

UNITY WELL TO FOREFRONT IN BRISBANE VISIT

DR RAMSEY GREETED WITH CHEERS AND WAR CRIES

FROM OUR OWN CORRESPONDENT

Brisbane, March 22

Amongst the clergy and laity of Brisbane diocese, and amongst those who were able to be in the metropolitan city from other parts of the Province of Queensland, there was the belief that the visit of the Archbishop of Canterbury last week was "edifying" in the New Testament sense of that word — "building up" Church life.

In all his words, in various addresses and sermons, Dr Ramsey exemplified the Anglican tradition of truth and freedom and, in proclaiming the Gospel clearly, showed the integral relationship of the Word and the sacraments of the Catholic Church to that Gospel preaching.

From the moment he arrived at Brisbane Airport on Monday morning, March 15, with Mrs Ramsey and his chaplain, the Reverend John Andrew, crowds of people were there to greet him wherever he went with cheers.

All the bishops of the Province, and about 500 clergy and people, were there when they touched down, and after the greetings His Grace and Mrs Ramsey gave a Press, radio and television conference.

The question of Church unity was to the forefront here, as it was in many questions and addresses during the crowded three days' visit.

Unity was not a process which could be rushed, it required clear understanding by all parties involved of what was being sought, His Grace said.

From the airport the archbishop left for "Bishopscourt" for a short conference with the bishops of the Province before moving to Government House, where he and Mrs Ramsey were the guests of His Excellency the Governor, Sir Henry Abel Smith, and Lady May during their time in Brisbane.

A congregation of more than 1,000 filled St. John's Cathedral on Monday evening for the Liturgical Reception to the Primate of All England, and many had to be accommodated on the sub-floor foundations of the cathedral nave extensions, which were illuminated for the occasion and provided with extension of the public address system.

More than 200 clergy were seated in the nave, when the Archbishop of Brisbane's procession entered, which comprised rural dean, honorary canons, residential canons, archdeacons, and all the bishops of the province, all in cope.

TRUMPETERS

The arrival of the Archbishop of Canterbury was heralded by a fanfare by trumpeters of the Northern Command Band.

Greeted at the door by the Senior Canon, the Bishop Coadjutor, the Archbishop was conducted to the chancel step during the singing of the psalm "Laudate Dominum".

There a formal welcome was read to him by the Archbishop of Brisbane, and greetings from the clergy given by Archbishop H. J. Richards and by the laity by the Chancellor, Mr Justice Wansfell.

During the singing of the traditional anthem "Tece Sacrosancti Magni", the Archbishop moved to the High Altar and sang the Gospels there whilst the Psalter sang the appropriate verses and prayers.

The Archbishop of Canterbury was then conducted to a special throne behind the High Altar, where on each side he was surrounded by the Bishops of the Province in the bays of the polygonal French Gothic sanctuary of St. John's Cathedral.

The office of Evening then began, which was a happy mixture of congregational participation and solemnity. The hymns and simple re-

ponses were sung with fervour by all, and the choir sang the exquisite service setting of Herbert Howells' "Collegium Regale".

After the anthem, the Archbishop of Canterbury, in a simple ceremony blessed the Gothic spire which completes the Archbishop's Choir Throne, at a memorial to Archbishop Hale.

He preached a sermon on the first Acts 2:42, expounding simply and profoundly the importance of the Apostles' doctrine and fellowship, and the breaking of bread and prayers in the life of the Church.

At 7:30 a.m. on Tuesday morning, His Grace celebrated the Holy Communion in the cathedral when more than 500 people were his communion.

The choir of St. Francis' College sang and the quiet simplicity of the service, little different to the usual Sunday morning

(Continued on page 12)

DR RAMSEY IN VICTORIA: A CROWDED PROVINCIAL TOUR

FROM OUR OWN CORRESPONDENT

Melbourne, March 22

The arrival of the Archbishop of Canterbury by air on Saturday, March 20, was the prelude to a crowded five days that meant a hurried provincial tour that brought him into contact with many churchpeople, town and country alike.

He was met at the Melbourne Airport by the Archbishop of Melbourne, other Church leaders, and the Minister for Immigration, representing the State Government.

Sharing the honours of arrival with a group of workers visiting Melbourne from the U.S., his first engagement was with the Press, who asked the right questions, and were answered with the characteristic brevity and wit.

A most representative congregation filled St. Paul's Cathedral on Sunday morning, when the Primate of All England, vice.

GOVERNOR ATTENDS

The service was attended by His Excellency the Governor, and Lady Delacombe, official representative of the Government, the Lord Mayor and Lady Mayors, the Chief Justice.

All other members of the congregation represented the Church in diocese and parish.

They included members of synod, clergy, wives, and representatives invited from each parish.

During the singing of the processional hymn, "In the Name of our salvation" two processions, each headed by a crucifer entered from the west door, and proceeded towards the chancel, altar, and choir, and then

the episcopal procession followed immediately behind. The former Archbishop of Melbourne, the Most Reverend J. J. Bootle, was followed by the provincial bishops, the chancellor of the diocese in full bottomed wig and gown, the Bishops Coadjutor and the Archbishop of Melbourne, carrying his cross, and with the Metropolitan Cross borne before him.

As St. Paul's Cathedral is one of the two Australian cathedrals where cope and mitre are not customary, the Bishops and Archbishops wore convocation robes, and His Grace wore the red metropolitan's train, with two choir boys as trainbearers.

When the hymn ended, a fanfare of trumpets announced the arrival of the Most Reverend and Right Honourable Michael Ramsey, Lord Archbishop of Canterbury and Primate of All England.

Preceded by the jewelled Canterbury Primatial Cross, and followed by trainbearers and chaplains, he came through the cathedral to the chancel step, where he was welcomed by the Dean, in the name of the cathedral church.

The Archdeacon of Brighton welcomed him in the name of the cathedral church.

The first presented the choristers, archdeacons, cathedral chapter, and dean.



Bishop "Caird" Mann, primate

Preceded by the Metropolitan Cross of Queensland and the Canterbury Primatial Cross, the Archbishop of Canterbury took the Archbishop of Melbourne to the High Altar of St. John's Cathedral at the Liturgical welcome on March 15. In the background is the Archbishop of Brisbane's throne, the spire of which was blessed at the service by the Archbishop of Canterbury as a memorial to the late Archbishop Hale.

DR RAMSEY'S CRITICISM

"PARTISANSHIP" IN SYDNEY

The Archbishop of Canterbury, Dr Ramsey, has strongly criticised the Diocese of Sydney for its "partisanship".

His Grace made his criticisms during a special interview given to a journalist from the Sydney Daily Telegraph.

The interview took place in the Archbishop's private apartment on the "Newcastle Flyer", an express train from Sydney, last Friday, March 19.

Dr Ramsey's views were first reported in the "Sunday Telegraph" in Sydney. They have since been published by most of the Australian Press, and elsewhere.

As reported in the "Daily Telegraph", His Grace said of the Church in the Diocese of Sydney: "That needs something drastic done about its partisanship, immediately."

"In fact, nearly all of the Diocese of Sydney is 'low Church'. That is very unhealthy because it is so partisan."

