity, dishonesty, writing of lies and of unkind thoughts, cruelty and refusal to help in need . . . the mind could easily be overwhelmed with the darkness of it. But His hands are raised in invitation to us. "Come unto me" . . . the words ring out still for us to hear, if we will.

The nailed hands speak to us of one supreme use to which our hands can be put. They cry out to us of the need for prayer, the putting of our hands together in speech with God, not just of mere talk, but even more important, in listening to Him. This is one use we all must learn, for without it the other uses are in vain, the very life of God will fade from our actions, and our work with our hands will not speak of Him, but of our empty selves.

Someone once wrote that when we put our hands together in prayer, with faith, Jesus places His pierced hands over our soiled ones, and thus in union, hears and answers our every need. Such thoughts help us to give our trust less reluctantly, for our pride always holds us back.

The Cross shews us the way, by proclaiming to us our need, and by lifting up to our contemplation the immensity of the love of God. We are led to prayer in order to grow in love for God. The Cross does not draw us to use God for our own purposes . . . our prayers are not to be a sort of medicine, but a symbol of our unwavering attitude . . . an attitude of trust in His mercy and His supreme goodness.

The Cross brings us to our knees, and the nailed hands speak to us of our duty to pray. But the Cross does not draw us so that we can use God for our own purposes. At this point Satan makes a last stand. If he cannot prevent us from praying, he will try to tempt us to turn our prayers back within ourselves, so that they become the mouthpiece of our own self-interest. Our prayers are not to be a sort of medicine. They are to be the symbol of our unwavering attitude of trust and confidence in His mercy and goodness. If it is true that our lives should be Christian sermons, speaking the love of God, Passion Sunday shews us the theme of that sermon . . . a sermon wrought and fashioned through loving obedience to the Father in heaven.



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

Ten Million—and a Challenge

Australia is believed to have topped 10 million in population this week — a notable achievement when it is remembered that the last two million have been added in 10 years.

The great growth in the past decade reflects both the buoyant birth rate and the vigorous migration intake.

Of the 10 million about 4½ million would be at least nominal Anglicans. If even half of them were regular church-goers and active in church organisations, what a force they would be in keeping this land Christian in spirit and in truth.

And how, too, those who are practising Anglicans would have to bestir themselves to expand their facilities to cope with such an influx! Many more clergy would be required; a great building program would have to be undertaken.

To-day we cannot fill most churches. But we do need more clergy to cope with the work of the Church in its widest sense, ministering to those who come to church and seeking out and helping those who don't.

With migration playing so important a part in the building up of our nation, the Church has a great opportunity in helping Anglican families to come here by seeing that they can readily find work, homes and new friends on arrival.

Something along these lines is being done. But isn't the reaching of a population of 10 million a challenge to us as Anglicans to redouble our efforts in helping our co-religionists, especially those in England, to share with us the heritage of a land which God has richly blessed, and which we should do our best to bring closer to His Kingdom?

Reflections About a Secretary

News that the Archbishop of Canterbury is to have a secretary surprises me only because it seems incredible that he has managed without one until now.

Of course, His Grace has two chaplains, on whom he may be supposed to rely heavily for aid which would include secretarial duties—and, as he revealed lately, to share with him the job of answering late telephone calls to Lambeth Palace.

But now he is to have a layman as secretary to help him to cope with the increasing pressure of work. Incidentally, it must often be overlooked that the Archbishop also has diocesan duties, not all of which he would desire to delegate to suffragans. He will be 72 in May, so the provision of a full-time secretary is not before its time.

The man chosen, Mr Robert Beloe, has been for some time chief education officer for Surrey, and has had wide experience on Government committees, including membership of a Royal Commission on Marriage and Divorce. He is 53 and says he has never taken a prominent part in Church affairs. However, he is the son, grandson and brother of clergymen, and is himself a devout churchman.

This appointment, following so quickly the announcement of a 24-hour information service

CHURCH CALENDAR

March 15: Fifth Sunday in Lent.
March 17: Patrick, Bishop.
March 18: Edward, King and Martyr.
March 20: Cuthbert, Bishop.
March 21: Benedict, Abbot.

centred on Lambeth, shows an encouraging appreciation of the need for the Church to be more active in a public relations sense.

The Church in Australia should take note of these developments and ensure that the new Primate has adequate trained assistance so that he too, may be able to give the most effective Christian leadership, not only within the strict Anglican field but also in a national sense.

I see much evidence that some of our Church leaders are not aware of our Church's shortcomings in public relations—or perhaps they dislike publicity in the commercial sense.

Yet the parody, "Sweet are the uses of advertisement," has some point. It is a most useful modern way of helping to carry out Christ's last earthly command, "Go ye into all the world and preach the gospel to every creature."

Is Late Much Better Than Never?

One can commend the intention but question the effectiveness of the means to be suggested for making known to

RELIGIOUS BROADCASTS

[The sessions which are conducted by Anglicans are marked with an asterisk.]

RADIO SERVICE: 9.30 a.m. A.E.T., 10 p.m. W.A.T.

March 15: S. Stephen's Presbyterian Church, Macquarie Street, Sydney. Preacher: The Reverend Gordon Powell.

DIVINE SERVICE: 11 a.m. (N.S.W. only).

March 15: S. Christopher's Cathedral, Canberra. Preacher: The Very Reverend A. J. McGilvray.

RELIGION SPEAKS: 3.45 p.m. A.E.T. and W.A.T.

March 15: "For us men and for our salvation—the Idea of Sacrifice." Dr Hector Maclennan.

COMMUNITY HYMN SINGING: 6.30 p.m. A.E.T., 6 p.m. W.A.T.

March 15: Kempsey Methodist Church, N.S.W. The Reverend R. G. White.

PRELUDE: 7.15 p.m. A.E.T. and W.A.T.

March 15: Westminster Madrigal Singers, Melbourne.

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

March 15: The Reverend Gordon Dickel.

THE EPILOGUE: 10.48 p.m. A.E.T. and S.A.T., 10.50 p.m. W.A.T.

March 15: Passion Sunday. Broadcast from the B.B.C.

FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.

March 16: The Reverend Frank Borland.

READINGS FROM THE BIBLE: 7.10 a.m. A.E.T., 8.10 a.m. A.E.T., 8.25 a.m. S.A.T., 8.30 a.m. W.A.T.

March 16-20: Dr Henry Davis.

PAUSE A MOMENT: 9.55 a.m. A.E.T., 9.25 a.m. W.A.T.

March 16-20: Father John Faher, S.J. DAILY DEVOTIONAL: 10.03 a.m. A.E.T.

March 16: Miss Lillian Gillespie.

March 17: The Reverend John Bryant.

March 18: School Service. "Stories from the Old Testament". "Jesus at His Trial".

March 19: The Right Reverend F. de Villi Bales.

March 20: The Reverend John Northey, M.S.C.

March 21: The Reverend Michael Sawyer.

EVENING MEDITATION: 11.15 p.m. A.E.T. (11.45 p.m. March 21), 11.23 p.m. S.A.T., 10.53 p.m. W.A.T.

March 16-21: The Reverend Eric Nye.

RELIGION IN LIFE: 10 p.m. A.E.T., 9.30 p.m. S.A.T., 10.30 p.m. W.A.T.

March 18: "Why forgive?" The Reverend Nicholas Allenby.

EVENSONG: 4.30 p.m. A.E.T.

March 19: S. Peter's Cathedral, Adelaide.

TALK: 5.20 p.m. A.E.T., 4.50 p.m. S.A.T.

March 21: "Trevor Huddleston's 'Nought for your comfort', reviewed by Dr Felix Arnott."

TELEVISION: March 15: ABN2, Sydney: "Stories from the Bible". The Reverend G. Brown.

10.15 p.m.: "According to St. Mark." The Arrest, Trial and Execution of Jesus Christ, read by the Reverend G. Woolcock.

ABV2, Melbourne: "Stories from the Bible". The Reverend G. Brown.

10 p.m.: "The Passion Story", told by the Canterbury Fellowship.

N.S.W. politicians the views of Church people on moral issues.

The State general election will be held on Saturday week, March 21, and, according to a statement attributed to the Reverend Alan Walker, well-known Methodist leader, in the Sydney press, "a meeting of Protestant Church leaders will be held next Sunday to draft a resolution on the Churches' attitude to moral issues and send it to all State political leaders."

Mr Walker went on to declare that "N.S.W. is the most degraded State in Australia."

It seems to me that the action proposed will be largely beating the air. The four political leaders (A.L.P., Liberal, Country Party and D.L.P.) will not be much influenced by a general resolution, especially if it is as sweeping as Mr Walker's comment on the comparative morality of N.S.W. with other States.

A much more effective procedure would have been for each candidate to be asked to answer a short series of questions, which would give a clear indication of his views on such issues as limiting or extending gambling facilities and reviewing hotel trading hours.

Then voters in each electorate would have been given useful guidance. If a candidate had given evasive answers or had ignored the request, voters could draw their own conclusions.

It has been noticeable in the campaign to date that party leaders have avoided awkward questions as much as possible. For instance, the Liberal-Country Party policy speech did not once mention the word "poker machine," about which it is rumoured not all Oppositionists are in agreement.

Does Mr Walker think that a resolution sent in the last week of the campaign to the party leaders will make any real impression? Would it not have been much more to the point to have interrogated all candidates immediately after nominations closed and have publicised their views in each electorate?

Women in Politics and Church Life

South Australia's election of two women to its State Parliament last Saturday comes late in the day in view of that State's pioneering of women's suffrage.

But on the whole Australian women do not seem to covet the Parliamentary limelight. There is not one now in the Federal House of Representatives, and only a few in the various State Parliaments.

The day still seems a long way off when Australia will follow the lead of the United States and India, to cite two examples, who have chosen women as ambassadors.

And women are still ineligible for most synods and parish councils in Australia. Perhaps not many of them want to. But, as representatives of the busier sex in church life at the parochial level, I think they should have the opportunity to do so.

The Pagan Spirit

For years the Royal Agricultural Society of N.S.W. has regarded Good Friday as "just another day" and has refused to close its Easter Show then.

The pagan spirit is spreading. The Australian Jockey Club, I notice, is planning a parade of racehorses on that day, presumably to direct attention to the betting carnival which will begin at Randwick the following day.

—THE MAN IN THE STREET.

ONE MINUTE SERMON

THE CHURCH AT EPHESUS

REVELATION 1:7-19

THE strength of Christ's authority rests in His Resurrection, and John is instructed to make known his vision; the situation as it is in the Church as described in the seven letters and the crisis of judgement he is about to proclaim.

The mystery? To us the word means something that cannot be fathomed but in the Bible it tells of something waiting to be revealed, or, having been revealed, gives us understanding.

But who are the seven angels? To S. John every person, everything has its angel, cd. Rev. 7:2; 14: 6, 8, 9; cf. 16:5; 14:18; 7:1 and 9:11. The angel is the Church itself personified and active.

So we come to the seven churches. Ephesus is the first to be addressed. To sail there from Patmos means but sixty miles. It was a centre of government of commerce and of religion. Also it was the headquarters of the magical arts widely practised in Asia Minor (Acts 19:19). S. Paul had founded the Church.

The speaker in each case is notable for one of the features which marked the Son of Man—in this instance holding the seven stars and walking in the midst of the golden candlesticks. To this church, the mother of the churches in Asia, the Lord writes under a title expressing His relation to the churches generally. And yet the church has special needs of its own.

I know! "He knew what was in men", cf. S. John 21:17. Here the knowledge is mixed with a measure of praise. They have wrought and shown Christian work and patience, but not indifference. They have hated the company of bad men, not pagans but false brethren, and they have tested out false teachers, for there were many claiming to be "apostles", and they have fought and laboured for the truth.

But, was it because of controversies? In Ephesus love was waning, enthusiasm for Christ was no longer there. There was loyalty and activity but not love, and the speaker asks them for three things (1) remember, (2) repent, (3) amend. Otherwise the church will be removed.

