

# THE ANGLICAN

Incorporating The Church Standard

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## "LIGHT UP TIME" TO HELP AGED

### A LARGE SCALE APPEAL IN ADELAIDE

FROM OUR OWN CORRESPONDENT

Adelaide, February 20

8.30 p.m. will be H Hour next Sunday evening for the S. Laurence's Home for the Aged, Grange.

At that moment, all South Australian commercial radio stations will interrupt their programmes to announce to listeners that "It's Light Up Time for the Aged."

People will be asked to turn on their hall or front porch lights, or to put up their front room blind and turn on the light, as a sign that they are willing to make a donation to S. Laurence's.

And hundreds of Anglicans throughout the diocese will systematically be combing the streets in their respective parishes, ready to collect the money.

The last "Lights Up" Appeal in 1954 realised thousands of pounds from supporters of all denominations.

For, although S. Laurence's Home is one of the great

achievements of the Church of England in the Diocese of Adelaide, its doors are open to aged folk in need, irrespective of denomination.

This week special envelopes are being delivered to every household in the metropolitan area, in preparation for the mighty job of collecting next Sunday.

To guard against spurious collectors, a special password will be announced over the air and told to bona fide canvassers just before they set out in fleets of cars with their collection tins and boxes. They will also wear official badges.

#### INFIRMARY NEEDED

Donations of £1 and more will be allowable income tax deductions.

The Reverend A. W. Pain, who is the Diocesan Director of Social Welfare, told THE ANGLICAN that the most pressing need at S. Laurence's was for maintenance.

Also, with the average age of inmates now 81, an infirmary was urgently required; money given towards this would be subsidised £ for £ by the Commonwealth Government.

## NEW BISHOP OF COVENTRY

### BISHOP BARDSDLEY NOMINATED

ANGLICAN NEWS SERVICE

London, February 20

It was announced from 10 Downing Street on February 8 that the Queen has approved that the Bishop Suffragan of Croydon, the



The Bishop-elect of Coventry, the Right Reverend Cuthbert Killick Norman Bardsley.

Right Reverend Cuthbert Killick Norman Bardsley, be nominated for election as Bishop of Coventry.

The bishop-designate, who is 48, has served all his ministry near London.

He was educated at Eton and New College, Oxford.

He was ordained in 1932 and was curate of All-Hallows-by-the-Tower from 1932 to 1934 and Chaplain for Special Missions to the Bishop of London in 1934-40.

In 1940 he became Rector of Woolwich and in 1944, Provost of Southwark Cathedral.

He was consecrated Bishop of Croydon in 1947.

Bishop Bardsley is well known for his forceful broadcasts and as the Archbishop of Canterbury's episcopal representative with the three Armed Forces since 1948.



Typical Yugoslav boys in a village in Serbia where the Yugoslav Red Cross distributes the surplus commodities sent in by Church World Service and Lutheran World Relief. The future health of hundreds of children is in part dependent on aid from abroad. Yugoslavia suffered nearly the worst war damage of any European country. Thousands of tons of wheat are being imported and given from America and elsewhere. Surplus foods from the churches go to meet general need and a proportion to help those in the churches in Yugoslavia. (See story, Page 6.)

## DOCTORS WILL LECTURE CLERGY

FROM A SPECIAL CORRESPONDENT

Melbourne, February 20

A senior surgeon, a physician, a psychiatrist, a pathologist and a doctor-turned-parson, will be among the nineteen tutors to lecture to clergy and theological students at the Royal Melbourne Hospital in the next fortnight.

Twelve students, five Anglican clergymen, three Presbyterian ministers, an Anglican deaconess and three senior students from Ridley College, will attend this course on Hospital Chaplaincy work which commences on February 27.

One, the Reverend K. N. Reardon, will come from Tasmania, after being ordained to the deaconate in Hobart Cathedral the previous day.

Asked what is the purpose of the seminars, the Studies Director, the Reverend Godfrey Kircher, who is Senior

Chaplain at the Royal Melbourne Hospital, explained, "We aim at four things:

"1. To promote the study and practice of Divine Healing;

"2. To integrate it intelligently with medical science;

"3. To foster a better understanding between doctors and parsons, and consequently a more effective ministry to the sick, in the parish and in the hospital; and

"4. To ensure a continuing supply of hospital chaplains for the future."

The demand for full-time, trained hospital chaplains, he said, is greater than we can satisfy.

Dr. R. B. Knox, who is both a medical practitioner and a Presbyterian minister, will lecture on "The Theology of Healing."

Anglican theological tutorials and demonstrations will be given by the Reverend E. A. Bradley, Assistant Chaplain at the hospital, and the Studies Director, and will include Divine Healing, work with patients' Sacramentals, intercession, visiting, case re-

ording, counselling and chaplaincy organisation.

Medical tutorials and demonstrations will include surgical procedures and operations, blood transfusion, pathology, nursing, hospital organisation, psychiatric treatment and almoners' service.

Anglican and Presbyterian students will team together in group discussions.

## NEW BUSINESS MANAGER

The Board of Directors of Church Publishing Company, publishers of THE ANGLICAN, have appointed Mr. Henry James Reid to be Business Manager and Secretary.

Mr. Reid was born in Sydney



Mr. H. J. Reid.

in 1908. He was educated at the old St. Leonards Grammar School, and joined the firm of W. J. Gunning and Company, indent agents, in 1925. The following year he joined the staff of Lysaght Bros. and Co. Pty. Ltd., with whom he served for twenty-five years, latterly as paymaster, until joining THE ANGLICAN at the beginning of this year.

## FACT AND FANCY

There is apparently a great deal more to being a vergers than merely keeping the church clean, and it is most interesting to see the growth of the Guild of Vergers in Australia. There are actually two guilds: The northern covers N.S.W. and Queensland, and has members from Rockhampton to Orange; the southern covers Victoria, South Australia, Western Australia and Tasmania. They are both affiliated with the English guild, and their members have inherited many of the duties which in early days fell to the old parish clerk in England. The northern guild members are to attend a celebration of Holy Communion in S. Andrew's Cathedral, Sydney, on March 26 this year. Vergers who are interested in the minutiae of their duties and would like to join, can get information from Mr. Reynolds, vergers at S. Clement's, Mosman, Diocese of Sydney.

The hopes or fears that General Synod might take from each diocese some part of its independence were shared by Shakespeare some 350 years ago; sc. Hamlet, Act 2, Scene 2, line 488:

"All you gods,  
In General Synod take away  
her power."

You may know of the argument which waxes each year in England about the first cuckoo to be heard. I see from THE TIMES of January 24 that there is a variation on this favourite theme. A correspondent noticed that Easter eggs were on sale in an Ely shop on January 21. "Is this," he blandly inquired, "the earliest appearance of these delicacies in England this year?"

They do try hard. A year since, we made a few horrid remarks about the secular Press and its ignorance of the Christian year. One or two news editors asked us for further information, which we promptly supplied. The Sydney Morning Herald now comes out in its issue of February 15 with "Easter Eve (Thursday, March 29)." It would not be so bad if the Church alone did not suffer; but I have yet to see any reference to "forward passes" in a description of a cricket match.

Succour? Sucker? Bishop Hilliard heard this one from Bishop Batty, who had it from a source I'd like to know. A parish in a desperate financial position was saved by a gift of £5,000 from a visiting American philanthropist. The vicar gave thanks for "this timely succour from America" during Matins the following Sunday and was puzzled when the philanthropist stalked out in a rage.

The discovery of white ants in S. Peter's Cathedral, Adelaide, so soon after the heavy discussion about a newly installed masterpiece in Queensland maple is interesting. Let us reflect that:—

When white ants choose cathedrals for their food,  
We calmly wait the damage that occurs.  
But if we find some also in the rood,  
We'll grimly start a search for saboteurs.

Perhaps the Japan News, an independent English language newspaper published in Japan, should not be treated as severely as an Australian paper. We'll regard with understanding this item which appeared a month or so ago: "The customary offer of gold, frankincense and myrrh was made on behalf of the Queen when Holy Communion was celebrated in the Chapel Royal . . . on the Feast of the Epiphany."

—THE APPRENTICE.

## BISHOP DE MEL AT THE WOMEN'S DAY OF PRAYER

FROM A SPECIAL CORRESPONDENT

Melbourne, February 20

Bishop Lakdasa De Mel spoke to 600 women at the Women's World Day of Prayer at the Assembly Hall, Melbourne, last Friday.

More women than ever before since the movement's inception in Victoria in 1927 shared in this central gathering in Melbourne.

Dr. Kathleen Bliss was to have been the special speaker, but she had to leave for England on Thursday.

Bishop De Mel gave a stimulating and challenging talk on "Prayer," incorporating the

theme of the day, "One Flock, One Shepherd."

The Victorian president, Mrs. F. Williams, of the Society of Friends, conducted the very beautiful service, prepared by American Indians and used in more than 134 countries and in very many languages.

Bishop De Mel spoke particularly to the girls of the MacRobertson High School, who sang at the meeting.

## THE RESTORATION OF THE ABBEY TO CONTINUE FOR TWENTY YEARS

ANGLICAN NEWS SERVICE

London, February 20

It is expected that the cleaning of the stone and marble work inside Westminster Abbey will be finished by 1965, in time for the nine hundredth anniversary of the founding of the original Abbey.

The exterior of the building, however, will not be free of scaffolding for at least 20 years, and the restoration of the high pitched roof over the nave will take many years to complete.

The Jerusalem Chamber, whose timbers had been infested with the death watch beetle, has now been restored and looks now as it must have looked when it was first painted at the end of the fourteenth century.

The most urgent work since the Westminster Abbey appeal was launched has been to se-

cure the safety of the roof over the nave.

Above the vaulting and under the external lead covering, the intricate timber structure had been so ravaged by death watch beetle that its safety was becoming imperilled.

This is now being strengthened and repaired in sections of three bays at a time.

### STONEMWORK

Stonework repairs are continuing on different parts of the fabric and two dangerous parapets have been taken down for re-building.

Internally, much of the beauty of the stone and marble had been restored by removing the acid-laden coats of grime.

All the damaged windows, except six in the north transept, have been re-glazed in clear glass, on Wren's pattern, with great benefit to the lighting.

The external stonework on all four sides of the cloisters, facing into the garth, has been repaired and cleaned and part of the roof of the Dark Cloister renewed.

The total expenditure on restoration work to December 31, 1955, amounted to £69,679.

## SCHOOL TO BE CLOSED

### SOUTH AFRICAN PROTEST

#### "WANTON ATTACK" ON CHURCH

ANGLICAN NEWS SERVICE

Johannesburg, February 20

The Bishop of Johannesburg said last week that the South African Government appeared to have made a direct and wanton attack on the Anglican Church.

He was commenting on the order instructing Church authorities to close the School of Christ the King in Sophiatown, at the end of the current term.

"The only fault we can imagine of which this school has been guilty—if fault it is—that those who have been privileged to be students have been receiving a more adequate education than that provided in a great number of schools for African children," he said.

"In this action of the Government we see one consequence of the Bantu Education Act and we can only hope that those within and outside the Christian churches in South Africa, who 18 months ago through our fears about this piece of legislation were exaggerated, will now reconsider their attitude.

"They will do well to notice that amending legislation is coming before the present session of Parliament.

"If passed, it will give the Minister of Native Affairs even greater powers over private schools than he has at present."

## NEW TABLE OF LESSONS

CHURCH INFORMATION SERVICE

London, February 20

As from December 2 next, the first Sunday in Advent, a new Table of Lessons to be read in Church will be used throughout the Provinces of Canterbury and York, in place of others now in use.

This Table, prepared by eminent Bible scholars of both Convocations, has now been published.

The Table has three sections: Sundays and certain Holy Days; other Holy Days and special occasions; and Week-days.

To cover as much of the Bible as possible, the Sunday lessons have been planned as a two-year course, divided into two parts: Advent to Trinity, of which the general theme is the preparation for the coming of our Lord and the Incarnation; and the Sundays after Trinity, which follows the history and teaching of God's people under the Old and New Covenants.

A valuable introduction explains the choice of lessons and the theme which unites them.

## WEST INDIANS WELCOMED

ECUMENICAL PRESS SERVICE

Geneva, February 13

The Consultative Committee on Overseas Coloured Workers of the British Council of Churches has arranged for a card of welcome to be given to every immigrant coming from the West Indies to work in the United Kingdom.

Large numbers continue to arrive. The card gives a word of welcome from the Churches and simple information about how to find out about the times of church services, with an invitation to remain after the service and speak to the priest or minister.

The committee earlier published a booklet, "Your Neighbour from the West Indies," to help to guide local congregations, into whose areas the immigrants are coming, in giving them a warm and understanding welcome.

## THE CHURCH COURTS

### VOTE AGAINST PRIVY COUNCIL

#### DR. FISHER WARNS CHURCH ASSEMBLY

ANGLICAN NEWS SERVICE

London, February 20

The Church Assembly assented on February 9 to a motion calling for a commission to be appointed, which will seek to establish a revised system of ecclesiastical courts.

The reform of the Church courts had been debated at length at the sessions this week.

The motion arose from the recommendations of the Commission on Ecclesiastical Courts, which reported in 1954—the Lloyd-Jacob report, as it is known.

The Assembly on February 8 voted against retaining the Judicial Committee of the Privy Council as to the court to which an accused clergyman in a reserved case (relating to doctrine, ritual or ceremonial) should have a right of appeal on a question of law.

The voting was by what the Archbishop of Canterbury called, "a majority against a very considerable minority."

#### BREAKING LINK

He said: "It is a very great thing to ask Parliament to surrender the total link to the State with the ecclesiastical courts and the Church."

The Assembly voted heavily against making the proposed Court of Ecclesiastical Causes Reserved a court from which there would be no right of appeal.

They voted for a motion to the effect that the accused person and the complainant should have a right of appeal, on a question of law only, to an "appropriate tribunal."

#### POLISH RESOLUTION

ECUMENICAL PRESS SERVICE

Geneva, February 13

The Ecumenical Council of the Churches of Poland met on December 7. It was attended by delegates from all the affiliated Churches and passed the following resolution:

"1. Clergy and church members of the ecumenical churches in Poland are once again urged to co-operate closely in their efforts to improve the morals of the nation and raise the standard of life, and to support every effort to maintain peace, to promote peaceful international co-operation and (in this connection) the complete outlawing of weapons of mass destruction.