"Anglican schoolchildren should be taught that there are high, low and middle Anglicans in this world, and it has something to offer the Church."

"Indeed, I feel very strongly about this state of affairs within the Church here in Sydney. Now I have seen 'for myself' I think something must be done as soon as possible."

"There can be no room with us in our Church for witch-hunting, out-of-date partisanship."

(Continued on page 11)

A parting blessing from the Archbishop of Canterbury to the crowd which gathered at the Brisbane Airport to wave farewell as he flew to Townsville on March 17.

DR RAMSEY'S VISIT TO TOWNSVILLE

"THEOLOGICAL HOUR" FOR THE CLERGY

FROM OUR OWN CORRESPONDENT

Townsville, March 22
Nine Aborigine dancers, directed by Chaplain T. Lawrence of Palm Island, performed two dances on the tarane and sang songs in the language of the Kirima tribe when the Archbishop of Canterbury and Mrs Ramsey arrived here on March 17.

The cathedral was packed with more than 1,000 people for the Liturgical Reception when Dr Ramsey arrived and sought admission in the traditional manner by knocking at the door three times.

Then followed a roll of drums and a fanfare by the organist.

The great bell tolled as the chapter procession escorted the Archbishop to the chancel for the singing of Psalm 122.

The Bishop of North Queensland, in his welcome, outlined the vastness of the diocese and its varied resources.

Other speakers of welcome were the Dean of the Cathedral, the Chancellor, civic and government leaders, the president of the Ministers' Fraternity, and diocesan organisations.

Monignor F. T. Kelly, representing the Roman Catholic Bishop of Townsville, extended the warm welcome not only to the Archbishop of Canterbury as such but also because "your past statements and active are evidence of your zeal for the coming of Christ to all peoples. During the singing of 'O Father, England', the choir was escorted to his place before the altar.

Then followed the vestiges and responses led by the Precursor, magnificent, with the choir of All Saints' School, the choir of St Patrick's Day, a prayer for Mount Isa and the Collect for Ash Wednesday.

The present revival of the family spirit of the Diocese of Queensland was emphasised by the Archbishop for the great mission work emerging from it.

He spoke from Our Lord's words of the first Easter evening before he came to you and outlined the three kinds of peace that Our Lord brought: the reconciliation between God and man, peace among men, and peace in the soul.

Divine peace has never faded," he said. Through the ministry of the Church in Aborigines, the Church still brings peace.

Anglicans constituted a powerful working force for unity; they were sharing the great mission of Christ. The words of St. Patrick did in the early days.

GREAT GULF

A "theological hour" for the clergy followed at Bishop's Lodge.

The Archbishop spoke to the clergy about the revival of Biblical Theology, following previous Fundamentalism and liberal movements.

The present revival of Biblical Theology, he said, was a recovery of the unity of the Bible and an attempt to find within it. Both Church and society were merged in the Bible.

There had been, however, a gulf, a gap, between the cultural outlook of the Bible and that of the contemporary world, and the language we used was quite unintelligible to those whose training was quite different.

This had resulted in attempts to bridge this gulf. Liberal Bible readers had tended towards a purely historic conception of God and a too literal picture of God Highly Exalted.

"Eloah to God" was a mutilated and confused attempt to bridge the gap of communication. The book was confused about imagery.

Both the conceptions of God as "above and beyond" and as "deep, dark and wild" were inadequate, separately and together.

God was greater than all human imagery. It was modified metaphysically since it seemed to have a "with" in "who love" which is nonsense.

However, it was necessary to find a way to talk to people in the secular world in a way which they could understand.

We must express the Catholic Faith in terms of human experience. The Faith was not given in its scrap but kept and vindicated.

Asked about the current revolt against authority, the Archbishop said there was a great paradox involved. While some young people could not be told anything authoritatively, there was at the same time a definite yearning for standards to which their lives might be related.

In reply to another question His Grace said the "Back to the Bible" slogan was an imperfect phrase.

UNITY MERGERS

While Fundamentalism is appealed to some people, it existed a terrible price by increasing the gulf between Christianity and the modern world.

We needed to learn again how to talk theology in a manner understood by the modern world. He asked about historical legitimism, Dr Ramsey said the words of the words of Jesus had their place in history.

To deny such facts as the Resurrection, for example, involved more difficulties than accepting them.

Much current legitimism was a passing phase — we had to live through it but we did not need to bow down to it.

On the question of unity mergers and the disappearance of the Anglican communion which he said did not envisage the extinction of Anglicanism.

In cases where the union of churches retained the Apostolic ministry, faith and sacraments, an Anglican unit might be merged in the wider Church, but there was no need for worry.

The Church of England would not cover the union which negated the Catholic Faith or put the Anglican communion in reunion with the Roman Catholic and Orthodox churches.



Aborigines from Palm Island performing native dances on the tarane when the Archbishop of Canterbury arrived at Townsville Airport on March 17.

CITY AREAS MOST IMPORTANT IN SOUTH AMERICA SAYS CANON DAIN

Missionaries in South America must not make the mistake of concentrating on outback Indian areas but must build up the strategic city work, Canon A. J. Dain said in Sydney last week.

He spoke to more than sixty people at the ninth annual meeting of the Australian Association of the Anglican Missionary Society in Billa House, Sydney, on March 22.

BISHOP HAN'S ADMONITION

FROM OUR OWN CORRESPONDENT

Brisbane, March 22
In Brisbane for the visit of the Archbishop of Canterbury, the Bishop of New Guinea, the Right Reverend David Hand, preached at Martin St. John's Cathedral on March 17.

He had a special admonition for Queensland, which was "More and more students from Papua will be coming to the University of Queensland, along with more from Asia and Africa. They are your responsibility while they are here."

"While I've been in Britain recently, I've seen many missionaries who have gone to Britain in Christians, but have returned as pagan heathens because they see the whites are not practising the Christianity they may profess with their lips."

"I pray that no one will come to me to say 'I have lost my religion because the people of Brisbane did not extend the right hand of fellowship to me'."

The association has seven missionaries in Chile, Paraguay and Argentina, and has accepted two trained nurses for service.

The Archbishop of Sydney, the Most Reverend H. R. Gough, who is president of the association, chaired the meeting which elected 25 clergy, laymen and laywomen onto its general committee.

The Reverend Ian Morrison, a Chilean teacher and pastor at a Church Missionary Society bursary to Moore College this year, brought greetings to the meeting in Spanish and English from the Anglican Church in America.

In his address, Canon Dain, Federal Secretary of the C.M.S. and soon to be consecrated to be Coadjutor Bishop of the Diocese of Sydney, gave impressions of his recent tour of South America.

He said that there were three problems facing the missionary work in Chile.

● 70 per cent of the missionaries of the Diocese of Chile, Bolivia-Peru were on their first term of service and were bearing great responsibility for new recruits.

● They were twentieth century missionaries working nineteenth century conditions because of lack of equipment. "They do not have the tools for the job," he said.

● No real attempt at pastoral oversight or episcopal control had been made prior to the new diocese being formed recently, and there was great resistance to change among chieftains.

Canon Dain said there should be the necessary and rightful evolution of a mission society from an autonomous group into a household of the local church.