And yet, there is hope. The false apostles (Nicolaitans) are now named. We know little about them except a probable licentiousness (cf. Jude 4:11, 12 and 2 Peter 2:1, 2, 14, 15) "who turned the grace of God into lasciviousness, followed the way of Balaam, running notoriously into error."

"Listen to the whole letter and to the promise which each letter provides." The note of victory is dominant in S. John; Man's exclusion from the Tree of Life (Gen. 3:22-24) is repealed by Christ for those who in Him win victory over evil. And to eat is to enjoy all that the life of the world to come has for a saved mankind.

CLERGY NEWS

BATES, the Reverend H., Senior Lecturer and Chaplain, Moore Theological College, Sydney, has resigned.

FLEMING, the Reverend T. R., Rector of Bowater, in the Diocese of Adelaide, to be Priest-in-charge of English Mission, in the same diocese.

GILBERT, the Reverend J. B., has been appointed Chaplain in the Tailm Bend Menting Mission, Diocese of Adelaide.

GOGGS, the Reverend L. R., to be given charge of the Parish of Renmark, Diocese of Adelaide.

HART, the Reverend W. F., Vicar of St. Anselm's, Middle Park, Diocese of Melbourne, has resigned, because of prolonged illness, from parish work as from Easter Monday.

MATHERS, the Reverend G. R., to be Diocesan Chaplain of the Mothers' Union, Diocese of Adelaide.

MILLARD, Canon E. P., Rector of Maryborough, in the Diocese of St. Arnaud, to be Rector of Avoca, in the same diocese.

TREVOR, the Reverend I. C., to be Locum Tenens of the Woodville Gardens Mission, Diocese of Adelaide.

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is glad to accept for publication letters on important or controversial matters. Letters should, if possible, be typed, and must be double spaced, brief and to the point. Preference is always given to correspondence to which the writers' names are appended for publication. Paris of some of the following letters may have been omitted.

THE GRAHAM CRUSADE

CRITICISM IS DEFENDED

TO THE EDITOR OF THE ANGLICAN Sir.—It would be best for me to answer criticisms of my article in order of publication.

First, re Mr Newall: He accuses me of emotional bias, pomposity, and bad taste. To accuse critics of emotional bias is a Graham policy of ancient vintage. Mr Newall should be more novel in his ideas. To accuse me of pomposity is an amusing, and my Brisbane brethren must smile at this crude denunciation. Truth, like medicine, generally has a bad taste, and Mr Newall needs a doctor's prescription.

Verbal Inspiration was unheard of in the Early or Primitive Church; only after 1300 years of Christianity did it emerge as a doctrine. The seeking of infallibility, whether in a Church or a Book, reflects man's mental decadence. "Higher criticism" of the Bible has given to countless students a reasonable basis for their belief in God and comprehension of His Ways—I would be denying the Holy Spirit if I denied that His guidance in Biblical criticism saved my soul.

S. Paul never asked people to make a "decision for Christ." The circumstances of his day were vastly different from those of our age, and if we believe in the developing work of the Spirit, we must realise that the simple preaching of the Apostolic age is insufficient for thoughtful minds of our times.

Mr Newall says I am "imposing a view of Church order upon two things which cannot be ordered—history and the Holy Spirit." Some writer more gifted than I may answer from history, but Mr Newall should know that the Holy Spirit is the Spirit of order as well as of intellect, and that the present protestant divergent views of God's Church are directly contrary to God's Plan of Salvation.

Mr Clarke questions my definition of "verbal inspiration." But what else can it mean but God dictating word by word? Why water down an idea of the Middle Ages in order to bolster up Graham's flimsy theological arguments? And there is certainly no proof whatever that Christ or His Apostles believed in verbal inspiration.

Mr Allan accuses me of using "highly-coloured language," but he forgets that most of my article consisted of quotations from Graham books!

I am also accused of being "uncharitable," a favourite accusation used against any one who maintains definite principles as against indefinite, unmindful, broadmindedness.

The Church trains priests to give spiritual counsel—this training extends over several years of prayer and study, and is the culmination of vocation—a calling from God (not from man) to His sacred ministry. Mr Allan apparently thinks a layman after a few lessons is sufficiently equipped to deal with all the problems of life.

I repeat: Mr Graham knows very little of the sacramental life of the Church, though he may be quite familiar with protestant ordinances.

Mr Allan concludes that because I doubt whether a man can receive Christ after hearing one sermon I must doubt the experience of countless saints. This, of course, is sheer nonsense. Generally the early converts to Christianity were "devout men out of every nation," and mental as well as ecclesiastical problems were simple. To-day conditions are

vastly different. If we believe in the guiding of the Holy Spirit down through the ages it is obvious that to-day He appeals through the mind to the soul, and not through emotionalism to a meaningless "decision."

From the correspondence in your columns, sir, it is obvious that we Anglicans have varied ideas of the Church of God. Some would include in it all bodies that accept Christ as Saviour, regardless of any other doctrines however conflicting they may be. Some (among whom I humbly place myself) consider the Church as the Spirit possessed Body of Christ, visible (Roman, Anglican, Greek), Holy, Catholic and Apostolic,—the One Society through which the world will be redeemed.

I know that some Anglican bishops have encouraged and invited Dr Graham to come to Australia, but protestantising Anglicans should remember that bishops are not infallible.

Yours etc.,
(The Reverend)
H. W. GRIFFITHS
Lutwyche, Queensland.

TO THE EDITOR OF THE ANGLICAN Sir.—The articles by the Reverend H. W. Griffiths have appeared at a time when we in Victoria are eagerly discussing Billy Graham and in view of the changed opinions many of us now hold, I feel I should answer Mr Griffiths' main objections.

Mr Griffiths says, "Dr Graham urges his hearer to come forward and accept Christ and this after a few exhortations. Can anyone learn Christ so easily? I think not."

What is the difference between these converts and the 3,000 who were baptised on the first Whitsunday? The latter are pointed to by the Church as proof of the power and inspiration of the Holy Spirit—why not Dr Graham's converts?

Look at S. Augustine. For years he struggled against God, for years he tried by reason to find the truth and in a matter of seconds as he opened the Gospel and read "... but put ye on the Lord Christ, ... all his former doubts were dispelled "as by a clear and constant light."

There are few who can deny that the Holy Ghost is working through Dr Graham. We must remember that he is not urging his converts to join the Baptist Church; each person is sent to his or her own church. And how are we to welcome them if we deride their conversion? Surely it is our task to make them truly our brethren in Christ and to train them in the doctrine and Sacraments we hold dear. In England to-day many ordinands in our Church are Harringay converts.

Let us face up to it. The Church to-day is in a minority in a pagan society, our converts but a thin trickle. If, as a result of this campaign, men and women come to join us, let us thank God for it. Let us forget our carping criticisms.

Let Mr Griffiths speak with our clergy who have met or heard Dr Graham, let them tell him of the service for 1,200 clergy when our archbishop pronounced the Benediction. More important, could he be urged to meet Dr Graham himself and then tell us his views?

Yours, etc.,
DARCY McPHEE.
Colac, Victoria.

TO THE EDITOR OF THE ANGLICAN Sir.—Here are a few reactions from an Anglican laywoman upon reading the articles referring to "Anglicans and Billy Graham."

At first I thought the Reverend H. Griffiths had a point when he said that people are asked to accept Christ after only a few exhortations, but on reflection I realise that the Acts of the Apostles has numerous examples of folk among the Gentiles, not only believing on Christ as the Son of God but the Holy Ghost being given unto them, and this after very little background information.

These converts to Christ in the early Church and down through the ages to this present day obviously did not need to have all the historical back-

ground and information the author thinks necessary.

When a person experiences salvation in Christ, knowledge can always follow; unfortunately knowledge first does not always bring a person to follow Christ. The author seems to overlook the fact that conversion to Christ can be a real and vital experience and that it is a spiritual work which God enables through the Holy Spirit.

If Dr Graham is sincere, but "sincerely wrong," one is tempted to ask why God uses him to convert people unto Himself and transform their lives for good. One is reminded of the incident in the Gospels when John said "Master we saw one casting out devils in thy name, and we forbade him, because he followeth not with us." Jesus said: "Forbid him not: for he that is not against us is for us."

Of course we must not over-emphasise what we do for God, but we can appreciate that the decisions called for by Dr Graham are to make a definite transaction of receiving what God has done for us in Christ. So many in our Church to-day have a vague belief about what God has done, if they were encouraged to make a definite transaction of receiving what God offers a wonderfully living faith could be experienced. This would enrich our Church's worship and witness.

It is stated that Dr Graham seems to abandon sacramental belief and the theology of the Holy Catholic Church. To be a member of Christ's Body, which is the Church, each member must have a vital union with the Head, then sacramental belief and the theology of the Holy Catholic Church has living meaning. Mr. Griffiths says he prefers the old ways, the ways of Scripture, and many will endorse this preference with me because in Scripture we see both in the old days of Joshua and Elijah, and in the New Testament Christ and the Apostles preached for a verdict.

Yours sincerely,
(MRS.) DAWN NANCARROW
Launceston.

MANY SOCIAL PROBLEMS

TO THE EDITOR OF THE ANGLICAN Sir.—David Scott's article on the Church "passing by" many social problems should stimulate thought again on certain issues which, under debate, tend to reach deadlock with resultant inertia. This article seems to provide sufficient reason for again taking up the pen.

Mr Scott says nothing about gambling but this is a live issue on which the Church needs to set its own house in order. There is evidence that in some circumstances strong-minded clergy can be forced out of their livings where raffles and the like still have an unhealthy hold on money raising methods. Some Church institutions use the lotteries and successfully put up specious rationalisations in defence of their break-down in moral principle.

There may not be lack of concern, but "often a bewildered rather than an informed concern". But the matter does not rest there. In point of fact democratic procedure in synods and vestries, where membership is all too easily open to the worldly-minded and un consecrated, is successfully hindering aspiration to better things. In these church groups we often find heavy drinkers and gamblers, in fact vocal and effective opposition to dealing with the very problems which Mr Scott raises. Here I would anticipate a criticism and say that, although the Church has a ministry to all and should not cast any off, membership of executive groups is quite another matter. The danger is not that there may be some good members who are partially informed or bewildered, but that the majority may have become hardened to the opinion that alcoholism, gambling, and immorality together with their large crop of rotten fruit are integral to the "respectable" life of the Church and nation.

We have an example in this Parochial District, Boddington

I'D LIKE TO KNOW . . .

A WEEKLY QUESTION BOX ON FAITH AND MORALS, CONDUCTED BY THE REVEREND A. V. MADDICK, CHAPLAIN OF MENTONE GRAMMAR SCHOOL, VICTORIA.

What is the meaning of the word Conversion?

We use the word "conversion" in a variety of ways. We speak of converting shares to more profitable ones; of converting a home from gas to electricity; of being converted to a different way of thinking, politically or otherwise; and we speak of conversion in the Christian sense, of being changed to God's way of thinking, of turning about.

The New Testament word is not used passively as we so often use it. It is not "being converted" or "converted", but, literally, "he converted himself", where the action is done by the man himself. The French would express it as "Il s'est converti"—he converts himself.

The New Testament suggests, then, that conversion is confined rather to human decisions than to Divine action—that a man turns from facing in one direction to face in the opposite direction, that he changes his own pattern of thought.

WITNESS

The ordinary Church member too often thinks of conversion in terms of "new" Christians being rescued from evil, vicious living, but Holt Hutton, a most influential journalist of a generation ago, affirmed that conversion derives its greatest power and authority, not from

is a timber town thirty-three miles from Williams. It has a Junior High School where I am the only minister to give religious instruction to over 200 children. The Baptists are withdrawing owing to lack of a Baptist nucleus and have offered us their church. Previously services have been held in school and hall.

To buy the Church will cost £500 and I have been told that my unwillingness to sanction gambling methods or to rent the building for meetings at which beer will be drunk will so delay progress as to virtually destroy it. In this dilemma I feel we must stand firm. There are only some half a dozen strong Church families, but there is a wide open door of evangelistic opportunity.

I believe that here is a concrete example which might help to stimulate thought and action on Mr Scott's article.

