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NEW PRIESTS AND DEACONS IN CANBERRA AND PERTH SCHOLARLY ASSISTANTS AND SOME STUDENTS OF A NEW COLLEGE

A comparatively new feature of Church life in this country has been the number of Lenten ordinations conducted in almost every diocese in the last few weeks.

Many, already reported in these columns, took place on a Sunday; the two most recent, at Canberra and Perth, were on S. Matthias' Day, February 24.

At Canberra, six deacons were ordained to the priesthood; in Perth, eight men were made deacons.

The Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, in S. Paul's Church, ordained the Reverend R. L. Blakley, Peter Davies, Philip Thirlwell, R. J. Tate, K. Sowell and D. S. Kemsley.

The bishop was assisted in the service by Canon Ross Border as deacon, the Reverend D. B. Hobson, sub-deacon, and the Reverend G. D. Griffith, chaplain.

Twenty priests from the Diocese of Canberra and Goulburn and five priests from other N.S.W. dioceses participated in the laying on of hands.

The sermon was preached by the Reverend E. G. Buckle, and the litany was sung by the Reverend Hayden McCallum, of S. Luke's, Yarralumla, who also acted as master of ordinations. The Archdeacon of Goulburn, the Venerable A. W. Harris, presented the ordinands to the bishop.

After the service, the newly ordained priests and their relatives were entertained by members of the S. Paul's Women's Guild.

Dr Blakley will assist in the Parish of Canberra North while continuing with his work as senior research fellow at the Australian National University.

APPOINTMENTS

Mr Davies will be priest-in-charge of Koorawatha; Mr Thirlwell, assistant priest of S. Matthew's, Albury; Mr Tate, assistant priest of All Saints', Canberra North; Mr Sowell will continue on the staff of the Canberra Grammar School; and Mr Kemsley will be on the staff of S. John's, Canberra, whilst working on his thesis for the degree of Doctor of Philosophy at the Australian National University.

He is the Lucas Tooth scholar for 1959, and will sail for England with his wife and

two small children in August. He will study for an honours degree in theology at Queen's College, Oxford.

Despite its being a working day, the Feast of S. Matthias drew a large congregation to S. George's Cathedral, Perth, for the admission to the diaconate of eight men.

Four of them were from the John Wollaston Theological College (Messrs Frank Bazely, Cecil Hodgson, Ronald Langshaw, Kingsley Sinclair), one from S. John's College, Morpeth, Hugh McGuiness; and of the remaining three, Messrs E. W. Mills and A. C. Hart were licensed lay readers and Mr W. Melrose is from the British Sailors' Society.

LONG DISTANCES

The interests of these eight men being varied and scattered, many people journeyed from the country to be present, one family motoring a hundred and sixty-seven miles.

Precisely at 9.30 a.m. the various processions entered the cathedral. The long procession of licensed lay readers, students of Wollaston College, clergy and canons of the cathedral occupied pews in the north of the nave.

From the south-east transept of the cathedral the next procession entered, of crucifer with acolytes, followed by the eight ordinands, the preacher, the Reverend J. E. Stannage, the archbishop with his attendant chaplains and the dean of the cathedral, the Very Reverend Brian Macdonald.

The preacher took as his text the first rubric from the Form and Manner of Making Deacons, dividing it into three sections: (i) the duty and office of deacon, (ii) how necessary that order is in the Church of Christ, (iii) how the people ought to esteem them in their office.

After the litany had been sung by the dean, the Holy Communion service commenced, and, after the epistle had been read by the dean, the candidates were presented by Bishop Freeth.

Then came the solemn moment of the laying-on of hands and eight deacons were made. A man may go forward after having taken this first step, but there may be no retracing this step, for, since he believes that he is inwardly moved by the Holy Ghost and truly called by the Lord Jesus Christ, he believes also that God makes no mistakes.

The fastening of the stoles betokened the placing of the yoke upon the shoulder of the deacon who only partially bears the responsibility of his "inferior" office. The Sisters of Perth College made and presented the stoles to the four men who were from Wollaston College.

The Book of the Gospels was carried in solemn procession to the chancel, where the holy gospel was read by the Reverend Hugh McGuiness. Then the liturgy, the Church's greatest act of worship, went on to its crescendo of thanksgiving.

PERTH'S FIRST OLYMPIC POOL OPENED AT GUILDFORD SCHOOL

FROM OUR OWN CORRESPONDENT

Perth, March 2

Perth's first Olympic-standard pool was opened last week by His Excellency the Governor of Western Australia, Sir Charles Gairdner, in the presence of more than two thousand people.

The swimming pool is at Guildford Grammar School and has been completed, at a cost of £18,000, in three months.

Sir Charles Gairdner said in

the course of his speech, that it was strange that the metropolitan area had never possessed a similar pool, when Kalgoorlie and other country centres have possessed such pools for some years.

At the conclusion of the Governor's speech, declaring the pool open, His Excellency called upon Kevin O'Halloran, an Old Guildfordian, a former State swimmer and Olympic gold medalist, to take the first plunge.

EXHIBITIONS

O'Halloran dived in and delighted the spectators with a five-minutes exhibition. Later, he won the Old Guildfordians' race. Then there was an exhibition of diving by the Western Australian Amateur Diving Association.

Guildford Grammar School won the open medley relay and also the inter-school relay in which Guildford and Christ Church battled stroke for stroke for place, forcing Wesley into third position.

It was a good day for swimming, for the mercury had risen to a hundred and one degrees that afternoon, so when the headmaster, Mr D. Lawe Davies, gave the word for everyone who wished to do so to jump in, there

were very, very few who lingered on the brink!

The pool is fifty-five yards long and thirty feet wide, with six swimming lanes; the depth varies from four feet to ten feet six inches.



The Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, with the six newly ordained priests at S. Paul's, Canberra, on February 24.



The picture, "Lo, I am with you always," which was Mr D. Hooper-Colsey's entry for the Blake Prize competition. Mr Hooper-Colsey is the warden of S. John's Hostel at Alice Springs. The competition was won by Eric Smith with his abstract painting, "Christ is Risen."

FACT & FANCY

There is always a laugh in the Bishop's Letter in the Ballarat *Church Chronicle*. This month he tells the story of how Archbishop and Mrs Head used to vanish "into the blue" occasionally for a few days' relaxation. Once, writes Bishop Johnson, at Apollo Bay they became so friendly with the fishermen that the men asked for their autographs. The archbishop and his wife gladly signed, but when the fishermen read the signatures — "F. W. Melbourne, Edith Head" — they made the comment: "This looks a bit fishy!"

I am loth to mention organist - bishops again. Last time it happened, we found out that practically every diocese had a bishop who thought nothing of confirming candidates and playing the organ at the same service. But the occasion Bishop Johnson recalls when Archbishop Head played the organ while a lay-reader conducted the service must surely be unusual.

Hard lines in New Zealand. A parish paper there this month reports: "If you see the vicar getting around in an ordinary collar and tie, even on Sunday, blame the Government. Clerical collars, which cannot be made in New Zealand, are almost totally banned by import restrictions."

A story with a moral: Three devils were being briefed by the Devil before coming to earth to do their worst. "What are you going to do?" said the Devil to the first. "I'm going to tell people there's no God." "No good," said the Devil, "they won't believe you."

"What are you going to do?" he said to the second.

"I'm going to tell people there's no hell."

"No good," said the Devil, "some of them have experienced it already."

"What about you?" he said, turning to the third devil, who looked very young for the job.

"I'm going to tell people there's no hurry."

"Go," said the Devil, "you'll ruin them in thousands!"

Controversy about fasting always crops up in Lent, but surely all agree that the essence of the keeping of Lent is self-denial—in body, mind and soul. It is surely useless to forgo a bully-beef sandwich for "a tasty dish of fish and mushrooms" (as the Lenten recipes in the daily Press have it).



The Reverend D. R. Bazely, Organising Secretary, Provincial Missionary Council, Perth, with his son, the Reverend Frank Bazely, after the ordination in S. George's Cathedral on S. Matthias' Day.

NEW CLUB IN BANGKOK

HELP FOR LONE PRIEST

FROM OUR OWN CORRESPONDENT
Singapore, March 2

Mr W. B. Isom, diocesan lay-reader to the Mission to Seamen in Singapore, has been appointed superintendent of the Mariners' Club of Bangkok. He leaves Singapore this week to take up his new post.

The Mariners' Club is built by money given by the various shipping firms which use Bangkok. Various mariners' welfare funds in the United Kingdom as well as public institutions have contributed towards this building.

The club, which has been described as "a wonderful idea", has a swimming pool, billiards and library rooms, a dance hall and also a sports field attached to it.

Administered by a committee comprised of the Bangkok shipping interests and consular officials, this Mariners' Club will be open to all seafarers of any race or creed. It will be officially opened this month.

WITH SEAMEN

While being the superintendent, Mr Isom will also be the honorary representative of the Missions to Seamen.

Bangkok, capital of Thailand, comes within the Diocese of Singapore.

Mr Isom will also serve as honorary lay-reader of Christ Church, Bangkok, to assist the vicar, the Reverend E. J. Pulman, who is the lone Anglican priest in the whole of Thailand and indeed the whole of Thailand.

Mr Isom arrived in Singapore in September, 1948, and has been in Malaya and Singapore ever since. He was appointed as stipendiary lay-reader to the Mission to Seamen in Singapore in January last year.

"A club is badly needed in Bangkok and I am delighted to have been chosen for the particular branch of Christian activity, and am looking forward to meeting this challenge," said Mr Isom.

INDIANS NOT ACCEPTED

ANGLICAN NEWS SERVICE
Toronto, March 2

"It hurts like blazes to know our Christian Indian kiddies are slapped in the face by our white congregations," Canon H. G. Cook said last month.

He was speaking at the annual meeting of the Missionary Society.

The Church's policy of integrating the Indian population into the main stream of Canadian life is being obstructed in at least two communities in which Anglican Indian residential schools are situated, he said.

In those communities teams from the residential schools are not allowed to compete in local sports leagues.

Indian pupils are not invited to church homes, nor welcomed in town churches.

Too frequently they were "frozen out" when they visited a white parish.

The Indian people were not angry; they accepted the situation.

But he as a Christian did not.

BISHOP'S PENCE

ANGLICAN NEWS SERVICE
New York, March 2

In the past twenty-five years Episcopalians in the Diocese of Chicago have contributed 88 million pennies through the "Bishop's Pence Plan."

The plan was initiated by the late Bishop George Craig Stewart as part of a campaign to encourage the saying of grace at meals and the contribution of a penny per meal as a tangible expression of gratitude.

The money was used at first to pay off the diocese's debt, but now goes mostly into an expansion programme.

MESSAGE OF URGENCY

GERMAN SYNOD ON FREEDOM

ANGLICAN NEWS SERVICE
London, February 26

The synod of the Evangelical Churches of the Union "in a message of urgency" issued last week demanded that the German people should be accorded "the right of self-determination in freedom."

The synod declared that world powers should cease to use Germany as the manoeuvring ground for their military and ideological trial of political strength.

Representatives of important regional churches in East and West Germany took part in the synod, and debated keenly the "message of urgency."

The message also affirmed that the German people must not take part in the cold war, "which springs from fear, suspicion and ideological striving for power."

It also demanded that the world powers should grant unrestricted communication to all Germans within the present frontiers of the Fatherland.

The present situation of the German people "is bitter fruit with its roots in its own guilt," said the message.

THE DUKE IN SINGAPORE

FROM OUR OWN CORRESPONDENT
Singapore, February 28

The Duke of Edinburgh attended the annual service for seafarers at St. Andrew's Cathedral, Singapore, last Sunday evening.

A congregation of thirteen hundred packed the cathedral for the service, at which the Duke read the second lesson.

Also present at the service were the Governor of Singapore, Sir William Goode, and Sir Alexander Grantham.

Prince Philip was met at the west door of the cathedral by the Bishop of Singapore, the Right Reverend H. W. Baines, and the dean, the Very Reverend E. O. Sheild.

After the singing of the two verses of the National Anthem, the choir led the congregation in singing the hymn "Come, Ye Faithful, Raise the Anthem".

During this hymn the bearers of the house flags marched up the aisle and placed the flags in the chancel.

They were followed by the colour party bearing the red ensign, which was received by the dean and placed on the high altar.

CHANGE OF NAME

ANGLICAN NEWS SERVICE
London, February 26

The Church Information Board announced, last Monday, that the Church of England Council on Foreign Relations will be known, in future, as the Church of England Council on Inter-Church Relations.

The Bishop of Chelmsford, the Right Reverend S. F. Allison, who is chairman of the Council, states that the Archbishop of Canterbury, Dr Geoffrey Fisher, wishes council to take within its scope the relations of the Church with all Churches outside the Anglican communion. The word "foreign" was, therefore, not adequate.

PRINCESS TO SEE CONSECRATION

ANGLICAN NEWS SERVICE
London, February 26

Princess Margaret will attend the consecration of the new Bishop of Southwark, the Reverend A. M. Stockwood, and the new Bishop of Barking, Canon W. F. P. Chadwick, in Southwark Cathedral on May 1.

The Princess has become patron of the Friends of Southwark Cathedral.

It is believed that this will be the first time a member of the Royal Family has been present at an episcopal consecration.

JAMES OF MELITA

NEW ORTHODOX ARCHBISHOP

ECUMENICAL PRESS SERVICE
Geneva, February 25

The Metropolitan James of Melita has been elected to succeed the late Archbishop Michael as head of the Greek Orthodox Church of North and South America.

Since March, 1955, the Metropolitan James has been the representative of the Ecumenical Patriarchate of Constantinople, Antioch, Alexandria and Jerusalem at the headquarters of the World Council of Churches in Geneva.



The archbishop-elect was born on the island of Imbros, Turkey, and educated in Constantinople and at Harvard Divinity School.

He is an American citizen, and between 1939 and 1955 served as professor in the Greek Theological Seminary in Pomfret, Connecticut, and as Dean to Greek Orthodox cathedrals in New York and Boston.

The Metropolitan James is a member of the Central Committee of the World Council of Churches.

CANADIAN DIOCESE'S CENTENARY

FROM OUR OWN CORRESPONDENT
Victoria, B.C., March 2

The Diocese of British Columbia, Canada, celebrated the centenary on St. Matthias' Day, February 24, of the consecration in Westminster Abbey of its first bishop, the Right Reverend George Hills.

While retaining the original name, since the diocese was created by Royal letters patent, the diocese was subdivided in 1879 by the formation of the sees of New Westminster and Caledonia.

Again in 1900 and 1914 respectively the dioceses of Kootenay and Cariboo were taken out of that of New Westminster.

In 1948 the diocese of Yukon was transferred to the ecclesiastical Province of British Columbia from the Province of Rupert's Land.

NEW CATHEDRAL IN SUDAN BEGUN

ANGLICAN NEWS SERVICE
London, February 26

The Archbishop in Jerusalem, the Most Reverend A. C. MacInnes, set the foundation stone of Juba Cathedral in the Sudan, on February 15.

It was the archbishop's first visit to the diocese.

The cathedral is being built as a memorial to the late Right Reverend L. H. Gwynne, who was Bishop in Egypt and the Sudan from 1920 to 1945.

RESIGNATION OF BISHOP

ANGLICAN NEWS SERVICE
London, February 26

The Bishop of Grahamstown, the Right Reverend A. H. Cullen, the senior diocesan in the Province of South Africa, is to retire in June.