"2. The Polish Ecumenical Council recognises the efforts of the World Council of Churches and of the National Council of Churches of Christ in the U.S.A. to reduce international tension and preserve peace."

#### MISSIONS TO SEAMEN CENTENARY

ANGLICAN NEWS SERVICE

London, February 20

Queen Elizabeth and the Queen Mother attended a service at Westminster Abbey today, at which the Archbishop of Canterbury preached, to mark the centenary of the Missions to Seamen.

An anthem was sung written for the occasion by Sir Arthur Bliss, Master of the Queen's Music.

An appeal for £100,000 is being launched to expand the work of the Missions to Seamen "along the trade routes of the world."

#### WINDSOR ORGANIST FOR R.S.C.M.

ANGLICAN NEWS SERVICE

London, February 20

Sir William Harris, organist of St. George's Chapel, Windsor, has accepted an invitation to visit Addington Palace, the headquarters of the Royal School of Church Music, as director of musical studies.

## U.S.A. VISIT TO RUSSIA

### TEN DAYS IN MOSCOW

#### BISHOP SHERRILL AMONG DELEGATES

THE "LIVING CHURCH" SERVICE

Milwaukee, February 13

The Presiding Bishop of the Protestant Episcopal Church in the U.S.A., the Right Reverend H. K. Sherrill, will leave to visit Russia on March 9.

He will be a member of a delegation from the National Council of Churches, led by Dr. Eugene Carson Blake.

It will be the first representative group of American churchmen to visit the Soviet Union. The other Anglican will be Dr. Paul B. Anderson, an international executive of the Y.M.C.A. and a well-known student of Orthodox affairs. He is the only member of the group who speaks Russian.

A Negro is to be chosen as a member of the delegation. Of this decision, Dr. Blake said: "A large section of the constituency of the National Council of Churches is non-white. So it seemed right to include a non-white representative."

The delegation expects to spend about 10 days in Moscow, where they will confer with Church leaders there, attend services of worship, and observe at first hand something of the parish life of the Christian community.

A similar delegation of churchmen from the Soviet Union is expected to arrive in the United States on or about June 1.

#### "A THRILLING TIME" FOR CHURCH'S WORK

ANGLICAN NEWS SERVICE

London, February 13

"This is a most thrilling time to have a part in the work of the Church," said the Right Reverend F. D. Coggan, at his enthronement, in Bradford Cathedral yesterday, as Bishop of Bradford.

Dr. Coggan said he could not align himself with those who wistfully looked back to the Victorian era or other bygone age and dimly hankered for "the good old days."

"That there are difficulties facing the Church, that there are enemies rampant, that there are problems abundant—these things are so obvious that they scarcely need to be stated, but I believe it is clear to those who have eyes to see that the hand of God is powerfully at work in our country," he said.

"Something of that old lethargy which marred the work of the Church and the old apathy which strangled the spiritual life of the nation in the 'thirties and early 'forties of this century is beginning to pass."

Gradually, Dr. Coggan said, it was beginning to dawn on men that they needed something more than food and housing, education, and secular culture. That need constituted the greatest challenge to the Church.

#### ENTHRONEMENT AT WORCESTER

ANGLICAN NEWS SERVICE

London, February 20

Preaching to a congregation of more than 3,000 at his enthronement in Worcester Cathedral on February 11, the Bishop of Worcester, the Right Reverend L. M. Charles-Edwards, said that to-day the Church was better organised than ever before in its history.

"There is, indeed, all the paraphernalia for efficiency. But that in itself cannot make the Church an effective agent of the Gospel of Jesus Christ."

"We can be so busy with organisations, so concerned with methods that we may forget to say our prayers."

"In our efforts to gain the world we may lose our souls, forgetting that our task is not to gain the world but to transform and transfigure it."

## SOME NEW CHURCHES

### LONDON EXHIBITION

ANGLICAN NEWS SERVICE

London, February 15  
Designs of 57 English churches built since 1940 are now on show at an exhibition in London.

More than one hundred churches and nearly a hundred dual-purpose church halls have been built since 1940.

A most original design is that of S. Mark's, Sheffield, in which the roof is supported from a single pillar like a great tree trunk, but the Victorian tower and spire of the blitzed church is retained.

#### GLASS WALLS

Other original designs include Basil Spence's prototype, with east and west walls of glass, three editions of which are to be built in Coventry suburbs.

Holy Cross, Doncaster, features an octagonal design.

S. Mark's, Scarborough, has an inclined Lady Chapel and apparently haphazard windows.

The exhibition was sponsored by the Central Committee for the Care of Churches.

### SEMINARY CLOSED IN SPAIN

ECUMENICAL PRESS SERVICE

Geneva, February 13

Official confirmation has been received at the headquarters of the World Council of Churches indicating that on January 23 the Spanish police descended upon the Union Theological Seminary in Madrid, sealing shut all the lecture rooms and the library.

The theological students, as well as other university students and the young children likewise resident in the Seminary boarding home, have been ordered to vacate the premises.

The police acted under a written order of the Ministry of the Interior dated November 28, 1955. No reason was given for the timing of this surprise police action.

Spanish Protestant leaders immediately addressed a petition to the Ministry of the Interior. They pointed out that the article of the Spanish Charter, which recognises their private worship services as lawful, necessarily implies recognition of the existence of Spanish Protestant ministers and, consequently, of an institution for their training.

### QUEEN AT LEPER SETTLEMENT

ANGLICAN NEWS SERVICE

London, February 18

The Queen and the Duke of Edinburgh visited the leper settlement at Oji River on February 9.

The settlement was started in 1935 by the Church Missionary Society with help from the British Empire Leprosy Relief Association and local government funds.

The patients, who mainly support themselves, live and work in airy red mud houses with corrugated iron roofs, grouped round a football field overlooked by flame and orange trees.

On the top of the hill is an airy little church built of stone blocks.

### PRIESTS IN INDUSTRY

CHURCH INFORMATION SERVICE

London, February 20

The suggestion that a small number of hand-picked men from the ranks of industry should be ordained and fulfil their ministries in the factories, was made in a report submitted to the Convocations last October.

This report may now be obtained from the Church House Book Shop, Great Smith Street, Westminster, London, S.W.1 (Price 9d.).

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# THE ANGLICAN

FRIDAY FEBRUARY 24 1956

## ALL LIFE IS LENT

The title is a phrase used by a Ceylon Methodist, D. T. Niles. Lent does not mean a few weeks during which we manage a few acts of small self-denial. It is not just a time when the vicar puts his pipe away till Easter, and the ordinary man becomes more nearly a vegetarian and gives up his weekly picture shows.

Clearly the forty days, to our Lord Jesus Christ, were days of a pilgrimage that had in it all the elements of war. One has only to read the account of the temptations, and the answers He made to them, to realise He was meditating constantly in those forty days on the forty years' pilgrimage of the Children of Israel, wherein they had to meet and overcome privations and foes.

His temptations are so easily paralleled in those that came to Israel. His replies are drawn from the later record of their journeys. It was a journey through a hostile land, a journey of soldiers. The "daily bread" meant a "soldier's ration"—food not just for living but food to fight well. Man does not live by bread alone but by the Word of God. Life is obedience to that word.

For us, "all life is Lent". We are engaged in a campaign in which there is no discharge. Until our Lord comes again in glory, this campaign, this pilgrimage will not be over and there should be no relaxing of discipline on our part.

"Religion in Australia is casual" a visitor once said.

This is sadly true in the Church of England. If we were a minority Church having to fight for our existence we would be alert, alive and vigilant. But being a majority we live with a great proportion of indifferent folk holding back our advance. Indeed, the great majority of our people lack enthusiasm, worship spasmodically and give but token gifts.

To quote D. T. Niles, who was not speaking of us in particular, "we Christians are flabby in our interests. We have time for everything for which those who are not dedicated to the Cause of Jesus Christ have time. We have money to spare for all the things with which others surround their lives. And we hope to seek and serve the Kingdom of God with spare money and spare time. It can't be done."

We are journeying through the wilderness on the way to the Promised Land and Lent is not over until we have arrived.

In the midst then of the Forty Days it is good to remind ourselves that our lives are so much conformed to the life of the world about us that Christians are not distinguishable. Almost worse than that, we have become isolated. We are not putting up a fight, we are not in touch with the foe, we are not making the world feel and know that to be a Christian is to be something, to stand for something.

There is a story of a former Bishop of Armidale, who, absorbed in reading in the train, not only lost his ticket, but also forgot where he was going.

So many Church people have become absorbed with the interests of politics, business, sport, that they have forgotten where they are going. One wonders indeed, whether they have forgotten that they have a ticket to the Kingdom of God and so have become chained to life completely, here and now.

It would be a useful discipline during the remaining weeks of Lent to read again the story of our Lord's temptation, and with that the sixth and eighth Chapters of Deuteronomy.

The journey of life is a strenuous fact, and there are many adversaries. Only if we live in conscious reliance upon and in Communion with our Blessed Lord shall we accomplish the journey, make our contribution in the struggle and find the Risen Lord awaiting us on the shore.

## BISHOP DE MEL IN TASMANIA

FROM OUR OWN CORRESPONDENT  
Hobart, February 20  
Members of the Church Missionary Society and the Australian Board of Missions met at Ross last Saturday at the diocesan Missionary Committee meeting.

Bishop Lakdasa De Mel, who had arrived in Tasmania the previous day in connection with the World Council of Churches, was present at the committee, and spoke of the work of missions in his own diocese.

He was also able to give details of the training of Asian students in Australia, and particularly stressed the need of Australians understanding the outlook and point of view of those in South-East Asia.

## COURSE IN SCHOOL INSTRUCTION

The Board of Education, Diocese of Sydney, in conjunction with the Sydney branch of the Mothers' Union, has arranged a nine weeks' course of instruction for those who are either already engaged in or willing to assist in the work of special religious instruction in schools.

The course will commence on March 6, and will consist of lectures in the theory and practice of teaching. Class members will be given the opportunity of observing demonstration lessons in the various school grades.

The lectures will be given in the Mothers' Union Rooms, Lower Chapter House, St. Andrew's Cathedral, Sydney, from 11 a.m. to 12.30 p.m.



## Magazines for Middlebrows

Is the public for middle-brow magazines too small for Australian publishers to bother about?

A great spate of comics, cheap romances and sporting magazines pours from our presses. Week-end sections of daily newspapers used to cater for those with literary or at least semi-literary tastes. But gradually those sections are beginning to pander to the moronic, with the possible exception of the "Melbourne Age," and to be more interested in highly-seasoned sex articles or just silly stories about ghosts, beer, film stars and the like.

For high-brows there are, of course, "Southernly" and "Meanjin Papers." But they are not everyone's meat—and even intellectuals, one understands, occasionally like to relax with a thriller.

The journals, daily, weekly or monthly, catering for the average suburbanite who considers himself a little above the level of those who are satisfied with sex and sport as a steady reading diet, have virtually disappeared in Australia.

The housewife, it must be acknowledged, seems to be reasonably well catered for in the several weekly journals of fair quality produced in Melbourne and Sydney. Indeed, these journals sometimes attract male interest—as I noted in Air Force messes during the war.

What a pity publishers of these successful periodicals could not do something for the semi-literary of both sexes.

One had hoped that the "Bulletin" would have thought the time opportune to broaden its appeal. It has the authentic Australian spirit (although sometimes in over-large doses). But it has some irritating habits, too, such as always quoting the word "Labour," as if that great party were full of insincere people. Doubtless Labour has its share of go-getting careerists, but probably no more than other political parties.

The reluctance of the Press

to cater for serious readers apart from giving the straight news of the day, has been met in part by the Australian Broadcasting Commission, which maintains a high quality of talks on a variety of subjects. Some of these are reprinted in the "ABC Journal," which has become the nearest approach to the kind of middle-brow magazine I would like to see. But, as the journal has to give half its space to programmes, it clearly is in no position to cater adequately for Australians like the Canadians who read "Maclean's Magazine" or the Americans who read the "Saturday Evening Post."

## Who Can Succeed Menzies?

Last week's absence of the Prime Minister, Mr. Menzies, from Parliament through illness showed up the weakness of the Government parties in alternative leadership.

Both the Country Party leader, Sir Arthur Fadden, and the Liberal deputy, Sir Eric Harrison, emerged badly as psychologists. They tried to rush through at one sitting a bill to validate the increase in the number of Ministers from 20 to 22, and to provide an increase of £500 a year in salary for four of them.

The blunder was worsened by the appearance of the bill late in the sitting and by lack of frankness in directing attention to the increased salary provision.

When Labour protests were supported by several Liberal back-benchers whose personal reputations in the House are high the plan to push the bill through at one sitting was abandoned.

The incident, occurring on the first sitting day of the new Parliament, suggests that the Ministry does not take its followers much into its confidence.

If Sir Eric Harrison goes soon to London to succeed Sir Thomas White as High Commissioner, the opportunity will be provided to groom some younger and more tactful man as Mr. Menzies' deputy and ultimate successor.

Who is that man? Some think he is Mr. Harold Holt,

## ONE MINUTE SERMON

S. Mark 10: 1 to 16

And he arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

And the Pharisees came to him, and asked him: Is it lawful for a man to put away his wife? tempting him.

And he answered and said unto them: What did Moses command you?

And they said: Moses suffered to write a bill of divorcement, and to put her away.

And Jesus answered and said unto them, For the hardness of your hearts he wrote you this precept.

But from the beginning of the creation God made them male and female.

For this cause shall a man leave his father and mother,

and they twain shall be one flesh; so then they are no more twain, but one flesh.

What therefore God hath joined together, let not man put asunder.

And in the house his disciples asked him again of the same matter.

And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

And if a woman shall put away her husband, and be married to another, she committeth adultery.

And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them.

But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

And he took them up in his arms, put his hands upon them, and blessed them.

## The Message:

From a place of quiet in the desert country not far from Bethel, Jesus comes forth for His farewell journey and on the way to the last Passover. Everywhere the people crowd upon Him for teaching.