It may be that some readers who have an awakened Christian conscience on these social problems will remember us before the throne of grace and so help in our witness in a struggling outpost of Christendom.

Yours faithfully,
(The Reverend)
BERTRAM P. WRIGHTSON
Williams, W.A.

A COLD FOLD!

TO THE EDITOR OF THE ANGLICAN Sir.—At the moment very thorough preparations are being made for the coming Crusade of Dr Billy Graham to Sydney and other cities. Statistics of past Crusades, and indeed of the present one in Melbourne, would seem to indicate that large numbers of converts will shortly be entering the fold. But what a cold fold!

It is certainly true that many of our priests and pastors are preparing for the intake, but we haven't even the nucleus of an adult education service to teach them the fundamentals of the Faith they have so lately received! Apart from the Sydney Preliminary Theological Course (which is perhaps a little *too solid*) there is no avenue into which the enquirer into Anglican faith and worship may be directed.

Unless we are prepared to care for our new sheep they may perish; it is surely a matter of urgency.

Yours faithfully,
J. E. BROMLEY.
Petersham, N.S.W.

Readers are invited to submit questions for answer in this weekly question box on faith and morals. Letters should be addressed care of the Editor. Questions marked "not for publication" will be answered by post if a stamped, addressed envelope is enclosed.

triumphs which have been gross and vicious, but from the witness of men like S. Paul and John Wesley—the conversion from faith in themselves to faith in Another.

There is little doubt that in the New Testament conversion is considered the minimum experience which qualifies a man to be a Christian.

THREE THINGS

Bishop Stephen Neill, who is coming to Australia next year to deliver the Moorhouse lectures, says that conversion for the Christian means three things—conversion to Christ, conversion to the Church, and conversion to the needs of the world. In other words, there are three stages in a complete conversion.

A man must come to the stage where he realises that Christ, and Christ alone, can bring him into communion with God, can save him from his sin and give him a healthy outlook on life. By repenting of his sins, and expressing his faith in Christ, he converts his own way of thinking and acting.

Equally, a man must be converted to the Church.

THE PRAYER BOOK

TO THE EDITOR OF THE ANGLICAN Sir.—It is common knowledge that the Book of Common Prayer is falling more and more into disuse in the Australian Church. In lieu services for most occasions printed on cards or booklets of various types and colours are provided, and it is often pleaded in favour of them that they are easy to handle and to follow.

But in spite of all this there are many Prayer Book lovers among both clergy and laity who turn naturally to it as their inherited treasury of devotion. Many regret both the displacement of the Prayer Book and the all too frequent change of doctrine in the substitutes which seems to indicate dissatisfaction with the doctrinal balance of the Prayer Book as the real incentive to supplant it.

Can you, through your columns, throw any light on to the question as to what lawful authorities there are in Australia who can dispense with the Prayer Book services in the Church of England?

Yours faithfully,
IN THE DARK

STAINED GLASS WINDOWS

TO THE EDITOR OF THE ANGLICAN Sir.—I was very interested to read your article of February 20, headed "Round the World Orders for a Medieval Craft."

The process followed by the Abbott Bros. in making their stained glass windows is identical with that practised in this city for over 40 years by the late Mr A. C. Handel whose beautiful windows can be seen in many important churches of all denominations scattered throughout the length and breadth of Australia.

Mr Handel was a self-taught stained glass artist and before his death he managed to impart the rudiments of his artistic craftsmanship to his youngest son, Mr Phillip Handel, who has recently executed some beautiful stained glass windows in the Sale Cathedral in the Gippsland area of Victoria.

I mention these facts so that your readers will know that we do not have to go out of our own young country to discover medieval craftsmanship of the highest order.

Yours faithfully,
W. V. ROWE.
Sydney.

"Dr John Mackay pithily puts it: "We become related to Christ singly, but we cannot live in Christ solitarily." He learns to see that the Church is not a voluntary organisation which he can join, or from which he can absent himself if he feels so disposed. It is the living Body of Christ of which he is now a member.

Canon Bryan Green puts it this way: "The great value of sacramental Communion is that it should be independent of our own subjective feelings, or our own personal needs. We come, in fellowship with others, to deepen our fellowship with our Lord by an outward and visible act—the receiving of the Sacrament. Experience shows that such a regular act does in fact maintain our communion with God, irrespective of our moods and feelings, of our ups and downs, of our sins and successes."

Equally again, we need to be converted to the world in its need. We cannot hold up hands of holy displeasure and say, "Flee from the wrath to come", and leave the world to itself.

We must play our immediate part, not only in bearing our witness as living members of Christ and His Church by deed as well as by word, but also by doing something effective to change and ameliorate social conditions.

Canon Green in his recent book *Saints Alive!* gives an illustration of this.

SOCIAL WRONGS

He had been the main speaker at a students' conference which was organised by a group of students full of evangelistic fervour and thoroughly sensible. They had succeeded in bringing a goodly number of agnostics, atheists and a few communists to the meetings.

During an open session, a number of the Christians testified to what Christ meant to them. Finally one of the communists got up and shouted, "You Christians make me sick. Here you are gloating about your wretched little happiness in a world of exploitation and evil," and then he went on to expatiate on the social wrongs that needed putting right.

The chairman, a young medical student, hastily got up, interrupted him and said, "I think we had better move on to something more practical."

We must be converted, then, to Christ, to His Church and to the world in its need. No one of us should ever forget our Lord's solemn words, "Except ye be converted . . . ye cannot see the kingdom of heaven."

Why does one Gospel (Mark 16:12) tells us that Christ appeared in "another form" after His resurrection, when the other accounts give no hint of this?

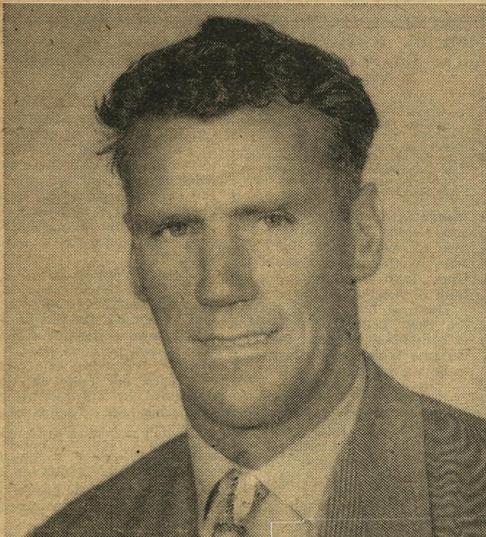
By another form S. Mark seems to mean a different form from that in which He appeared to Mary (verse 9).

Vincent Taylor suggests that, as He appeared to Mary as a gardener, He may have appeared here, quite fittingly, as a wayfarer: for these two verses are but a distant echo, an abbreviation of Luke 24: 13-35.

On the other hand, it may well be that the writer is thinking of the manner in which Christ appeared. He appeared and disappeared in spite of closed doors.

But he probably does not mean anything more than that it was a different form from that which the disciples knew so well during His earthly life. Now it was no longer an earthly and natural body, bound by all the limitations of time and space—it was a body spiritual, and not so limited.

ANGLICAN OF THE WEEK



Our Anglican of the Week is a young man who hopes to put his talents to use in the mission field of the Diocese of New Guinea. His desire is to be accepted for work in the New Guinea Highlands under the leadership of the Right Reverend David Hand.

He is Mr Bob Armstrong, who has just entered the House of the Epiphany for specific training in mission strategy. This training is planned to last about seven months, and then he hopes to be able to begin his work in New Guinea.

Mr Armstrong was born in Middlesex, England. Before coming to Australia he was engaged as a paratrooper with the Raiding Support Regiment, whose work was mainly behind the enemy lines.

When he came to Australia, he settled at Adaminaby, where he has lived for the last five years. First of all he worked on the Dam Project for the Department of Public Works, and then at the Bungaribul Boys' Training Farm.

Mr Armstrong has been very active in church affairs in the parish ever since his arrival. He has been a churchwarden and a parish councillor for a number of years. His work has led him to be chosen as a member of the Synod of the Diocese of Canberra and Goulburn. One of his special interests has been the welfare of young people, and he has interested himself in many local organisations concerned with this work.

Last year Mr Armstrong was elected president of the Young

Anglican Fellowship at Adaminaby, and he has also served on the Regional and Diocesan Councils of the Young Anglican Fellowship.

He often heard appeals for missions, and the cry that there was no money to finance more work. He decided to help by offering himself from the parish. He is a carpenter by trade, and thinks his skill in this direction will find plenty of outlet in the rapidly growing mission work of New Guinea.

HOLY WEEK SETTING

THE SPEAR, Louis de Wohl, Gollancz. English price 16s.

TO read this book is a great spiritual experience. Because it is set, as to its most graphic section, in the first Holy Week, it make even better Lenten reading than the same author's "The Glorious Folly", reviewed in these columns last week.

None but a clod could fail to be deeply stirred by the author's depiction of the trial, crucifixion and resurrection of Our Lord as witnessed by his contemporaries.

It is possible to feel that Dorothy Sayers' "Man Born To Be King", had a far more penetrating insight into the character and motives of Judas than Mr de Wohl here betrays and there is a quite startling contrast between her conception of the character of Claudia (Pilate's wife) and his, but these are minor matters.

Mr de Wohl's lambent imagination so illumines the whole of his tremendous canvas that one can but stare and gasp and stare yet again.

A book that must be read—and that should be read before "The Glorious Folly", as the latter is a sequel.

—A.F.

BOOK REVIEWS

A PROVOCATIVE WORK

THE RISE AND FALL OF THE INDIVIDUAL. W. P. Witcutt, S.P.C.K. Pp. 198. 20s. 9d.

THIS book is a scholarly history of man's worth as an individual. The author divides his book into two parts of four chapters each, with a concluding essay on "What is man?"

The first part deals with the Old Man; the second with the New. The main thesis may be summed up in the words of Kierkegaard, "The individual is above the race."

From this point Mr. Witcutt deals with the emergence of the individual through the priesting, the loosening of the bond of the tribe to the prophetic movement, particularly as seen in the great prophets of Israel. He follows his thesis through India, China, and Greece, to a special discussion of the Euripideans, and the Jews, and concludes that man was given consciousness and reason so that he could survive death.

"Jesus", he says, "sat the individual in the place of the nation, the party, or the sect. . . . Between these two entities of God and the individual everything else sinks into the background."

In the second part, the book starts with the statement that "The man who took the power of Jehovah and poured it into the individual was S. Paul."

There is a brilliant study of the Pauline man, the effect of the martyr on the development of the individual, and the place of the heretics.

The thesis moves surely to its consummation through the Augustinians, and asceticism, to the Craft Guild City, the Reformation and Calvin.

The author illustrates the vast hubris of the Autonomous man, and moves on through the Elizabethans to Fichte. "The philosopher who was the soul of the resistance to Napoleon, and

the grandfather of the Nazis." Witcutt concludes that the consciousness of man has contracted, and could eventually disappear. Europe shows what has happened to the New Man on his own.

There is, however, a saving movement in modern theology, the New Man is being reconstructed by God and His instruments.

"Man is nothing. But God can make him something. He knows nothing; but God can teach him. He has nothing to hope for; but God can give him hope."

This is a profoundly disturbing but practically provocative book, and takes its place side by side in the new theological movement that includes Berdyaev and Brunner.

We are faced with a world-problem to-day which is not the same problem as that of the early doctors of the Church; and we are faced with a New Man who has passed personally through the experience of a Hamlet or a Faust, a Nietzsche, and a Dostoevsky, through Humanism, Romanticism, Reformation, and a taste for revolution, through modern philosophy and science.

Behind all these things lies the Christ-Man and the gift of Eternal Life, but Christianity cannot continue if it remains wedded to the past, if it persists in living on its capital instead of looking for fresh riches.

The Church to-day, in the power of God, must re-illumine man's psyche in terms of the assurance of S. Paul. . . . "if any man be in Christ he is a new creature: old things are passed away; behold, all things are become new."

—C.L.O.

(Our review copy from Church Stores, Sydney.)