Bishop Cullen has been Bishop of Grahamstown since 1931; he was Acting-Metropolitan after the death of Archbishop Clayton in 1956.

SECRETARY OF THE C.E.C.

S.C.M. EDITOR IN NEW POST

ANGLICAN NEWS SERVICE
London, February 26

The Reverend D. M. Paton has been appointed the first full-time secretary of the Council for Ecumenical Cooperation.

Mr Paton has been managing director and editor of the Student Christian Movement Press since 1956.

The Church Assembly, in its last session, provides funds for a full-time staff on the C.E.C.

In Mr Paton they have as a first secretary, a man who possesses the qualifications necessary for such a post, a loyalty to the Anglican tradition and a wide knowledge of other traditions.

He is the eldest son of Dr William Paton, who was largely instrumental in building the International Missionary Council.

IN CHINA

Mr Paton worked for five years in China with the student division of the Young Men's Christian Association in Peking and Chung-King.

After a year at Westcott House, Cambridge, as chaplain and librarian, he went to the Union Theological College, Fochow, to teach theology and to be chaplain to the Bishop of Fukien.

When Western missionaries were forced to leave China in 1950, he returned to England, and became Vicar of Yardley Wood, Birmingham.

He wrote some of the volumes of the Religious Book Club, edited and published by the S.C.M. Press, and, in 1957, edited with J. T. Martin, a book entitled "Paragraphs" for Sundays and Holy Days.

CHURCHES HELP WEST INDIANS

COLOUR PREJUDICE LESS COMMON

ANGLICAN NEWS SERVICE
London, February 26

The West Indian priest, the Reverend R. Campbell, spoke about his first five months' experiences, last week, in one of the "In Town To-night" sessions arranged by the Pathfinder Holiday Fellowship.

Mr Campbell was sent to minister to migrants in England, especially to those from the West Indies.

He has visited Manchester, Liverpool and other places, though his main work is in London.

He said that colour prejudice was less common among the more intelligent sections of the community.

He had received many invitations from parish priests to work with them for a while.

If churchpeople would welcome West Indians with a friendly word after service, it would do much to make them feel at home, he said.

CHAIRMAN RETIRES AFTER 30 YEARS

ECUMENICAL PRESS SERVICE
Geneva, February 25

The dean emeritus of Yale Divinity School, Dr Luther A. Weigle, has been honoured by Protestant educators on his retirement after thirty years as chairman of the World Council of Christian Education and Sunday School Association.

Dr Weigle was chairman of the Standard Bible Committee which produced the Revised Standard Version of the Bible in 1952-1953.

JESUS CHRIST HEALS TODAY

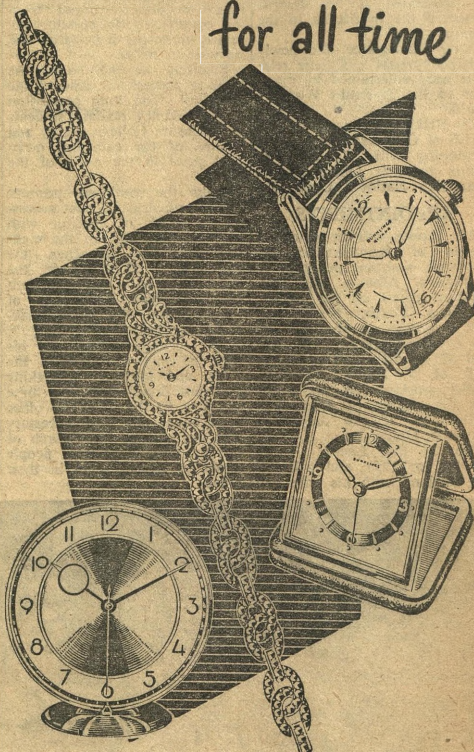
He breaks the power of sin and sets the sinner free; gives peace to the mind and health to the body.

SACRAMENTAL HEALING. (The Laying-on-of-Hands with Prayer and Holy Union) is administered after spiritual preparation at **CHRIST CHURCH 5, LAURENCE, George St. South, Sydney**, every Wednesday, at 1.10 p.m.; first Sunday in month at 5.30 p.m.

JOHN HOPE, Rector. FRANK TRAVERS, Assistant Priest.



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LARGE ORDINATION IN MELBOURNE

NINE PRIESTS AND DEACONS

By Our Own Correspondent

Melbourne, March 1

The Archbishop of Melbourne, the Most Reverend F. Woods, ordained nine men to the priesthood and made nine deacons in S. Paul's Cathedral last Sunday.

The retreat for the ordinands was conducted by the Vicar of Holy Trinity, Surrey Hills, the Reverend J. Harvey Brown, who also preached at the ordination.

Twenty of the clergy in the Diocese of Melbourne were followed by the ordinands, the cathedral clergy and members of the chapter. They were followed by the Dean, the Very Reverend S. Barton Babbage, the Bishop Coadjutor of Melbourne, the Right Reverend J. D. McKie, and the archbishop attended by his chaplains, Canon M. W. Britten and the Reverend J. N. Falkingham.

In his sermon Mr Harvey Brown said:—

The first question asked of the candidate for Ordination is this: "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration . . . to which the candidate is bidden to reply, "I trust so."

Trust—which is another word for faith—is thus the first essential qualification for any ministry in the Church.

That inward certainty of faith must be checked by the authorities of the Church, and so other questions follow, but faith is the really essential thing.

From the time of Abraham God's work in the world has been done by men and women of faith: people who had sufficient faith and courage to obey God's call to them, even though they knew not where it might lead them.

GOD'S CALL

In all of us there must be an awareness of God's call and a readiness to answer it. This is especially true of those who are called to the ministry.

In one important respect, our calling is easier than Abraham's was, for in the Old Testament narrative we find that he was a lonely figure. Those few who went with him were unaware of the real meaning of their adventure. Spiritually he was alone.

For the Christian there is no such loneliness. We serve God as "very members incorporate in the Mystical Body of His Son."

To remember this is a great encouragement to those who enter the ministry, and in order that they may be more fully re-

DRAMATIC EPISODE ON TV

A dramatic episode, *Love Thy Neighbour*, from the series "This is the Answer", will be on the air over ATN channel 7 on March 8, at 3.30 p.m.

The play is sponsored by the Christian Television Association.

assured of its truth, the Church has thought fit to provide that the Ordination Service shall take place "in the face of the Church"—that is, when the largest possible congregation can be gathered together. Furthermore, it is provided that the Ordination shall be woven into the fabric of another service—the Holy Communion.

Now the Liturgy of the Holy Communion has been described as "the divine action whereby the people of God share in the self-oblation of the Christ." It is an action in which the whole people of God is involved.

"PARISH IN ACTION" BEGUN AT NARROGIN

FROM OUR OWN CORRESPONDENT

Perth, March 2

Narrogin has just concluded a four-day parish conference, based on the book, "The Parish in Action", written by the Archbishop of Cape Town, the most Reverend Joost de Blank.

The Rector of Narrogin, the Reverend J. B. Albany, reports that this was the first such conference to be held in the Diocese of Bunbury.

On each evening one of the local laymen addressed the conference, which then went into four groups for discussion, reporting back to the full conference after supper.

Then at the full session, after the reports, resolutions were adopted, recommending certain lines of action to be taken.

PIONEERS' CHAPEL TO BE OPENED

FROM A CORRESPONDENT

Melbourne, March 2

The Pioneers' Chapel at the old Church of S. Mary, North Melbourne, is nearly finished.

The Director of the Melbourne Diocesan Centre, the Venerable G. T. Sambell, will dedicate the chapel on Sunday, March 22.

A memorial to a former treasurer of the parish, Mr Williamson, is being embodied in the chapel.

Any old parishioners of S. Mary's who would like to attend and writes c/o the Vicarage, cnr. Howard and Queensberry Sts., North Melbourne, will receive an invitation.

BISHOP PATTESON'S LIFE IN PLAY

ANGLICAN NEWS SERVICE

Wellington, N.Z., March 2

The play, "Patteson of Melanesia," by a well-known Methodist minister, the Reverend Ormond Burton, will be jointly produced at Otaki on April 6 and 7 by the Anglican and Methodist Churches.

Into two short acts, the play compresses the story of the martyred Patteson, first Bishop of Melanesia, from his days at Eton to his death on a beach at Nukapu.

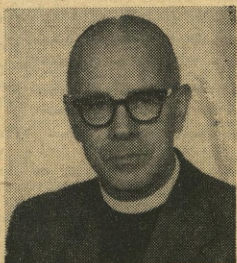


Members of the board company of the Comrades of S. George packing Lemen material to be sent to parishes in the Diocese of Tasmania. Left to right: Misses B. Northrop, M. Withington, and J. Northrop.

These decisions will lay the foundation of the future plan and policy of the parish.

On the first evening, Mr John Carder, who is the parish recorder, introduced the subject of the parish and its congregation.

The next evening, the people's churchwarden, Mr D. R. Taylor, introduced "The Parish and its People."



The Rector of Gunnedah, Diocese of Armidale, who is leaving on March 18 for the United States and England. He has speaking engagements in the U.S.A.; will do the summer course at St. Augustine's College, Canterbury; and expects to return in November as a migrant chaplain.

BISHOPS FOR BRISBANE

CELEBRATIONS IN JUNE

FROM A CORRESPONDENT

Brisbane, March 2

The Archbishop of Brisbane, the Most Reverend R. C. Halse, has invited all the Australian bishops to attend the diocesan Centenary Year celebrations here on June 14.

The first Bishop of Brisbane, the Right Reverend E. W. Tuffnell, was consecrated in Westminster Abbey on June 14, 1859.

With the enthronement of the first bishop, Brisbane became a city.

Archbishop Halse said this week that in December, 1859, the first Governor of Queensland was proclaimed on the back verandah of the present Deanery.

The archbishop also announced that there would be a special Queensland centenary thanksgiving service in Westminster Abbey on the same day.

A former Archbishop of Brisbane, Dr J. W. C. Wand, is to preach the sermon.

NEW REGISTRAR FOR PERTH

FROM OUR OWN CORRESPONDENT

Perth, February 28

The Diocesan Registrar, Mr R. B. Peagam, retired from office as from February 28.

The Reverend W. S. Bastian, who has been Rector of Kensington for the last two years, has been appointed to succeed Mr Peagam.

Mr Peagam will, however, be present at synod in April to assist the new registrar.

Mr R. Broad, who has been appointed diocesan accountant, will combine the duties of diocesan registrar with those of accountant until Mr Bastian takes charge of his new office after synod.

CHAPLAINS IN CONFERENCE

The growing work among Eastern seamen, more effective methods of evangelism, fund-raising and publicity and the possible constitution of a federal body are subjects being discussed by Missions to Seamen chaplains in Sydney this week.

They began their triennial conference last Tuesday with a welcome to the Reverend T. P. Kerfoot of the Missions to Seamen, London.

The Governor, Sir Eric Woodward, attended the opening session and was entertained to lunch.

GREAT SUCCESS FOR MISSION

FROM A CORRESPONDENT

Newcastle, March 2

The Church Army conducted a most successful mission at All Saints', Boolaroo, Diocese of Newcastle, from February 22 to March 1.

The outstanding feature of the mission was the wonderful response of all church people who upheld the missioner in prayer at week-day celebrations of the Holy Communion.

Never before in the history of the parish had there been such an expression of faith.

As a result the missioner, Captain G. Coad, was able to preach to large congregations every night.

The mission concluded on the final Sunday, when more than 100 people came forward in response to an appeal.

The rector, the Reverend J. R. Flook, gave them a card on which they signed their acceptance of Christ as the Lord of Life.

Yesterday, at 6.30 a.m., the rector celebrated at a Sung Eucharist at which a large number of communicants gathered to farewell the mission team.

This was the first mission in the parish for twenty-five years. The warden of the Church Army training college at Stockton, Captain Coad, was assisted by a team of students.

GRAHAM CRUSADE PATRON

The Executive Committee of the Billy Graham Sydney Crusade announced this week that the Governor of New South Wales, Lieutenant-General Sir Eric Woodward, has granted his patronage to the Crusade, which begins in Sydney on April 12.

The announcement was made to the Executive Committee by its chairman, the Right Reverend R. C. Kerle, and was received by the committee with a unanimous vote of appreciation.



The Church of S. Andrew, Coolgardie, pictured after it had been wrecked by cyclonic winds last month. It has since been completely demolished. The building had been brought from Comet Vale, sixty miles north of Kalgoorlie, and erected at Coolgardie thirty-one years ago. The Bishop of Kalgoorlie is appealing for £2,000 to help voluntary labour rebuild the church.

SCHOOL YEAR BEGINS

800 TEACHERS AT CATHEDRAL

FROM A CORRESPONDENT

Melbourne, February 28

A service for members of the teaching profession was held in S. Paul's Cathedral, Melbourne, on February 26, at the commencement of the school year 1959.

The service was conducted by the chairman of the Council for Christian Education in Schools, Canon T. W. Thomas, assisted by the director of the council, the Reverend Dudley Hyde.

Lessons were read by the president of the Victorian Teachers' Union, Mr J. C. Warwick, and the headmaster of Northcote High School, Mr A. Sutherland.

The Archbishop of Melbourne, the Most Reverend Frank Woods, was the preacher.

Eight hundred teachers from the State schools attended the service.

The singing was led by a choir from the Preston Girls' Secondary School.

The C.C.E.S. represents the Churches in the work of religious instruction in the State schools of Victoria.

There are ten full-time chaplains at work in schools in Melbourne, Geelong and Ballarat.

UNIVERSITY GROUPS TO CONFER

ANGLICAN NEWS SERVICE

Wellington, N.Z., March 2

Representatives of Anglican groups at Auckland, Victoria (Wellington), Canterbury and Otago universities are to confer here later this year.

This move follows consultations during the past year between these independent societies.

The university groups aim to strengthen the fellowship among Anglicans by holding meetings for corporate worship, discussion and instruction.

Provision is made for retreats and quiet mornings.

The groups do not rival those traditional inter-denominational groups working in the university, but are complementary.

Their activities are on a much smaller scale, programmes are co-ordinated as much as possible and membership of inter-denominational groups is encouraged.

CHURCH ARMY IN NEW ZEALAND

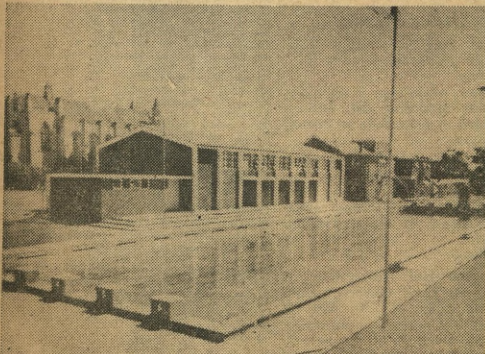
ANGLICAN NEWS SERVICE

Wellington, N.Z., March 2

The Church Army in New Zealand plans to resume children's missions in parishes, the first held in New Zealand since those conducted by Captain David Kee some years ago.

The sister who is being assigned to this work will conduct services for children of different age groups.

There will also be services for parents and Sunday school teachers, so that a link will be established between the mission, the home and Sunday school.



The Guildford Grammar School swimming pool. (See story, Page 1)

THE ANGLICAN

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FRIDAY MARCH 6 1959

MOTHERING SUNDAY

A few weeks ago I sat beside a woman outside a room of a Children's Court. She wept quietly, and said over and over to herself that she had failed... she had failed. Her daughter had just been committed to the care of the State for an indefinite period. There seemed very little to say or do to give some comfort to this unhappy woman. I tried to point out to her that although she had accepted parental responsibility, in common with all other parents, she could not live her child's life for her... every child must respond to Christ individually and personally, and no one, no matter how they loved him, could answer for him. Failure is always a possibility.