And here the Pharisees attack once more. There were rival schools concerning divorce. Both accepted it but the School of Hillel allowed it for "any dislike," the School of Shammai only for notorious adultery. Whose side would Jesus take? He leads them and us back to the very institution of marriage wherein God meant to forge a tie which should never be broken.

Moses allowing of divorce was a concession to human frailty but it was never the ideal. Man and wife should be indissolubly one, and what God had joined man should not put asunder. This to the Pharisees!

But later to the disciples still sterner teaching is given. To break a marriage and marry again is adultery. No exception is given here as is given in S. Matthew. Marriage is for life! And that is possible if we accept it so and seek the grace of God to live in mutual consideration each of the other.

Once more we see Him with little children. Mothers were accustomed to seek a blessing on their children from the elders of their Church who laid hands on them and prayed they might be famous in the law, faithful in marriage and abundant in good works. The disciples probably want to protect Him from the persistent crowd, but children mean much to Jesus. Of such is the Kingdom of God.

We may, we must grow up, but there is that in the child's life which we must never lose. The child has his contribution to make to life. The humility, the utter trust, out of these no one can afford to grow who will enter into the rule of God and be ruled by God. How often our pride and self-confidence hinder us from accepting the cleansing love of Christ and submitting ourselves to His will and walking His way.

## CLERGY NEWS

BAKER, The Reverend T. A., Rector of Coraki, Diocese of Grafton, to be Military Chaplain, First R.T.B., Kapooka Camp, Wagga, N.S.W.

BROADFIELD, The Reverend A. J., to be Assistant Priest at St. Mary's, Moonah, Diocese of Tasmania.

ONSLOW, The Reverend C. N., Assistant Curate at Muswellbrook, Diocese of Newcastle, to be Assistant Curate at Singleton in the same diocese.

SATCHELL, The Reverend S. V., Assistant Priest at St. Jude's, Bandwick, Diocese of Sydney, to be Rector of Drouin, Diocese of Gippsland. He will be inducted early in April.

## TWO NEW DEACONS ORDAINED

FROM OUR OWN CORRESPONDENT  
The Bishop of Ballarat, the Right Reverend W. H. Johnson, ordained the Reverend A. J. Taylor and the Reverend J. A. Leaver as deacons at Christ Church, Warrnambool, on February 5.

The candidates were presented by the Archdeacon of Ballarat, the Venerable R. E. Richards, who also preached the sermon. The Litany was said by the vicar, Canon N. S. Fettel, after which the bishop proceeded with the service of Holy Communion and Ordination. The Epistle was read by the Reverend E. A. Leaver, father of one of the candidates, and the Reverend Anthony J. Taylor read the Gospel.

Mr. Taylor will serve a curacy at Warrnambool and Mr. Leaver will be senior student at St. John's College, Morpeth, N.S.W.

## RELIGIOUS BROADCASTS

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

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

\*February 27: Sister Julian.

February 28: The Reverend A. C. Eadie.

February 29: School Service, "Story from the New Testament," Episode 60, "Jesus befriends a public enemy."

March 1: The Reverend Sidney Price.

\*March 2: The Reverend H. A. J. Witt.

March 3: For Men: The Reverend Bowyer Hayward.

SUNDAY AFTERNOON TALKS:

2.45 p.m. (E.T.), 3.15 p.m. (W.A.T.) NATIONAL.

February 26: "This I Say": Rabbi F. Isserman.

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

February 26: Dr. Eugene Carson Blake, with music by the A.B.C. Adelaide Singers.

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

February 26: Enfield Methodist Church, Adelaide.

THE EPILOGUE: 11.20 p.m. A.E.T., 11.25 p.m. S.A.T. and W.A.T. February 26.

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

\*February 27: The Reverend J. Newton Barnhill.

EVENING MEDITATION: 11.29 p.m. A.E.T. (11.45 Sat.), 11.15 p.m. S.A.T., 11.55 p.m. W.A.T. INTERSTATE.

\*February 27-March 3: The Very Reverend John Bell.

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

February 27-March 2: James Dibble.

WEDNESDAY NIGHT TALKS: 10.10 p.m. A.E.T., 10.30 p.m. W.A.T.

February 29: "The Man in the Street asks: Isn't a 'Save Your Soul' religion rather set-back?" The Reverend Edwin White.

EVENINGSONG: 4.30 p.m. A.E.T. March 2: St. Andrew's Cathedral, Sydney.

## Flood Protection Works Urgent

Recurrence of disastrous floods in New South Wales and Queensland poses the perennial question: Why cannot more be done, and more quickly, to mitigate the severity of these visitations?

So much hardship is caused and damage done by floods arising from heavy rains swelling rivers until they burst their banks that it would seem to be hard business sense to hasten the completion of flood relief works.

Yet there is not much evidence that protective works are lessening the severity of flood damage. Dozens of N.S.W. towns on rivers are almost regularly inundated every year. Commonwealth and State Governments are always prompt to provide relief on a pound for pound basis. But it would be even more admirable if they co-operated in accelerating the completion of works to reduce substantially the annual flood toll on life and property.

## Halting Dreadful Road Toll

The proposal to organise a State-wide stoppage of traffic in New South Wales for three minutes at an hour yet to be announced on the Thursday before Easter has the merit of novelty, even if it does sound rather melodramatic with the proposal to sound sirens and ring church bells as additional reminders of the safety campaign.

Road deaths in Australia, particularly during holidays and week-ends, have reached a frightful toll, and the measures so far taken to reduce it have not had any marked effect.

For that reason alone this latest effort deserves a trial. But fundamentally the campaign needs to concentrate on teaching all road-users (particularly motorists but also pedestrians) to exercise more care.

The roads abound every hour of every day with senseless displays of driving by motorists, who take all sorts of unnecessary risks just to get ahead of another car when it is tolerably obvious that there is no need for speeding or dangerous cutting in.

It will be instructive to see whether such impatient drivers, who are forced to a halt for three minutes on March 29, will attempt to make up for the delay by stepping on the gas and generally disregarding the ordinary courtesies of the road in their anxiety to get nowhere in particular in the shortest space of time.

## Disciplining the Sick

A year or so ago the spotlight was focussed on conditions in convalescent homes in some of our cities. The suggestion was made that some of the sick and aged people in them got a minimum of service for the fees they or their relatives paid, and that meals, in particular, were frugal.

Some recent reports I have heard indicate that there is still much scope for improvement. All sorts of petty tyrannies seem to be practised against patients to discourage requests for reasonable attention. And some of these homes are overcrowded.

They are not run as charitable institutions, of course. But one would expect to find more Christian kindness in their conduct, especially for bed-ridden patients, than is, in fact, shown in many of them.

—THE MAN IN THE STREET.

## LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is always glad to accept for publication letters on important or controversial matters.

Letters should, if possible, be typed, and must be double spaced, brief and to the point. Preference is always given to correspondence to which the writers' names are appended for publication.

Parts of some of the following letters have been omitted.

### "ON IMPORTING BISHOPS"

#### AN AUSTRALIAN MINISTRY

TO THE EDITOR OF THE ANGLICAN

Sir,—I am deeply interested in your leading article, "Importing Bishops," and I want to say that it is quite time the Australian Church had the courage to trust some of its own men, as it is only by giving them the opportunities that we are likely to develop worthwhile bishops from our own nation. There are several things that are worth stating:

1. A well known American after a good visit to Australia remarked that Australians must have an inferiority complex as they are most disinclined to trust their own people to take high positions.

2. As far back as 1930 I was dining with Archbishop Lang at Lambeth, with Bishop Seaton and one or two others, and the Archbishop was very critical of the Australian Church and its practice of going home to England for bishops.

3. England herself is so short of really good men at present that we are quite unlikely to get first rate men in the future from England.

4. An Englishman who comes to Australia as an adult does not find it easy to understand our life and ways, and very few Englishmen have given any kind of a lead in Australian life.

5. No Australian born man of education has ever been allowed to be a bishop of a capital city, which means that very often we have lacked leadership where most of all it was needed.

6. Until we trust Australians, even if they seem to be second-class, (which is all we will get from England now and in the future) we shall never give our men a chance of developing into the first-class.

You will realise that I feel very strongly that the Australian Church needs to be adventurous in choosing Australian born and educated men, who have also had an overseas experience, for that is of immense value. It is fairly obvious that the Church of England here in Australia, which is looked to for a lead by other communions, must develop her own indigenous ministry and episcopate if ever she is to give that lead. And the laymen of Australia ought to take a very definite stand on this matter, even at the risk of having a few failures for the sake of a long term ideal.

In saying all this you will appreciate that I do not lack gratitude for the spirit of adventure of men who have been willing to come out from England and give of their best for us.

Finally, your remark "it being quite silly for anyone to pretend that we are producing men of episcopal stature to-day" is a very extravagant remark. I could name a dozen men who would be worthy of consideration to-day.

I am,  
Yours faithfully,  
JOHN S. ARMIDALE  
Bishopscourt,  
Armidale, N.S.W.

TO THE EDITOR OF THE ANGLICAN  
Sir,—If we must look abroad for new bishops for the Australian Church, let us look not merely to England and North America.

Many Australians have been impressed with Bishop De Mel, and however great the loss to

Ceylon, his appointment would bring great gifts to the Australian Church. There are, no doubt, other men in such countries as India, Ceylon and the West Indies who should be considered.

Such men would, as Bishop Burgmann says of the Americans, "have a freshness and freedom about them that would appeal to Australians generally, and it (their appointment) would also emphasise the catholicity of the Anglican Communion." It would also promote good-will between Australia and the rest of Asia, and express dramatically the Christian attitude to the "White Australia policy."

Yours sincerely,  
(The Reverend)  
BRUCE REDDOP,  
Flinders, Victoria.

TO THE EDITOR OF THE ANGLICAN

Sir,—I note the suggestion of the Bishop of Canberra and Goulburn that the importation of bishops from North America might help the Church to get out of its "financial doldrums."

Concerning one department of the Church's finances, we need look no further than the example set by the Church Commissioners in England. There, funds corresponding to those in this country controlled by diocesan authorities were placed in the care of a body of expert laymen, with the result that in the short space of five years the income produced by these funds increased by about fifty per cent. It is apparent from the annual reports of the commissioners that the major portion of this increase was achieved by changing the Church's investments from fixed-interest-bearing securities into the ordinary shares of industrial companies.

However, it is obvious that in yet another sphere the Church in Australia has failed to benefit from an example set by the Mother Church. In the Melbourne diocese the management of the Church's assets is timid and unimaginative, and is dominated by the belief that the only proper form of investment for the Church is to lend money at a low rate of interest. A similar attitude appears to govern the financial affairs of the Australian Clergy Provident Fund. I note that the entire capital of this fund at December 31, 1954 (approximately \$650,000), was invested in mortgages and semi-government loans, upon which an annual yield of less than 3 1/2 per cent. was obtained. The effects of the post-war inflation upon the real value of the capital of this fund must be painful to contemplate by those obliged to contribute to it; while the income yield is pathetically low when compared with the dividend yields obtainable from shares in front rank industrial companies.

I hope that our new bishops, wherever they come from, will insist upon a bolder approach to financial matters by our diocesan authorities.

Yours faithfully,  
WILLIAM A'BECKETT,  
South Yarra,  
Victoria.

### MOTOR CYCLES NEEDED

TO THE EDITOR OF THE ANGLICAN  
Sir,—Each Theological College has its own particular needs. Our main material need at S. Columb's Hall, Wangaratta, is a need for motor cycles. In this great area of 2,500 square miles, where the students learn practical priestcraft, the wear and tear on motor transport is heavy.

We need a constant supply of the stronger type of motor cycle. Are there readers throughout the Commonwealth who are prepared to donate a motor cycle for the work of God at S. Columb's? We are prepared to pay rail transport.

Are there readers who may even be prepared to donate small cars?

Sincerely,  
(The Reverend)  
C. L. OLIVER,  
Warden.

S. Columb's Hall,  
Wangaratta.

### THE SURVIVAL OF THE CHURCH

TO THE EDITOR OF THE ANGLICAN  
Sir,—Dr. Bliss has apparently overlooked one very good reason why "the Church should survive while all around other institutions and organisations perish." That is Our Lord's own words that "the gates of Hell shall not prevail against it." The Church is not just another institution or organisation which is just why we need not fear for its ultimate survival.

That, of course does not mean that in the future, as in the past, the Church may not be beaten to her very knees, or even completely disappear in places where she has been strong for centuries. The Church however, does not depend for survival upon industrial workers, even upon intellectuals, nor upon any other group, but upon the Holy Spirit.

Certainly, the Holy Spirit works through our efforts, and we cannot sit back comfortably with our hands folded, leave it to Him, and say "it will all come right in the end." But it was many centuries ago that Elijah lamented "and I, even I only, am left, and they seek my life, to take it away," and he was as wrong then, as Dr. Bliss is now.

Undoubtedly we need rousing to the seriousness of the situation, but to try and ginger us up by making our flesh creep, may well have the opposite effect, and leave us in our complacency. To threaten a child with a danger or punishment that cannot eventuate, will tend to make it ignore the admonition that preceded the threat, and are we not God's children?

Or if we are not disposed to laugh at the bogeyman, may we not be so paralysed with fear, as have so many unfortunate children faced with that threat, that we become utterly useless? To try to take away our faith in God being stronger than evil, is hardly the most effective way to make us play the man in the present crisis.

Yours faithfully,  
A. M. GILBERT,  
Corryong, Victoria.

### UNSIGNED LETTERS

Readers are reminded that correspondence which does not give (not necessarily for publication) the name and address of the writer cannot be used.

### BRILLIANT T.H.L. RESULTS IN 1955

TO THE EDITOR OF THE ANGLICAN

Sir,—In your number of February 3, under the heading, "Interesting Passes in Theology Results," it was stated: "Francis Ian Anderson has been awarded most probably the most brilliant pass at the T.H.L. examinations since the college was founded in the early nineties."