While praising the foundations of the work by the South American Missionary Society among the Aricaean Indians, he said:

"How wise the leaders of the society have been in the last five years in rethinking their strategy towards the growing importance of the cities of Chile. "In no area of the world has there been such a rapid urbanisation as in the cities of South America."

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DIALOGUE FOR VICTORIA

NATURE OF THE CHURCH

FROM A CORRESPONDENT

Melbourne, March 22

Six bishops and some forty priests and laymen will convene from all over Victoria will spend next Wednesday, March 31, studying the Vatican Council pronouncement on the nature of the Church.

The Roman Catholic Archbishop of Melbourne, Dr Justin Simonds, has nominated four priests to assist the study. Dr Michael Cowigan, Associate Editor of "The Advocate" and 1961 correspondent at the Vatican Council; a Franciscan, Fr Caninus Mary; Sacred Heart priest; Fr Dennis Murphy; and Passionist Fr Gregory Hart.

The Archbishop of Melbourne, the Most Reverend Frank Wood, will preside.

After consultation has been completed, the groups will formulate questions to be addressed to a panel consisting of the four guest theologians.

OBSESSORS

The Anglican chaplain at Melbourne University, Dr Max Thomas, with the Bishop of Gippsland, the Right Reverend D. A. Stewart, is questionnaire.

The dialogue aims at discovering areas of agreement and points of divergence in the understanding of the mystery of the Church's inner being.

Observers from the Joint Committee of the Presbyterian, Methodist and Congregational churches have been invited to attend.

The Reverend Geoffrey Kitcher, secretary of the Archbishop's Ecumenical Affairs Committee, is arranging the consultation.

DR RAMSEY FOR ADELAIDE

The Diocese of Adelaide has now issued its official programme for the visit of the Archbishop of Canterbury.

This supersedes all previous drafts. There will be no public meetings on evening, March 28, as stated in those columns on March 11.

It is on that day Dr Ramsey will preach to senior school boys and school girls in St Peter's Cathedral.

The Archbishop will arrive at Adelaide Airport on Saturday, March 20, and will leave Melbourne on Tuesday morning, King's School, Parramatta, was last year's president.

The Archbishop of Canterbury made a private visit to the Naval Memorial Chapel at R.M.A.S., Watson, Sydney, on March 15. Here he is seen being welcomed by Captain R. A. O'Sullivan and Chaplain J. Trainer, R.A.N.S.

THE ANGLICAN

Incorporating the Church Standard
TUESDAY MARCH 25 1948

NARROW PARTISANSHIP?

The Press in Australia and overseas has quoted without inhibition the criticism levelled at the Diocese of Sydney by the ARCHBISHOP of CANTERBURY, THE MOST REVEREND AND RIGHT HONOURABLE A. M. RAMSEY, during a special interview last Friday with an alert Sydney newspaper.

His GRACE said "I feel very strongly about this state of affairs within the Church here in Sydney. Now that I've seen it for myself, I think something must be done as soon as possible. There can be no room within our ranks for wretched, narrow-minded, out-of-date partisanship."

Blunt, this, from a theologian!

Wise? Or merely a pious help-meister?

Justified upon the facts of the case, here is that DR RAMSEY said openly to the public Press what almost every other distinguished overseas visitor to Sydney has said privately for the last fifteen years past. Something of the same kind has even appeared in these columns, from time to time, over the same period; but this newspaper enjoys the small advantage, denied DR RAMSEY, of narrow practical contact with the affairs of the Diocese of Sydney.

Reflection makes it clear that His GRACE must have sensed his somewhat extravagant conclusions not on the narrow basis of personal observation during a visit of barely forty-eight hours, but on what he had heard from others — reinforced, perhaps, by what he saw. That, through the eyes of a visitor, very little, it may be doubted whether any visitor, however experienced, could possibly form a valid judgement about so extensive a diocese merely from Mattins in the cathedral, from celebrating the Eucharist in a university chapel, from a town hall rally, a visit to a church, luncheon with brother clergy and the dedication of a new building, a walk in the park and the beach, a civic reception, and dinner at Government House, all squeezed into the same forty-eight hours, must, if anything, have made any considered judgement of the Church in Sydney, from an impartial standpoint, impossible.

There was nothing wretched, surely, or partisan, about Mattins? True, there were no trumpets, as in Brisbane, or stirring drum rolls, as in North Queensland; and Sydney, despite its size, is not a city where the BISHOP of BALLARAT — no narrow-minded partisan — once tersely called "ecclesiastical military" in the former diocese. But it is not the external, are surely matters of indifference to His GRACE, to whom some glimpse must surely have been vouchsafed of what DR JOHN MUNRO has termed "true Evangelical piety."

Clearly, some one had briefed His GRACE on what to expect. That person was assuredly not the ARCHBISHOP of SYDNEY, who has always made it plain, for reasons not altogether clear, that he regards any criticism of Sydney as criticism of him personally. It is reasonable to assume that DR RAMSEY's information came to him from sources abroad.

The fact-minded reader will discern our dilemma. THE ARCHBISHOP of CANTERBURY, no less, has made a strong public statement about what we had thought a domestic Australian matter which it seems, creates interest abroad. We cannot, if we are to do our duty, suppress publication of His GRACE's statement. We always deplore the timidity and obliquity of so many episcopal utterances, and it is not our duty, even bishops, to speak the truth as they see it, without fear. We must logically applaud His GRACE's outspokenness, wherever it may agree with him, or not. Fearlessness can be a not inconsiderable virtue. Our difficulty now arises, if it is our duty to report an impartial statement by a distinguished guest, it is not equally our duty to report what he regards as criticism of our own small knowledge of the real situation in Sydney, and we regard for the dictates of hospitality, will allow.

If we agree with DR RAMSEY, it follows that we offer a slight to the ARCHBISHOP of SYDNEY and what is done in that diocese. If we disagree, we feel accused of some degree of inconsistency by the majority of our readers who live outside Sydney Diocese. If we say nothing, we shall be accused on all sides of cowardice.

We prefer, on the whole, specific details rather than generalities. We prefer contents, hard or not, based upon first hand knowledge, not hearsay. There is some substance in what DR RAMSEY says, and those who talk of any wretchedness, narrow-mindedness, or partisanship, in Sydney in recent years deceive themselves. But Sydney holds no monopoly of narrow-mindedness or partisanship. Let other dioceses who think so look closely at their own affairs, their own part of our Australian family has a better record in Mission work? What other car-bast of a more variegated synod than Sydney's? Or the splendid range of Sydney's Home Missions? There are other parts of our manumanship, which truly matter, and by which Sydney might most fairly be assessed.

THE ANGLICAN AND AT THE



ONE MINUTE SERMON

LENT

Read Exodus 9:1-10:13

One marvel at the presence and the power and prestige of Moses. If any man could stand before Pharaoh as he did, and bring down the rain in so startling a fashion.

Pharaoh has been depicted as a tyrant who has developed Moses into a mighty person, one of the greatest of the world's history. The plagues will be upon the mind of the Pharaoh, and he will be a man of his people.

There will be a plague of hail upon the land. Pharaoh's heart will be hardened. He will be a man of his people. He will be a man of his people. He will be a man of his people.

