

# THE ANGLICAN

Incorporating *The Church Standard*

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## A COLOURFUL WELCOME AT SYDNEY WHARF

### ENGLISH MISSIONER ARRIVES

FROM OUR OWN CORRESPONDENT

The arrival in Sydney from England last week of the Reverend Charles Preston, S.S.F., was marked by a colourful demonstration of Anglican witness.

*It made a brave sight as the "Otranto" drew near her berth to see the band of some forty persons in academic dress, carrying a large banner and singing the University song, "Caudeamus," undaunted by the rain and the ship's late arrival.*

This reception was organised by the Sydney University Anglican Society to mark the arrival of their missioner for the University Mission to be held in June this year.

Among the first to leave the ship was Brother Charles, and as he strode across the gangway, the graduates and students sang the hymn, "Thy Hand O God Has Guided Thy Church From Age to Age."

The passengers still on board were very responsive, making the whole affair a joyful occasion.

Brother Charles was met by Dr. K. C. Westford, of the University staff and a member of the Society, and Mr. D. K. Williams, the Society's President. He was then introduced to some of the graduate and undergraduate members.

Apologies had been received from members of the diocesan staff, from Dr. A. Capell, Dr. F. R. Arnot, Canon E. J. Davidson and other prominent clerical and lay people.

It was indeed pleasing to see members of the Church prepared to step forward in the public eye to welcome this visitor from England. The reception also shows the eagerness that the students have for the forthcoming Mission.

#### UNIVERSITY MISSION

Since early last year there has been much prayer and thought given to this Mission.

Brother Charles was invited as missioner by a decision of a General Meeting of the Society in June, 1954, and since then much prayer has been made seeking the blessing of the Holy Spirit on the venture.

It was at first hoped that the Mission should be a joint effort on the part of the Evangelical Union, the Student Christian Movement and the Anglican Society, but difficulties in the respective Societies' constitutions led to a break-down in negotiations.

The Anglican Society decided that it would not hold back because of these difficulties, and has now definitely committed itself to the Mission.

1955 will be a year of Missions in one respect. Early this year the Student Christian Movement will be holding a mission with the Reverend, Alan Walker and Davis McCaughey, of Melbourne, as missioners. Then will follow in June that of the Anglican Society.

These two bodies have determined to co-operate so that their Missions will complement each other.

In 1956 it is understood that the Evangelical Union will also hold a Mission, and late 1955 should see that Society commencing its preparation.

#### A STEP FORWARD

The shame and tragedy of the Church to-day is the great number of people who make a nominal profession of membership to the Church, but who have lapsed in their Christian duties and have come nigh to a state of complete disbelief.

This condition exists in the University as elsewhere.

Convinced of the need for presenting the Church's case, and convinced of the righteousness of their cause, the students and graduates of the University Anglican Society have committed themselves to preaching the gospel of Christ and revealing the heritage of the Church of England to the many students who are unaware of either.

Over the past eighteen months since the Society's inception much has been done. Much remains to be done. It is the earnest prayer of the members of the Anglican Society that this Mission will mark a great step forward.

It is hoped that many will see the need of the Society and will assist it by prayer and financial support. Any enquiries in regard to the Mission may be made to the Mission Secretary, Box 38, The Union, University of Sydney.

#### THE BISHOP-ELECT OF GIPPSLAND

The Rector of S. James', King Street, Sydney, Canon E. J. Davidson, has accepted nomination as fourth Lord Bishop of Gippsland.

It is understood that he will take his farewell of his present congregation on Sunday, April 17, and will then take the holiday which he has delayed for so long past.

Although no date has yet been fixed for his consecration, it will probably take place in S. Paul's Cathedral, Melbourne, on Wednesday, June 29 (S. Peter's Day), and the bishop-elect will be enthroned in S. Paul's Cathedral, Sale, in the same week.

During much of last week Canon Davidson was busy answering letters of congratulation on his appointment which had come to him from friends in all parts of the Commonwealth. Many came from people who had never met him, but who had read his articles and heard his broadcasts.

"I shall answer them all, of course," he told THE ANGLICAN, "but it will take a day or two to do it, because the work of the parish must go on."

## CHURCHES TO DISCUSS TELEVISION

### AT W.C.C. MEETING NEXT MONTH

The Australian Council for the World Council of Churches will hold its eighth annual meeting at "Gilbulla", near Menangle, N.S.W., from February 9 to 11.