Without wishing to detract from the excellence of Mr. Anderson's pass, may I point out that there were one or two passes in the early days of the college just as, if not more brilliant. In the 1904 and 1905 pass lists, 9 students from S. Aidan's Clergy Training House (afterwards known as S. Aidan's College) took the first 9 passes in Australia (three first, three second, and three passes).

The first two names on the list did most brilliant papers, receiving nearer 100 per cent. than 90. Of this we were assured by our teacher. When you know that he was the late the Right Reverend A. V. Green, Bishop of Ballarat at the time, you may realise that his students did not do any better than they should.

May I point out that in those days the whole course had to be done in two years, at one sitting—not in two parts, as at present.

Yours sincerely,  
(The Reverend)  
F. L. WALKER  
Rose Park, S.A.

(The Reverend J. Redmond headed the T.H.L. pass lists with first-class honours in 1905; the Reverend E. Schwager, late Dean of Bendigo, also obtained first-class honours in 1905. The Reverend F. L. Walker headed the second-class group.]

# FAITH AND MORALS

## A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT

### "Mother Of God"

A New South Wales reader has written as follows:—

"Would you kindly tell me whether the description of Our Lady as 'Mother of God' is contrary either to Church of England, or to sound Biblical doctrine?"

"Some Anglican priests go so far as to say that the Blessed Virgin is the Mother of Jesus Christ, but not the Mother of God."

"If Jesus Christ is truly divine, how can this be so? Such a statement suggests that there are two Christs, one the human Christ the Son of Mary, the other Divine, the Son of God. This would appear to be plain heresy—in view of two clauses in the Athanasian Creed 'For although He is God and Man, yet is he not two but one Christ'; and again 'For as the reasonable soul and flesh is one man, so God and Man is one Christ.'"

"I have always understood that the term 'Mother of God' was introduced to combat the dangerous Arian heresy—a heresy by no means dead today. No one, using, in all faith, the designation Mother of God, could have any possible doubt of the full Divinity of our Blessed Lord."

### Doctrinal Statements

The Church of England has made little formal statement concerning the doctrine of the Virgin Mary. The second of the 39 articles of religion states that the Son "took man's nature in the womb of the Blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one Person never to be divided, whereof is One Christ, Very God and Very Man." In the Calendar two Festivals were retained as Red Letter Days, namely the Purification of the Virgin Mary on February 2 and the annunciation on March 25, and there were three minor or Black Letter Days: the Visitation on July 2, the Nativity of the Blessed Virgin Mary on September 8, and the Conception of the Blessed Virgin Mary on December 8. Otherwise there is no doctrinal statement beyond that contained in those Creeds which are common to the whole Church.

There has been controversy about ascribing the title Mother

of God to the Virgin Mary ever since Nestorius attacked it in the fifth century of our era.

Whether Nestorius was a heretic or not is still a matter of doubt, but he was probably quite correct in warning the Church that there was a real danger in using the title Mother of God because it must suggest that the Godhead of our Lord belongs only to the period of the Incarnation, and that he was not also God from before the foundation of the world, as S. John so clearly teaches in the prologue to the Fourth Gospel.

Consequently I myself believe it is theologically safer, precisely because it safeguards the Divinity of Christ as taught in the Creeds, to assert that the Virgin is the Mother of Our Lord or the Mother of Christ rather than the Mother of God. Such a use seems much more scriptural. For example when the Virgin visited Elizabeth, the mother of John the Baptist, Elizabeth answered "Whence is this to me that the Mother of my Lord should come to me."

I do not know of any passage in Scripture where our Lady is definitely called Mother of God. Consequently the well-known prayer of the Angelus, "Holy Mary, Mother of God," really has little scriptural foundation, and the Latin devotion beginning "Hail Mary, full of Grace," is based on a misunderstanding of S. Luke 11:28; for Gabriel said "Hail thou that art highly favoured," which is a little different from "full of Grace."

### The Creeds

Furthermore, the Creeds also do not state in any certain way the doctrine put forward by our correspondent. The Apostles' Creed is concerned merely to set forth the Doctrine of the Virgin birth. In the Nicene Creed this is developed to safeguard against the Arian belief that the Christ is not equal in every respect with the Father and to assert that he is both true God and true Man. The so-called Athanasian Creed, which is not really a Creed at all, but a hymn like the "Te Deum," states, in the language of Latin Theology, rather than that of the more exact Greek terminology, the nature of Christ as opposed to the teaching of Apollinarius on the one hand, who virtually denied the

Humanity of Christ, and Nestorius who on the other hand seemed to minimise his Divinity.

The two verses of this statement quoted by our correspondent are concerned in asserting that Christ is one person with two natures and this has no necessary connection with the title Mother of God. In fact verse 31 seems exactly to support the position that I have already taken above:

"He is God, of the substance of the Father, begotten before the worlds; and he is man, of the substance of his Mother, born in the world."

### "Theotokos"

The English translation of the Greek word "theotokos" as "Mother of God," concentrates our attention on the glory of the Motherhood of Mary, rather than on him who was born of her, which is paramount in the Greek title. The Greek phrase makes it clear that the Son of God in assuming Manhood from the Virgin lost nothing of the Godhead that was eternally his. In the English this does not remain so clear and as I have already said it might suggest to certain readers that Mary was the Mother of God in a quite heretical sense.

To be cautious of using the title Mother of God for Mary does not mean any sympathy for Nestorianism. On the contrary it forces us to realise that unless Jesus Christ had been the Eternal God who was made Man of the flesh of the Virgin Mary he could not have redeemed us who were his fellow men.

Our correspondent is wrong historically in believing that the term "Mother of God" was introduced to combat Arianism which was a theological heresy, that is, one which denied the true nature of the Holy Trinity and, not like Nestorianism, a Christological heresy which fails to give due weight to both human and divine natures in Christ.

Whilst, therefore, I agree that no one using the designation "Mother of God" is likely to have any doubt of the full divinity of Our Lord, I also believe that those who prefer the title "Mother of Our Lord" are equally, if not more, orthodox and scriptural. This does not in any way minimise the honour that is rightfully due to Mary who was chosen by God for the greatest privilege any woman has ever had or will have.

The Church of England has rightly rejected certain beliefs about our Lord's Mother which have been commonly held in the Roman and other Churches, such as the Immaculate Conception and the Doctrine of the Assumption, or the view that Our Lady is "the neck of the church" of which Our Lord is the head. These Doctrines seem to have no Scriptural basis at all, and a study of medieval piety does reveal an attempt made to place Our Lady very near the Mother Goddess of older religions.

On the other hand the Church of England gives proper recognition by retaining the five Holy Days I have mentioned, emphasising that Our Lady deserves the Love and Reverence of Christian people. Her example inspired a new attitude towards women which has been one of the glories of the mission of the Christian Church for the World.

### BISHOP OF ABERDEEN AND ORKNEY

ANGLICAN NEWS SERVICE  
London, February 18  
The Very Reverend E. F. Easson, Rector of S. Devenick's Church, Bieldside, Aberdeenshire, was last week unanimously elected Bishop of the Diocese of Aberdeen and Orkney in the Episcopal Church in Scotland.

He succeeds the late Bishop Hall. The new bishop, who is 50, was appointed Dean of the diocese in 1953. The election is subject to the confirmation of the other Scottish bishops.

### INTER-CHANGE OF PULPITS

TO THE EDITOR OF THE ANGLICAN

Sir,—Happenings in Sydney this week have inspired us all with the concept of one universal Church, united in love, overleaping frontiers, boundaries and denominations, and bringing together in one band all the Christians of the world.

This is grand! But as a first step to bringing this about in the world arena, could not we Anglicans in the Sydney diocese give the idea a trial run on our own doorstep?

I would suggest that a start might well be made if the authorities at S. Andrew's Cathedral were to invite (say) Father John Hope, the Reverend W. J. Siddens, the Reverend E. H. Lambert and others of similar outlook to preach from the Cathedral pulpit occasionally. At the same time, we would hope to hear Canon Marcus Loane preaching at Christ Church, S. Laurence, and Dr. Broughton Knox at North Sydney.

If some such development does not follow the deliberations of the World Council of Churches, it will be apparent that Sydney clergy have failed to learn the most obvious lesson from all they have heard and read.

Yours faithfully,  
OIKOUMENE.  
Sydney.

### THE THREE HOURS' SERVICE

TO THE EDITOR OF THE ANGLICAN

Sir,—May I express my emphatic approval of the statements expressed in the letters in "Students' Errors" and "Three Hour Service," in THE ANGLICAN on January 20.

Further deplorable "imaginative embellishments" of the Gospel story are to be found in the unwarranted "Sacrifice of the Mass" to placate the anger of a vengeful God; to the invoking of the aid of the Virgin Mary and of the Saints, in the teaching (quite contrary to the Gospel narrative) of the perpetual virginity of the Mother of Our Lord, and, again, of a fictitious Purgatory for the cleansing of sinful souls.

The description of "Three Hours' Service" on Good Friday is indeed both misleading and inaccurate, and the emphasis should be placed not on the duration nor the integrity of the physical sufferings of Our Lord, but on the Redemptive Power of His Unconquered Love.

Yours faithfully,  
(The Reverend)  
W. J. OWENS,  
East Roseville,  
N.S.W.

### WOMEN DELEGATES TO W.C.C. CONSULTATION

In our issue of February 10 in the picture of women delegates to the W.C.C. consultation at Wesley College, Sydney, "Deaconess Kathleen Hall" should have read "Head Deaconess Mary Andrews."

# SCARECROWS AND SEMINARIES

By ROBERT B. TILLMAN

It looked like a corpse. The car pulled to a stop. Suddenly a bare-footed boy jumped out of the ditch and with shouts of glee carried off what we realised was a cleverly made scarecrow, into the fields and out of our reach. John Taylor, our World Council of Churches photographer, had no trouble getting his picture once the shy little boy was sure we meant him no harm and would not take his beloved toy.

It was a delightful incident. And the carload of us drove on down the hot, dusty road to Yugoslavian Macedonia wide awake and talking of still another example of the irrepressible humour, friendliness and vitality of the Yugoslavs.

And of how much they were accomplishing with so little after years of war destruction, drought and floods.

The boy and his scarecrow carried our thoughts back to the 250 young students we had just visited in their seminary at Raecowia near Belgrade. There too we had been impressed by how much was being done with almost nothing. "Indeed the seminary could not have kept going without inter-church aid from friends in other Churches," the rector had told us. There was not even enough coal to keep classes open through the winter. So the students go home for the months of December, January, and February.

Nor do they have a proper water supply. But they are planning to connect with the Belgrade water system. Inter-church Aid is providing the pipes. They also hoped to build new floors on two of the attractive white-washed buildings in order to be able to accommodate 300 students. Of the 250 enrolled, now only 150 can live at the seminary.

Rector Jovan Velimirovic, a giant of a man around whose personality the life of the school obviously centred, had welcomed us gladly. In spite of his dignity we soon had found in him the same impish humour of the boy with the scarecrow.

## PATRON SAINT

We went with him to the class-rooms. Seated on rough wooden benches the students sang for us in their deep, resonant and hearty voices. The rector's was like an organ.

"What are they singing?" I asked. "A hymn to S. Sava, our patron saint and the founder of the Serbian Orthodox Church back in the 13th century," he answered.

"Where do the students come from?" Velimirovic answered. "From all over Yugoslavia. They come to us at about fourteen years of age, have five years training and then two years of military service. Some go on to the theological faculty of Belgrade. Some become teachers of religion in schools. Most of them enter the priesthood. Of course, we lose a few of them along the way." His eyes twinkled. "But we have more applicants than we can accept, and I suppose that happens in your country also."

He asked me to say a few words. I spoke through our interpreter who had once been a World Council scholarship student in London and now was on the headquarters staff of the Serbian Orthodox Church in Belgrade.

The rector told his young men that we came from the World Council of Churches, and represented Churches which had sent them food and clothing, funds for scholarships, for the repair and extension of the seminary, and the cloth for the black cassocks which he and his staff were wearing. We were embarrassed as he ended by turning to us and concluded: "We have nothing to give but our prayers. But this we can and will do."

I replied that as a Canadian I came from a young country and a young Church. We all served the same Lord. Our Churches

This account of seminaries of the Serbian Orthodox Church in Yugoslavia was written by Mr. Tillman, who is the Administrative Secretary of the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches, after a visit to them.

There are 500 students in three seminaries in Raecowia, in Belgrade, and in Prizren. One thousand priests were killed during the war. The Church depends a great deal for support from member churches of the W.C.C. who also supply food and clothing for the needy throughout Yugoslavia. American aid has been outstanding.

In North America owe their existence to a long tradition which like their own had been preserved by countless generations of the faithful. I tried to say how much it meant to us that they stood firm in their faith and witness, just where they were. I knew we would have their help if our positions had been reversed, in the material sense. I assured them of our prayers for them as part of the universal Church.

## "S.O.S." FROM AMERICA

There was a silence. And then they sang again. The rector, with a grin, pointed out two of his boys whose shirts had been made out of material that had been carefully dyed. But on their backs still could be faintly seen the label of a popular American dairy company! Prices are so high in Yugoslavia and incomes are so low that clothing is a precious gift, and all that can be sent from overseas is badly needed by young and old.

"Come!" motioned Velimirovic. We were off to inspect the store-room with its tins of cotton-seed oil, surplus butter and milk from the S.O.S.

(Share Our Surplus) programmes of the U.S.A. Churches. There were the labels of Church World Service and Lutheran World Relief.

And over in the kitchen we watched the cook stirring up a huge cauldron of a kind of yoghurt. It was a mixture of powdered milk with some of their own eggs. "Do they like that?" The rector nodded his head and turned to some of the boys who had followed us. It was obviously a most popular dish.

We passed by several beehives and their black-cassocked attendant to reach a small pen where the rector proudly scratched the back of his "ecumenical" pigs. "Yes," he said, "priests do have some agricultural training here. They need it. In their villages they must be leaders in many ways."

Out in the courtyard photographer Taylor was surrounded by scores of students interested in his cameras. The rector quickly restored order and a group picture was taken. He spoke warmly of Robert Tobias of the Disciples Church and of Raymond Maxwell of the Protestant Episcopal Church,

Churches which had been and still are major contributors towards inter-church aid in Yugoslavia. And of the importance of the material relief sent through Church World Service. We promised to bring back his greetings. And we left deeply impressed by this strategic centre of Yugoslavian Church life.