There will be a plague of locusts upon the land. Pharaoh's heart will be hardened. He will be a man of his people. He will be a man of his people. He will be a man of his people.

There will be a plague of darkness upon the land. Pharaoh's heart will be hardened. He will be a man of his people. He will be a man of his people. He will be a man of his people.

There will be a plague of death upon the land. Pharaoh's heart will be hardened. He will be a man of his people. He will be a man of his people. He will be a man of his people.

There will be a plague of life upon the land. Pharaoh's heart will be hardened. He will be a man of his people. He will be a man of his people. He will be a man of his people.

There will be a plague of love upon the land. Pharaoh's heart will be hardened. He will be a man of his people. He will be a man of his people. He will be a man of his people.

There will be a plague of peace upon the land. Pharaoh's heart will be hardened. He will be a man of his people. He will be a man of his people. He will be a man of his people.

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

—Dr Geoffrey Fisher

The Eclipse Of Editors

An audience in the Anglican atmosphere of S. Mark's Library in Canberra apparently heard a good deal of his address in one Canberra paper; I have not noticed any other references to his newspapers.

But the speaker was not saying the word would have been well informed as he had very recently resigned an editorship. It would seem that he was moved to do so because he felt he did not have the freedom he wished in directing the paper and its policy. There was a short report of his address in one Canberra paper; I have not noticed any other references to his newspapers.

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case of the much greater accent on profits. The function of most newspapers has become more and more to influence the public, sometimes to shock as part of a device for circulation.

In the wider context of this population, diocese, with its so large a population, it has brought into closer touch with the spiritual life of the diocese the Archbishop (who is also Metropolitan of the Province and Primate of Australia) can not do much more than move around the diocese as he would like to do so. At present he has only two or three weeks in the diocese as he is so busy in that way as he does.

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one diocese south and west of Sydney, that might well be over come in the foreseeable future.

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The Shepherd And The Flock

The Archbishop of Sydney made it quite clear to the special meeting of the Synod on administrative reforms this week that he does not see it as widely known, the division of the diocese as one way of achieving better results in the diocese.

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Drinking And Its Repercussions

Alcoholism is one of the great social problems of our time and it is interesting to be told this week that the N.S.W. Government is providing a £2,500 a year grant for a two-year course in the question by a university graduate student society.

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RELIGIOUS BROADCASTS

- 8.00 AM.—**THE HOLY TRINITY** (St. Andrew's, Sydney)
- 8.15 AM.—**THE HOLY TRINITY** (St. Andrew's, Sydney)
- 8.30 AM.—**THE HOLY TRINITY** (St. Andrew's, Sydney)
- 8.45 AM.—**THE HOLY TRINITY** (St. Andrew's, Sydney)
- 9.00 AM.—**THE HOLY TRINITY** (St. Andrew's, Sydney)
- 9.15 AM.—**THE HOLY TRINITY** (St. Andrew's, Sydney)
- 9.30 AM.—**THE HOLY TRINITY** (St. Andrew's, Sydney)
- 9.45 AM.—**THE HOLY TRINITY** (St. Andrew's, Sydney)
- 10.00 AM.—**THE HOLY TRINITY** (St. Andrew's, Sydney)
- 10.15 AM.—**THE HOLY TRINITY** (St. Andrew's, Sydney)
- 10.30 AM.—**THE HOLY TRINITY** (St. Andrew's, Sydney)
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- 11.30 AM.—**THE HOLY TRINITY** (St. Andrew's, Sydney)
- 11.45 AM.—**THE HOLY TRINITY** (St. Andrew's, Sydney)
- 12.00 PM.—**THE HOLY TRINITY** (St. Andrew's, Sydney)
- 12.15 PM.—**THE HOLY TRINITY** (St. Andrew's, Sydney)
- 12.30 PM.—**THE HOLY TRINITY** (St. Andrew's, Sydney)
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Paul Speaks A Word In Season

In the face of current criticism of the vulgarity of some television programmes (and particularly those which are broadcast nationwide on one commercial station) the Archbishop of Sydney, in a statement of policy will likely to deter them from such a course.

But the speaker was not saying the word would have been well informed as he had very recently resigned an editorship. It would seem that he was moved to do so because he felt he did not have the freedom he wished in directing the paper and its policy.

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Church Calendar

- March 28, Lent 4 (Mothering Sunday)
- March 29, Lent 5 (St. Andrew's Day)
- March 30, Lent 6 (St. George's Day)
- March 31, Lent 7 (St. Patrick's Day)
- April 1, Easter Day (Easter Sunday)
- April 2, Easter Monday
- April 3, Easter Tuesday
- April 4, Good Friday
- April 5, Holy Saturday
- April 6, Easter Sunday
- April 7, Easter Monday
- April 8, Easter Tuesday
- April 9, Good Friday
- April 10, Holy Saturday
- April 11, Easter Sunday
- April 12, Easter Monday
- April 13, Easter Tuesday
- April 14, Good Friday
- April 15, Holy Saturday
- April 16, Easter Sunday
- April 17, Easter Monday
- April 18, Easter Tuesday
- April 19, Good Friday
- April 20, Holy Saturday
- April 21, Easter Sunday
- April 22, Easter Monday
- April 23, Easter Tuesday
- April 24, Good Friday
- April 25, Holy Saturday
- April 26, Easter Sunday
- April 27, Easter Monday
- April 28, Easter Tuesday
- April 29, Good Friday
- April 30, Holy Saturday
- May 1, Easter Sunday
- May 2, Easter Monday
- May 3, Easter Tuesday
- May 4, Good Friday
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- May 17, Easter Monday
- May 18, Easter Tuesday
- May 19, Good Friday
- May 20, Holy Saturday
- May 21, Easter Sunday
- May 22, Easter Monday
- May 23, Easter Tuesday
- May 24, Good Friday
- May 25, Holy Saturday
- May 26, Easter Sunday
- May 27, Easter Monday
- May 28, Easter Tuesday
- May 29, Good Friday
- May 30, Holy Saturday
- May 31, Easter Sunday

GENEVA: A PASSAGE FOR AGED REFUGEES

On the tarmac at Geneva airport the ambulances are waiting in the bitter cold. Following morning, two hours before dawn as the Swiss jet touches down under a thrice-blasted hail from Hong Kong.

In the huge airliner aged refugees handcarried and eight refugees will need help to reach the warm shelter of the transit lounge.

Some are nearly blind. Some are crutches. Some are menfolk of all ages, stragglers from the other side of the world. Only they betray no fear and only a simple trust in those who have brought them so far and will now protect them on the last leg of their journey.

It is also a moment that some of them have waited up to ten years for. So, perhaps despite the strangeness, the darkness and the wintry chill, it may hold for them a flash of magic. For they have reached the crossroads.

At their back lies suffering, hardship and loneliness; ahead is the certainty of friendship and comfort. They are about to make a new and more peaceful beginning.

Outside the entrance to the transit lounge a small group of people have been waiting this half hour past to welcome these women who, for so long they have known only the life of all-family life and dosiers.

The welcoming party includes representatives of the World Council of Churches' Service to Refugees, the Roman Catholic Caritas, United H.S. Missionary Agency, the U.S. High Commissioner for Refugees, the Inter-Parliamentary Committee for European and Siberian, Swissair officials, and so on.