A CENTURY OF CHURCH HISTORY IN CANBERRA

S. JOHN'S CHURCH AND CANBERRA. L. F. Fitzhardinge. 4s. 6d.

THIS little book has been written to commemorate a century of church life in Canberra. Tradition links Canberra with the earliest days of white settlement, and its story is especially important, because S. John's has become the parish church of the capital of the Commonwealth of Australia.

Although the author disclaims any pretension to originality, and describes his book as intended for popular reading; the scope of the production is such that information has been collected from many varied sources. Anyone desiring to get to grips with the local history of Canberra and its surrounds, will find this booklet an admirable introduction.

Dr Charles Throsby is credited with being the first person to explore the area now known as Canberra. He made a reconnaissance in 1820, and reported to Governor Macquarie about the superior quality of the country in general.

Throsby was followed by J. J. Moore, the first occupier, and Robert Campbell the most influential pioneer and grazier. Campbell provided the first church for Canberra. The foundation stone was set by the Reverend E. Smith in May 1841, and the church was consecrated in 1845 by the Bishop of Australia, the Right Reverend W. G. Broughton.

It was not until 1850 that Canberra received a separate ministry. The first licensed minister for the district was one of the original students from S. James' College, the first theological college in Australia. His name was the Reverend George Gregory whose ministry was tragically cut short by his death from drowning.

In 1855 the Reverend Pierce Galliard Smith took up work in Canberra, and was rector for a period of fifty-one years. The real foundations of the parish were made during this long and most faithful period of service. Apart from his pastoral work,

Mr Smith left many lasting memorials to his memory by planting clumps of trees in beautiful settings all around the parish. He resigned when eighty years of age in 1906.

The history of the parish is clearly divided into two sections, because the decision to establish the national capital in Canberra has had its own definite influence on the events of the parish.

Mr Fitzhardinge has linked the two periods very skilfully.

He has written a fascinating record of the life of the capital city, seen through the work of the priests and people of the Church of England in Canberra. The names of Hopcroft, Champion, Ward and Robertson will become part of the history of Canberra, for their ministries saw the parish church of Canberra grow into the mother church of the capital of Australia.

The booklet has a foreword by the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, and possesses a number of interesting illustrations.

—R.D.F.

CHESALON HOMES' EXTENSIONS

Additions to the Summer Hill "Chesalon" will be made by the purchase of a property at the rear of the house known as No. 28 Tintern Road.

This property will be used as a nurses' home for girls who work at "Chesalon" and in the immediate area.

The present nurses' home will be used for occupational therapy and for administrative purposes.

Plans are being made to alter and extend the "Chesalon" home at Chatswood. It is expected that these extensions will cost from £8,000 to £10,000, of which sum £1,000 is already in hand.

—K. R.

A STUDY BOOK

THIS JESUS. Eric G. Frost. Epworth Press. Pp. 132. English price 10s. 6d.

ERIC G. Frost of Leeds has produced a small book in simple language on the Person and Work of Christ.

"This Jesus" sets out to explain the central section of the Nicene creed, and is intended for study groups, etc. The parish priest could learn from it how to present dogma in a language "understood of the people".

Mr. Frost is at his best on the Incarnation, showing the loyalty of the creed to the scriptural witness.

Each of the problems, whether of Incarnation or Atonement or Resurrection, is presented as relevant to the problems of today. Mr. Frost challenges his readers to give a verdict.

The book tends to sag a bit at times, and not every statement could go unchallenged, but for all that it should serve a useful purpose for the more confirmation of the faith.

—C.M.G.

ON SCHOOLBOYS

THE BEGINNING OF WISDOM. Cedric Astle. S.P.C.K. Pp. 148. 6s. 9d.

HERE is wisdom. This little book reveals the author's deep insights into the schoolboy whether past, present or future.

His belief in "spare the rod and spoil the child" is refreshing alongside the modern "poor mixed-up kid" approach.

However, many will share his belief that the emphasis should be more on the problem parent and less on the problem child, and will draw help from the Christ-directed understanding with which Mr Astle approaches this and the various other aspects of his subject—schoolboys.

Containing much plain Christianity in relation to their teaching, an invaluable book for teacher, parent or youth worker.

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EVERY TEACHER NEEDS A PICTURE PORTFOLIO

Whether you teach in the Kindergarten or in the senior departments of the Sunday School, an essential item of your equipment is your Picture Portfolio.

There is a well-known saying that "one picture is worth ten thousand words", and that is as true to-day as when it was first said; but, of course, the picture must really illustrate the subject that it is used for.

Children of all ages — and even grown-ups — are interested in pictures. Eyes were made to see with, and impressions gained through the eyes are lasting. There is no argument against the person who says, "But I saw it myself!" and in the Sunday School as elsewhere, "Seeing is believing."

In making a picture portfolio, it is well to get a good strong cover, large enough to hold pictures of various sizes, and have them readily available.

COLLECTING

Some teachers prefer to make their own, but any artist's supply stores stock very suitable and well-made portfolios which will be well worth the price you pay for them when you consider their usefulness over a number of years.

Pictures must be collected with discrimination. For a start, you will probably just collect those pictures that will illustrate the lessons you are teaching at present.

From time to time add to your collection pictures of children. You will find that every child likes pictures of other children—playing, helping mother, showing friendliness or kindness, working in the garden, and so on.

Pictures of children of other lands, too, have a perennial interest, and are useful in teaching missionary lessons.

Of course, Biblical pictures will have pride of place in your collection, but even these must be chosen carefully. Far too often in so-called Bible pictures we find representations of our Lord that are weak and insipid, and these should be avoided.

MOUNTING

You will find innumerable sources of supply for your pictures — magazine illustrations, picture calendars, even the daily newspapers may supply pictures that will meet some need or other in your teaching programme.

Some of these will be improved by mounting them, especially if they come to you with damaged or frayed edges, or on flimsy paper. Then it is wise to trim the edges and paste the picture neatly on a suitable mount.

Coloured pictures are usually best, but do not despise black and white, or even outline illustrations. You never know just when they will prove useful.

Perhaps you might also have another collection of "scrap pictures"—pictures which might be used by the children for making posters, or for colouring-in.

But whatever you do, make sure that the pictures you use really teach the lesson, and from time to time go through your collection and discard pictures that have proved unsatisfactory.

Your Picture Portfolio can be an invaluable possession if you collect your pictures carefully, and add to them from time to time new pictures that will help to bring to life the lessons you will teach your class Sunday by Sunday.

PREPARATION

Where is the capacity for heaven to come from, if it be not developed on earth?

The discipline of life is a preparation for meeting the Father.

When we arrive there to behold His beauty, we must have the educated eye; and that must be trained here.

—Henry Drummond.

BANKRUPT

The worst bankrupt in the world is the man who has lost his enthusiasm.

Let a man lose everything else in the world but his enthusiasm and he will come through again to success.

—H. W. Arnold

The Youth Page

TALKS WITH TEENAGERS

THE HALL-MARK OF FAITH

The Talmud, one of the ancient books of the Jews, has a story of how a rabbi one day saw the spirit of Elijah passing through the market place, and asked him who, among all the crowd that thronged the place, would be highest in heaven.

"Those two clowns", replied the prophet, "for they make men laugh and forget their troubles!"

By their clowning, they were serving their fellows.

How often do we need to be reminded that the standards of heaven are far different from those of the world, and service, especially service unselfishly rendered, is the hall-mark of citizenship in God's Kingdom.

That was one of the outstanding characteristics of the life of our Blessed Lord—it was a life of loving, unselfish service.

"To Thee they went, the blind, the dumb,

The palsied and the lame, The leper with his tainted life, The sick with fevered frame.

And lo, Thy touch brought life and health,

Gave speech and strength and sight;

And youth renewed and frenzy calmed

Owning Thee the Lord of Life!"

Service was part of the pattern of His life.

And, to the amazement of His disciples, He declared that who-soever among them would be chiefest, must be the servant of all (Mark 10:44).

DIFFICULT

Look at almost any page in the Gospels, and see how wonderfully He set the example of loving, humble service to His men.

Peter's words come instantly to our minds as we think of the life of Jesus: "[He] went about doing good" (Acts 10:38).

Day by day those in trouble or in need found their way to Him, sometimes in such numbers and so insistently that "they (Jesus and His disciples) had no leisure so much as to eat" (Mark 6:31).

It was difficult, costly work, exhausting (Mark 5:30), beset with problems (contact with the leper meant seven days' quarantine, healing on the Sabbath stirred the wrath of the Pharisees—Matthew 8:2-3; Mark 3:1-6), but to Jesus the service rendered to man ranked second only to the worship of God (Matthew 22:37-39), and it was to such service that He called those who follow Him (John 13:14-17).

Perhaps it was with thoughts such as these in mind that the Archbishops of Canterbury and York in their *Short Guide to the Duties of Church Membership* followed the Call to Worship by saying:

"... we call upon you to give personal service to Church, neighbours and community."

INDESTRUCTIBLE

Last eve I paused beside a blacksmith's door

And heard the anvil ring the vesper chime;

Then, looking in, I saw upon the floor

Old hammers worn with beating years of time.

"How many anvils have you had," said I,

"To wear and batter all those hammers so?"

"Just one," said he; and then, with twinkling eye,

"The anvil wears the hammers out, you know!"

And so, I thought, the anvil of God's Word

For ages sceptic blows have beat upon,

Yet, though the noise of falling blows is heard,

The anvil is unharmed—the hammer's gone!

NOT A GOOD FIT

Most collectors like the stamps of Papua.

Since 1901, when the well-known *Lakatoi* (native canoe) series first made their appearance, the Papuan pictorials take pride of place in any collection.

The one penny black and green of 1932 has for its subject a native boy of the village of Hanuabada.

This is Steve, the son of Oala Dagara, a well-known and industrious chieftain.



In no other way can we so effectively demonstrate the reality of our Christian faith as in a life of patient, unselfish service of our fellow-men in the name and for the sake of the Master.

SERVING

Are you serving Jesus in this way?

"Not every one that saith unto me, 'Lord, Lord,' He declared, 'shall enter into the Kingdom of Heaven; but he that doeth the will of my Father' (Matthew 7:21).

In every church there are those who "give their services," looking for votes of thanks, pats on the back, names in print and public recognition of what they do.

It is of these that our Lord says, "They have their reward" (Matthew 6:2, 5, 16); they have it now in the praise and adulation which they covet—but theirs is not the service which Christ commended.

One of the really fine things that came out of the Great War (1914-18) was the movement known as Toc H, which teaches its members to serve others in remembrance of those who fell in the war.

When a new member is admitted, he stands before the Lamp of Remembrance and answers three questions:

"What lit this lamp?"

"Unselfish Sacrifice."

"What alone can maintain it?"

"Unselfish Service."

"What is Service?"

"The rent we pay for our room on earth."

How splendid it would be if every boy and girl in our Sunday schools and Fellowships could catch the vision of such a way of life!

"It is the way the Master went, should not the servant tread it still?"

OPPORTUNITIES

Opportunities for service such as the archbishops call us to, await us everywhere.

If you haven't yet found any opportunities for Christian service, you haven't used your imagination.

Service such as Jesus rendered does not depend on how much money or time we have; He had little of either, yet no one ever lived such a life of willing helpfulness.

"He served readily, because He loved so deeply," says the Reverend G. R. Balleine, and that, surely, is the answer to our quest for opportunities of service—we shall find them quickly enough if we really love the Lord, and our fellows for His sake.

The service which the archbishops call us to is to be given to our Church, our neighbours and our community.

Someone has pointed out that these three are not separate compartments; rather, they are concentric circles in which none of the circumferences mark the end of responsibility in one area or the beginning of responsibilities in another, for all three, somehow, overlap.

When we serve the Church we shall truly serve our neighbours and our community; and service of our community will, of necessity, include the service of our neighbours and our Church.

The thing we must remember, as Bishop Watts Ditchfield once said, is that "the man who does not serve is not saved, for to be saved is to be like Christ."

That is why service is the hall-mark of our Faith.

Like all small boys, Steve enjoys dressing up, and for his stamp portrait he was wearing typical native dancing costume.

His necklace is of dog's teeth, and on his head he wears his father's enormous head-dress, composed of bird of paradise feathers.