Keeping the possibility of failure in mind must surely help us to estimate properly the extent of parental responsibility, and help us too, in our desire to keep high our sights and purposes for our children. For even though the possibility of failure is always there, we are called by the vocation of parenthood, to do our best for every child.

Every Christian parent faces the primal duty outlined in the Mothers' Union promise of training his children for heaven. What does this mean? First of all it entails seeing that our children have the opportunity of knowing what the Christian Faith is. This does not merely involve the garnering of facts about religion, but the experience of Christian worship itself, through forming habits of prayer and participating in Sunday worship. We must beware of the illusion that the mere gathering of facts constitutes knowledge of the Christian Faith.

The second stage is far more difficult and demanding. From the knowledge gained, and the first hand experience of sharing in communal worship, a definite attitude to life has to be formed, based on a solid appreciation of definite Christian values. Whilst the first stage is more a matter of training and habit, the second involves a deliberate effort to help the children to think and act as Christians. This is a thousand times more difficult than the first stage, for immediately we begin to translate our basic teaching into action we are brought up against the multitude of outside influences tending to pull in other directions. At once our children are faced with decisions, about which very often we are unaware.

Banal as it may sound, parental example is the best teacher. Difficult as it may be, that example must be consistent and reasoned, devoid of passion and injustice. Although we can only to a certain extent control outside influences, we are the masters of the home environment in which our children live. There, if nowhere else, the children can see lived out, the principles of our religion, and thus witness its beauty and its inspiration. There, if nowhere else, they can see that there are things in life that matter vastly more than money and possessions... that our neighbours and friends are bound with them in a real relationship through communion with God.

The real failure in the carrying out of the vocation of parenthood is not the person who has made an honest effort to carry out these immensely difficult responsibilities, but those blithe parents who never begin at all. By all outward and superficial standards they are regarded as fine parents. Their children are often extremely clean and well-dressed. Their food is often prepared with almost exaggerated care for the latest scientific "know-how". Every aspect of their bodily health is often cared for with immense fervour. But it is possible for such a parent to be an abject failure in the real sense of the word. By the standards of the kingdom of God they may have ignored the most vital matter of all. In their quest for bodily and intellectual perfection, training in the basic Christian values has been abjectly lacking. We cannot teach what we do not know... we cannot share what we do not possess.

Mothering Sunday, in honouring mothers throughout the Christian world, brings home to us the immensity of the Christian task, and the need we all have to pray and work for a greater awareness of the responsibilities involved in having children... for to the Christian a child is never the mere by-product of sensual pleasure, but the most precious gift of God's love.

This day is set aside so that we might turn our attention to the contemplation of the supreme Mother and Son. This is the source of all our ideals of motherhood. We honour all Christian mothers, and offer, with our thanksgivings, our intercessions for all who strive to follow Mary's way, and all groups who work for the extension of her influence.



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

—The Archbishop of Canterbury

Public Answers On Public Issues

An aspect of political life in Australia which has long puzzled me is the great difficulty in getting most governments to receive deputations publicly.

Indeed, some governments seem to be reluctant to meet deputations at all. From time to time one hears of people going to Canberra and finding difficulty in getting a Ministerial hearing. One understands, of course, that Ministers are often busy men and may not always be in Canberra. But there should be no great trouble in ensuring a guaranteed hearing for individuals or groups with real problems to discuss.

But at the moment I am thinking more of the reluctance of the New South Wales Government to hear representations openly.

The decision of the N.S.W. Council of Churches to launch a non-political campaign, urging people to vote in the State general election on March 21 according to moral issues, recalls to mind a deputation on gambling, which this council led to the Premier about 18 months ago.

The churchmen were disturbed at the extension of gambling facilities (bigger lotteries, licensing of poker machines, jackpot totalisator, etc.), and were given the opportunity to tell the Premier so.

But it seems to have been a condition of receiving the deputation that it should be heard in private, and so the public got no clear report of the reply it received.

Now the Council of Churches plans to ask candidates to state their attitudes on such issues as housing, poker machines, liquor legislation and club and hotel licences.

Some may think the council members rather naive in expecting to get unequivocal replies from the majority of candidates to some of these inquiries, especially those touching gambling and liquor. But at least this business of interrogation is being publicly conducted and should result in rather more information for the guidance of electors than is gleanable from most deputations to N.S.W. Ministers.

Next time the N.S.W. Council of Churches seeks to wait on a Premier or other Minister, I hope it will insist on a public hearing, in which straight questions can be put and straight answers given.

Training Clergy In Television

Just what is being done in Australia to seek out clergy with television talent, actual or potential, I do not know. But one would think the quest worthy of systematic pursuit now that television is becoming so widespread in New South Wales and Victoria, and will become similarly prevalent soon in the other States.

A television-training course for English clergy began recently in Birmingham. Its technique and achievements could well be studied in Australia, where television, while lacking the number of viewers Britain has, will ultimately carry its pictorial and spoken messages over greater distances. This is especially important in religious telecasts.

But pulpit personality is not

enough to ensure success: that is said to be the first lesson learned from Birmingham experience. Some of the best preachers are reported to have been television "flops."

The procedure is to select clergy with something approaching a natural gift for the medium. Those who survive preliminary tests are then given a five-day course in basic television technique to qualify them to take part in televised church services and religious discussions.

In these tests each candidate is required to deliver a three-minute epilogue written by himself, and to join in small discussion groups, where the participants can be "completely themselves, relaxed and at ease, and not have to worry about the lens or cue light."

In England the clergy are being trained in three groups—Church of England, Roman Catholic and Free Churches. I suppose some such divisions are convenient and desirable. But it may be hoped that all denominations will learn from each other, both in England and Australia, so that religious television as a whole may make the most persuasive impact possible on those who now are indifferent to the Christian message.

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 8: "The Mass and the People" A.N. New Dialogue Mass Form.

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

*March 8: From St. John's Anglican Church, Parramatta. The Right Reverend W. G. Hilliard.

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

March 8: "For us men and for our salvation—Perfect through Suffering." Dr. Hector Maclean.

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

March 11: United Park Baptist Church, South Australia.

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

*March 8: Choir of Canterbury Fellowship, Melbourne.

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

March 8: The Reverend Harry Daniel.

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

March 8: The Fourth Sunday in Lent. 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 9: The Reverend Frank Bolland.

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

March 9-13: Dr. Henry Davis.

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

March 9-13: The Reverend J. Douglas.

DAILY DEVOTIONAL: 10.03 a.m. A.E.T.

*March 9: Mrs. A. Y. Maddick.

*March 10: The Right Reverend J. J. Booth.

March 11: School Service. "Stories from the Old Testament"—"The Kingdom of Israel is divided".

March 12: The Reverend A. P. Campbell.

March 13: The Reverend Brian Crittenden.

*March 14: Canon Kenneth Hughes.

EVENING MEDITATION: 11.15 p.m. A.E.T., 11.45 p.m. March 10, 11.23 p.m. S.A.T., 10.53 p.m. W.A.T.

*March 9-14: The Very Reverend W. P. Baddeley, Dean of Brisbane.

REGIONAL LIT: 10 p.m. A.E.T., 9.30 p.m. S.A.T., 10.30 p.m. W.A.T.

*March 11: "Who cares?" The Reverend Nicholas Allenby.

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

*March 12: St. Paul's Cathedral, Melbourne.

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

*March 14: "C. S. Lewis's 'Reflections on the Psalms' (reviewer to be advised).

TELEVISION: March 8:—

ABN2, Sydney: 11 a.m. "Divine Service"—S. Mary's Cathedral, Sydney.

6 p.m.: "Stories from the Bible"—The Reverend G. Brown.

10.15 p.m.: "The Problems of a Boy"—The Reverend Vivian Roberts.

ABV2, Melbourne: 6.20 p.m.: "Stories from the Bible"—The Reverend Hugh Girvan.

10 p.m.: "The Church is their Patron."

A Blunt Diplomat Comes Home

Our diplomats should be taught to use diplomatic language.

The Australian High Commissioner in the United Kingdom, Sir Eric Harrison, now on leave in Australia, is reported to have said the other day that many British business executives are "crassly stupid" about Australian affairs.

That is strong talk which we would resent, I imagine, if the United Kingdom High Commissioner in Australia thus spoke about our knowledge of affairs in his homeland.

Sir Eric Harrison, who is so concerned about ignorance of Australia in high places in Britain, should ensure that his staff at Australia House does its best to make Australia better known. That, indeed, should be the main job of our representatives abroad.

But it is a job calling for tact—even for a bit of charm (or blarney, as the Irish have it). Soon after his arrival in Britain three years ago, Sir Eric spoke publicly in England in the same abrupt way in which he has been indulging recently in Australia. Someone in higher authority should tell him that such sledge-hammer tactics don't win friends and influence people.

Koalas Should Not Be For Export

Possibly because I am not a great lover of zoos I find myself quite out of sympathy with a proposal to send koalas to San Francisco.

Why should these shy little creatures be taken out of their environment and flown or shipped to the other side of the Pacific just on the plea that they would be "a great educational attraction" in the San Francisco Zoo?

Special care has had to be taken to build up our native bear population after their severe diminution through bushfires and wanton slaughter. If the Fauna Protection Board is true to its name, surely it could never agree to sending koalas out of the country.

One does not doubt that the San Francisco Zoo authorities would do their best to provide the proper blue gum diet for the four koalas they seek. But even four koalas should not be subjected to the risk and discomfort of arduous travel and inexpert attention. Far kinder would it be to leave them in sanctuary here.

An Archbishop By Any Other Name

How Anglican names continue to get mangled in the public Press.

A few weeks ago I mentioned the rendering of Bishop Housden of Newcastle as Bishop Howdsen.

The paper which perpetrated that one has since come up with "the late Archbishop Tarbutt." But it gave a clue to the real identity of the prelate by referring to a book, "Age of Revolution."

As the late Archbishop of York, Dr Cyril Garbett, wrote a book called "In An Age Of Revolution," he was presumably the one intended to be named. Perhaps five letters right out of seven was not too bad an average!

—THE MAN IN THE STREET.

ONE MINUTE SERMON

ONE LIKE THE SON OF MAN

Revelation 1:9-18

THE ecstatic introduction ended, the writer turns again to his address to the churches. He introduces himself, the circumstances in which the vision came to him, the voice commanding him, and the appearance of the Son of Man.

I John! He has a personal relationship with his readers, making no claim to high position or place, but is just one who shared with them the three-fold character of the Christian life as our Lord foretold it would be: "in the world ye shall have tribulation," "it is your Father's good pleasure to give you the Kingdom," "in your patience ye shall win your souls." Patience is the ethical keynote of this book.

I, John, came to be in the island of Patmos (not far from Ephesus), banished there for witnessing to Christ. I was in a trance on the Lord's Day. This is the earliest use of the term, though the observance of the first day of the week goes back to Acts 20:7; 1 Cor. 16:2.

An interesting sentence occurs in Ignatius, who describes Christians as those who no longer "sabbatise", but live "according to the Lord's Day." An early answer, this, to Seventh Day Adventists.

In his vision, he (John) hears a great voice, presumably of the one whom he turns to see. Having turned, he sees seven golden candlesticks or lampstands (see Exod. 25:31 and Zech. 4:2). Each stand bears a torch or a lamp, and though separate, so that the Son of Man is seen moving amongst them, the seven represent the Church in its oneness.

And the figure is of Jesus the Christ in a robe of high dignity with a royal girdle worn in priestly fashion, while his head and hair, following Daniel's description (ch. 7:9), are white, as the Jews thought of God, but His eyes burn with the flame of youth. His feet shine and His voice sounds as the voice of great waters (Ezek. 1:24). Jewels hang from the hand of the Christ, and from His mouth the word of God comes sharper than any two-edged sword (Hebrews 4:12), while His face is like the unclouded sun.

The whole impression is of indescribable glory and power, all gathered up in the wonder of His victory over fear and sin and death. Fear not! I hold all things within my life and love. I died for you; I am alive for evermore with a life that will never die, and I have the keys of death and its underworld. Hallelujah! What a Saviour!

CLERGY NEWS

ALBANY, the Reverend E. O., Priest in Charge of St. John's Church, in the Diocese of St. Alban's, England, to be the Rector of Merredin in the Diocese of Perth.

BATTEN, the Reverend S. T., Curate of Redcliffe in the Diocese of Brisbane, to be Priest-in-charge of St. Matthew's, Oshiro, in the same diocese.

CLOSE, the Reverend D. B., to be Assistant Curate at Mudgee, in the Diocese of Bathurst.

COWEN, the Reverend Selwyn, Rector of Balcarran in the Diocese of Rockhampton, to be Rector of Morawa in the Diocese of Perth.

DONCASTER, the Reverend E. W., assistant priest at Victoria Park in the Diocese of Perth, to the Diocese of North West Australia.

DOWNIE, the Reverend M. A. F., Rector of Ranelagh in the Diocese of Tasmania, to the staff of the overseas department, Hobart.

KYTE, the Reverend F. G., Chaplain of H.M.A.S. Melbourne, to be Chaplain of H.M.A.S. Penguin.

LANGFORD-SMITH, the Venerable Neville, Archdeacon of Nairobi, to be Archdeacon of Central Kenya.

CORRECTION: PENDER-BROOKES, the Reverend Oswald, till recently Rector of Longreach, Diocese of Rockhampton, to be Vicar of Mary Valley in the Diocese of Brisbane.

RICH, the Reverend C. W., Rector of Mount Magnet in the Diocese of North West Australia, to be organising secretary of the Bush Church Aid Society in New South Wales.

SEYMOUR, the Reverend L. E., Vicar of Delungra, in the Diocese of Armidale, to be Vicar of Emmaville, in the same diocese.

STEVENSON, the Reverend J. F., Rector of Womandilla in the Diocese of Perth, to be Rector of North Balmaw in the Diocese of Melbourne.

CHURCH CALENDAR

March 8: Fourth Sunday in Lent.

March 12: Gregory the Great.

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

A REPLY TO CRITICISM

TOO DEPENDENT ON ENGLAND

TO THE EDITOR OF THE ANGLICAN

Sir,—I took great interest in the remarks of your correspondent "Englishman" (February 20) on the "prevailing practice in Australia of appointing Englishmen to many positions of influence and authority in the Church." Your correspondent advanced no explanation of his own for this practice, but I doubt if the persistence of this practice in recent times springs from any feeling of subservience or inferiority to English ways.

Your correspondent expressed surprise "that there has never been a native Australian archbishop in this country" and later referred to this state of affairs as a "system" which relegates the Australian bishops "to battle out a lifetime in the backblocks". With respect, I think too much emphasis has been placed on this contingency. The former Archbishop of Melbourne, though born in England, was trained for the priesthood and spent his whole ministry in this country. After gaining the confidence of the Diocese of Melbourne as a loyal coadjutor to the late Archbishop Head, he was elected to succeed him.

Similarly, the Acting Primate, though not native born, has devoted the greater part of his ministry to the Australian Church, having as his lot "to battle in the backblocks" as both priest and bishop before his translation to the See of Brisbane. Much the same could be said of the late Archbishop Le Fanu before his translation to Perth. In considering the recent appointments to Melbourne and Sydney, one cannot avoid indicating the existence of ritualistic controversy (an all too prevalent feature in the Australian Church) as a contributing factor, though possibly not the only one.