It had combined to make it possible this most pathetic and wonderful — of all — voyage.

The airliner from the Middle East had touched down only a few moments before the plane from Hong Kong, and so before the refugees could disembark the other arrivals had first to be got out of the way. They streamers across the tarmac, their briefcases, their beauty boxes, their furcoats, and their packages of duty-free goods.

At last it had discharged its last passenger and now came the turn of the airliner from Hong Kong. They still the refugees were held back and the ambulances and the welcoming committee waited in the cold, stamping their feet to keep warm.

Babies were ahead in carry-cots, small children, still asleep, were carried in the arms of stewards; business people, still in their coats, eager to get their visas and passport control.

When all these people were safely away did the refugees begin to leave the aircraft in which they had flown so many weary hours.

BLIND AND FRAIL

Miss Pemberton, down from the side to the ambulances. One old lady had to be carried bodily, another with her wooden leg dependent gingerly.

The blind and the frail were guided by nurses from Geneva who had flown down to accompany them to the transit lounge in Hong Kong and had attended throughout the flight.

A touch of unexpected glamour was given to the proceedings by a television cameraman who had come on a special occasion. The refugees smiled at them and were warmly thanked.

In the transit lounge they sat waiting until Swissair officials arrived with their papers and visas, and dealt with the immigration formalities.

There were no difficulties; the party's few possessions were mostly contained in paper and cloth carry bags.

All these people were of Russian origin who had left their native country thirty and more

years ago to settle in China with their families and religious citizenship.

Now, in old age and physically or mentally disabled, they had no country, no family, and no resources to help them.

They had become destitute and alone, members of the "hard core" of the world's refugees.

For a long time no country would take them because they could never become economic contributors.

In recent years, however, many States have adopted a more humane attitude towards them. They recognized body will make itself useful in some way during the rest of their lives and undertake to care for them, then they are allowed to move across frontiers.

This has enabled the World Council of Churches, supported by churches in 21 different countries, to bring such handicapped, friendless people down from China, Hong Kong, and then move them to places where they can be better cared for.

Efforts to resettle another

work of this kind brings in thousands of refugees and has become an international and inter-national effort.

Thus some of those in the transit lounge at Geneva airport were to go to homes in Switzerland, Others were destined for Germany, Belgium, France, and even Eire.

After the formalities for entering Switzerland had been completed they were taken to a bus station to board the mountains.

BULGING FILES
Later in the day when they were properly refreshed they could make the last stage of their long journey.

Among those for whom the World Council representatives were doing their best were a young couple whose dosiers had begun to pile up.

The new husband, a builder by occupation, had found a sanctuary in Switzerland where he was to help an Orthodox priest conduct services.

Efforts to resettle another

woman, paralysed and sitting in a wheelchair, had begun in 1935. Born in Odessa, she had lived in Harbin, Peking, and Shanghai. A place which had been found for her in a church was waiting.

The woman for Eire was going to join her sister after many years in a Bureau House near Dublin. The man with the wooden leg was a former miner who was going to an old people's home, near a former mine, in Belgium. He could speak a little English and was looking forward to learning French.

Some of these refugees had been living in extreme poverty in China. Behind every case recorded on their bulging files, was a story of heartache, suffering and a persistent battle that had not been won.

And now, on this winter morning, they were taking like a snowfall, with its soft promise. They walked with their light hearts. They could smile again and feel a glow they had long forgotten they had found friends.

DR REMSEY SETS STONE FOR THE PACIFIC THEOLOGICAL COLLEGE

FROM OUR OWN CORRESPONDENT

Suva, March 15
The idea of the new Pacific Theological College was catching the imagination of churches and educationists in many parts of the world, said the Archbishop of Canterbury at the setting of the college's foundation stone here on March 2.

Representatives of all the Christian churches in the South Pacific saw the archbishop perform the ceremony.

Dr Hennessey said how glad he was to share in the foundation stone of a fascinating and growing enterprise.

For many years the churches in the Pacific had had their separate theological colleges.

These colleges owed much to the small, close-knit family character which was certainly the great virtue of the first ministers and to the Church.

The existing colleges were likely to continue but with the advantage now of a new venture. Churches from New Guinea, Melanesia, Polynesia and New Hebrides will be invited to a college which would devote itself to a course of higher academic standard, supplementing what was done in the existing colleges.

"POWER HOUSE"

He could see the new college giving a new impetus to his leadership in three special ways, he said.

First, it would be an advanced theological study and knowledge, and it will be a source of new knowledge, through study and science from which the Pacific will be able to draw.

"It will be a kind of powerhouse of knowledge of immense value for all the churches in the Pacific which will serve the cause of Christian unity."

Those who come and sit

within its walls will be at pains to gain knowledge of other churches and Christian traditions as well as their own.

"In this way, the college will serve the movement towards Christian unity already growing so powerfully among the churches in this part of Christendom as, indeed, in every part."

"Thirdly, the great contribution which this new college will make is this — it will be able to provide the backbone of a theological school ready to serve the university when the university comes into being in this place, and that is a far-going plan whereby such a college will be able to fulfill its part within the growing educational programme of the South Pacific country."

The project of the new college was interesting people in other parts of the world. It was a promise of considerable financial support from the Government of New Zealand and he was proud and glad that his own Church was progressive enough to have promised to do its best and had its own promise already made.

The Australian Council of Churches announced last week the granting of £3,000 to the Overseas Service Bureau to assist Australians to

serve for a year or more in developing nations.

The council's general secretary, the Reverend Harvey L. Perkins, said that the grant would be used to subsidize £1,000 towards the general expenses of the bureau.

A further £2,000 was to help with the training and travel of a number of at least nine of the 27 young Australians participating in the Overseas Service Bureau Volunteers Abroad programme.

Miss Barbara Austin (24, Anglican) of Queensland, who will serve in Africa, Papua, New Guinea, and the Pacific Islands for two years. They include: Miss Gretel Langford (25, Anglican) of Queensland, who will serve for two years in Oceania.

Miss Barbara Hadkinson (28, Presbyterian), a deaconess of Victoria, who will serve in the L.M.S. (Congregational) Girls' Hostel, Port Moresby.

Miss Janet Evingham (29, Presbyterian) teacher of South Australia, who will serve as a teacher to the Kwato Estuon Association in Papua.

Miss Letty (22, Baptist), of Victoria, who will go as a teacher to the L.M.S. (Congregational) Primary School at Onihaka.

Mr Timothy Chapman (24, Presbyterian) of the A.C.T., who will serve in the L.M.S. (Congregational) Workers' Association at Port Moresby.

Mr Perkins said that the council regarded it as of great importance that young people should be challenged with the opportunity to work in developing countries.

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THE ANGLICAN Book Department, in cooperation with the Church of England Information Trust, has pleasure in offering the following titles. All works published by the Trust are available to MEMBERS of the Trust at a special price. See next cent. Prices to non-members are as shown below.

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A LAYMAN LOOKS AT THE CHURCH, by Sir Kenneth Grahame.

THE LIFE AND LETTERS OF JOHN STEPHEN HART, by T. B. MacCall.