It is this head-dress that attracts attention — it does not fit him; but, of course, that is not to be wondered at, for Steve was only a small boy, and his father a grown man.

How strange people appear when they wear clothes that are not a good fit because they are not their own!

But one wonders how often we wear a religion that is not our own?

It is natural, no doubt, when we are small, to copy the religious habits and attitudes of some grown-up, our father or mother, or someone else whom we admire very much.

But as we grow older we find that such a religion is of little use to us — we need a religion of our own, a faith that really fits our experience, and that meets our need.

All our life long we will be learning from others who are more experienced than ourselves, but just as in football or cricket, so in our work and our religion, as we grow older and more proficient the things we think and do become part of ourselves—we don't do or think them because others do so, but because they mean something to us, and make sense to us.

Don't be satisfied with a second-hand faith — a faith that is just a pale copy of someone else's.

Learn to read the Bible, and think its message out for yourself; develop the habit of talking to God in your prayers as sensibly and straight-forwardly as you would talk to your father.

Let your religion be a thing that really fits your life.

The only faith that is worth having is a first-hand faith in Jesus as your Saviour, a faith that grows and develops as you come to a better knowledge of the love and power of God, and of His plan and purpose for your life.

—H.E.S.D.

GOD GUIDES

There are four ways in which God speaks; by the voice of Scripture, the voice of inward impressions of the Holy Spirit, the voice of our own higher judgment, and the voice of providential circumstances. When these four harmonise, it is safe to say God speaks.

—H. W. Smith.

TEACH US TO SERVE

TEACH US, GOOD LORD, to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labour and not to ask for any reward, save that of knowing that we do Thy will; Through Jesus Christ our Lord. Amen.

(S. Ignatius of Loyola.)

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• Headmaster: E. C. F. Evans, B.A., B.Ed., L.A.S.A.

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BORIS PASTERNAK

By THE VENERABLE W. ASHLEY-BROWN.
 IN 1922 I was asked to minister to a remnant of the White Russian Army, members of the Orthodox Church, refugees and their families. During the excited and interminable debates that went on in the mess I came to the conclusion that the Slav mind does not work at the low pressure common to the British. I think we see this now in the constant excitement worked up behind the Iron Curtain.

Our great Anglo-Saxon writers generally are non-political. The great Russian writers express their politics in their literary works: Tolstoi, Pushkin, Gogol, Dostoevsky, Chekov, Turgenyev are cases in point. Boris Pasternak is no exception to the general rule. And his Bolshevik rulers are as angry with him as the Czars were with his predecessors. They are short-sighted in their judgement, for posterity may well acclaim Pasternak as the greatest Russian of them all. The pressure brought upon him to renounce the Nobel Prize for his book, "Dr Zhivago", will not easily be forgotten.

In Gibraltar in 1945 a shrewd and competent observer, on his way home from Moscow, told me that dialectic materialism had failed to oust the Church and that the day would come when Holy Russia would influence Christendom. Recently a party of English priests were guests of the Russian Church. I quote Father Hugh, S.S.F.: "The Moscow churches were full and a great number of the worshippers were young people." Like Saul, Russia seeks asses and will find a kingdom. In "Dr Zhivago" even translation cannot destroy the exquisite beauty of expression on every page. It haunts me.

The nightingales are singing in the early spring. "At the sound of it, the thicket, all covered with dew, shivered as though with pleasure."

His characters see a corrupt regime wiped out, but chaos, civil war, homelessness, and man's inhumanity to man, make an inferno of Russia.

"The great misfortune, the root of all the evil to come, was the loss of faith in the value of personal opinions. People imagined that it was

out-of-date to follow their own moral sense, that they must all sing the same tune in chorus, and live by other people's notions, the notions which were being crammed down everybody's throat."

His poems, of which I have read a score, reflect the spirit which still lives in Russia, the tender reverence of the Orthodox Faith.

As Holy Week and Easter draw near we might think of his poem "Evil Days":

*When in the last week
 He entered Jerusalem
 Hosannas thundered to meet
 Him,
 Crowds ran after Him with
 branches.*

*He now remembered like a
 dream
 The flight to Egypt and His
 childhood.*

*He remembered the majestic
 mountain
 In the wilderness, and that
 pinnacle
 From which Satan tempted Him
 With world power.*

Pasternak ends his noble poem, "Gethsemane":

*And on the third day I shall
 rise again.
 Like rafts down a river, like a
 convoy of barges,
 The centuries will float to me
 out of the darkness,
 And I shall judge them.*

His poem "Holy Week" is heart-searching, and exquisitely beautiful, but an English poet is still to appear who can translate the actual rhythm and rhyme of the poems. However, this is no criticism of the beautiful work of the present translators.

MAORIS WELCOME THEIR NEW PASTOR IN A CEREMONY AT WAINUI-A-RUA

FROM OUR OWN CORRESPONDENT

Wellington, N.Z., March 4

The Vicar of Pohangina, N.Z., the Reverend Keith Elliott, V.C., has been instituted as Pastor of the Wainui-a-rua Maori Pastorate in the centre of the North Island of New Zealand.

The chairman of the Maori Mission Committee, the Right Reverend E. T. Rich, assisted by the priest-in-charge of Waiarapa District, the Reverend W. Vercoe and Canon Hohepa Laepa, conducted the ceremony on the central square (marae) at Karioti.

Many Maori and European clergy were in the large congregation which watched the traditional and impressive ceremony.

At the entrance to the marae the new missionary was challenged in traditional Maori form by a warrior armed with a ceremonial sword and a sprig of wattle, which he placed on the ground in the position of welcome.

Having picked up the wattle, Mr Elliott walked to the centre. Two native odes specially composed for the occasion were sung. The odes praised Mr Elliott's past exploits on the field of battle, and pledged the support of all to his work.

The bishop was then welcomed in the traditional form, and the service of institution and induction followed.

The large congregation completely filled the marae, which was flanked by many marquees and tents, used as quarters for the visitors.

In the speeches of welcome which followed, the Maori leaders described the occasion as truly historic. They were glad to welcome the great pakeha (European), who had come to

be their spiritual leader. This task would not be easy, but they promised to follow him in the Christian faith.

The marae, situated under the shadow of the vast mountain, was the centre of New Zealand, and under Mr Elliott's leadership, they hoped it would become strong for the well-being of the whole Maori race.

In his reply Mr Elliott said he had faith as strong as the highest mountain and as swift

as the swiftest rapids, and in that faith he came to serve the Maori people. "Without the support of the Maori race, I can do little," said the V.C. winner.

"Your welcome has assured me of that support in full measure, and so I look forward to a future with confidence and hope," he concluded.

After the welcome, the huge gathering joined in a great banquet, which was followed by Maori songs, hakas and contests.

PAPUAN STAFF CONFERENCE RENEWS FAITH OF WORKERS

FROM A CORRESPONDENT

Papua, February 15

A Papuan Staff Conference was held at Dogura in January, attended by diocesan licensed Papuan teachers, medical workers and Christian representatives from villages.

Matters of great importance to the life of the Christian people in the villages were discussed, and resolutions to be taken back to the districts were formulated.

They included the condemnation of the new habit of parents insisting on large sums as bride-prices for their daughters, and of the habit of sterilising girls by means of certain concoctions.

The question of death feasts was discussed, and a line drawn between the customs which relate to fear of the spirits of the dead, and those which mourn them.

The problems connected with the practice of sorcery were discussed, and the conference was told of the campaign against it carried on by two fearless Papuan priests.

The difference between various kinds of dancing was emphasised, and the conference judged that any jollification which can be done with a clear conscience, and which brings happiness without defiling the minds and bodies of the performers, should not be condemned.

Members of the conference agreed to try and make the envelope-offering an annual effort, and to increase money offerings.

Education came in for much discussion. The highest authorities in Government circles praise the standard of education in the Church schools.

There are now eight teachers registered under the new Gov-

ernment Education Regulations, and fifty-five are being trained. The most important part of the Conference was the spiritual renewal which all felt.

The headmaster of S. Paul's School, Canon Chisholm, conducted a most inspiring retreat and the morning devotional addresses given by Archdeacon Roberts uplifted the hearts of the delegates.

They returned to their districts to hold meetings and to bring encouragement to their people.



A Russian girl performing a traditional national dance after the blessing of the home for White Russian refugees at Cabramatta on Sunday.

WELCOME TO NEW RECTOR BY PEOPLE OF ALICE SPRINGS

Owing to the illness of the Bishop of Carpentaria, the Right Reverend W. J. Hudson, the induction, institution and collation of the Reverend A. H. Bott as Rector of Alice Springs and Archdeacon of the Northern Territory has been postponed till later in the year.

At all services on Sunday, February 22, the bishop's certificate of appointment was read to large congregations.

At Evensong, it was handed to the new rector by the reader and warden of S. John's Hostel, Mr D. Hooper-Colsey.

Later in the evening a large gathering accorded a public welcome to Mr and Mrs Bott. The Acting Resident Officer,

Mr M. S. Nordsvan, and Mrs Nordsvan, the member for Alice Springs in the Legislative Council, Mr Neil Hargrave, and Mrs Hargrave, the Stipendiary Magistrate, Mr J. E. Lemaire, together with representatives of parish organisations heard Captain Colin Steep welcome the new rector and his wife on behalf of the parish and the community.

SEMINARIES ARE OVERFULL

FROM A CORRESPONDENT

Newcastle, March 5
 S. John's College, Morpeth, has begun this year with forty-six students in residence, and one or two more applicants seeking admission.

The students come from nine of the twenty-five Australian dioceses.

Four or five of the students are married men, and they and their wives are making great sacrifices in order to answer the call of God.

This year there is an increase in the number of men offering themselves for Holy Orders, throughout Australia.

This Spirit of God is turning men's hearts towards spiritual values, and away from the gods of materialism.

The Diocese of Newcastle has thirteen men in training, with eight to ten men engaged in preliminary study with a view to ordination later.

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SAINTS OF THE MONTH: MARCH

MARCH 1

David, Archbishop: David is the only Welsh saint in our Church Calendar. We commemorate him on the day of his death. He is the patron saint of Wales.

Though he is one of the most famous British saints, very little reliable information is known about him. He lived in the sixth century, being born about 544. As a young man he became a priest, and lived for a time in retirement and strict discipline.

He is said to have founded twelve monasteries, and it is certain that he played a leading role in the establishing of Christianity in Ireland and Wales. It is interesting to know that David was first mentioned in "The Catalogue of the Saints of Ireland" compiled in 730 A.D.

On St. David's Day the Welsh regiments wear a leek which is his special emblem. The cathedral and city of S. David bear his name. Legend tells that at Cardiganshire, the site of the church was chosen to commemorate a mound on which David preached. The mound is reputed to have risen as a sort of pulpit so that he could speak to the vast crowd anxious to hear the Gospel.

MARCH 2

Chad, Bishop: S. Chad was a native of Northumberland in the seventh century. His brother was S. Cedd, whose Feast Day is January 7. Both brothers became bishops, and two other brothers were priests. Both Chad and Cedd were brought up at the monastery at Lastingham Lindisfarne, now known as Holy Island. Lindisfarne was one of the nurseries of British Christianity. S. Aidan was the teacher of the two brothers.

Chad's brother Cedd founded the monastery at Lastingham and when he died from plague, S. Chad succeeded him as Abbot. Shortly after this Chad was irregularly made Bishop of the Northumbrians, with his see at York. S. Wilfred was the rightful claimant to the see, but King Oswy became impatient at Wilfred's long absence on the Continent. On Wilfred's return, Archbishop Theodore affirmed his claim, and Chad obediently retired to Lastingham.

About the year 670 Chad was called to become the bishop of the Mercians, who lived in that part of England we now call the Midlands. Chad created his see at Litchfield, and became the first bishop of the diocese.

Chad is chiefly remembered for his remarkable humility, and stories abound of his preaching and journeying. One of his journeys took him to the northern part of Lincolnshire. He died of plague in 672 and lies buried in the present cathedral, which is dedicated to the Blessed Virgin Mary and S. Chad.