In Melbourne the controversy surrounding the various shades of churchmanship has reached an impasse and much of the bitterness which has characterised it in the past has subsided. Even so, the divisions are still discernible, as anyone reading the correspondence in these columns entitled "Evangelicals on the Mat" would have realised. Without undue exaggeration, one can say that any Melbourne priest elected an archbishop would have found it difficult to establish himself as a trusted conciliator in the eyes of those with whom he was not *ad idem* in matters of churchmanship. To resolve this particular problem, the appointment of an Englishman uncommitted to any pronounced extreme would have seemed a plausible action. While emphasising that this issue could not have been the only one considered, anyone acquainted with Melbourne would recognise the decisive importance to be attached to it.

Similarly, with regard to the Diocese of Sydney, the factor of churchmanship in the recent election cannot be ignored. So important is it, in fact, that any one of the excellent provincial bishops of New South Wales, or of any other Australian province, would have been "scrubbed" on that count alone. If an Australian was to have been appointed to that See, he could have only come from the ranks of the most influential party persisting there.

As your correspondent sug-

gests, the appointment of Englishmen to Australian Archbishops might "convey to the Church at home an extraordinary impression of the Church out here." I should venture to suggest, however, that any English observer would be even more astounded at the welter of "monochrome" dioceses that form a component part of the Australian Church.

Yours faithfully,

J. B. PAUL.

Melbourne.

FAILURE TO VISIT

TO THE EDITOR OF THE ANGLICAN

Sir,—Retired P.P. asks (February 2) whether pastoral visitation is being neglected because "it is hard, slogging work." He quotes with approval the saying "A housegoing parson makes a churchgoing people."

I would like to put three questions to "Retired P.P." and if he has correctly reported "Church and Nation," to whom he refers, to the writer of that column, also.

The first is, is this fair? Most priests have far too much to do because the laity are only now learning their part in the mission of the Church. It must have been comparatively easy, in the different milieu of 50 years ago (no motor car, no schools visitation, no couples to instruct for marriage, etc., etc.) to visit. It is often incredibly unrewarding these days.

I am a country priest, with an enlightened Parochial Council that provides me with a full-time secretary and an assistant curate. I am free from masses of chores and detail that bedevil the life of the average priest, and yet I still long for time to "sit in my study," of which "Retired P.P." speaks so disparagingly. Though where else the requirements of the Ordinal are to be met I don't know.

My second question is, is it true? I can quote many homes in this parish that have been visited by the laity, the assistant clergy, and by the vicar himself, and they still don't come to church. This cliché ignores a whole host of basic issues affecting the relationship of Church and people. Bonhoeffer said that we are moving into an age completely without religion. Even if he's wrong, the resistances to God aren't going to yield by the simple expedient of visiting.

The third question is, do we want it to be true? Pastoral visitation is a vital element of any worthwhile ministry, but are we to build the love of people for God and His Church on the regularity of the pastoral call? Many Anglicans demand a visit from the clergy as their right. The price of this is a clergy for ever "on the go," without the resources that come from prayer and study; and a laity unaware of its necessary part in the total mission of the parish.

Yours sincerely,

(The Reverend)

J. NEWTON BAGNALL.
Quirindi, N.S.W.

PRAYER GROUPS IMPORTANT

TO THE EDITOR OF THE ANGLICAN

Sir,—Most Anglicans do not believe in the fundamentalism of Billy Graham's team or the papal absolutism of the Roman Catholics, but the fact remains that they are the only Christian organisations with a mass appeal. Is it a coincidence that they are also the only ones supported by organised intercession?

It would be hard for us to duplicate the "praying monasteries" of the Cistercians and Carmelites but it seems to me that the Protestant Church must try to develop a system of prayer groups similar to that supporting the Billy Graham Crusade.

Apparently prayer and faith are more important than intellectual truth for the spreading of the Gospel of Jesus Christ.

Yours sincerely,

SOCIAL WORKER.

Melbourne.

VISITING IN PRISONS

TO THE EDITOR OF THE ANGLICAN

Sir,—I became acquainted with prisons regulations concerning visitation of prisoners through a young friend of mine being sentenced to four years imprisonment, with the possibility of parole after eighteen months. Seven years ago I was this lad's pastor. He is now twenty-one years of age. It was the first trouble he had ever been involved in. A bank officer who was over him for three years testified to his prior good character and pleaded for a bond, as did the Detective Sergeant assigned to the case who had known the family since its inception.

The boy had been accepted back into his country community where both he and his family are respected, and given a job. All this foregoing indicates that the young man is far from being a hardened criminal, and in fact he has no criminal associates. He will pay for his crime with at least eighteen months imprisonment. He has every prospect of reforming.

Now we come to regulations governing visitation by the family of this young man who though deeply distressed, are standing solidly behind him in his trouble. The regulations set down in the Penal Officers Handbook, 1931, state that he may be seen immediately or shortly after imprisonment, then at least once per month.

In practice what happens? Pentridge authorities inform me that this young man's loved ones can visit him a maximum of once per month, for twenty minutes only, and only four persons at a time. Fortunately he will be in D division where he may be visited on Saturday mornings. Had he been in any other division he would have been allowed visitors only on a week day, which would have excluded his father altogether. These regulations concerning hours of visitation do exclude mothers who have to work to support their families when the husbands are in prison, and fathers of prisoners who must work during the week. There is no evening visitation.

Surely one of the most powerful factors in the reformation of many who have committed crimes is the love and interest and frequent contact of loved ones. Yet men are largely cut off from this generally healthy contact with those whom they love, and through them with normal society. The physical conditions of such contacts as are allowed, with perhaps four people trying to speak to him through bars under the watchful eye of a warder are reminiscent of medieval times rather than of these enlightened times. It may cost more in necessary physical alterations and perhaps increased staff; but surely it is an accepted principle nowadays that such reformative measures are much less costly to the community in the long run.

In fairness it should be said that Mr. Whitmore attempted to overcome some of the physical restrictions on visitations by allowing prisoners to see their visitors on the lawns within the prison, but public outcry and pressure by the newspapers over the escapes from Pentridge forced him to revert to the former punishing and unreformative practices.

Yours etc.,

J. DOWNING.

Social Worker,

Brotherhood of S. Laurence, Melbourne.

ON FASTING

TO THE EDITOR OF THE ANGLICAN

Sir,—The views of the Reverend A. V. Maddick on fasting ("I'd like to know . . .", February 20) have been expressed by others before in THE ANGLICAN and its predecessor and have not been answered. May I do so now?

Though Our Lord laid down no rules for fasting, he confirmed the existing rules: "The scribes and the Pharisees sit in Moses' seat; All therefore whatsoever they bid you observe, that observe and do" (Matt.

What is the Church's attitude to the Mormon sect?

A correspondent has been visited by a member of the Mormon sect and is impressed by their booklet, "What is a Mormon?"

My correspondent is rightly impressed by much that the Mormons are, and do. They are fervent evangelists and missionaries. Their people give of their time and their energy to make proselytes for their religion, there being no less than 6,829 full-time missionaries at the present time. Hundreds of man-hours each week are given by others who are still earning. None receives any salary for his services.

They claim that they have the highest birth rate, the lowest death rate, and the lowest divorce rate of any people in the United States.

Despite all this, and even more, we must be aware of the errors in their teaching.

FOUNDING

The Mormons were founded by Joseph Smith last century. Joseph Smith's upbringing was not happy. His parents were both notorious, while he himself, apart from being very immoral, was distinctly superstitious.

He came under the influence of an unfringed Baptist minister, Sidney Rigdon, and together they "hatched" a story in which Smith said he had a vision of an angel who took him to a hill where they unearthed a stone box which contained a number of gold plates covered with writing and pictures.

He also found a pair of spectacles and although he was illiterate, he used these to read and decipher the meaning. This he

23 : 2, 3) and left similar powers to make rules when the Mosaic ordinances should cease to bind (Luke 10 : 16).

These powers have been used to make the Canon Law, which, however, contains no complete rules for fasting but only regulates what is governed by common custom, varying from place to place. The Prayer Book gives no rules for fasting (as far as I can see, neither do the Roman Missal and Breviary) for several reasons, one being that from an earlier date the rules were laid down by Parliament in the Act for the Abstinence from Flesh of 1548 (2 & 3 Edw. 6, c.19) which recited that the light of the Gospel was much increased by the Reformation, particularly as to the taking away the distinction of meats and days but the people ran into the extreme of rejecting all fasts, and enacted that all statutes, laws, constitutions, and usages concerning any manner of fasting or abstinence should be void and that none should eat flesh on "fish-days" (now the fasting days in the Calendar) upon pain of fine and imprisonment at Assizes or Quarter Sessions.

Exceptions were made for the aged, sick, women with child, prisoners who could not get fish, and the army when there was no fish in the rations. Only the King was to be able to grant licences to eat flesh on fish-days.

Of this Act and Acts of Elizabeth confirming it, Coke says, "Before these late Acts the eating of flesh on Fridays was punishable in the Ecclesiastical Court, as it yet is, the jurisdiction being saved by the said Acts" (3 Inst. 200). The principal Act was repealed in England in 1856 (19 & 20 Vict., c. 54) but the rule of the Church of England remains as stated by Coke, no longer enforceable in the criminal courts but only in the ecclesiastical courts.

Abstinence (from flesh) is not the same as fasting. As the Act of 1548 only abolishes the old usage which permitted dining

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.

dictated to others, and it is now the Book of the Mormons, which is equal in importance to the Bible.

There are three interesting facts about this book.

• Three of the witnesses who testified that they saw these plates, later left the Mormons. If they had been convinced of the authenticity of these plates—plates bearing a divine revelation—would they have left the Mormons?

• The plates conveniently disappeared, and with them, the magic spectacles.

• The Book originated in an unpublished novel written at the beginning of the nineteenth century. "Rigdon found this in a Pittsburgh publishing house and, with suitable additions, turned it into the divine revelation."

None of this, understandably enough, is in the eight-page leaflet which my correspondent sent me.

What then are these errors to which I have referred?

To unchurch others with whom we disagree is always an easy practice. This is just what they do with every other church in Christendom. "All the churches preach false doctrine and are under the curse of God." "We believe that, through transgression and the wickedness of men, the Church established by Jesus Christ, and the Gospel He taught, was corrupted."

Mormons also believe that God is a man, the man Adam. True, he is exalted, but he is ever changing. He is not, and never can be, absolutely perfect.

after none and supper, "fasting" presumably means plain fasting, eating nothing all day, i.e. between sunset and sunset.

Nothing to do with the Lenten and other fast days has anything to do with fasting before communion, which is intended to be natural fasting and not ecclesiastical fasting. The reasons for coming to the sacrament fasting, as given by St. Thomas Aquinas (Sum. Theol., 2a, 980, 8) are three: as St. Augustine wrote in his book of answers to Janarius: "It pleased the Holy Ghost that in honour of so great a sacrament the Lord's body should enter a Christian's mouth before other food"; to show that Christ and his love must be our foundation (cf. Matt. 6, 33); and to ensure that no one comes straight from a night of feasting and drinking and is sick.

Yours faithfully,

F. D. CUMBRAE-STEWART.
Hobart.

THE GRAHAM CRUSADE

TO THE EDITOR OF THE ANGLICAN

Sir,—I read this article in the issue of February 20, and with other criticisms in the same issue it would appear that some of your writers on Billy Graham are like winded rabbits with all the burrows blocked.

"Billy" or Mr. Graham (don't call me "Doctor" he pleads) has moved Melbourne as it has never been moved before. The number of the Zacheus who have tumbled out of trees is great.

Billy's "converts" may be no more transient than so many of our confirmees, who are carefully instructed by devoted priests, supported by congregations and prayed over by bishops.

But when "the tumult and the shouting dies" and really there has been little of it, then Billy's Crusade puts the acid test on all who call themselves Christians. Every house in Melbourne is to

"The Father has a body of flesh and bones as tangible as any man's, and this being cannot occupy two places at once," said Joseph Smith.

Christ is the son of the Adam-God and the Virgin Mary. "The fleshly body of Jesus required a mother as well as a father. Therefore the father and mother of Jesus according to the flesh must have been associated together in the capacity of husband and wife: hence the Virgin Mary must have been for the time being the lawful wife of God the Father."

"We say it was Jesus Christ who was married (at Cana) to the Marys and Martha, whereby He could see His seed before He was crucified."

Salvation is by works, and not by faith. The great doctrine of Justification by Faith is strongly attacked by the Mormons. Baptism is essential for salvation. Because of this, they practise baptism for the dead. (Cf. 1 Corinthians 15:29).

POLYGAMY

They originally practised polygamy. It was officially banned in 1890, and is denounced by the Society to-day. Joseph Smith was put to death by a mob because of his polygamous practices, while his successor, Brigham Young, had seventeen wives and fifty-six children.

There is evidence that, if pressed, the Mormons will still say that, at heart, they believe in polygamy. Only six years ago, legal action was taken against them in the United States on this count.

Allied to this teaching is that of celestial marriage. In the ages to come, those who are so joined have the greatest happiness. They will continue to have children. All this in spite of our Lord's definite words in Matthew 22:30 that in heaven there is neither marriage, nor giving in marriage.

Here are features from which we ought to turn away—exclusion of others from their own group; denial of the most vital Scriptural doctrines; a view of Christ which appals; the placing of other books on equal footing with the Scriptures.

Sincerity there may be; but it is just as possible to be sincerely wrong as sincerely right.

be visited. No longer can a nominal Anglican claim to be a Presbyterian as some did on our Every Member Canvass, for all churches will get a complete roll of their members and that "burrow" is closed.

But "critical approaches" these days are as effective as blowing bubbles all the day. There is a task that the most fervent believer in "Form and Order" may undertake, and that is to support the Church of England Men's Society in its "Mission to Men." This has long been the chief obligation laid upon the society by its National President the Bishop of Armidale, who with the support of the other Australian bishops has induced the Bishop of Coventry to come as missionary in July and August of this year.

We, who are making the arrangements have already been told not to engage large halls, much better would it be to have smaller halls over filled; on past experiences that is sound advice.

But must we for ever be influenced by past experiences? Is not this "the fullness of time" to attempt the most difficult of all missions, that is to men?

We have the support of the bishops of the Church; if the parish priest will come in with us we can get from the laity sufficient to rent the largest of halls, which should be too small for so large a Church.

We could do it. I wonder if we will.

Yours truly,

F. H. GAUNSON.
Prahran, Victoria.

(Continued on Page 8)

ANGELICAN OF THE WEEK



Our Anglican of the Week is a young clergyman who has been appointed Director of the Church of England Boys' Society in the Diocese of Sydney.

He is the Reverend John Turner, who, for the last two years, has been curate-in-charge of the provisional district of Villawood.

During that time a rectory was built, the district was divided into two sections, and two C.E.B.S. branches were commenced.

The C.E.B.S. in Sydney has 100 branches, with more than 3,000 members.

Mr Turner will also give religious instruction in 16 high schools under the direction of the diocesan Board of Education.

He is, in addition, vice-president

A NOVEL FOR LENT

THE GLORIOUS FOLLY. Louis de Wohl. Gollancz. English price 16s. It is seldom indeed that a novel can be recommended for Lenten reading, but this brilliant and scholarly book is a notable exception. Written in limpid English by a man obviously saturated in biblical sources and Roman history, it has neither the Meredithian proximity nor the sad anachronisms of many current pseudo-historical novels.