"They want him to be a bishop," one of our Yugoslav friends told us. "But he is too valuable there with the students. Our youth need a man like him. He knows how to train them."

"Amen," I thought. And later when we met our boy with the scarecrow, so full of life and humour, and so proud of what he had made out of an old coat and some straw the tall figure of the rector rose in my mind. He too was genuinely proud of what he was accomplishing, making the most of what he had.

"Inter-church aid makes no mistake in seeking support for that man and that seminary," I said to my companions. "Surely he must have his pipes for the water supply. He must have the funds, the few thousand dollars for the additional class-rooms and housing. Who knows what he and his teachers may make of those students. Or how many, even like our boy with the scarecrow may be attracted to his seminary. Nor what their influence may be in Church and State in the days ahead."

We pushed on down the road to Macedonia our heads full of churches and seminaries—and of boys and scarecrows.



Rector Velimirovic and the towers of the Raecowia Seminary's church, near Belgrade, Yugoslavia. The Church has more applicants for the priesthood than it has facilities to train. The clothing, food, and the very cassocks worn by the Rector and his staff are the results of inter-church aid gifts from churches abroad.

## BOOK REVIEWS

### GENTLE SCHOLARSHIP

CHRISTIAN WORDS AND CHRISTIAN MEANINGS. John Burnaby. Hodder and Stoughton, London. Pp. 160. Australian price, 14/6.

THIS competent little book contains a course of lectures delivered in 1954 under the auspices of the Faculty of Divinity in the University of Cambridge.

The author, a famous authority on S. Augustine, addresses "those for whom the Christian language is no foreign tongue, but who may sometimes find it difficult to give any clear and precise account of words which they are accustomed to hear and use."

In eight chapters Professor Burnaby discusses such fundamental topics as "Faith and Knowledge," "Sacrifice and Communion," "Grace and Freedom," with an ease and charm which almost hide the depth of his thought and profound learning. Indeed, the criticism could be made that the reader is so gently carried to the very heart of great problems that he may fail to realise how dreadfully important they are.

The expert will read this book with appreciation and respect. The student will find it a God-send as he traverses that difficult stage where exegesis passes into theology.

—C.C.C.

### FATHER GUARDIAN OF THE FRANCISCANS

ANGLICAN NEWS SERVICE  
London, February 20

The General Chapter of the Society of S. Francis has elected the Reverend Denis Marsh, who is Assistant Father Minister, as Father Guardian in succession to the late Father "Aly" Robertson.

Father Marsh is widely known for his work as a mission preacher.

### A BOOK OF PRAYERS

PRAYERS FOR MORAL WELFARE WORK. Compiled by the Reverend Hugh Blenkin. Church Information Board. English price, 2/-.

This book is for the personal and public use of those concerned with the moral welfare work of the Church, and has been published for the Church of England Moral Welfare Council.

It contains passages from Scripture and from devotional writings of all ages for meditation, and prayers for personal use; prayers for use before council or committee meetings, conferences, etc.; prayers for various occasions, as at marriage preparation and when the banns are read; a litany of intercession and an order of service for use in church when opportunity offers; and bidding for use at the Holy Communion when it is desired especially to commend moral welfare work to the congregation's prayers.

[Our review copy came from the Church Information Board, Church House, Dean's Yard, London, S.W.1.]

## Australian Broadcasting Commission SPECIALIST TRAINEES

The A.B.C. offers a limited number of appointments to positions of Specialist Trainee in the following departments:—

- Religious Broadcasts
- Talks
- Sporting
- Rural
- Drama and Features
- Announcing

Applicants should possess at least the Leaving Certificate or its equivalent, and display aptitude and potential for training in broadcasting. Specialised qualifications, such as degrees and diplomas, already obtained are an advantage.

Initial appointment is for a period of two years, after which trainees may be appointed to classified positions in the Commission's service.

Appointment in all cases is subject to a medical examination and the serving of a probationary period of six months, after which the appointee is required to contribute to the Commonwealth Superannuation Fund or Provident Account.

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The salary payable on appointment is on an age basis in accordance with the following table:—

	Male	Female
At or under age 17	419	419
At age 18	481	450
At age 19	574	512
At age 20	666	555
At age 21	772	630
At age 22	814	722
At age 23	856	764
At age 24	898	806
At age 25	940	848

Applicants must be British subjects, not more than 24 years of age at the time of appointment (except in the case of ex-servicemen, where appointment at a later age may be made if justified by special circumstances).

Details of age, full particulars of educational qualifications and experience should be submitted, with copies only of references.

Applications marked "Confidential" and endorsed "Application," close at 2.30 p.m. on Monday, 5th March, 1956, with Chief Personnel Officer, Box 487, G.P.O., Sydney, or State Managers.

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Federal Supervisor of Religious Broadcasts, A.B.C.

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## THE CHALLENGE OF THE CULTS

At the present time Australia is facing a fresh challenge from the followers of a number of ancient and modern heresies. The challenge is a serious one, and promises to become increasingly provocative in the near future.

The Seventh Day Adventist organisation has long been known for its subtle infiltration into the Christian ranks. Outwardly sincere, it comes to the churches with a sense of mission, to point out to them that they should observe Saturday, not Sunday, as the Lord's Day.

On the surface such a message may appear ludicrous. But its implications are extremely serious. For according to Seventh Day Adventists, knowingly to observe Sunday instead of Saturday is to bear "the mark of the beast" referred to in Rev. 13. This in turn leads to the condemnation of the person concerned to hell. (Rev. 14.11)

There can be no assurance of salvation, therefore, this side of heaven, for we can never be

sure that we shall not some day see the Sabbath truth and reject it, and so be lost.

This is but one of the many serious implications of the subtle Sabbath error.

The "Voice of Prophecy" Bible studies, and "Signs of the Times" or "Signs Publishing Co." publications are Seventh Day Adventist. But one does not usually discover this until being drawn in by the introductory material.

Some of the facts of the Gospel, while present, are obscured by the twisted Sabbath and prophetic doctrine.

Another body which is making a determined bid to entrench itself is the so-called Mormon church or Church of the Latter-Day Saints.

In N.S.W. the South Coast has already been well-covered by its bicycle missionaries. A very large and imposing place of worship has been erected recently in Drummoyne, Sydney, for their activities. Mormon teachers have also sought permission to teach in some N.S.W. public schools.

This is the system which teaches that Adam is God, and that polygamy is Scriptural. Brigham Young, one of its chief "prophets" died in 1877 leaving seventeen wives and fifty-six children.

The best answer to all this sinister rubbish is sound Bible teaching in the churches.

We in the Church of England in particular must rediscover the proper balance between the ministry of the word and the ministry of the sacraments.

A properly instructed laity has little to fear. In fact, it takes the offensive.

But a complacent formalistic laity might well be stirred to action by the missionary zeal of the propagators of spiritual error.

The time to act is now. Television, a useful medium for these heresies, is just around the corner.

THE YOUTH EDITOR.

## HARVEY PARISH HAS ITS OWN YOUTH CAMP

BY A SPECIAL CORRESPONDENT

The history of S. Luke's Camp, Binningup, in the Parish of Harvey, Diocese of Bunbury, began in 1953.

The first camp in Western Australia, to be operated by any one parish, it was dedicated by the Bishop of Bunbury and opened by the Governor, Sir Charles Gardner, on February 8.

Then the rector, the Reverend B. P. Wrightson, asked three vestrymen, Messrs. E. K. Cooling, E. Holthouse, and C. R. Roesner, who were concerned with the Syndicate, formed to open up the new town site of Binningup, to watch the interests of the Church of England.

Mr. Cooling did this effectively and, instead of obtaining a quarter acre in the Syndicate, an approach was made to Mr. and Mrs. N. Jones, of Springhill (the estate from which the town site was surveyed), who gave an acre of land for the purpose of establishing a Church Youth Camp.

This is situated outside the south-west corner of the new town site, and is in an ideal position, surrounded by hills, yet comparatively level and near the sea.

On November 28, 1953, before the roads were made and the easiest access was a mile walk along the beach, over fifty people attended an open-air service on the site.

### UNDER CANVAS

In January, 1955, the first camp, attended by 13 boys, was held under canvas, with an open-air stove and improvised kitchen as the best that could be offered to the cook for his use during the week.

A temporary shade shelter built of bushes served as a dining-room, and was useful for other purposes. The Christian emphasis of the camp was

maintained by a series of talks on the camp theme, "Jesus, the Boys' Hero."

Later in the year, blueprints of suitable buildings were obtained from Millar's Timber and Trading Company, who operate several mills in the district.

Mr. G. Stone offered his services as builder, and many donors came forward, with the result that a permanent building, 39 feet by 8 feet, and a substantial concrete floor, 45 feet by 12 feet, were in use at the boys' and girls' camps, held at the end of January.

### CHARACTER STUDIES

The theme of each of these camps was, "Living for God," and was expressed in daily talks on the New Testament characters whose names, in the future, will appear in the dedication of the camp.

The character studies were S. Luke, to whom, as the beloved friend and companion of S. Paul, the camp is now dedicated and closely linked to the parish church; S. Barnabas, "a good man, full of the Holy Ghost and faith," after whom the chapel will one day be named; S. Mark, "profitable for the ministry," to give his name to the conference room; Timothy and Titus, Lois and Eunice, to name respectively the boys' and girls' sleeping quarters.

Ten boys were in camp from January 14 to 22, and fifteen girls came in during the fol-

lowing week. The girls' camp was especially notable as having in attendance a mother and seven children, including the two boys of the family!

For next year it is hoped that another building will be erected on the second strip of concrete which, this year, was used as the floor space for a row of four tents.

It is significant that S. Luke's, although not the first Church camp, is the first in Western Australia to be owned and operated by any one parish. With its establishment the principle of Church camps has become accepted as an integral part of normal parish life, and this means that where parental co-operation is given, there is not a boy or girl within the far-flung boundaries of our country parish who is outside the reach of the more effective help which the Church of England can now offer.

### KINDERGARTEN TEACHERS

The Sunday Kindergarten Training Association, Sydney, commences the year's programme on February 27 with "A Night in India." Mrs. Dorothy Bellingham will be the speaker.

The association meets on the fourth Monday in every month on the 1st floor, C.M.S. House, 96 Bathurst Street, at 6.30 p.m.

Kindergarten teachers and any other interested people are invited to attend.



—Geelong Advertiser picture and block.

An informal chat at morning tea which followed the 50th Jubilee Assembly of the Geelong Church of England Girls' Grammar School ("The Hermitage") on February 14. (Left to right): Miss I. L. King, Miss E. V. Krome (Headmistress), Miss E. F. Morris (foundation Headmistress) and Judith Lamb (Head Prefect). (See story, page 9.)

### FOR SMALL PEOPLE

#### PEOPLE OF THE BIBLE

Isn't it exciting to hear good news? It makes us feel that we want to hurry away and pass the news on to somebody else, doesn't it?

That is what happened once to a Christian girl called Rhoda.

Rhoda was one of a band of Christians who used to meet together in Jerusalem to pray and worship God.

She lived in dangerous days. Herod the king had put James, the brother of John, to death. Then he put Peter in prison.

How anxious the little band of Christians now became for Peter. Would Herod send a soldier to kill Peter, as he had done with James?

These Christians began to pray without ceasing, for Peter. Then a strange thing happened. On the same night that Herod was going to send for Peter, God sent an angel to the prison.

Dear Boys and Girls,  
Many of you, no doubt, have seen for yourselves in these last two or three weeks, something of the dreadful floods which have swept through a large part of eastern Australia.  
I hope that in spite of it all you have been little rays of sunshine to the people about you.  
It is not always easy to be cheerful, but never forget that no matter how hard things may be, our heavenly Father will never leave us.  
God bless you all,  
Your friend,  
Uncle Peter.

Peter was sleeping between two soldiers, with chains around his wrists. Outside the prison guards were on duty at the prison door.

Suddenly a light shone in the prison as the angel came, and striking Peter on the side, told him to get up quickly.

Peter got up and the chains

fell from his hands. Putting his cloak around him and strapping on his sandals, as the angel told him, Peter then followed the angel out of the prison and into the street.

Peter thought he was dreaming.

When the angel had left him, Peter, looking about him, suddenly knew that God had set him free.

He made his way quickly to the house where the little band of Christians was praying. Then he knocked on the door.

Hearing the knocking, Rhoda hurried to the door. She was afraid to open it, thinking that it might be a soldier.

Then she heard Peter's voice. Rhoda was so excited that without opening the door she rushed back to tell the good news to the rest of the Christians who were praying.

God had answered their prayers.

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### THE CHURCH CALENDAR

#### S. DAVID

S. David is the only Welsh saint in our present Church Calendar and March 1, the day chosen to commemorate him, is the day of his death.

On S. David's Day the Welsh regiments wear a leek which is his special emblem.

Very little is definitely known of his life; he was probably born in 544.

As a young man David became a priest and it is said as time went on he founded ten or twelve monasteries.

It is certain that he did a great deal to establish Christianity both in Wales and Ireland.

The Welsh accepted him as their patron saint and the cathedral and city of St. David's bear his name.

#### S. CHAD

S. CHAD, whom we remember on March 2, was one of the monks trained by S. Aidan at Lindisfarne and in Ireland.

He moved in 664 to Yorkshire as Abbot of Lastingham and a year later he was consecrated Bishop of York.

In 670 he became first Bishop of Lichfield. The present Cathedral at Lichfield is consecrated to the memory of the Blessed Virgin Mary and S. Chad.

### WEEK-END OF SCIENCE

The Research Scientists' Christian Fellowship will conduct a "Week-end of Science" at the P.F.U. Conference centre, Duffy Avenue, Thornleigh, Sydney, on March 16 to 18.

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# LENT — A SACRAMENT OF TIME

By the Reverend Dennis Bazely

**T**HE RETURN of Lent focuses our attention on three incidents at the beginning of Our Lord's ministry: the baptism in the River Jordan; the time spent in prayer, fasting and meditation in the wilderness; and the sermon preached in the synagogue of Our Lord's own home town, Nazareth.