MARCH 7

S. Perpetua and her companions, MM.: S. Perpetua died in the year 203 A.D. and her followers were martyred under the persecution of Septimius Severus. All conversions to Christianity were forbidden, and she and her companions were imprisoned for many months prior to death.

Perpetua became a leading figure amongst the early saints, especially amongst the African Churches. Special devotion was paid to her memory at Carthage, the scene of her death, and a church dedicated to her was built there.

MARCH 12

S. Gregory the Great, B.D.: From the viewpoint of world history, Gregory must be reckoned as one of the greatest men of all time. He was the last of the traditional doctors of the Church, and the founder of the medieval papacy.

S. Gregory inherited great wealth, and he devoted it to the relief of the poor. He founded a number of monasteries, and entered one in Rome as a monk. He was forced to leave the austere life of the cloister by the persuasions of the Pope,

who made him one of the seven deacons of Rome.

Gregory's experience in Constantinople, where he was later sent by the Pope, convinced him that the Eastern Empire was to be of no help in time of crisis, and his actions later were determined by this.

When Gregory became Pope, all the conspicuous talents he possessed were called into play. He found a very serious situation, for Italy was devastated by invaders, and the authority of the Church challenged from the East. Throughout, he took independent action, but always his strength was tempered by his charity. He concluded a separate peace with the Lombards, and built up the power of the Roman see, against the claims of the East.

Gregory played a conspicuous part in the conversion of England, for he selected and sent Augustine and some forty missionaries to England. The famous story recorded by S. Bede of his meeting with the fair Saxon slaves, is said to have inspired his zeal for this venture.

In the monastic sphere Gregory played a decisive role. He greatly encouraged Benedictine rules, and paved the way for the Papal oversight of monasteries rather than diocesan. The Gregorian Chant is directly due to his influence, and the Gregory Sacramentary was his work.

Although he built up the supreme authority of the Papacy, Gregory saw it as a source of enlightened power amid scenes of strife and dissension. His own personal holiness and humility were such that any claims he made were for the restoration of peace and order. He was canonised by popular wish immediately after his death.

MARCH 17

Patrick, Bishop: S. Patrick is called the "Apostle of the Irish," but although we do not know for certain where he was born, it is certain that it was not in Ireland. He gets the title as a result of his missionary work in spreading Christianity amongst the people of Ireland during the fifth century.

When he was sixteen Patrick was captured by raiders and taken as a slave to Ireland. He remained there for six years as a herdsman, and finally escaped after a vision which gave him courage to get back to his home in Gaul. There he felt called by God to evangelise the Irish people.

He studied under S. Martin of Tours, probably at the monastery at Lerins, and after ordination was appointed as missionary Bishop of Ireland. Although he met violent opposi-

tion, Patrick and his followers landed, and established the first Christian Church at Downpatrick. On his feast day this year a pilgrimage is to be made to the little church at Saul, where he founded the first church in 432 A.D. The main Patronal Festival Service will be held in Downpatrick Cathedral.

Patrick had much opposition, especially from the Druids, but he gained a measure of toleration for Christianity when he converted members of the royal family. He founded many churches and monasteries, and after a visit to Rome in 442 A.D., he founded the administrative centre of the Christian Church at Armagh. He is reputed to be buried at Armagh, where the cathedral bears his name.

The famous hymn "S. Patrick's Breastplate" is attributed to Patrick, and is supposed to have been used against the spells of the Druids.

MARCH 18

S. Edward K.M.: We commemorate two Edwards, both kings. This commemoration is for King Edward, the son of Edgar the Peaceful, King of England. With his support of Archbishop Dunstan, Edward succeeded to the throne, contrary to the wishes of his stepmother. He was murdered three years later in 975 A.D.

His body was buried in the church at Wareham, and later translated to Shaftesbury. This translation is commemorated on June 20. He was termed a martyr in 1001.

MARCH 20

Cuthbert, Bishop: One of the lovely shrines in Durham Cathedral commemorates Cuthbert, whose great work was in northern England and Scotland. He had a humble beginning, working for years as a shepherd. In 651 he became a monk at Melrose, where he later became Prior. He moved to the great monastery at Lindisfarne, where he adopted the Roman discipline regarding the tonsure and the date of Easter, two highly controversial subjects of dispute between the Celtic and the Roman authorities.

Cuthbert was convinced of a call to solitude, and for a number of years he lived alone on the island of Farne. He was called to become the Bishop of Lindisfarne, but had only a short episcopate, because he died of plague two years later in 687 A.D. His preaching during this period was marked by a zeal and missionary fervour, and he converted many to Christianity.

After his death his body could find no secure resting place due to the Danish inva-

sions. It was not until 999 that it reached its final tomb in Durham Cathedral.

MARCH 21

S. Benedict: The name Benedict has been a very popular one in the history of the Church. The saint we commemorate was the first of these, and undoubtedly the greatest. Benedict is known as "The Patriarch of Western Monasticism", not because he started the ideal of monastic life, but because he gave it rule and order, and determined a pattern upon which almost all modern monastic foundations have been built.

He was born at Nursia about the year 480 A.D. The evils of city life were opened to him when he went to Rome, and he withdrew and lived as a hermit for some years. A community of like-thinking people grew up around him, and he founded small groups of twelve monks in various monasteries.

He finally settled at Monte Cassino, with a small band. Here he developed and expounded a rule for the reform of the monastic ideal, which grew to become the Benedictine Rule. Benedict was not a priest, nor did he envisage an order of clerics.

The rule of S. Benedict originally applied to lay-people only. It derives much from the rule of Cassian, and the influence of Basil. The spirit of the rule is that it excluded that excessive austerity so characteristic of earlier efforts. Its chief point is the full authority and responsibility of the abbot, and the position in the centre of the performance of the Divine Office. The spirit of the rule is the spirit of love and obedience.

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NEWCASTLE MOTHERS' UNION HOLDS ITS ANNUAL MEETING

FROM A CORRESPONDENT

Newcastle, March 6

More than one hundred and fifty members and twenty clergy attended the annual meeting of the Mothers' Union of the Diocese of Newcastle in Tyrrell Hall on Friday, February 27.

The Bishop of Newcastle, the Right Reverend J. A. G. Housden, presided at the meeting which received reports showing that the diocese now has forty-two branches, and five Young Wives Groups.

Activities throughout the year included conferences, a quiet day, the annual Lady-Day service at the cathedral and the wave of prayer.

Increased activity was reported in the invalid prayer circle and the Mothers' Union choir.

The rest room, established in the Diocesan Youth Centre, is serving a useful purpose.

The Dean of Newcastle, the Very Reverend W. A. Hardie, seconded the adoption of the secretary's report and stressed the magnificent spiritual impact the Mothers' Union can have on the life of the Church and its parishes.

The Rector of New Lambton, the Reverend M. G. S. Nicko-

las, commended the organisation on the wise distribution of its funds, whilst the Rector of Raymond Terrace, the Reverend R. V. Hannington, emphasised the great value a Mothers' Union branch has in the life of a parish.

The bishop, in commending the Mothers' Union on its work, made two important points.

The first was that the Mothers' Union must work through the parish. The second that the young wives' section should be improved.

CHRISTIAN TELEVISION PRESENTATION

On March 15, at 4 p.m., on TCN, Channel 9, the Christian Television Association will again present "I Challenge the Minister," featuring the Reverend Alan Walker.

The audience, coming from all sections of the community, may pose questions on any subject they choose.



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REUNION IS HAMPERED BY A WRONG ATTITUDE

BISHOP MOYES' CHARGE TO SYNOD

"The most serious obstacle to reunion is not episcopacy in itself, but our attitude to it." This viewpoint was put forward by the Bishop of Armidale, the Right Reverend J. S. Moyes, in his charge to the thirtieth Synod of the Diocese of Armidale last Sunday.

In a powerful survey of the contributing streams of influence which have flowed into the Anglican Church, the bishop challenged Australians to face the problems of the age, with a true consciousness of the unique position of the Anglican Church in the life of the nation.

The bishop claimed that three main "streams flowed together in early Christianity to form the Church of England as a living part of the Holy Catholic Church". The British-Roman stream, the Celtic stream, and the Roman stream, all went to make up the whole.

The bishop described the well-known growth of the Church through the Norman Conquest, the tensions between the King and the Church in the Middle Ages, and the state of the Church on the eve of the Reformation.

Bishop Moyes traced six distinct types of Reformation of the Church in the sixteenth century. These were the Counter Reformation of the Roman Catholic Church, the movement under Luther, the leadership of Zwingli and Calvin, the radical reforms of the Anabaptists, the humanist reformation of Erasmus, and the Anglican reformation.

"The Anglican Reformation is related to all these others, but it is not to be identified with any of them. We cannot begin to understand the Anglican Church unless we are prepared to accept it as something unique and unlike anything else."

The bishop described as part of this uniqueness the fact that "the Reformation was part of the laymen's revolution in their determination to bring to an end clerical domination. Thus Anglicanism was one of three answers given in Britain as to the nature and extent of Reformation in the Church of Christ."

The other answers, the bishop said, were the response of Roman Catholicism, and the answer of the Independent churches. The next section of his charge dealt with the history of the Anglican Church since the Reformation. In these last four hundred years the bishop traced five major experiences which have had influence upon our history.

INFLUENCES

The five experiences are set out as our own Reformation, with its emphasis upon the Word of God and the traditions of the early Church; the Anglican reaction against the 17th century Independents and others, which he claims hardened our loyalty to episcopacy; the Evangelical Revival and the secession of the Methodists which impoverished our life, and the bishop states, "drove us further behind the ramparts of episcopacy"; the Tractarian movement "which isolated episcopacy as the one principle that in itself constitutes the Church and made us (probably for the first time) a denomination, neither in communion with Rome nor Reformation Churches, nor indeed with 300 years of our own past tradition"; and fifth, the Ecumenical Movement.

In speaking of some Anglo-Catholics and Evangelicals, Bishop Moyes said, "They have fashioned a complete plan of salvation in the partial truths they have grasped, and are unwilling to admit the complementary truths which would make up the full gospel."

With this introductory matter set in mind, the bishop came to the specific issues of our own times. "To come back; the world asks for integrity, so does God, of a Church set in a new land, in a changing world. We need the faith, the adventure, the loyalty to God that was found in Abraham."

The task set forth by the

and to the whole community, in Christ and for His sake."

After dealing briefly with our relations with the Roman Catholic Church, the bishop dealt with the question of our relationship with the Free Churches. He claims that the most serious obstacle to reunion is, "not episcopacy in itself, but our attitude to it."

"Our failure is that we stress episcopacy with an exclusiveness not found elsewhere in Church history, nor found indeed in much of our own history. We have barricaded ourselves behind the episcopate as the self-sufficient and self-perpetuating essence of the Church."

The charge concluded with a challenge to the Church to forget its self-consciousness, and to eradicate its self-satisfaction, in order that it may remember that the Church "exists for Mission and should lose itself in the one purpose of Christ, the saving of the world. Only as we lose our life in Him shall we save it."

W.C.C. SENDS RESOLUTIONS ON NUCLEAR TESTS TO P.M.

The executive committee of the Australian Council for the World Council of Churches sent the Prime Minister, the Right Honourable R. G. Menzies, on February 23, the text of two resolutions on nuclear weapons testing and disarmament.

The first resolution arose from a debate at the Council's annual meeting at Gillingham, Menangle, last week on the report of its Commission on International Affairs.

The report was presented by Professor Leicester Webb, of the Australian National University, Canberra.

The resolution reaffirmed the opposition of the A.C.W.C.C. to further nuclear testing, and urged that the United Kingdom, the United States and the Soviet Union should conclude an agreement to cease the testing of nuclear weapons.

It stated the council's belief that the present nuclear stalemate created an abnormal "balance of terror" which is repugnant to Christian faith and morals as a method of guaranteeing peace.

The council also recommended that the U.S.A. and the Western nations should seek a regional agreement to share nuclear resources. This should be done whether the great powers reach cessation agreement or not.