Its hero, S. Paul himself, is drawn with so perfect a sympathetic understanding of his character that he lives and breathes and fights and struggles like a Titan among minnows, throughout its nearly 400 pages.

Masterly portraits of the two Herods and three abominable Caesars (not to mention the thrice abominable Agrippina) are here side by side with that philosophic courtier Seneca, and all of them live.

This reviewer confesses with shame to having missed the seven other novels of this author: he will not rest until the omission is repaired.

—A.F.

JAPANESE DEGREES FOR TWO LEADERS

FROM OUR OWN CORRESPONDENT
Tokyo, March 2
The Archbishop of Canterbury, the Most Reverend G. F. Fisher, and the Presiding Bishop of the Protestant Episcopal Church in the U.S.A., the Right Reverend A. C. Lichtenberger, will be made Doctors of Law of S. Paul's University, Tokyo, on April 9.

They will be visiting Japan for the Church centennial celebrations in Tokyo when the formal opening of the College of Law of S. Paul's University will take place.

They will receive their honorary degrees from the president of S. Paul's, Dr Masatoshi Matsushita.

dent of the N.S.W. branch of the C.M.S. League of Youth and sub-warden of the Moore College hostel for matriculation students at Newtown.

An "old boy" of S. James' Turramurra (where he was C.E.B.S. leader), and educated at North Sydney Boys' High School, Mr Turner entered Moore College in 1952, was made deacon in 1955 and priest in 1957.

BOOK REVIEWS

THE CHINESE SEEN AS PEOPLE, NOT COGS

THE CHINESE SMILE. Nigel Cameron. Hutchinson. Pp. 246. 26s.

IT is most refreshing to read a book about modern China which does not begin and end with a political bias, looking at the Chinese people merely as beneficiaries or as victims of their new system of Government, according to the preconceived point of view.

Cameron looks at them as people, and as people whom he has learned to love in his three months stay in the country. He was treated apparently with great courtesy, and shown all the things he particularly wanted to see.

The impression he gives is of a people intent and purposeful in the pursuit of their goal, the expansion of the nation and improvement in the lot of their people, but that it is all a bit grim and serious.

Teaching, for instance, lacks the encouragement of imaginative and creative thought, while the arts have not yet found their proper and important place in the educational system. Marxist theory is part of the curriculum of every educational syllabus, from the cradle to the grave.

Cameron is a good observer, seeing beneath the surface of people and events. He appears to have gone in with a completely open mind as to the value of communism to the Chinese people.

He also sees, as other observers have done, that Chinese society is moving in a different direction from that in the Soviet Union.

He feels in China, not that he is in a Communist State, but that he is in the old China, the China of centuries of civilised living, but yet a new China

which is enthusiastically pursuing a goal, and that goal is 100 per cent. Chinese.

His reflections on Chinese medicine are fascinating, for China to-day is actually combining in one medical scheme the most up-to-date methods of the western world with Chinese traditional medicine.

On the vexed question of the happiness of farmers in the new Co-op. system, Cameron gives the impression that all is well and that the increased production and standard of living compensates for individual independence. One wonders if he perhaps spoke only with the "satisfied customers".

THE chapter on minorities gives a glowing account of the way the clever Chinese are indoctrinating and incorporating these peoples into their way of life.

The chief criticism of this book is that the author would appear to have left some of his critical faculties behind as he crossed the border.

One knows from one's own observations that there is still oppression in China, that the prisons are filled with "political" prisoners, and that some minorities such as the White Russians are being harshly treated. These things are overlooked, as well as the "looking over one's shoulder" which is apparent to any Western visitor seeking information.

However, this is a book which should be read by all who want to see a living picture of the new China and by all who love the Chinese people. It is a true picture too.

—J.N.

CRITICISM AND PRAISE FOR LATEST "QUARTERLY"

THE AUSTRALIAN CHURCH QUARTERLY. January, 1959. 3s.

THE current fashion for contemporary design, which your reviewer had thought to be confined to fabrics and pottery, has apparently reached ecclesiastical circles for this edition of the *Quarterly* displays on the front cover an Art Nouveau Madonna and Child. Your reviewer wonders whether there is a tendency these days to confound obscurity with beauty (or truth); if so, then he dissents.

The editorial is concerned with an appraisal of the Lambeth Conference findings, which are dealt with broadly. Oddly enough, the "Family in Contemporary Society" is praised lavishly but the bishops are blamed for a minimal attempt at reunion with the Orthodox Churches of the East. Here I think less than justice has been done to the bishops and their endeavours, and I think also that the editor is pursuing a chimera when he states that we are in fundamental agreement in faith with the Orthodox.

This is too large a matter to raise here, sufficient to say that the Eastern Orthodox Churches are (or have been) far more erastian than even Dr Arnold would have dreamed. Secondly, their teaching regarding marriage and divorce, and their practices resulting therefrom, are by no means in accord with the norm of Anglicanism in this matter.

Also printed in this edition is a "Charge to Ordinands" given by the Bishop of Long Island. It contains some impeccable advice on the priestly life and the standards expected but curiously omits any injunction on study—surely a requisite of the priest.

It also allows the recital of the Monastic Diurnal as an alternative to the Daily Offices of the Book of Common Prayer; an extraordinary alternative. When Father Benson of Cowley asked the then Archbishop of

Canterbury for permission to substitute the recital of the Daily Office for Matins and Evensong, he was refused on the grounds that the archbishop has no dispensing power of what was an obligation for every Anglican clergyman below the order of bishop. The Roman Catholic Church restricts the Monastic Office to "regulars," and prescribes a different office for secular clergy.

The vice-warden of S. John's College, Morpeth, has an article on "The Destiny of the Church," in which he states (but does not argue) that the interpretation of history is for the Greek, in its beginning; for the Christian, in its centre (Incarnation); for the Marxist, in its end. This could lead to a much longer and more interesting article or book if Dr Smythe can bend himself to write in more simple prose.

BY far and away the best piece in the *Quarterly* is the review by the Reverend Gordon Griffith, of "Fundamentalism and the Word of God," by Packer of the I.V.F. This deals with the present resurgence of fundamentalist theology which has had such assistance from Billy Graham and the I.V.F.

In the main this review deals with the fundamentalists' conception of authority. Packer maintains that the Bible is both infallible and inerrant, that it can only be interpreted by Scripture itself, that all parts of it are of equal value, and that it is the ultimate authority in all matters pertaining to the faith and practice of Christianity.

Mr Griffith brings a powerful and searching analysis to bear on these premises and points out that authority lies where the truth is, and that neither the Church, nor the Bible, nor reason is infallible and inerrant. The truth is in Jesus, and He is not just someone in the past to

whom we turn as some sort of historic repository of the truth, but someone who is very much alive in the world and particularly in the Church, and who is operating now in our lives.

He also points out that the logical limitations of the "circular argument" used by the Evangelicals of this fundamentalist school, and their spiritual and intellectual arrogance towards their critics. It is this same flaw in the fundamentalists (known to the moral theologians as "invincible ignorance"), that impelled Archdeacon Broughton to withdraw from the C.M.S. Committee in Sydney in 1931 and to remove his name from the list of subscribers, because he felt that there was no authority that the C.M.S. would acknowledge save their own. (C.M.S., Australasia, Letters, vol. 6, p.336).

The same flaw drives some Sydney rectors to advise members of the I.V.F. not to attend Anglican Churches in the diocese of Canberra and Goulburn but to worship with the Baptists.

—J.T.

A SUGGESTION FOR LENT

A LENT CARD ON THE SHORTER CREED. Church Information Board. English price 1s. 3d.

THIS card with seven stamps in full colour and complete with teaching notes, is designed for the older Sunday school child. It is, of course, too late to be of use in this country now but it is an idea worth keeping in mind.

The card is designed with a view to instruction in the basic Christian beliefs. The stamps, which are symbolic, are meant to be given out each week at the service or class attended by young people. The seventh stamp, a eucharistic emblem, is for a concluding Holy Week or Easter service.

—J.S.



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BIBLICAL ARCHAEOLOGY — III

HAZOR—ONCE "HEAD OF ALL THOSE KINGDOMS"

BY MARY NEELY

(THE AUSTRALIAN INSTITUTE OF ARCHAEOLOGY)

The most exciting discoveries in Palestine were made by Dr Yadin and members of the Hebrew University, Jerusalem, during the last few years, 1955-8, at Hazor, in Northern Palestine.

Excavations showed that at the time of Joshua, it was the largest city in all Palestine, occupying an area of about 175 acres and housing 40,000 inhabitants.

Certainly the Bible did not overestimate the greatness of the city when it claimed that Hazor was "the head of all those (northern) kingdoms" (Joshua 11:10).

The city had been built nine miles north of the Sea of Galilee, in a very vital position guarding the northern part of a most important highway from Egypt to Syria and Damascus, and it was essential that Joshua should control such a position.

Long before Joshua's conquest of the city, its inhabitants, the Canaanites, had reached a very high standard of civilisation, building well-constructed houses, underground drainage systems for their cities, smelting copper and an amazing feat of engineering—tunnelling passages and caves out of the rock under the city to act as burial places.

BEAUTIFUL

The city destroyed by Joshua about 1220 B.C. had, therefore, attained a high standard of living, the houses even abounding with very beautiful Mycenaean pottery, which the excavators have dug from the ruins and used for dating the conquest of the city to the 13th century B.C. The signs of severe burning are interesting, as they bear out the statement in Joshua 11:11 "... and he (Joshua) burnt Hazor with fire."

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MISS JUDITH S. THEWLIS, B.Sc., Dip.Ed.

The Canaanite temple in the city showed these signs of burning.

It was an interesting building. There were three chambers—a porch which opened through a beautiful stone-lined passage flanked by two pillars into the main hall (also lined with beautifully prepared blocks of stone, typical of Hittite and North Syrian culture), and this, in turn, led to the "holy of holies" or inner sanctuary.

Although the pattern of Solomon's temple at Jerusalem three hundred or so years later was of a somewhat similar design—Solomon used the Phoenician (North Canaanite) architects of his friend, Hiram of Tyre—the worship was utterly different.

Inside the Hazor "holy of holies" was a statue of a god, while no image was ever made by the Israelites of the Lord Jehovah.

Also, the Canaanite sanctuary could be entered by the people when they brought gifts to the gods, whilst the Hebrew sanctuary, veiled off from human sight, was sacred because of God's presence, and the high priest could only enter it once a year with the blood of sacrifices slain to atone for his own and his people's sins.

Most interesting of all the objects found in the temple were the four little bronze statues (two goddesses, a god and a bull)—a silver-plated bronze snake goddess, and a mask.

Other objects were a great incense altar, basins, huge earthenware pots for storing the oils and wine for sacrificial purposes, and a stone offering table.

A huge five-ton altar was also found. It had been partly overturned, probably by the conquerors who would have no sympathy with Canaanite worship.

VICTORY

Indeed, as we examine the evidence of the organisation, culture, and strength of this Canaanite stronghold we are forced to wonder at the mercy of God Who gave His people—in this case a band of desert wanderers unversed in the arts of organised warfare—victory over such great forces.

That God is the same yesterday, to-day and forever, and we can look to the same God to give us in our lives victory over evil, however great it may appear.

After Joshua's conquest, the city was not permanently re-inhabited until the time of Solomon, and then only 25 acres in the south of the site were settled. Never again did it attain its brilliance.

Dr Yadin, knowing that Solomon had rebuilt both Hazor and Megiddo (1 Kings 9:15), was able to foretell the plan of the Hazor gate by studying plans of the Megiddo gateway unearthed some years before.

His workmen were, indeed, astonished at the way in which the forecast was shown to be true!

Occupation continued on this small area after Solomon's death (922 B.C.).

The city was on the Israelite boundary and the Israelites kept up the fortifications because of the importance of its position.

Ahab, in the 8th century, built a large administrative building on the site, and this lasted until the destruction of the city under an Assyrian king.

The Youth Page

TALKS WITH TEENAGERS

INTO HIS PRESENCE

One of the deepest longings of the human heart is to be often in the presence of our loved ones—our parents, our sweetheart, our closest friends.

It is this that gives point to the oft-sung words of the hymn which looks back to the days when Jesus walked this earth in His human body, and says, "I wish I had been with Him then".

There are times when we wish that we might meet with the Master, and linger in His presence, and hear His gracious and loving words, as did the Disciples of old.

"I wish that His hands had been placed on my head, And His arm had been thrown around me."

exactly expresses our own feelings at such times.

But the hymn goes on to tell us that such a boon is not denied any one of us who love and serve Him:

"Still to His foot-stool in prayer I may go, And ask for a share of His love ..."

Yet, even so, it stops far short of what the Bible and the Church teaches, for we do not serve a far-off, absent Lord, but an ever-present loving Master. Who in His wisdom has provided for us just such a means of fellowship with Him as will meet the deepest desires of our souls.

OBEDIENCE

When our Blessed Lord was about to take leave of His men, He knew that there would come days when they would long for His presence with them, and to have an assurance of His love and care.

So it was that as they finished their last meal together He instituted the means whereby they were to be for ever reminded of Him, and through which they could share in His divine life and purpose.

The commands of Jesus to His followers were comparatively few, but surely none would deny that His parting command to those who loved Him is one which no true Christian could ever disregard:

"Do this in remembrance of Me."

And it is in simple obedience to His expressed command, all down the long centuries which have followed, His Church has set before her members the "most comfortable sacrament of His Body and Blood" as the supreme means of meeting with Him, and renewing allegiance to His cause.

"Here, O my Lord, I see Thee face to face; Here would I touch and handle things unseen; Here grasp with firmer hand Thine eternal grace, And all my weariness upon Thee lean."

PRESENCE

As the hymn suggests, in eating the Bread and drinking the Cup which the Lord so graciously provides, there is much more than a bare remembrance of the past.

Just as we would be waiting in eager expectancy to greet a friend whom we had invited to our table, so our Blessed Lord is there to meet us as, in obedience to His bidding, we come to partake of the Sacrament.

As we take into our hands and upon our lips these symbols of bread and wine, they are a means of living contact with our Lord.

In a way that defies explanation, this holy sacrament brings us into the very presence of Jesus Himself, and enables something of His Divine Life to flow into ours.

And so it is that the faithful communicants experience, as the Catechism phrases it, "the strengthening and refreshing of our souls by the Body and

Blood of Christ, as our bodies are [strengthened and refreshed] by the Bread and Wine."

Surely, this was the experience of the early followers of our Blessed Lord.

In the Book of the Acts of the Apostles (Acts 2:42) we read how the believers "continued in the Apostles' teaching and fellowship, in the breaking of bread and the prayers."

And the result was that "fear (a kind of reverential awe) came upon every soul", wonders were done, and "the Lord added to the Church day by day such as were being saved." (Acts 2:43-47).

NEGLECT

Why is it that this is not our experience to-day?

May it not be because we do not place such weight upon the need for simple obedience to our Lord as did the early Church?

He said, simply and plainly, "Do this," and the Church of the first century did it; they "continued in the breaking of bread", but to-day we find every excuse that we can for a casual and indifferent attitude to this Divine Command.

And may not our neglect be the reason, at any rate in part, why the Church of to-day does not make the same rapid growth as did the Church of the Apostolic age?

Apparently our leaders believe this to be so, for we find the Archbishop of Canterbury and York, in their *Short Guide to the Duties of Church Membership* calling all baptised and confirmed church members

"To receive the Holy Communion faithfully and regularly."