Bishop Hart, one-time Dean of Melbourne and Bishop of Winchester, played a leading role in the development of our Constitution. This scholarly history of his life, written by the Bishop of Rochester, is the first major work specially written for the English-speaking world.

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Those in Australia know the bare facts about the way our Church as a governing body works. This new edition which has been completely reprinted on high quality paper, is the only copy of the Constitution.

Price: 2/6. (Postage 5d.)
THE ANGLICAN WAY —

A series of four addresses delivered during the Diamond Jubilee celebration of St. John's Theological College, Morpeth.

The editors are the Archbishop of Melbourne, the Archbishop of Adelaide and Bishop H. E. Wood.

Price: 2/6. (Postage 5d.)
MARRIAGE & DIVORCE, by Canon H. Reynolds.

This book is a very forthrightly and clearly the teaching of the Church on marriage, divorce and remarriage.

Price: 1/6. (Postage 5d.)
BOOKS FROM OTHER PUBLISHERS AVAILABLE FROM OUR STOCKS INCLUDE:

A BOOK OF OCCASIONAL SERVICES, Published under the Authority of the Anglican Synod of Australia, by the Most Reverend H. R. Hall, Primate of Australia.

Long out of print, this new edition of the Occasional Services, first published in 1944, will be widely welcomed. It covers all those occasions for which special provision is not made in the Book of Common Prayer — Centenaries, collectors, Anzac Day, commemoration of all kinds of national occasions, Reception into the Church of England of former members of other denominations, a Service for Burials of the Dead when the regular office is found to be used, and so forth.

Price: 14/6. (Postage 4d. overcut.)
WHITE AUSTRALIA — TIME FOR A CHANGE.

Edited by C. S. Stokes, for the N.S.W. Association of United Church Societies, this book, ordered to be printed by the Government, is available at actual cost price. It contains a full list of persons who have been granted citizenship with the complete text of Writings of the Governor-General and list of all officers and members of the Association.

Price: 12/6. (Postage 6d.)
GLAD ENCOUNTER, by George Appleton.

George Appleton is now better known as Archbishop of Perth. This book, which was published when he was Rector of Victoria, is a record of the product of sixteen years' ministry in the diocese where Archbishop Apleton came to a deep reverence for the work of the Holy Spirit, a sincere admiration for God and His Church, and a deep knowledge of the country which are now available in this book.

Price: 12/6. (Postage 6d.)
SHORT HISTORY OF THE CHURCH OF ENGLAND IN AUSTRALIA, by W. Nunn.

This gritty and authoritative history, originally published in 1947 by the Editorial Committee set up by the Diocese of Melbourne in connection with the Centenary of the Bicentenary of the discovery of Australia, is a limited number of copies for sale at the same price as in 1947.

Price: 8/6. (Postage 4d.)
MUTUAL RESPONSIBILITY. QUESTIONS AND ANSWERS.

This book asks ten questions about the plan for MUTUAL RESPONSIBILITY and gives the answers. It is a plan for the CHURCH. The plan approved at the Anglican Congress of Toronto and is already leading to action all over the world. The questions are answered by the Anglicans who discuss the background of Mutual Responsibility in the Bible and in history, the meaning of the plan, the authority and the authority in the Church, and its demand for an immediate response.

Price: 9/6. (Postage 10d.)

INDONESIAN VISIT BEGINS

CHURCH LEADER BRINGS GREETINGS

A.C.C. SERVICE
The month's visit to Australia by the team of 25 lay and clerical representatives of the Protestant and Roman Catholic churches of Indonesia began in Sydney on March 10.

Including theological teachers, pastors, doctors, economists and journalists it is led by Mr. T. R. Simanungang, a chairman of the National Council of Churches in Indonesia.

The team is in Australia as the guests of the Australian Council of Churches and its associated State councils.

Welcoming the team in Sydney the Reverend James Stuckey, speaking on behalf of the A.C.C., said that the development of relationships between churches of different countries of the growing importance.

At a time of tension, the visit between Indonesia and Australia was a witness to the bonds of Christian fellowship which have crossed all barriers of race, creed and nationality.

In a special statement, the General Secretary of the Council of Churches in Indonesia, the Reverend Simon Marantika, co-leader of the team said:

"The Indonesian Church team, consisting of 25 members among whom are six ladies, are representative of the 35 member-churches of the Indonesian Council of Churches, the Salvation Army and the Roman Catholic Church in Indonesia. We extend greetings to the Churches, the Government and the people of Australia.

"Though geographically we are close neighbours, it is as if we were because of different historical developments, until a few years ago your country has been 'terra Australis Incognita' in the real sense of the word for the Indonesian Churches.

PIONEERING

"It was really pioneering and in a sense a revolutionary step when on the occasion of its inauguration in 1939 at Praya, the beautiful Tobakale in Indonesia, the Churches in Australia and New Zealand joined the East Asian Christian Conference, being a fellowship of Churches in the area extending from Pakistan to Japan.

"This step was an expression and a manifestation of the will of the people of God transcending racial, geographical, political and cultural boundaries.

"During the last six years more manifestations of that unity have been developed, especially between the Churches in Indonesia and the Churches in Australia.

"Two times we have had the pleasure to be host to Australian Church teams and on each occasion with great gratitude the wonderful fellowship we shared with them during these two visits.

"The Government of Indonesia has expressed its appreciation to the two Australian Church teams, by bestowing upon them the honour of being received by H. E. the President of Indonesia as well as by other dignitaries.

"Some Australians, both men and women, are working in some Churches or Church-related institutions in Indonesia. At present there is an eccumenical youth group under the leadership of an

FINLAND CHURCHES

ECUMENICAL PRESS SERVICE
Geneva, March 22
Good progress in church-building is being made in the Church of Finland. About 20 churches are under construction or are planned as well as about 100 parish halls in different localities. Church building is particularly brisk in Helsinki, where it has been calculated that every church should be built every year to keep pace with population growth.

Australian working on relief projects on the island of Bali. On the other hand the Indonesian Churches have been sending some Church teams to Australia in the past but the largest team is by the largest Church group from Indonesia ever for the first time here; this visit will be a real journey of discovery. We want to learn from your Churches how they try to fulfill their task of service and witness in the midst of what we in Indonesia call the 'unexplored' territory of the Asian continent.

"We will do our utmost to tell your Churches something of our endeavours to serve and to witness in the midst of what we in Indonesia call the 'unexplored' territory of the Asian continent.

"We are looking forward to meeting people of all walks of life."

ORDINATION IN ADELAIDE

FROM OUR OWN CORRESPONDENT

Adelaide, March 15
The Bishop of Adelaide, the Right Reverend T. T. Reed, on February 24, the Feast of St. Matthias the Apostle, ordained fourteen men to the Sacred

Nine were made deacon, and five were ordained priest. The candidates who had received their training at St. Michael's House, St. John's, Morphett; Ridley College, Melbourne; and Moore College, Sydney, were presented by the Archbishop of Adelaide, the Venerable M. C. W. Gooden.

Those ordained, with the names of their assistant curates in brackets, were:

To the Priesthood: Charles D. H. Barton (Holy Trinity Adelaide), James (Monte) Gammeter, George E. A. Cameron (Lafayette), David E. Carey-Smith (Gawler), Allan W. M. Lewis (Bradley).