1. The ministry is about to commence. The Church, which from all eternity has existed in the Mind of God, is about to come in visible form on earth, and the first act of the incarnate Founder of the Church is to accept baptism, thus signifying for all time that entry into the Holy Church of God is through baptism.

After baptism, and before the ministry commences, the Holy Spirit descends, commissioning Him for the work of God's eternal purpose, and the Voice from heaven is heard, setting the seal on and according sanction to the redemptive work of God the Son, God in Unity and Indivisibly is wholly and completely One in this act of redemption.

2. The forty days in the wilderness were essential to the ministry, and they were not of Our Lord's choosing. His humanity would have shrunk from the forty days in the wilderness. The battle-ground of the wilderness was chosen by the Holy Spirit.

The stated purpose of the sojourn in the wilderness was that He might be tempted of the devil. The power of the Holy Spirit was to be matched against the power of Satan; hitherto no man had been able to resist temptation. Here was Satan's opportunity to despoil and besmirch the ministry about to commence.

Here at the outset, Satan could sabotage the Kingdom and insert weaknesses into the structure of the Church.

## TEMPTATION

And there came the three types of temptation. The first: this world is an end in itself. The pursuit and worship of materialism is the desire of men's hearts. If Our Lord, during His ministry would teach men that the motive for loving God and worshipping Him was material gain and prosperity, the crowds would follow Jesus.

And so arose Battle No. 1. Flesh versus spirit, or materialism versus spirituality. Whether of the twain would benefit and sustain His Church? Throughout Our Lord's ministry, He subdued the flesh, and till the end of time the Holy Spirit will warn the Church against the peril of material prosperity resulting in spiritual decadence.

Suppose, then, that the Church has forsaken materialism to become utterly spiritual. Is the Church then free from all temptation to sin? There never was a promise from God that He would save us from all harm and danger, whether physical or spiritual. God does, however, promise to save and protect us in all dangers and adversities.

Battle No. 2. On the very summit of spiritual elation—the pinnacle of the temple. By every code of the Holy Book, says Satan, your very spirituality will make you immune from bodily harm even if you were to defy the laws of God.

Surely God is not so remote as to be unable to prevent harm and accident? The victory which Our Lord won here in the wilderness later becomes evident in Gethsemane. "Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels?" Or on Calvary, "If thou be the Son of God come down from the Cross."

In neither case was spiritual aid invoked to save Him from suffering, but to protect in suffering.

The Church must never expect ease and comfort because of its holiness. It is un-Christlike to expect protection from danger. Witness is stronger and more effective when the power of

God is proven through suffering.

Again, the spiritual heights are not for basking in the sunshine and the rare atmosphere of spiritual satisfaction. There is a world to be saved. The "kingdoms of the world," says Satan, are his. He will give them to those who worship him. It is the task of the Church to make them of the "kingdoms of the Lord and of His Christ." The battle is set in array.

Battle No. 3. "Whose Kingdom shall have no end?" Certainly not the kingdoms of the world. From the mountain top one sees prosperous cities and towns busy with the cares and riches and pleasures of this life. How simply easy would it have been for Our Lord to have gone into their midst to approve of and to applaud their way of life.

He would have been untrue to Himself and false to His mission had He not shown them God's way of life for man. Even then He realised that because He is the Way, the Truth and the Life, the Kingdoms of the world, preferring their own self-satisfied way of life, would crucify Him.

Nor must the Church sit smug amid an aura of sanctity. It must challenge the way of life of men and nations, knowing well that one of the Beatitudes says: "What happiness will be yours when people blame you and ill-treat you and say all kinds of slanderous things against you for my sake!" (J. B. Phillips' translation.)

3. From the battle-ground of the wilderness He "returned in the power of the Spirit" to begin His preaching. "He came to Nazareth, where He had been brought up." It is the power of the Spirit of which He is aware all the time, for the text for His sermon from Isaiah is: "The Spirit of the Lord is upon me to preach the gospel to the poor." It was the Spirit which descended on Him in the form of a dove at Jordan.

The same Holy Spirit descends when Holy Church sets men apart with the words: "Receive the Holy Ghost for the office and work of a priest."

and it is in the power of the Spirit that the Word of God is to be administered.

But the text of Isaiah contained more than His commission to preach. "He hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovery of sight to the blind, to be set at liberty them that are bruised, to preach the acceptable year of the Lord."

Thus did our Lord proclaim the plan of His campaign. And that was what He did, not only for forty days, but throughout His whole ministry, and that is the campaign which He launched throughout the whole world and it is still going on. This campaign is a campaign for righteousness.

Our Lord's forty days in the wilderness were a sacrament, and that is what Lent is for us—a Sacrament of Time. Our whole lives and all our time ought to be spent in the service of God and of man. There can be no "holidays" from God's service. We ourselves and our whole lives belong to Him.

## ALL OUR LIVES

That relation between ourselves and God is an eternal thing, but it is focused in special points when it is expressed in a particular way and at a particular time, as for instance in the Holy Communion, the sacrament of our Redemption.

Or consider Sunday. All our lives belong to God. All our time is to be spent in His service; there is no day when we need not worship Him. And we express that eternal fact by His command once a week when we put aside our usual labours and pleasures and give up the day to His worship and to fellowship with our fellow Christians and with God.

And so we come to Lent, which also is a sacrament. The Church is an army waging war with sin and trying to bring into being the Kingdom of God in the world. The Church of God in this world must always be militant, fighting against unrighteousness and winning always fresh territories to the allegiance of God.

# THE CHURCH ARMY

## LEADER FOR ENGLAND

Among the passengers sailing to England in the P. & O. liner "Arcadia" which leaves Sydney on February 25 will be Captain A. W. and Mrs. Batley.

Captain Batley is the Federal Secretary of the Church Army in Australia and came out to this country in September, 1950, to take over the leadership of the society.

Since his arrival here he has been ordained to the priesthood in his capacity as Federal Secretary.

He and Mrs. Batley will remain in England for four months and most of this time will be spent in active evangelistic work with the Society.

He will be taking part in the Evangelistic missions and is already booked to conduct an effort in the parish of Cobham in Surrey as part of a big evangelistic campaign in the Diocese of Guildford.

## WORLD CONFERENCE

Other engagements include attendance at the annual conference of English officers in London during the first week of May and representing Australia at a world conference of Church Army leaders from kindred societies in U.S.A., Canada and East Africa.

Captain Batley will also make an extensive tour of all branches of the work in England and plans to spend some time at the Training College in London, where over 60 students are in residence.

Thus he will bring back with him a world wide vision of the Church Army's evangelistic work, which should bring new impetus to the work in this country.

# C.M.S. SCHOOL IN THE TERRITORY

FROM OUR OWN CORRESPONDENT

Adelaide, February 13  
A young C.M.S. missionary teacher left Adelaide this week to return to Groote Eylandt, in the Gulf of Carpentaria, for another 2½ years' work among Australian full-blood aborigines.

She is Miss Judith Stokes, youngest daughter of the late Mr. and Mrs. Edward Stokes, of Adelaide.

Miss Stokes, who is an Honours French graduate of the University of Adelaide, has spent the last year doing a Diploma of Education at the University of Sydney.

She had previously spent 2½ years at Groote Eylandt, and is taking back with her a tape recorder which she bought to assist her in continued study and work on the natives' language.

There are four C.M.S. Mission stations in the Northern Territory—at Oenpelli, Roper River, Rose River, and Groote Eylandt, which is a tropical island with an area of approximately 150 square miles some 50 miles from the Territory mainland.

More than 100 children attend the Groote school, but because of shortage of teachers and facilities the younger ones go for half a day in the mornings and the older ones in the afternoon.

Over the last year, Deaconess Norma Farley, from Sydney, has been managing the school alone. There is, according to Miss Stokes, an urgent need for at least two more teachers at the mission.

At present there are ten on the station staff, and about 300 aborigines on the mission. The superintendent is Mr. Kevin Hoffmann, from South Australia, and the Reverend Rex Warren, from New South Wales, is the chaplain.

# JUBILEE OF GEELONG'S "HERMITAGE"

## EARLY DAYS OF GIRLS' SCHOOL ARE RECALLED

FROM A SPECIAL CORRESPONDENT

Geelong, February 15  
The first headmistress of Geelong Church of England Girls' Grammar School, Miss Elsie Morres, with eleven of the school's forty-five foundation pupils, took part in a jubilee reunion yesterday.

Former students travelled from New South Wales and distant parts of Victoria to be present at the celebrations to mark the fiftieth anniversary of the founding of the school, which is familiarly known as "The Hermitage."

Among the speakers at the assembly was the Archbishop of Melbourne.

## "A BEGINNING"

Miss Krome, the present headmistress, said that it was a day which the school, those who had been associated with it in the past, and those associated with it now would never forget.

"It is the end of a certain era and a beginning of another," she said. "It is an inspiration for the years ahead. May we, and those to follow, prove worthy of the great heritage which is ours."

Miss Morres told of the establishment of the school in 1906, of its early development, and the problems which were faced.

"Those original forty-five did not inherit a tradition; they created one," she said.

"The Hermitage has a tradition which thinking people cherish. Our girls go out into the world imbued with thoughts to help others, to be unselfish, and to show kindness to everyone."



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- Except for defence or education, no compulsion of any person to join associations of any kind, including trade unions.
- The inherent right to freedom of peaceful assembly and association.
- Freedom to join unions voluntarily.
- Free choice of employment.
- Every individual's right to equal and speedy justice in a public hearing before an impartial tribunal without political interference.

## VOTE FOR YOUR LIBERAL CANDIDATE

Authorised by J. L. Carrick, 30 Ash Street, Sydney.

# NEWCASTLE LENTEN OBSERVANCE

FROM OUR OWN CORRESPONDENT

Newcastle, February 18  
Details of special observances in Christ Church Cathedral, Newcastle, have been announced by the dean, the Very Reverend W. A. Hardie.

Sunday services will be as usual. At evening prayer, the dean will preach a series of Lenten sermons entitled "Prisoners of God."

At the Sung Eucharist the pulpit will be occupied on four Sundays by rectors of suburban parishes. They are the Reverend W. Griffith Cochrane, of Wickham (Lent 1), the Reverend Canon E. R. Elder, of St. John's, Newcastle (Lent 3), the Reverend F. G. Standen, of Merewether (Lent 4), and the Reverend Harold Marshall, of Mayfield (Lent 5).

An ordination service will be conducted by the Bishop of Newcastle, the Right Reverend F. de Witt Batty, on the Second Sunday in Lent (February 26) at 9.30 a.m. The preacher will be the Rector of Singleton, the Reverend Geoffrey Parker.

The Cathedral Chaplain, the Reverend E. Barker, will preach the final Sunday morning Lenten sermon on Palm Sunday.

On Wednesday nights at 7.45 Mr. Barker will conduct a devotional service of intercession and meditation.

It is hoped that Henri Gheon's drama of the Passion, "The Way of the Cross," will again be presented in the cathedral towards the end of Lent.

# MELBOURNE PRIEST'S RETIREMENT

FROM A SPECIAL CORRESPONDENT

Melbourne, February 16  
The Reverend J. Mollins Allen retired from the Parish of Gisborne, Riddell, Mount Macedon and Macedon this month.

Parishioners tendered a complimentary social to Mr. Allen and his daughter, Miss Nyree Allen, at the Gisborne Hall.

Councillor Ian Robertson presided, and presented Mr. Allen with an inscribed thousand-day clock and a wallet of notes.

Mr. Allen's ministry, he said, had been outstanding because of the fine spirit of tolerance, understanding and Christian unity which he had promoted. Mr. Allen would always be remembered, and a permanent reminder of his work amongst them would be the beautiful and interesting Church of St. Paul's at Gisborne, for which his enthusiasm and example had been responsible.

Cr. Robertson's remarks were supported by representatives of all the daughter churches, and the senior warden of St. Paul's presented Mr. Allen, on behalf of the vestry, with a framed photograph of the church.

Mr. Justice Sholl, who travelled from Geelong, where he was on circuit, paid a personal tribute to the fine work of Mr. Allen and his daughter.

The congregation at Mr. Allen's final service completely filled St. Paul's.

Mr. Allen was for 29 years chaplain of Geelong Grammar School, from which he retired in 1945. He then accepted nomination to the Parish of Gisborne, Macedon and Riddell.

# THE WEEK OF PRAYER FOR CHRISTIAN UNITY

BY THE REVEREND GABRIEL HEBERT, S.S.M.

THE FACT that we in Australia began last year to keep the Week of Prayer for the Unity of all Christians between Ascension Day and Whitsunday, has received a measure of recognition overseas; thus a document of the Faith and Order Commission states that "the season of Pentecost, or another time of the year, may prove more practicable in certain countries" than the month of January. January 18 to 25 is observed in North Queensland; but it is abundantly clear that in all the more southerly parts of the country the date in May is far more suitable.

The observance of the Week of Prayer last May was encouraging. There were committees at Melbourne, Adelaide, and Brisbane. The Leaflet that was issued appeared to be satisfactory and nearly 20,000 copies were distributed.

A good number of congregations joined in the observance. In Melbourne and Adelaide prayer was made in a number of city churches during the lunch-hour on week-days. In Melbourne there was an excellent meeting in the university, under the auspices of the Newman Society, the A.S.C.M., and the Evangelical Union. The expenses were met chiefly by grants from certain central church funds.

## THE WEEK OF PRAYER IN 1956

It is full time for preparations to be made forthwith. Since it is impossible, for some reasons of distance, to gather a Central Committee for all Australia, the plan that must be followed is that there should be autonomous committees, co-operating with one another, in various local centres. The provisional list of secretaries is as follows:—

Brisbane: The Rev. Ivor Church, S. Francis' College, Milton, N.Z.

## BOOK REVIEW

### THE MINISTRY OF HEALING

A FORGOTTEN COMMANDMENT. Frank Uttley. Pp. 18.

HERE is another pamphlet from Frank Uttley written clearly and sincerely from an orthodox point of view, the word orthodox used in its correct sense.