More than sixty delegates, including bishops, presidents and moderators, as well as heads of the various committees and commissions of the Australian Council, will attend the meeting.

The Primate of Australia, the Most Reverend H. W. K. Mowll, will preside.

The General Secretary of the Australian Council, Dr. Malcolm Mackay, said in Sydney this week that the main theme of the conference would be the implementing throughout the nation of the decisions and

hopes of the great World Assembly of the Churches held in Evanston in August last year.

"We in Australia have a great opportunity to present a picture of Christian unity to the Eastern world," he said.

"The kind of Christianity we live in this country will more than any other affect the future of the Pacific."

Dr. Mackay told how the eyes of Christians in the neighbouring countries were on Australia in many ways, and especially among the Indonesians, he had

found a keen interest in our affairs.

Other major items of interest include the question of religious television in Australia, and plans are being evolved to make W.C.C. religious T.V. productions.

The future of the Resettlement Department under the newly-appointed Director, Mr. J. J. Dedman will also be discussed.

This will have a direct bearing on the part the Churches are able to play in bringing needy refugees and others to Australia.



A view of Liverpool Cathedral from Huskisson Street. When completed it will be the largest cathedral in England.

## BISHOP ANSWERS QUESTIONS ABOUT AFRICAN EDUCATION

ANGLICAN NEWS SERVICE

London, January 24

The Bishop of Johannesburg, the Right Reverend Ambrose Reeves, who is at present on leave in England, explained at a Press conference arranged by Christian Action last week, his attitude to the Bantu Education Act.

*Among the Anglican bishops in South Africa, Bishop Reeves is alone in his decision not to lease any Church school buildings in his diocese to the Government for the education of African children.*

The South African Government's policy is equally deplored by all the other bishops, but they are at variance with the Bishop of Johannesburg in believing that if the Church refuses to lease any building to the Government great numbers of native children will be deprived of any education at all.

The bishop explained, at the Press conference, that the conditions in the Diocese of Johannesburg, which covers the South Transvaal, are very different from those in most of the other dioceses.

"The South Transvaal," he said, "is unlike any other part of South Africa; it is highly industrialised and contains vast municipal locations.

"In some dioceses the Church school is the only school; in our mission stations there may be eight or ten other schools. It

does not follow, therefore, that the children will be without education.

"But in Zululand, for instance, there are hundreds of schools which are used also as churches. It would be a terrible decision to take to close those churches."

The bishop was asked what support he was receiving from the rank and file of congregations for his policy of closing the schools.

He said that this was a difficult question to answer: what he could say was that there had been "no open revolt" and that the policy had been tacitly accepted—and by some lay people with enthusiasm.

Questioned on the attitude of his African clergy, of whom there are 35 in the diocese, the bishop said that, meeting without his knowledge, they had all signed a document approving of his decision.

It was, he thought, true to say that to refuse to lease his school buildings to the Government was to turn some young African children into the streets when they would otherwise be learning to read and write.

The point was often brought up by the Europeans as if the only question at issue was between more education and less education, but that was not true.

His own attitude had been summed up for him by an African Church leader, who said: "It is not a question of the difference between a loaf of bread and half a loaf; it is the difference between a loaf and a half-loaf that we suspect is poisoned."

In a prepared statement on *apartheid* generally the bishop said that the fundamental objection to the Bantu Education Act was that its purpose was to train Africans for a predetermined status.

The policy behind it violated the principles on which all true education ought to rest; and it was impossible for him in conscience to take any part, however indirect, in implementing such a policy.

To sell or lease their buildings to the Government would, he believed, mean that Church property would be used to indoctrinate children with a racial policy clean contrary to the Christian Gospel.

"Fantastic it may be," he said, "but we have to reckon with the fact that there are those who are determined at whatever cost to put back each ethnic group into its own kraal, even if in so doing they turn South Africa into a desert.

## FACT AND FANCY

Oh tactless, forthright, intrepid bishop! Just have a look at what Bishop Burgmann really thinks of Australia on page 8 this week! The editor's compliments, people, and those who liked our leading article at the end of December will deduce that the bishop agreed. Those who wrote to say they disliked our leader will find that we are in pretty good company. One sometimes thinks of Bishop Burgmann in connection with the Socratic quip: "The State is like a great steed noble; but sluggish. And I am the gadfly that stirs it on." Whether you like what Bishop Burgmann has to say or not, I'm sure you'll agree that there is one criticism which can never properly be levelled at him: dullness.