Why should they need to call us to do our duty?

It is our Lord Who has given us the command, and we disregard it at the peril of our own souls, and the weakening not only of our own Christian witness, but the witness of the whole Church of God.

The Reverend Mark Guy Pearse begins his delightful book on the Holy Communion (*In the Banqueting House*) with these words:

"Thy Lord the King doth send thee His love, and biddeth thee to come to His Banqueting House.

"Alas, I am in no wise worthy to sit in such high state.

"Soul, thy worthiness lieth in what He counteth thee worth."

S. Paul told his converts at Corinth that the misfortunes which had come upon the Church there were due to their wrong attitude to this holy Sacrament, their lack of "love and charity" with their neighbours, their neglect of self-examination, their failure to discern the meaning of the symbols or to see behind them the costly sacrifice of their Lord (1 Corinthians 11:23-34).

Let us not fall into their condemnation.

Rather, let us remember how, through the Bread and Wine, our Blessed Lord gives Himself to us to renew our life with His, that through us He may be revealed to all with whom we come in contact, that they may be brought to love and serve Him, too.

And, as we come to His Table, may this be our prayer:

"O Lord, anoint mine eyes to see Thee here, that I may see Thee everywhere. Reveal Thyself in the broken bread, that I may learn to find Thee in all the common things of life."

TEACHER'S
NEED

Though I teach with the skill of the greatest of teachers, and have not love, I am become a thing of mere display, a discordant note in my school of religion.

Though I am an artist in story, music and drama, and though I have the keenest understanding of modern theories regarding democratic processes; though I have all faith so as to overcome the most stubborn obstacles to progress, and have not love—it profiteth me nothing.

Though I give all my time and resources to teaching, and though I consume my strength in overwork, and have not love—it profiteth me nothing.

Love is herself teachable; is not boastful of success. Does not behave unbecomingly when new methods are proposed.

Seeketh not to exploit the child for personal prestige.

Love never faileth. Whether there be liberal or conservative theories, they shall be changed:

Whether there be variant ideas of education, they shall be re-conceived:

For we know but little, and we teach but imperfectly.

When that which is better is discovered, that which is surpassed should be discontinued.

"Now abideth faith, hope and love, these three, And the greatest of these is love."

—From *Sophie L. Fah's* adaptation of 1 Corinthians 13.

THE PEACE OF GOD

They cast their nets in Galilee, Just off the hills of brown; Such happy, simple fisherfolk, Before the Lord came down.

Contented, peaceful fishermen, Before they ever knew The peace of God that filled their hearts Brimful, and broke them too.

Young John who trimmed the flapping sail, Homeless, in Paltos, died; Peter, who hauled the teeming net, Head-down was crucified.

The peace of God, it is no peace, But strife closed in the sod; Yet, brothers, pray for but one thing—

The marvellous peace of God.
—W. A. Percy, 1924

PRAYER IN ACTION

As a simple and useful working rule, we may care to try the acrostic method to set us praying.

We are called to ACTS of prayer — "A" for Adoration, "C" for Confession, "T" for Thanksgiving and "S" for Supplication.

We can read these off the fingers of the hand; and if we do, let us use the thumb to remind us of the need of silence, too, in God's presence, for we need to be alert to say with Samuel: "Speak, for Thy servant heareth."

This simple method is offered only as a suggestion.

There are many other ways; and the reality and regularity of our prayers are important, not the method.

—Archbishop Joost de Blank.

WE MAY DWELL IN
THEE

O THOU, Who didst manifest Thyself in the breaking of bread to Thy disciples at Emmaus, grant us ever through the same blessed Sacrament of Thy Presence to know Thee, and to love Thee more and more with all our hearts. Abide with us, abide in us, that we may ever abide in Thee; dwell in us, that we may ever dwell in Thee; that so we may be fitted for Thy service, and daily witness to Thee among our fellows, O good Jesu, Thou God of our salvation. Amen.

(Adapted from a prayer of Edward Bouverie Pusey).

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LETTERS TO THE EDITOR

(Continued from Page 5)

THE GRAHAM CRUSADE

TO THE EDITOR OF THE ANGLICAN

Sir,—I was pleased to note in your issue of February 20 that your heading, "An Anglican Looks at Billy Graham," to the review of the A.T.S. booklet by the Reverend G. D. Griffith was far more appropriate and far less presumptuous than the title of the booklet itself, namely, "Anglicans and Billy Graham."

If the title of the booklet is intended to imply that the matter contained therein represents the views of Anglicans generally, then some of our archbishops have been hopelessly out of touch with the priests and people.

Approval of Billy Graham by the Archbishop of Canterbury and the Archbishop-elect of Sydney is well known. It is also well-known that the beloved late Archbishop of Sydney was the prime mover in securing Dr Graham's services for Australia.

The heading to the article in the same issue by the Reverend H. W. Griffiths was far from apt. It was not, as it purported to be, "A Critical Approach to the Billy Graham Crusade" at all. There was no element of approach in it. It was a straight out attack.

However, there is much in both articles that is worthy of consideration. I am not an "uncritical admirer" of Dr Graham. I accept nearly all the factual material presented by the two priests but I draw different inferences and conclusions. I have much in common with the two priests. I prefer to be known as an ordinary Anglican but I would not deny that I have been described as an Anglo-Catholic and a Modernist—whatever that means—as well.

Like the Reverend H. W. Griffiths, I am all in favour of One Visible Church—One, Catholic, Apostolic and Holy, but unlike him I do not claim to be "biased in favour" of it; I am just in favour of it and it is pretty wide as far as I am concerned. I agree with the Roman Catholic authority (of all people) who said, "All those who believe on the Lord Jesus Christ and His way of Life are in some way or other connected with His Church."

Like the Reverend G. B. Griffith, I am interested in and greatly persuaded by modern theology but I found out long ago that there are very many people whose saintly lives and labour and witness for the Church makes me feel ashamed of my own although they adhere to interpretations of and explanations for Christian doctrine which I regard as stupid or repugnant.

But that does not stop me from regarding them as members of the Catholic Church. I am sure, beyond any doubt, that God does not withhold His Holy Spirit from these people merely because, in their frail and simple attempts to explain their faith to others, they rely on antiquated arguments with which modern scholars would not agree.

I agree with many of the points made by the two priests. Now that I have had some experience of the Crusade I am quite certain that the majority

of the people who attend the meetings are already dedicated Christians. I am reasonably sure that many of the people who "decide for Christ" at these meetings have had the benefit of a long Church background and I am quite prepared to believe that Dr Graham is well paid for his services.

But to use an expression which I am sure Australians and Americans will understand—so what? If nine-tenths of the people who attend the Crusade meetings are good church folk, the remainder still probably constitute more unchurched folk than we even touch in a year's work. What if many already dedicated persons do make their first public declaration of their faith at these meetings? If it helps them, and I am sure it does—good.

Again, the Reverend G. D. Griffith states that people, especially fellow Christians, who oppose Billy Graham, "acknow-

We have received many long letters which answer each point made by the Reverend H. W. Griffiths in his criticism of the Graham Crusade ("The Anglican," February 20). We print one such here, but cannot use any more letters on the subject of more than 500 words in length.

ledge the undisputable fact that he is sincere". Why then the necessity to raise the question of his remuneration at all. Any-one could be pardoned for thinking that all the talk about his large earnings was raised to show that Dr Graham was not sincere.

I am inclined to think that Dr Graham does make excessive use of emotionalism. But I do not think that this is fatal. It is very difficult not to be very emotional in the preaching of the Gospel. The very language of the Lord as reported by the Gospel writers is shot through and through with emotional words and phrases and content. The language of the Book of Common Prayer is very emotional in parts, particularly in the Order for Holy Communion. I would hate to live in a non-emotional family, community or church, but I expect it is a matter of degree. From what I have seen of Dr Graham in films and on TV, I would say that he goes too far on occasions.

I was astounded to note that some objection seems to be taken to the Crusade on the score of "mass evangelism". Again it is a question of methods used but surely anyone familiar with the history of the Church from the Sermon on the Mount to the missions of S. Aidan and S. Augustine down to our own Church Army would not be foolish enough to condemn "mass evangelism" as mass evangelism.

The Reverend G. D. Griffith describes Dr Graham's methods as "high pressure mass evangelism". What is really meant by this emotionally toned expression I am at a loss to understand. "High pressure" tactics surely indicate the use of some degree of coercion against a person sought to be influenced and hat against the victim's will and

without his consent. To use such a phrase in reference to Dr Graham's methods is purely ridiculous.

Much of the criticism levelled at Dr Graham by the two priests is on the score of doctrine and I agree that much of his argument is antiquated and from the point of view of the modern scholar far from convincing. But let us be fair; basically he is saying what the Church has been saying down through the ages: that man has cut himself off from God, his Father and Maker, that he has an inherent tendency to evil, that God is forever seeking to reclaim his children, that He has revealed Himself to us in Christ, Who by his life and death hath redeemed all mankind and Who by His resurrection and Holy Spirit offers to all men a new life and sonship with God once more.

Over and above all his argument, Dr Graham is confronting thousands of people with the Lord Jesus Christ and the chance to make a positive start in the Christian life. I am sure that many, many of the people who "make decisions for Christ" at the Crusade meetings do so, not merely on what Dr Graham tells them but on what they have learnt of the Lord in a thousand little ways over the years.

My strongest criticism of both the Reverend H. W. Griffiths and the Reverend G. D. Griffith, is that they both seem to assume that Dr Graham claims that what goes on at his meetings is all that there is to the Christian religion and life. Nothing could be farther from the truth. Billy Graham stresses time and time again that "deciding for Christ" is only a beginning. That is the whole idea behind the intense work that goes into the following up part of the Crusade. Dr Graham frankly admits that the whole Crusade will be a failure if the converts are not encouraged and assisted in every way possible to become active church members.

I am frankly surprised that the two priests should have missed this most important point. Whether they like it or not many priests in Sydney and Melbourne are going to have the opportunity of welcoming into their churches converts from the Billy Graham campaign. They will then also have the opportunity of sustaining and nourishing them in the tradition of the Anglican Church. I am sure they will do it quietly and sympathetically and will not be in too much of a hurry to cut the Graham ground from under their feet.

Why the Reverend H. W. Griffiths saw fit to comment on the dependence of the Graham campaign on "publicity, trappings and choirs etc.", I cannot imagine. I immediately thought of the "trappings" of my own church—the crosses and candles and pictures, windows, robes, banners, vessels and choirs and how colourless and unemotional are the Graham "trappings" by comparison. This comment was an unkind cut.

It was almost as unkind as the jibe at the "semi-trained counsellors" used by Dr Graham. I thought of many of my good devout friends, both Anglican and Non-Conformist who have applied for appointment as counsellors and of their readiness to assist others to the New Life. I had always thought that this was part of the time-honoured Anglican tradition. Or am I wrong?

Being a staunch Anglican, I firmly believe that my priest is a good deal more than just an ordinary member of the Church, but I do not think that the Anglican teachings are secrets that can be communicated only by a

priest. I also thought of the hundreds of completely untrained juveniles that the Anglican Church has for years been using as Sunday School teachers.

Despite all I have set out in defence of Dr Graham I believe that he is open to genuine criticism for exaggerating the immediate effects of conversion. He ought to know that only a small minority of people experience the high elation and glorious new outlook about which he speaks. He ought to know that such talk is dangerous; that many people who do not feel that way after conversion feel cheated and let down instead and they are lost to the Church forever.

Again, however, I do not think that this exaggeration is so gross as to be fatal and to call for condemnation of the Crusade. Unlike many other fundamentalist evangelists, Dr Graham does not propose to stalk out of Australia leaving his new born converts in the woods of reaction and disillusion. Most elaborate steps have been taken to ensure that the converts will be taken in hand by the faithful and they are certainly going to need us. They will be expecting so much.

I have indicated after my signature that I am the Vice-President of the Anglican Men's Movement. This does not mean that the views expressed in this letter are the views of all or any other member of the A.M.M. I merely include it to indicate that I am not a stranger to the Anglican branch of the Holy Catholic Church.

Yours etc.,
CHARLES C. CRITTLE,
Vice-President.

Anglican Men's Movement.
Waverley,
N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—Most of the criticisms of the Billy Graham Crusade have been unfair and inaccurate. However, there is one which deserves the careful attention of all Anglicans. It has been pointed out that the majority of those people who "make decisions for Christ" do so "after a few exhortations" and under the influence of a crowd atmosphere. In other words, that they have a very scanty knowledge of the faith and do not realise the full significance of what they are doing.

Whatever we may think of these "decisions," it seems obvious that these people have some need, either psychological or spiritual, and that they need help. Unless the Church contacts these people, instructs them and guides them, their final state of disillusionment and resentment could leave them hardened to the Gospel message. They could easily reach a state where they

feel that the Church is not interested in them, that they have made fools of themselves, or they may be ensnared by some new-fangled heretical sect.

In all fairness, the Graham Crusade is well aware of this weakness, and is seeking the co-operation of all denominations. If some of the clergy, by being over-critical, hold themselves aloof, they will place themselves in a position where they will be unable to be true pastors and teachers to these people who desperately need their help.

The Graham Crusade has already made a tremendous impact on the community, and the indifferent, the atheist and the agnostic are now prepared to speak openly and fairly about Christianity. In short, their interest has been awakened.

Yours faithfully,
(Deaconess)
PATRICIA J. NELSON,
Turramurra, N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—The Reverend H. W. Griffiths (THE ANGLICAN, February 20) quotes Reinhold Niebuhr's statement that the success of the Billy Graham campaigns "depends upon oversimplifying every issue of life." Birth is an over-simplification. The midwife does not trouble

the new-born child with theories of education and warnings of problems ahead.

Romance is an over-simplification. A young man is more likely to be successful in awakening sexual love if he fosters the image of himself as a "gay and golden lover," rather than the unshaven, sometimes indifferent, but quietly affectionate, husband he will be in a few years' time.

Billy Graham undoubtedly preaches over-simplifications, but these are of practical necessity for the awakening of the spiritual life, for the total, initial, heartfelt response to God, untroubled by the problems that lie ahead.

Those clergy who, in fear of spiritual stunting, insist on introducing at the very outset differentiations of doctrine, warnings of warfare and struggle, maturer concepts of spiritual life, as a substitute for the clear, joyous challenge, "Give yourself to God," may well find themselves bungling that most delicate and sacred matter of a man's spiritual awakening, and be more culpable in God's sight than the pastor who fails to feed his sheep.

Yours faithfully,
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Mittagong, N.S.W.

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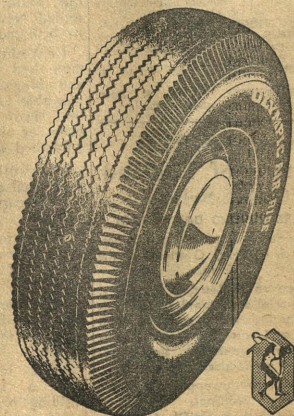
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BOOK REVIEW

NEW IDEAS ON THE LITURGY

COVENANT AND SACRIFICE. Basil Minchin. Longmans. Pp. 219. 13s. 3d.

THE author of this book modestly makes no claim to originality. What he has done is to gather together the fruits of recent studies on the origins and meaning of the Liturgy by scholars like Gregory Dix, Jeremias, Jungmann, and others and to show the effect which these studies are having on liturgical practice in all the churches through the Liturgical Movement. He is himself a member of the Council of the Parish and People Movement in the Church of England.