It recommended that a nuclear testing agency be established under the United Nations to which all nuclear powers should report proposed tests, and that the agency should have authority to grant and

ANGLICAN-METHODIST CONFERENCE

ANGELICAN NEWS SERVICE

London, March 5

A twenty-four-hour conference On Church Relations was held on February 15, at Launde Abbey, at the invitation of the Bishop of Leicester, the Right Reverend R. R. Williams.

The bishop was joint chairman with the Methodist chairman of the district, the Reverend W. Shepherd.

The conference was attended by eight Anglican priests and eight Methodists.

The subject of the conference was studied from three aspects, the Ministry, the Ministry and the Laity, and the need of Eng-

refuse permission for tests and to observe all tests approved.

The committee also cabled the second resolution to the East-West meeting on disarmament in Geneva.

It was similar to that passed by the Central Committee of the World Council of Churches last week.

EIGHT SUDANESE ORDAINED

FROM OUR OWN CORRESPONDENT
Juba, Sudan, March 2

Seven Sudanese were made deacons and one Sudanese was ordained priest here last month.

The Archbishop in Jerusalem, the Most Reverend Campbell McInnes ordained the men during his visit for the setting of the foundation stone of the new cathedral.

[The Anglican Church in the Sudan is now known as the Episcopal Church of the Sudan as it is part of the Episcopal Synod of the Middle East. The area, where these men were ordained, was formerly worked by the Church Missionary Society.]

Pastor Kedheka, who was ordained to the priesthood, has already done a remarkable work among the Dinka tribe and also as chaplain in the Tonj intermediate schools.

PUBLIC SERVICE FELLOWSHIP

The Commonwealth Public Service Anglican Fellowship held its annual Communion Service in S. Andrew's Cathedral, Sydney, last Sunday.

Many Commonwealth departments were represented by senior officers.

The address, given by the Superintendent of the Missions to Seamen in London, the Reverend T. P. Kerfoot, was on the work of the Missions throughout the world.

The Bishop Coadjutor of Sydney, the Right Reverend R. C. Kerle, was the celebrant at the service.

EVERY MEMBER CANVASS IN SINGAPORE GETS OFF TO AN ENCOURAGING START

FROM OUR OWN CORRESPONDENT

The Loyalty Dinner in connection with the Stewardship Campaign and Every Member Canvass, in Singapore, was held in the grounds of S. Andrew's Cathedral on Friday, February 27.

This campaign is being directed by the Assistant Director of the Department of Promotion in Sydney, Mr Geoffrey Walker.

A sudden downpour of rain during one of the speeches did not dampen the enthusiasm of the crowd, one thousand strong, who had come to the dinner.

The general chairman of the campaign, Mr K. T. Ooi, presided at the dinner.

He said that history was being made in Singapore particularly in the Cathedral Church of S. Andrew.

"In the past sixty years there have been tremendous advances in almost every material phase of our mode of living, but have we in our spiritual outlook kept abreast of these advances? Today, almost a decade past the middle of the twentieth century we are being given the opportunity of being certain that we are doing so," he said.

"We must devote a far greater proportion of our lives to our spiritual responsibilities."

"S. Andrew's is probably the first Cathedral Church in Asia to undertake an Every Member Canvass."

"Dioceses for thousands of miles around Singapore will be looking to see to what degree we really believe Jesus Christ is our Lord and Master," the chairman said.

The Dean, the Very Reverend E. O. Sheild, was the first to make a pledge; he and the Bish-

op have pledged one-tenth of their gross incomes.

It was a Chinese dinner. The menu included shark's fin soup, roast chicken and sweet-sour fish.

A strong team of junior hostesses was responsible for the smooth running of the function.

CANADIAN PAPER NOW HAS "A NEW LOOK"

ANGELICAN NEWS SERVICE

Toronto, Canada, March 2

Canadian Anglicans are showing their general approval of their national paper, "Canadian Churchman" in its new form.

Until January this year, the national organ appeared fortnightly in magazine form.

It is now issued monthly as a tabloid newspaper.

The most common point of criticism is that the paper does not appear frequently enough to provide an up-to-date news cover of the Church.

The paper, issued monthly, cannot, of course, give this adequate news service.

It does, however, present feature articles and "columns" of popular interest in a more modern way than did the former magazine.

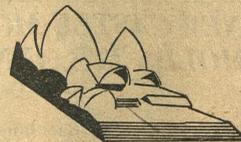
Some of the more popular features are: "Father Palmer Writes . . .", a question and answer column conducted by the Reverend R. F. Palmer, S.S.J.E.; a "Heal the Sick" column, conducted by Canon Herbert Taylor; and "From a Woman's Copybook", by Evelyn Ward.



She has a Family... She wants a HOME

The money the Cahill Government is anxious to spend on the Opera House—£5,000,000—would buy outright 1,666 homes, or put a deposit on 5,000 homes. Experts estimate the Opera House's annual loss could be £250,000 to £500,000 a year—or 80 paid-for homes or 166 deposits on homes annually.

But the Cahill Government says that shortage of finance is restricting home building.



The D.L.P. does not oppose the principle of an Opera House, but it does believe in FIRST THINGS FIRST. No Labor Government should spend money in this way while one family remains without a home.

The Democratic Labor Party's Housing Programme includes:

- Government guarantee of 95% of all housing loans.
- Government subsidy of interest rates limiting the home buyer's commitment to 3%.
- Development of Government-guaranteed co-operatives

Vote

1

DEMOCRATIC LABOR PARTY

FOLLOW THE D.L.P. TICKET

and BUILD A BETTER LABOR PARTY

MISSIONS TO SEAMEN

(Continued from Page 1)

Attention was drawn to the fact that the ministry of the Church through the Missions to Seamen is for all seamen, whereas the far greater majority of seamen using the mission's clubs and churches were from varied countries overseas.

There still remained the need for making as great contact as possible with the Australian coastal seamen.

One of the most critical matters on the coast is the need for better and more skillful means of raising funds. Nearly every station reported the difficulties experienced here.

In consideration of the importance of the seafarer in the business and commercial life of Australia, one is somewhat ashamed of the only too evident lack of regard for the men who man the ships.

That they are paid for their work is perfectly true; but that they are souls for whom Christ died is also true.

Most of the leaders of commerce and industry consider themselves to be Christian men; it is difficult to equate this with the almost entire lack of interest shown by so many of them for the basic spiritual and moral welfare of the thousands upon thousands of seamen periodically thrown at the mercy of the streets of our large seaports.

The conference concluded on Thursday night with a celebration of the Holy Communion in the Sydney Mariners' Church, at which the superintendent was the celebrant assisted by the Reverend G. T. Morphett of Townsville.

The Governor of New South Wales, Sir Eric Woodward, showed his interest in the work of the Missions to Seamen by attending the conference and addressing the chaplains.

His Excellency was welcomed by the Reverend T. P. Kerfoot. In reply His Excellency said "I have always been greatly impressed with first the need for this great movement and secondly for the really excellent work it does throughout the world."

"Another reason for my interest," Sir Eric said, "is that, as Her Majesty's representative in New South Wales, I feel that I ought to interest myself in the things in which Her Majesty is concerned. Her Majesty is, of course, Patron-in-Chief of your great world-wide society."

"Here in New South Wales we are very proud, though, I hope, with humility and gratitude to God, that the movement started as the Bethel Union back in 1822."

"In 1856 one of my distinguished predecessors, the late Sir Hugh Denison, set the foundation stone of the main building where we are now meeting."

"So for one hundred and three years a part, at least, of this building has been used continuously for the purpose for which it was originally built."

"I have noticed that out of the fourteen stations that are represented, twelve manage to boast

a priest in holy orders to head the spiritual side of the work. I hope that soon the remaining two will be able to be given ordained men to augment and extend the excellent efforts of their lay-readers.

"On behalf of the New South Wales section of the society it is a very great pleasure for me to welcome the representatives from the other stations."

"It must be a great advantage to you to be able to swap experiences, especially round the meal table, and it is quite invaluable in a movement of this nature to find, to some extent, the problems are very much the same."

As he concluded His Excellency said "I want to assure you all of my deep interest and admiration in and for the men who toil so unselfishly to make a success of the Flying Angel right round Australia."

The chaplains were entertained, during the week, by various organisations, including the Vacuum Oil Company, the television station ATN, and the Maritime Services Board. They were given lunch on the *Strathaird* and taken on a harbour cruise on the launch, the *Lady Hopetoun*.

BRING OUT AN ANGLICAN!

The following British families are anxious to migrate to Australia. They are all practising Anglicans, who have been recommended as immigrants by the rectors of their parish churches.

Readers of THE ANGLICAN who are in a position to help in any way, particularly by sponsoring a family, by providing accommodation or offering employment, are asked to write to the Reverend K. Roughley, Diocesan Immigration Bureau, Church House, George Street, Sydney.

201 C. A. Harnett, 36, wishes to precede wife, 2 sons, 12 years railway signaller; previously was R.A.F. clerk.

202 J. Martin, 38, wife, 7 children (12-1). Bricklayer in Army past 20 years.

203 A. E. Foskett, 32, wife, sons 8, 5. Ambulance driver 4 years, unskilled laboratory attendant (atomic energy) 2 years.

204 G. E. Payne, 31, wife, children 8, 2. Market gardener and pigman 5 years, swimming attendant/teacher 2 years.

205 F. H. Newman, 38, wife, children 12, 9. Motor engine fitter.

206 J. R. Bellamy, 38, wife, sons 8, 7. Steam cranedriver at pit surface.

207 K. Fenton, 24, wife, daughters 2, 1. Jobbing bricklayer, engine cleaner and locomotive fireman.

208 J. W. Fellowes, 32, wife, children 5, 4, 2. Receiving manager in wholesale warehouse, has worked through every department.

209 N. Hodgkinson, 35, wife, 6 children 8-1. Storekeeper in aircraft industry.

210 W. C. Smith, 34, wife, sons 10, 8, 3. Signaller on British railways.

DIOCESAN NEWS

ADELAIDE

ORDINATIONS

The Bishop of Adelaide, Dr T. Reed, admitted to the diaconate, on February 24, Mr R. A. W. Haire and Mr S. E. Newman. Mr Newman has been in charge

OBITUARY

THE REVEREND R. HARLEY-JONES

The chairman, Clerical Credit Co-operative Ltd., the Reverend H. W. Baker, writes:

In August, 1954, after discussion of agenda in a sub-committee of the Social Questions Committee of the General Synod, the writer found himself instructed to set up experimental co-operative societies for clergy. This looked like just another of those sound, laborious but fruitless ventures.

However, by the end of September, a society to finance personal loans for clergy, and another to make purchases for clergy, parishes, institutions and organisations had come into existence.

That was unexpectedly quick, but development, with Robert Harley-Jones as secretary of both, was to be much faster.

It must be realised that the secretary is everything in a co-operative, and that, though such schemes are working strongly in England and U.S.A., the Church co-operative was an entirely new thing in our Church here. For this delicate pioneering task, he was ideal. At the time, he was retired, and alone, and the notion of doing something that should keep contact, and help his brother clergy, appealed to him. But he had all the gifts for it, too.

Members found that they did not mind discussing private matters with him, humble and charming as he was, with so much well-thought experience behind him. A clear thinker, his opinions were definite and his requirements exacting, however gently expressed. The directors found they could cut red tape and rely on his judgment. All came to regard him with unreserved affection.

But it is doubtful if even members know how much Robert Harley-Jones did for them. Loans of some thousands in total, and purchases for clergy and organisations amounting to nearly £20,000 were negotiated by him, all on his home telephone. The directors became perturbed by the interference with his home life, but he had taken the work to his heart, and was with difficulty led to agree to some paid help. The telephone burden stayed the same, because he saw it was the essential personal link.

However, he was never satisfied. The scheme was not intended to be merely a way of saving the individual some money, but a method which made it possible for members of the Christian brotherhood to create strength for each other, though each by himself might have but little. He felt this principle was not sufficiently grasped, and did not conceal his disappointment.