We must certainly not confuse him with a spiritualist preacher of the same name. Whilst one is thinking of such people, let us be quite certain that God's will must be done and if the Church neglects His will, someone outside will try to do it, and because he is not of the Church founded by God, will often lack balance and sanity.

The point is not to abuse or laugh at the often sincere individual or group, but for the Church to look to the reason why such individual or group start their work; often we can see it in our own neglect. The Holy Catholic Church must give its people the full ministry, which includes the commandment to heal the sick.

Frank Uttley helps us to see our neglect and, better still, shows us the way back to the full ministry. His footnotes are informative and useful for further reading.

Because the subject is so important I'm slipping off the regular track of a reviewer and suggesting that if any priest or lay person wishes information or help in this Ministry of Healing, particularly in regard to the solid work our own Church is doing, a letter to me through THE ANGLICAN would be gladly answered.

This pamphlet, I believe, another "must" for the parish bookshelf or, better still, for a few copies passed round the parish.

—E.J.C.

[Our review copy came from the Reverend Frank Uttley, 13 Barton Road, Newham, Cambridge, England.]

The Week of Prayer for Christian Unity will again be observed in Australia this year at Ascension-Tide, May 10 to 19.

Newcastle: Archdeacon C. W. Nicholls, Diocesan Registry, Tyrrell House, Telford Street.

Sydney: Professor John McIllyre, S. Andrew's College, The University, Newtown, N.S.W.

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

Melbourne: Professor Davis McCaughey, 1 Ormonde College Grounds, Carlton N3, Victoria.

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

Adelaide: The Reverend J. McConnell Auld, 12 Jarvis Street, Millswood, South Australia.

Perth: The Reverend R. G. Hawkins, S. Hilda's Rectory, Perth, Western Australia.

## PUBLICITY

Groups of clergy and ministers in other places throughout the country, who desire to observe the Week, will be able to order Leaflets through one or other of these.

The Leaflet was printed last year at Melbourne, and it is planned to issue the same again this year, with some changes.

For next year it will be possible, perhaps, to produce a new Leaflet. Space will be left in the Leaflet for details of local arrangements to be added. It is important that bulk orders for the Leaflet (say 5,000 or 10,000 copies) should be sent to Professor McCaughey at Melbourne by March 13th at latest.

The committees in the various centres, and all local groups in other places, will be responsible for their own local

publicity and all arrangements. It is hoped that this year a great number of congregations of all denominations, all over the country, will take part in this common act of prayer.

It is most important that the Week of Prayer should be well advertised in the various Church periodicals. Thus, as regards the Church of England THE ANGLICAN has promised to print articles about it; and we hope that articles will appear also in other papers which circulate in all Australia, and in diocesan papers, also in parish magazines. There can also be some publicity through the secular press and the radio.

## MIDDAY PRAYERS

The experiment of midday prayers in city churches last year seemed to be one that is well worth going on with. Some churches regularly hold midday prayers on Wednesdays or Thursdays; they can be asked to devote these at Ascension-tide to Christian Unity, and to hold similar prayers on the other week-days during the Week. Where this provision is made during the Week of Prayer, clergy and ministers in the suburbs might put it to those people who work in the city to make a special point of giving up part of their lunch-hour for prayer on these days.

Last year's experience showed how important it is that there should be posters outside them all. Probably it will be possible to arrange for the poster to be printed at Melbourne, and also a smaller poster to be put up inside churches.

This Week of Prayer ought plainly to be self-supporting. All congregations which take part are asked to contribute the nominal sum of 10/- or £1, to cover the cost of leaflets, posters and postage.

## BOOK REVIEWS

### HOLY WEEK TALKS

THE PASSION DRAMA. Hugh Bishop. Hodder and Stoughton, London. Australian price, 5/6.

THIS little book contains Father Hugh Bishop's 1955 broadcast Holy Week talks. They are magnificent; every priest who will preach the Passion in 1956 ought to read them.

To know Father Bishop is to know that he is an orator. Yet he speaks of divine things in a language which ordinary folk can understand. He brings Christ suffering and crucified to us in such a way that we cannot fail to see Him and to see ourselves as we truly are.

I myself shall borrow unscrupulously from this book in all I have to say in my Holy Week preaching in 1956.

—P.M.

### SPECIAL SERVICE FOR PROFESSIONS

The third annual combined divine service of the accountancy and secretarial professions in N.S.W. was held in S. Andrew's Cathedral, Sydney, on February 14 at 5.30 p.m.

The service was conducted by the Bishop Coadjutor of Sydney, the Right Reverend W. G. Hilliard. Prayers were spoken by the Reverend C. Denis Ryan and the address given by the Presbyterian Moderator in New South Wales, the Right Reverend W. Cumming Thom.

The lessons were read by two senior officers of secretaries' and accountants' organisations, Mr. E. A. Burley (Chartered Institute of Secretaries) and Mr. W. H. Newton (Australian Institute of Cost Accountants).

## FIRST CENTURY CHRISTIANITY

THE CHURCH IN THE NEW TESTAMENT PERIOD. Adolf Schlatter. Translated by Paul P. Levertoff. S.P.C.K. Pp.335. Australian price, 34/9.

Professor Schlatter was well known to Sir Edwin Hoskyns as was also Paul Levertoff. He early recognised the importance of what these two scholars were saying and of what they were in themselves.

Adolf Schlatter was first and last a theologian, conscious that he stood "under the word of God." His one desire was to awaken in his readers the living faith he himself possessed.

Paul Levertoff was a Jew who in accepting Christ never ceased to be the true calling of his people, and he spent his life seeking the way of reconciliation between Church and Synagogue.

Levertoff's study of the emergence of the Christian Church against the background of ancient Judaism made him feel this book of Schlatter's would profit both Christian and Jew. Both Levertoff and Schlatter had paid serious attention to the People and the Religion in which our Lord had been born and bred.

IN this book Schlatter gives a synoptic view of first century Christianity on the background of the New Testament and a first hand knowledge of contemporary Jewish life and thought.

The New Testament makes history visible to us in showing us the formation of the Church; "History" and "Church" are intimately connected. Schlatter reminds us that the past becomes the "mother of the present." Hence as the history of the apostolic times continues in our own most personal most individual history we must and we can "make the picture of the apostolic period clear to our-

## BOOK REVIEW

### PRAYERS FOR HOME USE

A BOOK OF DAILY PRAYER. Harold Riley, S.P.C.K.

HAROLD RILEY has drawn up for the Daily Prayer Fellowship a collection of Bible readings for every day of the year.

These are intended for individual and for family use. The Sunday and Holy Day prayers come from the Book of Common Prayer.

This new book provides 300 original prayers composed by Father Riley. These prayers are in the form and in the spirit of the Prayer Book Collects. They are beautiful and dignified and scriptural.

For those whose spirits have been nourished by the devotion and worship of the Book of Common Prayer they are just right.

Yet I find that there is scarcely one of them which I could use in my boys' school. There is too much theology in them and too little everyday language and morality.

No one would wish to substitute modern compilations for the Prayer Book Collects. But surely something supplementary is needed, and supplementary prayers should signify something concerning their daily lives to the consciousness of the people who pray them.

—P.M.

[Our review copy came from Church Stores, Sydney.]

### DEACONESSES TO BE ADMITTED

The Archbishop of Sydney will conduct an admission service for deaconesses in S. Andrew's Cathedral at 8 p.m. on Tuesday, March 6.

The following are to be admitted to the Order of Deaconesses: Sisters Patricia Nelson, Lyall Darby, Eileen Evans, Daphne Percy, Valda Groves, Mancel McRobert and Patricia Taylor.

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[Our review copy came from Church Stores, Sydney.]

**DIOCESAN NEWS**

**ADELAIDE**

**POP IN AND PRAY**

On Fridays during Lent at S. Mary Magdalene's, Moore Street, City, there will be a series of lunch hour prayer meetings between 12.15 p.m. and 1.45 p.m. The intercessions are: February 17, "The Peace of the World"; February 24, "The Unity of the Church"; March 2, "The Conversion of Sinners"; March 9, "The Work of the Church Overseas"; March 16, "The Work of the Church in Australia." Facilities for the lunch will be available in S. Peter's College Mission next to the church.

**BATHURST**

**IN BRIEF**

John Bryant, Cowra Y.A., leaves next week to commence his studies in Theology at S. Francis' College, Milton, Brisbane; Carl Kiernan, Bathurst Y.A., has taken some excellent photos of the Children's Home under construction. These will be seen shortly on posters and circulars of the Dedication Day on April 28. We hear that Bruce Peters, former C.E.B.S. boy, is now Rector's Warden at East Orange parish. Three other former Holy Trinity C.E.B.S. boys at Orange are now priests in the diocese, A. P. Reeder, D. E. Sheehan, and D. J. Peters. Y.A. Socials have recently been successfully held at Molong, Cowra, and Nyngan. Sister Bacon, of the Church Army, Matron-elect of S. Michael's P.O.W. Memorial Children's Home at Kelso, will attend the C. H. Council meeting at Bathurst on March 8.

Condobolin Y.A.s have forwarded £50 for Ordination Candidates' Training Fund, and £50 towards the furnishing of the Children's Home, Horrie Adams, a Camden Y.A. studying Garden Planning as a career, has forwarded a donation for later purchase of special shrubs for the Children's Home garden plan. The D.C. will preach in the parish of Molong next Sunday, February 26, and in the Dubbo parish on Sunday, March 4. Reports on the recent Anglican Youth Camp will be sent to all branch secretaries for discussion next week. One camper sent a gift of £5/5/- for Youth Department as a "thank you" for a happy first class camp.

**OTHER NOTES**

The Cathedral Women's Auxiliary will hold a diocesan Missionary Fete in the Cathedral Hall on March 2 at 2.30 p.m. Several Cathedral Scouts attended the recent

Pan-Pacific Jamboree in Victoria. Annual parish meetings will be held at Bathurst and Dubbo on Sunday evening next, February 26. Coolah J.A.s in registering for the current year have reported a very happy and useful 1955. The rector's wife is the leader of the branch. Ember day prayers are to be said to-day and tomorrow for the clergy, those training for the Church's Ministry, and that more and more may be guided by the Holy Spirit to offer themselves as candidates for Holy Orders.

**D.C. VISITS**

The D.C. on February 12, preached at Caragabal, Warraderry, and Grenfell churches, and was given a happy welcome at the rectory. It is very encouraging to receive many letters of invitation from parish clergy to plan a visit to their districts. Bookings have come to the D.C. for parish visits in March, April, May, and as far off as December. One rector wrote, following the keen return of his Y.A.s from the recent Parkes camp and the desire for a visit from the young people, of the Commission-er, "Needless to say, everybody would be pleased to see you, and the Rectory folk happy to park you". Two other rectors wrote inviting the D.C. to come at any time for a few days rest.

**SYDNEY**

**FLOWER SHOW AT SEAFORTH**

On Saturday, March 17, at 2 p.m., the Parents and Friends' Association of S. Paul's, Seaforth, will be holding a flower show, with stalls for the sale of cakes, jams, sweets, etc. The schedule will contain a large section for dahlias, a miscellaneous flower section, display and novelty section, and a vegetable section. Schedules may be obtained from any church officer, the rector, Reverend W. E. Deasey, or the organiser, Mr. W. V. Rowe, 15 Moore Street, Clontarf (XJ2100). No entry fee is required and prize certificates will be awarded for 1st and 2nd in each class. A championship ribbon and a ribbon for the second best entry of the show will be awarded. Admission to the flower show will be, adults 2/-, children 6d, and proceeds are for the extension of the Sunday School building.

The Ideal Way to Announce a BIRTH, MARRIAGE or BEREAVEMENT is in THE ANGLICAN (See Rates, Page 12)

**MISSIONARY CONVENTION**

17th-25th MARCH. NIGHTLY, 7.30 P.M.  
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 or Bible House, Flinders Lane, Melbourne.

**ORDINATION IN HOBART**

FROM OUR OWN CORRESPONDENT

Hobart, February 20

Next Friday, at 10.30 a.m., in S. David's Cathedral, Hobart, the Bishop of Tasmania, the Right Reverend G. Cranwick, will ordain two men to the priesthood and three to the diaconate.

The Reverend A. Broadfield and the Reverend J. Beaverstock will be ordained priests, the former then working as curate at S. Mary's, Moonah. Mr. Beaverstock will be curate in the Parish of Burnie, on the north-west coast.

Those to be ordained deacons are Mr. K. Reardon, who will be completing his studies at Ridley College this year, and who is an active member of the Church Missionary Society's League of Youth; Mr. G. Foxe, who will be working at Flinders Island, and Mr. B. Langford, who has been a C.M.S. missionary in India for many years.

The retreat for ordinands will be held at Bishopscourt on the Wednesday and Thursday, and will be conducted by the Precentor of the Cathedral, the Reverend A. McDonald.

At the service on the Friday, the ordinands will be presented by the Archdeacon of Hobart, the Venerable L. Dudley, while the sermon will be preached by the Rector of Georgetown, the Reverend J. Collings.

The assistant bishop, the Right Reverend W. Barrett, will read the Epistle, and the Gospel will be read by Mr. K. Reardon.

**ORDINATION AT GOULBURN**

FROM OUR OWN CORRESPONDENT

Canberra, February 20

A congregation of 1200 attended an ordination service in S. Saviour's Cathedral, Goulburn, yesterday morning, when the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, admitted four candidates to the diaconate.

The candidates were Ron Earl Moon, William Vines Payne, Lawson John James, and James Gordon Williams.

Mr. Payne was a student at Moore Theological College before joining the staff of S. John's, Canberra. He is now attached to the Queanbeyan parish.

The other three candidates were previously students at Morpeth. Mr. Moon is to serve in Tumut, Mr. Williams Juneee, and Mr. James on the staff of S. Paul's Parish, Canberra.

**ORDINATION IN BRISBANE**

The Archbishop of Brisbane admitted four deacons to the priesthood and five men to the diaconate in S. John's Cathedral on February 18.

The following were priested: The Reverend G. I. Hazlewood, the Reverend D. G. Johnson, the Reverend I. A. Lahey, and the Reverend G. H. Taylor.