To the Diaconate: Ernest W. Carnaby (Kensington), John Clayton, of the Society of the Sacred Mission, Neville A. Connell (Port Lincoln), Anthony C. Cox (Plymouth), John Riddiman (Mt Gambier), Ian M. Royal (Narracoorte), Arthur M. Savage (Loreto, Gawler), Alan W. M. Stewart (Prospect), David C. Walters (Edinburgh).

RETREAT

The retreat before the ordination was conducted by the rector of Parham, the Reverend G. E. A. Cameron, who also preached the sermon at the ordination services.

The theme of the sermon was the essential function of the Sacred Ministry in the life of the Church. "The Church of Christ is a divine-human organism, for it is the Body of the Christ," he said.



Some of the 1,700 blankets sent from Australia being sorted in Calcutta for the use of refugees.

GENEROUS RESPONSE FOR BLANKETS FOR CALCUTTA

The Australian Council of Aid to Refugees (AUSCAR) reports that there was a generous response to the urgent telegram sent by the Director of Bengal Refugee Service, the Reverend Keith Dowding, for 1,000 blankets during January.

The blankets were required to meet the need of 5,000 refugees resettled in Government camps north of Calcutta transferred from the Saldaiah Railway camp.

It was the coldest winter on record, the temperatures reaching forty degrees and these refugees on concrete or board floors had no bed coverings and tuberculosis was spreading.

Those who responded to read:

HISTORICAL SOCIETY

FROM OUR OWN CORRESPONDENT

Melbourne, March 22
The report on last year's activities presented to the annual meeting of the Historical Society, Diocese of Melbourne, on February 19, revealed steady progress and interest.

Two visitations of historic interest were undertaken to Morang and Dandenong, and in the course of these, much valuable historical material was gathered. Space in the filing cabinets has now become an extremely limited commodity.

Bishop Annott, lecturer on Thomas Huxley, who was Rector of all Australia north of Melbourne, presented to the Society 1904-1920 when Archbishop Lowther Clarke was Bishop and Archbishop.

A modern touch was a lecture by the Reverend J. M. C. Range on the Woomera Rocket Range.

A leading Methodist gave some valuable insights into the beginning of Methodism in Australia in 1807, when Archbishop Lowther Clarke was the Vicar of Ridley College in Kenya.

ly and generously with blankets and donations will be gratified to learn that 1,700 blankets were sent north of Calcutta transferred from the Saldaiah Railway camp.

There were twenty-one pick-up centres and a storage depot at the Methodist Men's Home in Sydney.

Many blankets came from the country.

Blankets were packed by church members and other voluntary helpers, having been collected and delivered from suburban depots for the most part by members of the Apex clubs.

1,000 blankets were by Air India International to Calcutta, free of freight, with a further 700 packed ready to go at the airport.

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BATHURST WOMEN TO HELP CARPENTARIA

FROM A CORRESPONDENT

Bathurst, March 15
The Churchwomen's Union of the Diocese of Bathurst held their annual meeting at Parkes on February 15.

The patroness, Mrs E. K. Leslie, was in the chair, and about 60 delegates and members from as far afield as Muller, Condobolin, Grenfell and Kesho, attended.

The following office bearers were elected: patronesses, Mrs E. K. Leslie, president, Mrs Carr; vice-president, Mrs Reeves; secretary, Mrs Taber; treasurer, Mrs Lovelace; sock secretary, Miss Kiddon.

Ordinary members: 2, Mrs Murray; Zone 2, Mrs



After the ordination in St. Peter's Cathedral, Adelaide on February 24: left to right: the Venerable M. W. Gooden, the Reverend G. E. A. Cameron, A. W. M. Lewis, Dr. E. Grey-Smith, J. Kingsman, A. M. Savage, H. M. Royal, J. C. E. Seavary, N. A. Connell, J. Clayton, the Bishop of Adelaide, the Reverend W. W. Devonish, the Reverend C. D. D. Barton, D. B. Sims, D. C. Witters, A. C. Cox, J. A. N. Jones.

THE BIBLICAL STUDENT

By WINIFRED M. MERRITT

STUDY NO. 12

A NEW ESCHATOLOGY

When the Epistle to the Hebrews, it presents us with an assurance of the Second Coming appearing well to mean that those who are able to welcome Him on the Day of Advent are appearing of the Jewish High Priest on the Day of Atonement.

The congregation had watched as he entered through the veil into the mysterious Holy of Holies, and saw with his return to them, the sign that atonement had been made for their sins.

In Ecclesiastes 50, the writer says of the High Priest: "How glorious was he when the people gathered round him. At the morning star, in the midst of a cloud, as the moon at the full, he came forth upon the temple of the Most High and at the evening giving light in clouds of glory." So will be the return of the Christ of the High Priest.

Very different is this version of the Christ of Judgment from the apocalyptic one with its doom and terror and natural consequences.

In place of the horizontal conception of this age, the new age to come, expressed, under the category of time, the language of Hebrews explores the category of space, suffusing this material world with the world of spiritual reality.

What does persecution or martyrdom or death amount to, or else really matter? They belong to the temporal and the temporary. St. Paul's famous 15th chapter of I Corinthians should be read in connection with this.

What is the apocalyptic vision, however, our author does conceive of a time when the world will be no more. He uses the conventional expression, but not in order to describe the events in detail.

PERFECT SACRIFICE

From the lurid concomitants of a martyred deity of popular apocalyptic, we enter the realm of rejoicing that salvation has been achieved for us all, if we will so to, through the one perfect sacrifice offered by our great High Priest.

There is no need for continuation of the sacrificial offerings under the Old Covenant. The victory has been won. At the moment, Hebrews is as joyous and triumphant as Easter itself. At the conclusion of his list of Old Testament heroes in chapter 11, the author writes that all these, encouraged by the hope of a "better" country, did not fail, nor having received the promises, but having seen greater a glimpse of them in advance.

They were "kept waiting" for their eventual fraction, and are still waiting. They cannot, he says, receive their inheritance, "the perfected apart from us." The divine plan is no piecemeal and all must await its hour of consummation.

The significance of this pageant of the faithful of past ages is now graphically and starkly revealed.

If these wavering Christians do not all receive their inheritance, further the satisfaction of those who lived in earlier days and are now virtually forgotten, and from heaven in their desire to see the faith of their age at present undergoing trial.

What more powerful argument could be presented to convince the recipients of the resurrection faith, and to convince them to their decision at that fateful hour? It is that the author is pleading with them. If you cannot do it for your own sake, do it for theirs.

You just date not these heroes down. The terrible revelation in his words that they — and we — can literally hold up God's purpose by our infidelity.

It was early evening of my first visit to Doguara when I was in charge of St. Barnabas Hospital. I went to go with her to see that her patients were settling down for the night.

Caring for the patients together, and I had my first glimpse of the hospital which provides for the medical care of the people from villages around the head station of the Anglican Mission in the islands of Papua and New Guinea.

The wards were dimly lit. To one who had never before experienced beyond that in the dimly lit wards of medical centres in large cities, this was an overwhelming one.

There was a chromium plate, no shining floor surface, no brilliance of fluorescent lighting.