In the first chapter, he examines some "Sacrificial Words". The first is "sacrifice". In Jewish sacrifices, there were three stages: (1) the sacrificer laid his hand upon the head of the animal, thus identifying himself with it; (2) the animal was killed, but only as a means of setting free the life, associated with the blood; (3) the life was offered to God. This last was the essential part of the sacrifice; the killing of the victim was only incidental to it.

The second word is "remembrance". There is no exact equivalent in English for the idea behind the Hebrew word which this translates. The Semitic word had the sense that the thing remembered is made present again. The nearest we can get to it is "re-present-ed."

Who is it that needs to be reminded? According to Jeremias, in Hebrew usage, it is God who is called upon to remember the Covenant He has made with His people; and in Scripture, "God's remembrance" never means mere recollection—when God remembers, he acts."

The third word is "covenant"; which is to be interpreted in terms of "blood-brotherhood". It is a personal relationship, not a legal contract. All this is obviously relevant to our understanding of the Eucharist.

IN the second chapter, "The Last Supper", the author attempts to reconstruct what was said and done at the Last Supper and to interpret its meaning in the light of current Jewish practice. He resolves the conflict between the Synoptic Gospels and St. John by suggesting that the Last Supper was a deliberate anticipation by Our Lord of the Passover meal, on the night before the feast.

All this is tentative, but it does illuminate the meaning of Our Lord's acts and words. He examines also the Jewish form of "blessing by thanksgiving"; giving thanks to God, both for what he is and for what he does; and concludes that this was the pattern of the original Christian liturgy.

In the third chapter, "The Development of the Rites", he traces the development of the

liturgy, both in East and West, and shows how the primitive pattern was progressively lost as it became overlaid by Greek and Latin modes of thought and expression.

The idea of "remembrance" was weakened until it became a recollection of the death of Christ by the worshippers. Ideas of sacrifice became distorted and narrowed to the concept of propitiation. The death of the victim was thought of as the essential part of sacrifice.

The influx of the barbarians into the Church led to an emphasis upon the awful holiness of God and to the intrusion of "the language of fear" into the liturgy.

The insertion of the Sanctus and the Epiclesis into the Canon interrupted the pattern of "blessing by thanksgiving" and both East and West looked elsewhere for the formula of consecration, the East to the Epiclesis, and the West to the Words of Institution.

THE Reformation failed to halt these tendencies. The Reformers themselves were steeped in medieval thought. To them, sacrifice meant killing and its only purpose was propitiation. Cranmer's rite of 1552 is dominated by this theology. There can be no repetition of the "one oblation once offered".

Therefore, the climactic moment of the Eucharist is not the offering of the sacrifice, but the act of communion, which Cranmer brings into the closest possible connection with the consecration. Cranmer's Augustinianism forbade any offering on man's part; the rite of 1552 has no Offertory.

The only thing man can offer is his penitence and so the Invitation, Confession, Absolution, and Comfortable Words, are moved from their place in the 1549 book, as a preparation for communion, to the place which they still occupy in the English rite, immediately before the consecration. The Canon is further interrupted by the insertion into it of the Prayer of

Humble Access, with its accent on our unworthiness. The idea of "blessing by thanksgiving" is almost completely lost.

The "Let us give thanks to our Lord God" is separated by the Sanctus (and sometimes also by a Proper Preface) and by the Prayer of Humble Access from the remembrance of our redemption which is itself limited to the death of Christ. The only relic of the primitive pattern is the "naming" of God: "O Lord, Holy Father, Almighty, Everlasting God". And this is the rite which some still call "our incomparable liturgy".

In spite of its deficiencies and his dissatisfaction with it, the author supports its continued use for the sake of unity. "What we do is not a personal thing, but an act of the Church and we must accept from the Church how that act is to be done." But, "if obedience is expected from the Church, so should the Church authorities be preparing for a proper evolution of the liturgy."

As part of this preparation, he pleads for "a greater use, on suitable occasions, of a very wide variety of rites so long as they are not at variance with the doctrinal position of the local church."

"There seems no reason," he says, "why permission to use the other liturgies of the Anglican Communion should not be granted much more often than it is at present."

In a final chapter, he deals with the rites of Christian Initiation: Baptism, Confirmation and First Communion, and makes the practical suggestion that the relationship between these rites might be made more clear if the bishop were to give his talk to the candidates at Evensong on the night before the Confirmation, when there might also be the adult baptism of one of the candidates, and hold the Confirmation immediately before the Eucharist at which the newly confirmed make their first communion.

—A.W.H.

A STORY OF THE FIRST LENT

IN the mountainous country of Judea, overlooking the wilderness that slopes down to the Dead Sea, some shepherds were gathered for their midday meal, whilst their flocks grazed contentedly around them.

Suddenly one of them stood up and gazed fixedly at a distant lonely figure far down in the desert: "See, my brothers, yonder man who has just come into view. That is Jesus the Nazareth carpenter, who has been wandering in that wilderness for about forty days. What on earth ails Him, that He leaves His work. His widow-mother, and all His friends, to wander about in that desolate place?"

An elderly shepherd rose stiffly to his feet and stood beside the younger man and looked down into the valley: "Aye, that will be the Carpenter of Nazareth, Jesus, the Son of Mary. Well I mind the winter night when He was born. We saw the angels in the sky, singing praises to the Lord Almighty. And an angel standing beside us, directing us to the stable of the Bethlehem inn, where he said we would find 'the Saviour Who is Christ the Lord'."

"Aye, aye, that was thirty years ago, and most of the watchers of that most marvellous night are dead and gone. It just seems a dream now! Since Joseph's death, the young Jesus has carried on the business. Only Almighty God knows what this strange behaviour means. Alas! we had hoped such great things, yes, even that He was the long-looked-for Messiah."

The young men finished their meal, stood up, and joined the gazers. All stared in silence at the lonely figure. Suddenly they exclaimed: "Look! He has fallen—He must be nearly dead from starvation!"

The senior shepherd seized his food-bag and water-bottle: "Look after my sheep between you. I am going down to see if He needs help."

THE sturdy old man hurried down the hillside into the valley. In less than half-an-hour he was kneeling beside the prostrate figure, surprised to find that He was in a deep sleep. At his agitated voice, the Lord opened His eyes and smiled reassuringly at the old man:

"Do not fear for me, old friend. My father sent His angels who have ministered to my hunger and weariness. And lo! now I am refreshed and strengthened, and ready to undertake that task for which I am come into this world."

The old shepherd fell on his knees: "Praised be the Lord God! Thou art indeed the Messiah for whom our eyes have ached!"

So the old man returned to his sheep, rejoicing. And the "Good Shepherd" went forward upon that long and painful road which was to end upon the hill of Calvary.

May God give us grace to follow in His footsteps, to fight and not to weary; to strike against Satan and all his insidious temptations, that we may be found worthy to rejoice with all His true friends, in His joyful Resurrection on Easter morning.

FRIAR HAS A BUSY TIME

FROM OUR OWN CORRESPONDENT

Brisbane, March 2
Father Geoffrey, the Franciscan friar on route from London to Port Moresby, spent 27 very crowded hours in Brisbane, arriving there at 8 a.m. on Thursday and sailing again at 11 a.m. on Friday.

He is a passenger in the *Bulolo*.

In that short time he was met by the organising secretary for A.B.M. in Queensland, the Reverend Eric Hawkey, and taken in to Church House.

From there he went to call on his friend of London days, the Dean of Brisbane, the Very Reverend William Baddeley, formerly chaplain to the Companions of St. Francis in London.

Father Geoffrey gave the address at the short lunch-hour service in St. John's Cathedral at 1.15 and visited St. Francis' College in the afternoon when he went to call on the Archbishop, the Most Reverend R. C. Halse, at Bishopsbourne, next door to the college.

VOCATIONS

He celebrated at the Holy Communion service in St. John's Cathedral on Friday, when the special intention was for the overseas work of the Church in Australia, and particularly in New Guinea.

Before he sailed on Friday morning, Father Geoffrey told your correspondent:

"They shall want the prayers of all Church people in Australia now they are starting work in New Guinea, and prayers also for the raising of vocations to the Franciscan life. Those who really feel called to this life of poverty will find a real opportunity to serve Christ in New Guinea."

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THE CHURCH HERE IS "PASSING BY" MANY SOCIAL PROBLEMS

By DAVID SCOTT, DIRECTOR OF SOCIAL SERVICES IN THE BROTHERHOOD OF S. LAURENCE

THE authors of the pre-Lambeth report on "The Family in Contemporary Society" warned of the dangers of the Church becoming "stockaded" and solely concerned with ministering to the few while ignoring the many outside who are affected by powerful impersonal influences in society.

A study of THE ANGLICAN, which is the main organ of expression of Anglican views and interests, provides evidence that the Church in Australia is becoming "stockaded".

The news and correspondence columns, the reports of synods and the resolutions and proceedings of the numerous conferences show that most Australian Anglicans are preoccupied with questions of churchmanship, divinity, and the innumerable details of Church and missionary organisation.

Notable exceptions are the editorial and the "Church and Nation" columns of THE ANGLICAN, but, even here, pertinent comments on the local scene or the Church's responsibility in society seldom provoke comment from readers.

Matters of Church organisation

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This is the second of two articles on the Lambeth Report on "The Family in Contemporary Society". The first article appeared last week.

tion and theology are all extremely important, but not so important that all other aspects of the Church's mission should be excluded from our thought and activity.

"The Family in Contemporary Society" stressed the need for the Church to revive its mission to society and indicated how this could be done. Unfortunately, the specific problems with which the authors of the report illustrated their argument are not very relevant to Australia. We are not troubled by problems of over-population and malnutrition.

Australian families are, in the main, too small rather than too large, and so the birth-control aspect of family planning is not a live issue in Australia. Similarly, our colour problem is not to be compared with those of the U.S.A., South Africa, or even Great Britain.

Because these problems are relatively unimportant in Australia it is easy to believe that the criticisms and suggestions made in the pre-Lambeth report are not applicable to Australia. This feeling is strengthened by the boasts of our political leaders of our prosperity, and the emphasis on the material development that is taking place about us.

LONG LIST

In spite of our apparent prosperity we have a long and varied list of social problems that should be arousing the active concern of the organised Church and its individual members. These are all questions with social, economic and moral ingredients.

Their solutions depend on knowledge of facts and value judgements by politicians and the public. As such, these questions demand the Church's active involvement and guidance. The following list is illustrative rather than exhaustive:

- Australia still has a housing shortage of some 100,000 homes. Unless we eliminate this backlog in the next three years, in addition to keeping up with current needs, the shortage will increase rapidly, due to a large anticipated increase in the marriage rate. The supply of houses should be related to the varying housing needs of the groups such as low-income families, the aged, single people, small and large families, and little is known about these needs.

- Delinquency among young people in Australia is not a massive problem but some 15,000 young people come before our children's courts each year. The causes are many and we know little about cure or prevention.

- Some 90 per cent. of our population profess to be Christians. Most people would agree that this profession carries with it certain obligations regarding the sanctity of marriage and the family. It comes as a shock to many to learn that one in every three of first children are conceived out of wedlock or are illegitimate. Apart from being a moral question, pre-marital and extra-marital relationships are often associated with hasty marriages, guilt and marriage break-downs.

- Australia's "White Australia" policy is a question that promises to become one of the biggest public issues in the next few years. The Church, and individual churchmen, should be trying to work out their attitude to this controversial topic.

In 1958, between 20,000 and 30,000 people existed on unemployment benefits. The official figure of unemployment ranged from 40,000 to 60,000, and according to the *Current Affairs Bulletin* the actual figure is probably three times the official figure when allowances are

made for those who do not register. Do we as churchmen accept any figure of unemployment as inevitable in an expanding country? What effect does prolonged existence on £6/2/6 a week have on the parents and children of a family?

- A recent survey of the Commonwealth Department of Social Services revealed a 100 per cent. increase in the number of deserted wives receiving "A" class widow pensions. These deserted wives have to rear some 18,000 children who are fatherless, not because of the death of their fathers, but because of their desertion. Throughout Australia there are altogether 40,000 fatherless children solely dependent on their mothers and a meagre pension for their upbringing.

- The incidence of mental illness is increasing out of proportion to the increase in population. In Victoria alone there are 9,000 mental hospital beds, as many as in general hospitals. The increase is partly due to a better understanding of mental illness and the provision of early and voluntary treatment, but the problem itself calls out for the specialised interest of the Church because of its very nature.

- Alcoholism is becoming almost a characteristic Australian social problem and is one which receives little attention from Church or governments.

- Over £3 million is now spent annually on housing old people and most of it is spent by Church agencies of various denominations. No one anywhere is critically examining whether this is in fact the best or only way of assisting old people. Instead of encouraging dependency, perhaps we should be trying to see if there are ways in which old people can remain independent and participating members of the community.

- In the vast new housing areas the Church has a unique opportunity to participate in the lives of those who are starting life afresh and to assist in preventing and solving the social problems so often associated with young families in newly-settled areas. Our method of Church organisation ensures that the clergy in these parishes will have a minimum of resources in the way of staff, facilities and money, and will be without trained social workers or youth workers to assist them.

"UNEXPRESSED"

Generally speaking we must admit that the Church is "passing by on the other side" from these and other social questions. This does not mean that there is lack of concern, but, as the pre-Lambeth report pointed out, it is often a bewildered, rather than an informed concern.

Our concern will not be expressed in any effective or positive way until we consider some of the proposals made by the pre-Lambeth group. These include the need for changes in organisation; the use of sociologists and social workers who may be in or outside the Church; the revision of training curricula for both clergy and laity to give them an understanding of the scene around them, and above all a clearer conviction of the Church's place and responsibility in society.

It will take years to find the answers to some of these questions, but in the meantime there are ways in which we can begin to show that the Church has an interest in, and a relevance to, man in his environment.

It should be possible at diocesan and at a national level to establish working groups, including skilled outsiders, to study at different levels some of our pressing social problems.

It should be possible, and in some places plans are already being implemented, to co-ordinate and examine our Church social services in relation to new standards and techniques and the expansion of State services.

There is no reason why an experiment could not be made in one or two parishes in providing the priest with a social worker, a trained youth leader, a layman teacher, and even the services of a public relations man. At the same time the success or failure of such a co-ordinated ministry should be assessed.

THE NEED

When confronted by the large numbers of professing Anglicans who do not attend Church or participate in Church life we blame television, sport or "materialism". These guesses tell us nothing, particularly when we can also point to devoted churchmen who watch T.V. and play sport.

A soap manufacturer, confronted with a drop in sales, will attempt in a systematic way to find out why people are not using his soap, yet the Church seems unwilling to devote any time or money to discovering people's real attitudes to religion and the Church. Such a study would not be conclusive but it would at least provide some clues to confirm or refute our guesses and rationalisations about people's attitudes to religion.



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- Rural Bank to raise housing loan.
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LOCAL GOVERNMENT

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- More money for local government.

HOSPITALS

- Country hospital-building to have top priority.
- Subsidise £ for £ building of nursing homes for aged.

QUICK POINTS

- Road Tax to be abolished
- Land Tax progressively abolished
- Double Probate to go
- Revised system of land values
- Subsidise rural electricity
- Speed rail dieselisation
- Reduce rail freights
- Bill of Rights
- Ministry of Decentralisation and Development

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OBITUARY

THE REVEREND R. HARLEY-JONES

We record with regret the death of the Reverend Robert Harley-Jones on March 2, at his home, after a short illness.

Mr Harley-Jones was trained for the ministry at Moore Theological College, Sydney.