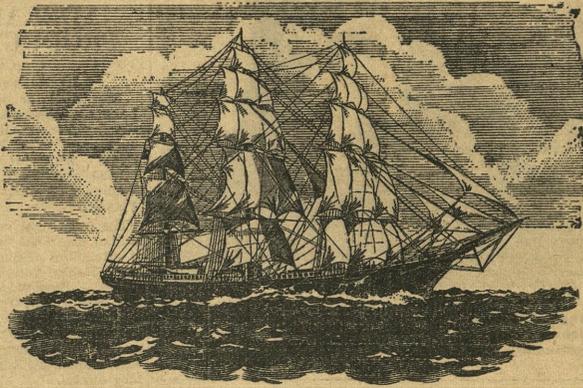
Those who were made deacons are: The Reverend R. V. Barnes, the Reverend K. A. Jackson, the Reverend S. L. L'Estrange, the Reverend J. A. Madssen, and the Reverend E. J. Neeve.

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With the passing of the gold boom and the wool industry fast expanding, the day of the great wool "Clippers" was dawning — those superb sailing ships which, for nearly half a century, were the couriers of our prosperity — the vessels of our trade. Of all these beautiful craft, the toast of seamen the world over, the proudest was the "Cutty Sark".

The Clipper, with its graceful, cut-away hull lines, was an American innovation, but the "Cutty Sark" proved British designers had become peerless in this skill. She was built at Dumbarton in 1869 for the order of a London shipowner, Captain John Willis, and, in the words of one authority on sailing ships, she was "touched with the wand of genius and therefore beyond all slavish imitation!"

Though of modest size (921 net tons) the "Cutty Sark" was outstandingly graceful as well as being immensely staunch. Her mainmast towered more than 150 feet above deck and she could carry a spectacular press of canvas in high winds. She came late to the Australian trade — in 1872 — having won a world reputation as a tea-carrier from China, but had a long, splendid career in our waters, mainly as a wool clipper running to Sydney. In this service she established superiority over her great rival,

the gallant "Thermopylae", and she out-sailed the best of other ships scores of times, frequently logging better than 17 knots. Some earlier, heavier Clippers achieved faster "day's runs" — she was not a record-breaker in that sense — but her all-round performances were unsurpassed, notably in heavy weather. Besides that, she was a romantic ship of almost legendary exploit — a lucky Clipper, scudding through all manner of ocean perils.

It is indeed fitting that the "Cutty Sark" in her old age should have been selected for preservation among the British Empire's relics of past maritime glories, as "the last, loveliest Clipper". She was retired from the Australian trade in 1895, but her extraordinary endurance was such that thereafter, until as late as 1922, she sailed under the Portuguese flag. In that year, a storm drove her into Falmouth where she was bought and reconditioned by a noted ship-lover, Captain W. H. Dowman. It was due to the public interest fostered by him and his family that this quietly old ship, now under the care of the Cutty Sark Preservation Society, lies today at Greenwich in the Thames, in a special dry-berth near the Royal Naval College, where she will be rigged and fitted-out as in her hey-day.

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**SNAPSHOT COMPETITION**



The winner of our snapshot competition this week is Mr. J. A. Orange of Croydon Park, N.S.W., who sent us this picture of S. John's Church, Camden, Diocese of Sydney. The church is magnificently situated on a hill overlooking rich pasture country.

**ADELAIDE LAY READERS**

FROM OUR OWN CORRESPONDENT  
Adelaide, February 13  
Bishop Robin presided for the last time at a Diocesan Lay Preachers and Lay Readers' Association meeting when he took the chair at the annual general meeting last Friday evening.

He expressed his appreciation of the work done by lay preachers and readers in the diocese, and said that he placed great value on their services.

Mr. A. C. J. Owen, one of the joint secretaries, reported that members of the association had taken 175 services during the past year, in addition to those in their own respective parishes. On behalf of members, Mr. Owen thanked the bishop for his consistent interest in the association during his 15 years in Adelaide.

All the office-bearers were re-elected. They are as follows:—

Clerical vice-president: The Very Reverend T. T. Reed; lay vice-president: Mr. George Ekers; joint secretaries and treasurers: Messrs. W. J. A. Pryke and A. C. J. Owen. (The Bishop of Adelaide is *ex officio* the president.) Committee: Messrs. E. H. Baynes, G. E. Anderson, R. J. Humby, W. L. Mathews and P. M. Knill.

**CHILDREN'S HOME APPEAL**

FROM OUR OWN CORRESPONDENT  
Bathurst, February 20  
Many former prisoners-of-war of the Eighth Division at their re-union in Sydney on February 15 gave a coin collection for the furnishing of the Memorial Children's Home at Kelso, Diocese of Bathurst.

**JAPANESE PRIEST AT CRAFERS**

FROM OUR OWN CORRESPONDENT  
Adelaide, February 18  
The second Japanese priest to do post-graduate work in Australia since the war reached Adelaide late yesterday afternoon.

He is the Reverend John Matsumoto, who has recently been the Rector of S. Stephen's, South Tokio, and was also chaplain to the Elizabeth Saunders Home in Tokio.

The home is expressly to care for illegitimate children of occupation troops and Japanese women. Mr. Matsumoto estimates that there are at present over 10,000 such children in Japan. The institution was founded and is run by Mrs. Sawada, daughter of the famous Japanese financier, Mitsubishi.

Mr. Matsumoto, who speaks hesitant English, was trained at S. Paul's College, Tokio. Now 36, he hopes to spend two years with the Society of the Sacred Mission at Crafers. He was imprisoned during the war for continuing his Christian ministry against the policy of the Japanese Government.

**BISHOP AGAINST DEATH PENALTY**

ANGLICAN NEWS SERVICE  
London, February 20  
A petition signed by 4,000 Birmingham people, calling for the abolition or suspension of capital punishment, which has been sent to the Home Secretary, includes the signature of the Bishop of Birmingham, the Right Reverend J. L. Wilson.

**"THE WAY OF THE CROSS"**

**ADELAIDE PRODUCTION**

FROM OUR OWN CORRESPONDENT  
Adelaide, February 20  
Five Adelaide parishes will have the opportunity of witnessing Henri Gheon's passion play, "The Way of the Cross," which is being presented this Lent by the S. Andrew's, Walkerville, Young Players.

The cast includes Miss Dawn Dridan, the Diocesan Organiser of Religious Education, Miss Mary Robin, younger daughter of the Bishop of Adelaide and Mrs. Robin; Mr. Tony Eggleton, son of the Reverend C. F. Eggleton and Mrs. Eggleton, and Mr. Bill Menz, an Anglican well known in Adelaide repertory circles.

The first performance of the play will be in S. Mary Magdalene's, Moore Street, City, at 8 p.m. on March 20. On March 23 it will be presented at S. Theodore's, Rose Park, and on the following Tuesday and Wednesday the performances will be at S. Margaret's, Woodville, and S. Jude's, Brighton, respectively. The players will return to their home parish for the final presentation on Good Friday evening, March 30.

**PROFITS TO A.B.M.**

The Reverend Gordon Morrison, headmaster of the S. Andrew's Day School, is directing the play, and young Adelaide lawyer Mr. Grahame Butler-Nixon is the business manager. The music is under the control of Mr. James Marshall.

Donations will be asked for programmes, and any profits will go to the A.B.M.

**W.C.C. MEET IN CANBERRA**

**CROWDED MEETINGS**

FROM OUR OWN CORRESPONDENT  
Canberra, February 19  
The visit of the Executive of the World Council of Churches to Canberra last week proved a memorable one with capacity attendances at all public meetings.

The main public gatherings were a great opening service of ecumenical worship attended by 600 in S. Andrew's Church on Wednesday evening and simultaneous public meetings in the Albert and Canberra University College halls attended by more than 800 on Thursday night.

Other functions were a tea at which Dr. Kathleen Bliss spoke on "The Task of the Laity"; a youth forum and a women's meeting.

**OFFICIAL LUNCHEON**

During their stay in Canberra the visitors were received at Government House by the Governor-General, Sir William Slim and Lady Slim and were also given an official luncheon at Parliament House.

The lesson at the opening service was read by the Governor-General, the addresses given by Dr. W. A. Visser 't Hooft and Dr. Leslie Cooke respectively.

Dr. Liston Pope led the congregation in a "Litany of Penitence"; the Metropolitan Juhanon of the Mar Thoma Syrian Church of Malabar, South India, led the reading of Psalm 67; Dr. Ernest A. Payne the "Thanksgiving and Inter-

**MISSIONS TO SEAMEN**

**NEWCASTLE SERVICE**

FROM OUR OWN CORRESPONDENT  
Newcastle, February 20  
A service to commemorate the centenary of the Missions to Seamen was held in Newcastle Cathedral to-night.

The cathedral was well filled with a congregation which included representatives of all the leading shipping firms.

The form of service used was that prescribed for use in England for the same occasion.

The main part of the service was read by the Dean, assisted by the cathedral chaplain, the Reverend Eric Barker.

The sermon was preached by the Bishop of Newcastle. He described the great disadvantages which ministrations to seamen suffered through the church's slowness to appoint highly qualified men as chaplains.

**WORLD-WIDE**

The first credit for the appointment of a chaplain is due not to the Church of England but to the captain of a Tyne collier who arranged for a service to be held and invited men from other ships as well as his own to join in public worship.

Some years later the Church awoke to its responsibilities and various local efforts were made to cope with the problem.

The first national and Empire-wide effort was made in 1856 when the Missions to Seamen was founded. It had since gone to every corner of the globe.

The bishop said it deserves



The Church of S. John the Evangelist, Yorke Island, Torres Straits, Diocese of Carpentaria.

cession" and Bishop James, representative of the Orthodox Patriarch of Constantinople, pronounced The Blessing.

The audience at the Albert Hall meeting included Lady Slim, wife of the Governor-General, and many members of the diplomatic corps.

The audience sat in rapt attention and each of the nine speakers was given a warm-hearted ovation at the conclusion of his address.

The principal speaker at this meeting was Dr. Nolde. Supporting five minute addresses were given by Dr. Kathleen Bliss, Bishop Bromley Oxnam, Bishop S. U. Barbieri, Professor Joseph Hromadka, Bishop Lakdasas De Mel, Dr. Winburne Thomas, Bishop Otto Dibelius, and Dr. Franklin Clark Fry.

**NEW SUNDAY SCHOOL OPENED**

FROM OUR OWN CORRESPONDENT  
Melbourne, February 20  
The Sunday School Organiser in the Diocese of Melbourne, Miss M. E. Blackwood, superintended the commencement of a new Sunday school at Forest Hill on Sunday morning.

The Sunday school will be held in the Progress Association Hall, and it will be under the leadership of Mr. B. Atford, a lay reader.

the support of every churchman and all who give to its support could be certain that every penny subscribed would be used for the benefit of those to whom the Empire were heavily indebted.

It was his hope that Newcastle would take an increasing share in the financing of its own mission.

**C.E.M.S. LEADER AT PORT FAIRY**

FROM A SPECIAL CORRESPONDENT  
Port Fairy, Vic., Feb. 5  
A Communion Breakfast for men—believed to be the first of its kind ever held in this parish—was held at S. John's, Port Fairy, to-day.

The Vicar of S. John's, the Reverend Lewis Langdon, was the celebrant and the provincial lay president of C.E.M.S., Dr. W. J. Denshy, was the speaker.

It is anticipated that as a result of Dr. Denshy's visit a branch of C.E.M.S. will shortly be formed among men of S. John's and S. Peter's, Yambuk.

Dr. Denshy gave an address, telling something of the beginnings and history of the C.E.M.S., and how it can contribute to the life of a parish.

He also preached to a large congregation at Evensong in S. John's on "The meaning of the Constitution."

**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.

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**MARRIED COUPLE** (46 and 43 years), communicants, fully experienced in management of Children's Homes and Hostels, seek similar positions in New South Wales or Victoria. Would consider subordinate posts. Available early May. Satisfactory references. Interview if requested. Write reply No. 5, c/- THE ANGLICAN.

**POSITIONS VACANT**

**OPPORTUNITY FOR** specialised training at Australia's only Chaplaincy Training Hospital: a vacancy as Assistant Chaplain at the Royal Melbourne Hospital will occur May 1 for a priest, preferably between ages 30 and 45 years. Good accommodation. For details of stipend, etc., apply to the Director, Melbourne Diocesan Centre, 73 Queensberry Street, Carlton, N.3, Victoria.

**WANTED, A WARDEN** for Bush Brotherhood Church of England Boys' Hostel, Charleville, Queensland. Must be single man. Regular Anglican communicant preferred. Parish priest's preference required. £10 per week, all found. Responsible post, very satisfying to right man. Apply Brotherhood House, Charleville, Queensland.

**OUTBACK HOSPITALS**

**FLYING MEDICAL SERVICES** offer outlet for Christian Service to Qualified Nurses, Wardmaids, Cook-Housekeepers. Apply to Bush Church Aid Society, Church House, S. Andrew's Cathedral, George Street, Sydney.

**THREE IMPORTANT** parishes fall vacant Eastertide. Scope and opportunities abounding. Bishop of Rockhampton, P.O. Box 116, Rockhampton, Queensland.

**APPLICATIONS ARE** invited for the position of Matron at the "Glenview" Home for Aged Persons, 306 Main Road, Glenorchy, Tasmania. Salary according to qualifications. Apply in writing with references to the Honorary Secretary, c/- "Glenview Home." Closing date, February 29.

**ACCOMMODATION VACANT**

AT TUNCURRY, N.S.W. Bachelor Flat, suit retired Clergyman. £2/2-. All electric. Centrally situated. Good fishing. Bowls. Apply No. 11, THE ANGLICAN.

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**NEW ZEALAND** Trained Nurse, School Matron, boy 6, desires accommodation, rooms or small flat for odd weekends and all school holidays. Reply No. 6, THE ANGLICAN.

**BROTHER AND SISTER** from country require self-contained flat or part house urgently. Preferably Northern Suburbs. Keen Church workers. Ring WJ1437 between 5 and 7 p.m.

**YOUNG CHRISTIAN** couple urgently require accommodation, both quiet, both working after marriage next April. Phone JM194. J3331. (Sydney Exchange), after 6 p.m.

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