Again, these two societies were intended to lead to formation of parochial societies, as overseas, and while some were formed, he felt there should have been many more. A third or more of the active clergy of the diocese have become members, and his work must be developed in these essential directions. Though so largely un-seen, this was really remarkable work, and as continued rapid growth builds the societies into great concerns, it will prove to have been of historical importance.

All of us in contact with him found it was impossible to let "Harley" down. He met everybody with pure and unfeigned affection, the "charity" which never fails. A keen-minded practical man and a scholar, he was above all truly saintly. He was a living illustration of the truth that, however important the thing you do, the way you do it is infinitely more important.

of the Missions to Seamen in Whyalla for some years. He will now be chaplain to the Mission.

On March 15, the bishop will admit Messrs N. E. Allchin and R. D. Neve to the diaconate.

Mr Allchin will be licensed as assistant curate at Holy Trinity Church, North Terrace. Mr. Neve will be assistant curate at S. Michael's and All Angels', Ceduna. Father Laurence Evers, S.S.M., will conduct the retreat and preach at the ordination service.

WARDEN

The bishop has appointed his chaplain, the Reverend N. C. Pavnter, to be warden of the Postulants' Guild in succession to the Reverend I. B. Macdonald, who is now Dean of Perth.

BALLARAT

BALLARAT SYNOD

The Synod of the Diocese of Ballarat will be held at Ballarat, Victoria, from April 13 to 15.

ARARAT RETREAT

Members of the Ararat parish will go into retreat at Nhill from 5 p.m. on March 14 to 5 p.m. on Passion Sunday, March 15. The Vicar of Nhill, the Reverend R. O. Herde, will conduct the retreat. Billets will be provided overnight in the homes of parishioners.

MELBOURNE

C.E.M.S.

The annual corporate Communion of the Church of England Men's Society was held in S. Paul's Cathedral, on March 9.

The archbishop, the Most Reverend Frank Woods, was the celebrant and gave the address. Breakfast in St. Kilda Town Hall followed the service. The speaker was Major-General Sir Kingsley Norris.

CHURCH MISSIONARY SOCIETY

The C.M.S. League of Youth held a leaders' meeting at the Belgrave Heights property over the week-end.

A teacher, Mr David Viney, who is going to the Rose River Mission, preached at S. Philip's, Colingwood, on Sunday. He was in

attendance at the missionary stand at the Dalyston agricultural show on Monday.

MISSIONARY FILMS

The assistant Victorian secretary of the Australian Board of Missions, Mr John Bodinner, is visiting Gippsland this week, and will show missionary films at the various centres.

The secretary of the A.B.M., the Reverend C. E. Wood, preached at S. Philip's, West Heidelberg, on Sunday morning and at S. Andrew's, Rosanna, in the evening.

CORPORATE COMMUNION

The Girls' Friendly Society held its annual corporate communion service at S. Paul's Cathedral on March 7, at 7.30 a.m.

About four hundred members were present. The celebrant was the Archbishop, the Most Reverend Frank Woods.

NEWCASTLE

A BUSY SUNDAY

The bishop, the Right Reverend A. A. Hourden, on Sunday, March 1, visited the Parish of Kendall, where he attended five services.

He was the celebrant at Heron's Tree, and preached at All Saints', Kendall. He went on to S. Mark's, Combayne, and again preached.

In the afternoon he held a confirmation at Holy Trinity, Laurieton, where 27 persons were confirmed and four were received into the Anglican communion.

After a parish tea the bishop preached at festal Evensong to celebrate the sixtieth anniversary of the Laurieton church.

To a crowded congregation Bishop Housden gave messages of encouragement to the loyal members of the Church in their fight against evil and apathy.

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JOHN HOPE, Rector.

FRANK TRAVERS, Assistant Priest.

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S. Luke's performs a very valuable service to suffering people. It is now taking public patients and therefore receives a Government subsidy, but the need for improvement and up-to-date medical equipment is always urgent. Patients are taken regardless of creed. Legacies and contributions will enable the Board to improve the services and the conditions of the Hospital.

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The Rev. Leon L. Morris, Vice-Principal of Ridley College.

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RELIGIOUS TEACHING IN SCHOOLS

CLERGY AND TEACHERS MEET IN KALGOORLIE

FROM A CORRESPONDENT

Kalgoorlie, March 6

A conference was held on Wednesday, March 4, at the Eastern Goldfields High School, to discuss the question of religious instruction in State schools in the Diocese of Kalgoorlie.

The conference was called by the Ministers' Fraternal of Kalgoorlie and Boulder, which has been concerned for some time about religious instruction in the schools.

The District Superintendent of Education, Mr S. Mason, and most of the headteachers in Kalgoorlie and Boulder attended the conference.

The Bishop of Kalgoorlie, the Right Reverend C. S. B. Muschamp, was chairman at the meeting, and expressed the Fraternal's appreciation of the willingness of the Superintendent and teachers to discuss the question.

He stated that, as religious instruction was outside the State school curriculum, it was viewed by teachers and students alike almost with contempt.

The purpose of the conference was to discover some way in which this attitude could be improved, and he suggested that religious instruction should be an examination subject.

Mr Mason explained the policy of the Education Department, saying that in State primary schools religious instruction was a definite part of the curriculum, and that the period set aside for visiting clergy and their assistants was an extra period.

He also said that it was not possible to make religious instruction an examination subject.

After a most useful discussion, it was agreed that the clergy would conduct an examination in religious instruction

during the time set apart for such instruction.

A report of the examination would be sent to the parents on a separate sheet with the school report, and be returned to the school signed by the parents.

The district superintendent asked for the full co-operation of clergy and teachers and expressed the view that such conferences should be called from time to time.



The leader of the Russian Orthodox Church Scout troop with one of the Russian priests at the blessing of the new home for White Russian refugees at Cabramatta, N.S.W., on Sunday.

C.M.S. LEADER EXAMINES THE CRISIS IN ISRAEL

In his current monthly news-letter the general secretary of the Church Missionary Society, Canon M. A. C. Warren, makes an attempt to interpret "the very epicentre of the convulsions which are shaking the Middle East and the world—Israel?"

The State of Israel as a fact has a direct bearing upon Middle East affairs generally and upon the world of Islam in particular, and also upon the presence of the Christian in that world, and upon the relation of the Christian and the Jew, he says.

We must start from the axiom that the Jew, the Christian and the Muslim are involved with one another at the deepest levels of spiritual conference.

In some sense we all claim descent from Abraham. The Jew and the Arab as an ancestor in the flesh and also as "the Father of the Faithful".

The Christian claims to descend from him in the realm of the spirit.

Jew, Christian and Muslim all look on him as the great prototype of faith.

TRAGIC HISTORY

We cannot now become disentangled from one another and the story of our quarrels is part of history.

The dramatic symbol of the tragic history of the Middle East is the City of Jerusalem, sacred to Jew, Christian and Muslim alike.

The task of understanding is difficult and we shall all have to draw on the patience of God.

The dilemma of the Jew, in his desire to be like other nations around him, and his desire to

fulfil a spiritual destiny, is one of the great themes of the Bible and Jewish history.

The Jewish sense of destiny is bound up with the Biblical promise of Abraham of Palestine as a land of their own.

To many religious Jews this promise makes an indissoluble link between the people of Israel and the land of Palestine "in the purposes of God."

"HOLY NATION"

The Jew also believes that he belongs to a people with a God-given destiny.

"Ye shall be to me a holy nation", a nation which is always near to God and can help others to find the way to Him.

A devout Muslim can write "House of Islam", and to him just such words about the political independence is necessary for Islam's mission as "a vanguard for other peoples".

The Christian thinks of the Church as a community dispersed through the world, something which has no primary relation to either place or nation.

But we evade this belief by our self-conscious nationalism whenever we are put to the test.

The story of the Jews falls into three periods: the first from A.D. 133 to 1917 in which Christians and Muslims kept the Jews in a "state of chronic insecurity".

The period from 1917 to 1947 when the Britisher administered

Palestine under a mandate with no imagination, and with a result responsible for much human misery.

In this modern age, with the setting up of a State of Israel the peoples must work together to remedy the plight of the refugees in the Middle East.

From the strictly religious point of view the establishment of the State of Israel creates a crisis for Judaism as a religion.

What will it mean that the Jew of the diaspora can now celebrate the Passover in Jerusalem? asks Canon Warren.

What will it mean to the colonist that he is now the citizen of a self-governing State?

What is God working out in the Middle East? No descendant of Abraham, be he Jew, Christian or Muslim, will need excuse for asking that question.

All will be quite confident that God is at work.

The miracle, which changed the Twelve so that they went out to change the history of the world, is that which draws the pilgrim to Jerusalem now as ever, he says.

MOOMBA SERVICE

COMMUNITY SPIRIT STIMULATED

FROM A CORRESPONDENT

Melbourne, March 9
A Moomba service was held at S. Paul's Cathedral, Melbourne, last Sunday, at 1 a.m.

His Excellency the Governor, Sir Dallas Brooks, and Lady Brooks, the Lord Mayor, Councillor Thomas, and the Lady Mayoress attended the service.

The lessons were read by Sir Dallas Brooks and the Lord Mayor.

In his sermon the Rector of S. Mark's, Camberwell, Canon M. W. Britten, dwelt on the community spirit which the Moomba celebrations were designed to stimulate.

He said: "Those two words mean literally 'a breath of oneness together'."

"Community spirit cannot be imposed from without, but can only grow from within."

"Its contrast is illustrated by vandalism which reveals a lack of community spirit and a rebellious reaction to external restraint."

"Real community spirit comes from people being bound in unity with God and His will. Moomba alone cannot produce community."

"Enriched by the teaching of Jesus it may help people to grow together as members of God's family."

MISSION IN DORRIGO

WELL ATTENDED SERVICES

FROM A CORRESPONDENT
Dorrigo, March 9

A mission was conducted by Captain R. L. Gwilt of the Church Army in Dorrigo from March 1 to March 8, ending with a great thanksgiving service in S. Stephen's Church.

The Rector of Dorrigo, the Reverend R. A. Dyson, commissioned the missionary and his assistants at the Holy Communion service on March 1.

For two mornings in the week the missionaries addressed five hundred pupils of the local school, and held a "Children's Hour" each afternoon in the church.

On the Sundays they held services in the country which were well attended, and "cottage" meetings in different parts of the parish created a great deal of interest.

Many attended the daily celebrations and the evening mission services.

One of the assistant missionaries was lost in the National Park on Dorrigo Mountain and spent the night in the bush; however, he was found in the morning, hungry and cold, but undamaged.

A great crowd packed the church of S. Stephen to hear Captain Gwilt's last address.

During the service a third of the congregation rededicated their lives to the service of God.

Captain Gwilt emphasised the fact that the real mission had only begun. "If we are to live as Christians there must be fellowship with other Christians," he said.

He told the congregation that they must always choose God first even if this brought persecution and criticism.

The Captain assured them that on the answer to the question "Where do I stand?" depended our whole future. Acceptance of Christ would bring peace, joy and eternal life, rejection could bring nothing but despair, frustration and eternal death.

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S. GEORGE'S COLLEGE, the Church of England residential college within the University of Western Australia. Applicants are invited from single priests in Holy Orders for the full-time position of Sub-Warden and Chaplain. The position will be filled in the latter part of 1959. Academic qualifications essential. Applications and enquiries should be made to the Warden, S. George's College, Crawley, Western Australia.

APPLICATIONS are invited from churchmen with accountancy and/or secretarial qualifications for the position of Diocesan Secretary for North Queensland. The successful applicant will be expected to take up duties in Townsville in October. Duties include arrangements for all Diocesan meetings, management of small staff, preparation of final accounts, public relations. Applicants, stating age and qualifications, can receive further details from the Diocesan Registrar, P.O. Box 519, Townsville, before March 19.

DIOCESE OF NEWCASTLE. A competent senior stenographer is required for the Diocesan Registry Office, Tyrrell House, Telford Street, Newcastle, for an interesting position under pleasant working conditions. The successful applicant would be the Lord Bishop's confidential secretary as well as being responsible for other allied work. Apply in first instance to the Registrar, Diocese of Newcastle, P.O. Box 459E, Newcastle, New South Wales.

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NOTICE

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