There were no rows of white-contoured beds, and no quietly-gliding screens to separate one bed from the next. True, I had not expected these things, but I was unprepared for what I saw.

I saw five wards built either of masonry or plaster, with each with a galvanised iron roof and cement floor.

Beds were arranged in two rows, the boltheads were iron, but most of the steel bed frames were made of mottled iron or the wire frames.

Bed coverings, if they were used at all, were grey blankets, and a knitted rug. But do build a hospital? What of the patients?

In the dimly lit ward, crowded with cardboard boxes, it was difficult to determine who were the patients and who were their attendants.

In some cases the bed was unnecessarily high, and the floor at a group of people finishing their evening meal, and the facilities from the smoky open fire in the cooking area outside.

In other beds there was no doubt that a seriously ill patient was being nursed.

The nursing care was superior, and I was impressed by much of the hour by the care which was given by the relatives, one of whom was a conscientious attendant.

When a nurse was checking the rate of flow of an intravenous infusion, there an infection was being given, but in many cases old or improved, but apparently not noticed.

I marvelled at the contrast between this and the facilities of the average suburban hospital.

From the collection of buildings, with its

R.S.C.M. TO SEARCH FOR

MORE CHORISMASTERS

FROM OUR OWN CORRESPONDENT

The West Australian branch of the Royal School of Church Music has resolved to make a search for suitably qualified choirmasters.

The aim is to improve the present standard of our choirs and to bring up to the standards which now have no equal in the State.

Approaches will be made to the Music Department of Western Australia, and to the Superintendent of Music in the Education Department in an endeavour to encourage potential choirmasters to existing agencies in our parishes.

The decision was made at a meeting of the members of the R.S.C.M. held in the choir room of St. George's Cathedral last month.

Other plans for the year include a one-day school during the week, on the subject of the Holy Communion, a short series of evening sessions on anthems, with recordings as illustrations, further visits to various organs of the diocese, and a number of recitals and organ recitals.

patients. There is something less tangible — the attitude of trust of the patients, and the attitude of the staff.

Here both elements were in evidence. There were gentle, friendly, and understanding nurses and patient, sometimes with a touch of homesickness, a common language.

"Anita" spoken as a question, and I answered as a statement means "It is well" and "I am well" and "I am better" but it conveyed much. In other cases a nurse who was familiar with the patient, and the patient acted as interpreter.

As we spoke to the patients in one ward the sound of singing was heard from the adjacent ward. A hymn was being sung by the patients and their relatives during the brief period of evening prayer conducted by the white-robed priest.

Then quietly the priest came to the ward where we were, and led another group in prayer before they settled for the night. We moved up, satisfied that all was well.

MANY ROLES

In the days that followed I was struck by the number of jobs being the varied and busy life of a nurse in a mission hospital.

The nurse must in turn be the matron, supervisor of the outpatients, the manager of welfare staff, midwife, theatre sister, pharmacist, tutor, and so on.

Sometimes, she can anticipate her role, and in an emergency, she can't help her at work.

The "medicaments" department is a veritable administration of the hospital, with its washable, two trolleys, and a high bench on which to sit while receiving their treatment.

The morning rush of treating the children is over, but a boy with a fever, and a girl with a fever, come in.

He and his friend were attacked during the same time of agitating with their sharp knives, his hands in the wash of the knife.

It is surprising that more such accidents do not occur, when one sees almost every child from some toddler, with bands, branding-iron-looking knives which are used for a multitude of purposes.

The lad is a little, stoical end, but remarkably controlled as his hand is suret, fearful in evidence to these people.

Our under the deep shade of a mango tree, sister nurses are conducting the weekly "prayer" service.

From the nearest villages, Dr. Gough answers a question about the Church of England today.

Also, a guest's question about the Church of England today.

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come a progression of mothers carrying plump babies on their hips, or a string of bags supported on their foreheads.

While waiting their turn the string bags are hung on branches of the tree where they swing quietly, their occupants curled up in sleep.

Around the table is a crowd of grass-skirted mothers, handing their babies to the nurse, who weighs them and hands them to a sister to count the number of signs of anaemia, discharging ears, or other prevalent ailments.

Generally speaking, though these babies are being brought to the clinic, so that the number who need treatment other than antimalarial drugs is very small.

After two busy hours the crowd dwindles, as mothers collect their children and move off in the hot sun for their homes.

In the maternity ward are several mothers who have come in from outlying villages to await the birth of their babies, and others whose babies already lie in cots beside them. Hands are often here too.

In the absence of the husband a near relative comes to hospital with the patient to support her during the early stages of labour, and to provide her with food after the baby is born.

Look into one of the cots and see the tiny dusky-pink baby dressed only in a napkin, its mouth slightly wide, half a grin on its face, which will be its crowning glory as it goes to the breast.

In the classroom we see the nurses as students. The room is banished from painted walls.

inside and out so that it is relatively cool and pleasant.

At the back of the room, reclining with a somewhat vacant expression on her painted face, is the "model" who so closely resembles a human that one starts involuntarily on first to look like the village.

Her arrival was a red-letter day for the Papuans at Doguara. The dear lady was so fond of and kissed that her lips had to be reapplied within a very short time.

The desks in the classroom are locally made of timber and masonry, and the seats are made of woven cane.

Here the students come for two or three hours of instruction each day, for this is the Papuan Medical College, and a comprehensive course must be undertaken.

The second-year nurses are answering an examination paper. They look so much like their Australian counterparts that they wrinkle their foreheads, and write busily, and re-read earnestly.

When the hospital is not too busy, one of the staff can go out on a village patrol, taking with her one or two nurses of medical orders.

There are many mountain villages within walking distance of Doguara but shortage of staff makes it impossible to visit them more often than once every two months, and sometimes less frequently.

The sister will have to make careful plans for her five or six day trip, and will take with her a supply of drugs including immunising agents.

Whooping cough, diphtheria, tetanus and tuberculosis are all

diseases which can take a very serious form, and prevention is much better than cure.

While on patrol, the sister will spend strenuous hours walking from one village to another, crossing many mountain streams, and climbing up high steep paths which link the villages.

In the villages she will be the most of the mission staff — Papuans who have in many instances given years of faithful service as teachers, medical workers, or evangelists.

She will enjoy every hour of life, sharing their meals, sleeping in their homes, and joining with them in the daily services.

When she finds people who need hospital attention, she will arrange for them to go, or be arranged by carriers, to Doguara.

As yet many of the people do not take the initiative themselves to seek hospital treatment, and it is only by regular visits that inspections can be made, and the standards of health gradually raised.

Up and down the coast, and inland are other hospitals like St. Barnabas in which similar work is being done.

Those who staff the hospitals are English and Australian nurses, few in number, and Papuans who are being helped and trained so that, in the time, they will be able to take full responsibility themselves.

The medical work, and that of training the indigenous people, offers a real challenge to nurses who have themselves been well prepared in the breadth of training skills, and who have a concern for their fellows in this near neighbour country. Who will answer this challenge?

THIS WEEK'S COVER STORY

The Bulletin

THE CHURCH OF ENGLAND IN AUSTRALIA

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"IS THE CHURCH OF ENGLAND IN A MESS?"

by Patrick Tennison.

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