He obtained honours in the Th.L. examination, and in English Church History when he took the Th.Schol. degree.

He was ordained in 1916 and served in the Diocese of Sydney throughout his ministerial life.

He was rector of the parishes of S. George's, Paddington, S. Chad's, Cremorne, S. Luke's, Liverpool, where he was chaplain to the Liverpool Asylum, and S. Augustine's, Stanmore.

In 1950 he resigned from Stanmore, and held a general licence to officiate in the diocese.

For four years Mr Harley-Jones had been assistant priest at S. James', King Street; he was also chaplain at Sydney Hospital.

He is survived by a wife and two stepsons. He was seventy years old.

MRS DORIS FIRTH

We record with regret the death of Doris Firth, who died after a very short illness on February 24. Mrs. Firth was the widow of the Venerable Tully Firth, late Archdeacon of Cairns in the Diocese of North Queensland.

Mrs Firth had come to Sydney from her home in Bainsdale, Victoria, in order to attend to the final details of a tribute to her husband, which is being prepared for publication.

The funeral service was held at S. David's, Arncliffe. The service in the church was read by the Reverend C. M. Gillespie, who had served with Archdeacon Firth in New Guinea in the last war. The address, and the service at the Woronora Crematorium, was given by the Reverend Ross Fraser, formerly curate of Cairns.

Mrs Firth will be greatly missed by all who came in contact with her gentle and lovable character. During her many years in Melbourne, prior to her marriage, she gave most devoted service to the Girl Guides' Association, serving for a period as Guide Commissioner.

After her marriage she worked with her husband in parishes in Rockhampton, and, finally, at S. John's, Cairns.

The Firth home was a Christian home in the very deepest meaning of that term. Unfailing in hospitality, in a parish noted for the number of passing missionaries and visitors, she overcame many handicaps to create an atmosphere of gracious kindness.

She lacked many of the commonly prized characteristics of a "rectory wife." Never could she lead a group by the weight of dominating personality, but her influence was not less pervasive for all that. Simply by being her own gracious self, she drew people to her to work for the causes she loved.

One of her chief interests was the work of the Auxiliary of the A.B.M. She was tremendously keen on working for the betterment of conditions for the coloured folk of Yarrabah. Like her husband, she worked among them without the least trace of condescension.

Throughout the entire crowded ministry at Cairns she tended a sick husband with the utmost love and devotion, and since his death a little over a year ago, she has striven to see that his last wishes were carried out. That task has been completed, and God has called her to Himself.

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DIOCESAN NEWS

BRISBANE

CRICKETERS AT MEN'S CLUB

At the March meeting of S. Stephen's Men's Club, Coorparoo, talks will be given by the Australian Test cricketers Wally Groult and Ken MacKay. These Queenslanders represented Australia in all of the five Test matches against England in the recently-concluded series.

Another speaker at the meeting will be Mr. Colin Hoy, who umpired at the Test matches in Brisbane and Sydney.

The average attendance at S. Stephen's Men's Club meetings ranges between seventy and ninety and a number of the members are very keen sportsmen.

GRAFTON

LISMORE

The Bishop of Grafton, the Right Reverend K. J. Clements, presided at a diocesan council meeting here on March 3. This was the first time the council had met in Lismore. Plans were made to help the North Coast Children's Home.

On March 11, the Bishop and Mrs. Clements will be present at the diocesan meeting of the Young Members' Department of the Mothers' Union. On Palm Sunday, the bishop will ordain the Reverend John Collins to the priesthood in S. Andrew's Church. At night he will commission the Reverend Bernard Gook for "Operation Friendship" at Festal Evensong.

NTH. QUEENSLAND

PROCESSION

A procession with living tableaux of the Way of the Cross will be led through the streets of Townsville on Good Friday.

The procession evoked great interest when it took place last year.

BUILDING PROGRAMME

Letters supporting the work on the cathedral in Townsville are coming from all States. Foundation work has already begun. The total required is £63,000, of which £35,000 is already in hand. A building programme exceeding £100,000 is planned for new churches in seven districts where church accommodation is inadequate.

MELBOURNE

INTER-CHURCH AID

The resettlement department for the Australian Council for the World Council of Churches in Melbourne has moved into new offices at 125 Leicester Street, Fitzroy.

The Clifton Hill depot is closed. The new depot will be in use from March 15.

Deliveries may be made from Monday to Friday between 9 a.m. and 5 p.m.

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.

191. F. A. J. Fowler, 35, wife, sons, 13, 11, 5, 12 yrs. manager, wholesale delivery depot, previously plumber.

192. A. H. G. Fraser, 33, wife, children 8, 4. Regular Army 13 yrs. Now accounts clerk, Head Office Travel Agents.

193. R. W. Dand, 43, wife, sons 17, 14, 11. Storeman. Machine operator 8 yrs.

194. R. G. Lawrence, 30, wife, children 6, 3, 2, 1. Milk vendor. Building work 9 yrs.

195. A. T. Lapsch, 43, wife, children 16, 14, 4. Joiner.

196. V. Field, 31, wife, children 10, 7, 5, 4. Driver 7 yrs. Previously farmworker, builder's labourer, policeman.

197. I. W. Burgess, 40, wife, children 15, 10, 9. Traffic clerk 6 yrs. Previously grocery assistant 12 yrs.

198. J. Sayer, 37, wife, children 15, 12, 10, 3. Salesman. Previously farmworker, clerk, machine operator 8 yrs.

199. J. Yarwood, 39, wife, children 16, 10, 7. Shipping clerk. Textiles salesman 18 yrs.

200. R. E. J. Bedford, 44, wife, sons 10, 6, 1. Vehicle maintenance foreman.

ART AND CHRISTIANITY

The Friends of S. Paul's Cathedral are arranging a series of documentary films called "Art and the Christian Story" to be shown in the Chapter House on Friday, March 20, at 8 p.m. The films will be of Scripture-inspired masterpieces of painting, wood-carving, stone, masonry, stained glass and puppetry.

HISTORICAL SOCIETY

The annual meeting of the Church of England Historical Society will be held in the Mollison Library in S. Paul's Cathedral at 7.30 p.m. on March 6.

The honorary secretary of the Cathedral Guides, Mr. Cramer, will give a lecture entitled "Some Side-lights on S. Paul" after the meeting.

SYDNEY

YOUTH LOYALTY DINNER

The Young Anglican Fellowship of S. Paul's, Canterbury, is to have a new experience in the form of a youth canvass and loyalty dinner. The dinner will be held on March 13 at 6.30 p.m. in the War Memorial Parish Hall, Canterbury.

MOTHERING SUNDAY

Traditional Mothering Sunday, the fourth Sunday in Lent, will be celebrated in S. John's Church, Darlinghurst, next Sunday, March 8.

Simmel cake and posies will be given to the children, who will give them to their parents. They will also be distributed to the sick and old in hospitals and homes of Darlinghurst.

The Reverend T. P. Kerfoot, who is visiting Australia on behalf of the London Headquarters of the Missions to Seamen, will preach.

WANGARATTA

BOARD OF EDUCATION

At the annual meeting of the Board of Education it was found that the work of the board within the diocese was increasing to such an extent that it seemed desirable to form an Executive Committee. This executive, consisting of the bishop, the Director of Youth, the Venerable P. H. Dicker, the Reverend E. M. Browne and the Reverend C. J. Coish will meet every alternate month.

FOUNDATION STONE

The Bishop of Wangaratta, the Right Reverend T. M. Armour, set the foundation stone of a new youth centre at S. Margaret's, Cobram.

Though S. Margaret's has had no rector for twelve months, the parishioners have continued with an extensive building programme.

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BIRTHDAY PARTY FOR BRISBANE Y.A.F.

REVIEW OF YEAR'S ACTIVITY IN COLOUR

FROM OUR OWN CORRESPONDENT

Brisbane, March 2

The Cathedral Branch of the Young Anglican Fellowship, Brisbane, celebrated its fourth birthday on Sunday night, March 1.

The Archbishop of Brisbane, the Most Reverend R. C. Halse, was present at the gathering.

The Dean of Brisbane, the Very Reverend W. P. Baddeley, and Mrs. Baddeley, the Archdeacon of Brisbane, the Venerable F. G. Knight, Miss Mary Strang, the guest speakers of 1958, and about eighty members of the fellowship came to the party.

A birthday cake, decorated with replicas of the Y.A.F. badge, a map of Australia and four candles, occupied the place of honour on the official table.

The cake was cut by the little daughter of the dean, Frances Baddeley.

In his speech of welcome Mr Lindsay Jones thanked the speakers, the fellowship president, the Venerable F. G.

Knight, the Reverend V. Cornish and the members for their help and loyal support during his term of office.

In her report the secretary, Miss Jean Little, mentioned the various activities of the Y.A.F. during the year.

The dean, who replied for the visitors, urged members not to be afraid to acknowledge that they were Anglicans.

He said that the words of the Psalmist "The Lord bless thy going out and thy coming in," implied that the spiritual home of the soul was the House of God, and that the centre of life must be worship.

The chairman showed colour transparencies of all the functions of the fellowship held during the year, which, judging by the chuckles from the members, brought back many happy memories.



The Archdeacon of Geelong, the Right Reverend Donald Baker, with the new rector of All Saints, Geelong, the Reverend J. V. Gason (left), after the induction on February 19. ("The Anglican", February 27).

PUBLIC SERVANTS IN SYDNEY

The Anglican Fellowship of the Commonwealth Public Service in Sydney will hold the annual service of Holy Communion on Sunday, March 8, in St. Andrew's Cathedral at 8 a.m.

Breakfast after the service will be served at C.E.N.E.F. Centre, 201 Castlereagh Street. The Bishop Coadjutor of Sydney, the Right Reverend R. C. Kerle, will speak at the breakfast.

CLASSIFIED ADVERTISEMENTS

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

POSITIONS VACANT

CHURCH OF ENGLAND Grammar School, East Brisbane. There is a vacancy at the School for a Chaplain, to commence next term (May 12). Apply the Headmaster, stating qualifications and experience.

S. JAMES', King Street, Sydney, requires immediately an assistant priest. Particulars from the Rector.

VERGER. Full time, with usual vergers' duties and cleaning. Applicant to be communicant member of Church of England. Apply with copies of references and details of church affiliation to Canon F. W. Thomas, the Vicar, St. John's Church, 552 Burke Road, Camberwell, Victoria.

SUPERINTENDENT - MANAGER required for new project relating to a settlement of aged people to be established by the Church of England at Castle Hill. Applicants should possess executive and organising ability. Good accommodation will be provided. Written applications stating age, details of previous experience and enclosing copies of testimonials should be addressed to the Executive Secretary, C.E.N.E.F. Memorial Centre, 201 Castlereagh St., Sydney.

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PARISH HEARS ENCOURAGING REPORT OF CHURCH CANVASS

FROM OUR OWN CORRESPONDENT

Newcastle, February 27

A meeting of parochial visitors was held last Thursday at S. Mark's, Islington, to review the progress made in the period of twelve months since the initial canvass.

The canvass chairman, Mr A. J. Davies, said that the business of the meeting was to hear reports on the progress made, on future potentialities and methods of organisation.

The canvass recorder, Mr H. McCann, reported that the estimated income for 1958 had been received.

Though there had been a financial drift in January, and whilst the parish was without a

rector, there was every evidence that the receipts would soon be normal.

The rector, the Reverend E. H. Wheatley, outlined plans for the future, and explained the methods by which the aim of the Church could be achieved.

Important items in the reports were:

• The completion of the Church of S. Mark is well under way, and the bishop has consented to dedicate the new portion on April 18, at 3 p.m. The new part of the building consists of sanctuary, chancel, vestry, sidechapel and meeting rooms.

• Mr R. Homard has been appointed stewardship officer. He will keep parishioners informed

of Church activities through the various zone wardens, and will collect information about special needs where the ministrations of the Church can help.

• A parish paper is to be produced and will be distributed by the parish visitors who are already doing an effective and conscientious service.

Mrs G. East has joined the parish staff and will concentrate on the Sunday school, state schools and the welfare of young people generally.

Great appreciation was expressed at the meeting of the work of Mrs D. Campbell, who is the organist at S. Mark's, and also finds time to superintend the Sunday school.

THE CHAPTER OF S. GEORGE KEEPS CONTACT WITH ENGLAND

FROM A CORRESPONDENT

Bendigo, February 27

The Office of the Chapter of S. George within the Guild of Servants of the Sanctuary was sung in the Church of S. Augustine, Inglewood, on Friday, February 20.

The Bishop-Associate of the Chapter, the Right Reverend A. E. Winter, Bishop of St. Arnaud, presided.

Some sixty priests and servers from the Dioceses of St. Arnaud

and Bendigo attended the service.

The Rector of Mooropna, the Reverend Leon Marshall-Wood, was chaplain, and the cantors were Brothers J. D. Trembath, W. E. Malloy and J. J. Jones. Brother R. A. Anderson was the organist.

At the annual meeting following the service, office-bearers were elected for the following year.

Chaplain, Canon D. I. M. Anthony from Ballarat; Assistant Chaplain, the Rector of North Bendigo, the Reverend R. G. Long; Lay President, Dr J. D. Trembath; Hon. Secretary, Brother A. H. Stone; Hon. Treasurer, Brother B. G. Guest; Organist and Choirmaster, Brother R. A. Anderson; Director of Ceremonies, Brother W. E. Malloy, and Auditor, Brother D. C. Washington.

The Chapter of S. George is not a member of the recently formed Australian District Council of G.S.S., but prefers to maintain direct contact with the headquarters of the Guild in England.

FIRST PARISHES IN PUERTO RICO

THE "LIVING CHURCH" SERVICE
New York, March 1

The first three parishes in the history of Puerto Rico have been formed. There were areas called parishes when the area was under the control of the Diocese of Antigua, but these are the first parishes qualifying under the canons of the American Church.

Puerto Rico has never had a parish before because no mission was ever able to achieve complete self-support. Now the parishes themselves are meeting the expenses of their clergy, and are also covering operating expenses.

The new parishes consist of a total of some 1,200 communicants, mostly composed of Puerto Ricans, and a small group of continental Americans.

Previously the Episcopal Church was thought of as composed of mainly working and lower middle-class groups, but expansion has produced many adherents from the professional classes. Great economic progress has helped to break down old barriers of class.

Great credit for the achievements of the Church here is due to the Bishop of Puerto Rico, the Right Reverend A. E. Swift.

CHURCH IN MODERN OFFICE BLOCK

ANGLICAN NEWS SERVICE

London, February 26

A new church is to be incorporated in a modern office block in South London.

Christ Church, Kennington, was badly damaged in the war, and has been demolished.

The tower, a landmark in South London, will be kept in the new church, which will span one arm of the block, and will be entered from Kennington Road.

WELSH SERVICE AT S. PAUL'S

ANGLICAN NEWS SERVICE

London, February 26

The National Welsh Festival will be held in S. Paul's Cathedral, London, next Thursday, when the Dean of Llandaff, the Very Reverend E. S. Thomas, will preach.

This service, which is arranged by Welsh people in honour of S. David, has been held since 1890. It is the only occasion in the year when a cathedral service is conducted entirely in Welsh.



The Reverend John Lewis, S.S.M. (right), seen with the three ordinands for whom he conducted the retreat before their ordination in S. James' Cathedral, Townsville, on February 1. They are the Reverend Donald Allan (deacon); the Reverend George Nunan, John Bell and Will Bingham (priests).