Callers last week (many of the clergy just finishing their annual leave in Sydney) included Canon Harris from Cootamundra, Diocese of Canberra and Goulburn. You'll have seen one or two things he sent us while doing the course at S. Augustine's College, Canterbury. One of his fellow-students there was a bishop of the Mar Thoma Church. Others came from every part of the globe.

Brother Charles (the Reverend Charles Preston), the Franciscan monk from London's East End, who is conducting what promises to be a memorable and valuable mission in Australia, was brought along to visit us by Mrs. Ashley-Brown, who is his sister, before she whisked him away to Gosford after his arrival in Sydney last week. One of our staff, who knew something at first hand of the Franciscans in London, said it was a good thing to see the familiar brown habit here, if only to show the Kelham folk in Adelaide that they might yet have a bit of competition.

A newcomer to the Diocese of Carpentaria reckons that the cathedral at Thursday Island must be the only one in the Anglican communion without an organ; the island form of harmony and timing is such that no organ could accompany it. We learn from a newsletter sent to a very restricted circulation from Thursday Island that some of the hymns used at the midnight Celebration last Christmas were "language hymns" from both the eastern and western island groups. It must have been an impressive service, attended by Islanders, Aborigines, Chinese, Malays, Japanese, as well as by English and Australians. As most of the congregation were barefoot, the silence during the administration of the Sacrament was "almost uncanny," the newsletter reports.

The subscription department in this office is in many ways the most interesting. Since Christmas, for instance, we have averaged each week twenty-seven changes of address, nine new subscribers, and four changes of name. The last has been occasioned by single young ladies becoming married.

Incidentally, Bishop Moyca has written a book about Evanston and Minneapolis. It's to be published before Easter, and what is more, is to be published by THE ANGLICAN. I'm proud to have beaten the Advertising Manager with this special advance announcement. He's still labouring over a suitable blurb to put in next week.

(Continued on Page 12)

—THE APPRENTICE.

## "BINGO" DENOUNCED BISHOP OF NEW YORK ON GAMBLING LEGISLATION

FROM OUR OWN CORRESPONDENT

New York, January 24

On two consecutive days last week, the Bishop of New York, the Right Reverend H. W. B. Donegan, spoke against the movement here to legalise the gambling device, "Bingo," for Churches and charitable organisations.

The first occasion was in a sermon at the Church of the Ascension, Manhattan, on January 16; the second, in an address at the annual dinner of the Church Club of New York, on January 17.

"The Church must be the leader in sponsoring and upholding the moral character of the individual and of the community," the bishop said in his sermon.

"Unfortunately there is in this State a movement afoot to sanction legally a procedure that is moving in another direction.

"Our State legislature is giving serious consideration to the legalisation of Bingo for Churches and charitable organisations.

"What a strange thing to seek permission for Churches and charitable organisations to engage in what is for others illegal.

"If Bingo is not wrong and deleterious to the many people—often of limited means—who spend many hours and dollars in devotion to it—then the constitutional prohibition which outlaws gambling as contained in the constitution of the State of New York should be repealed entirely.

"If gambling is wrong then the Church has no business seeking a special privilege to promote gambling, and the State has no business—under our doctrine of separation of Church and State—offering to the Church a special exemption from moral restrictions imposed on the citizens generally. This is a strange procedure from any way you look at it.

"Should the Churches and charitable organisations which are rightly concerned with the moral character of our citizens be permitted to pursue a course which is considered detrimental in general, it must be obvious to anyone that once Bingo is made legal for Churches and charitable organisations it will only be a matter of time before it will be legal for those individuals primarily interested in exploiting others for their own gain.

"In a period when we are concerned with lawlessness, crime and juvenile delinquency here is something which openly encourages disregard of what has been accepted as law by the lawmakers themselves. What a strange thing to come to pass.

"I trust that many of you will be stirred by Christian conscience to protest to your representatives in the legislature, this odd attempt to give the sanction of law to what some Churches and some charitable organisations have been doing in defiance of the law.

"I want to say that even if this bill before the legislature is passed, regardless of what the conscience of some other Churches may dictate in this matter—the long standing policy in this diocese of the Episcopal Church, and I am sure it will be true of all our dioceses in New York, will remain unchanged. We will not sanction the use of Bingo

### COVENTRY CATHEDRAL TAPESTRY

ANGLICAN NEWS SERVICE

London, January 22

The Chapter and Council of Coventry Cathedral have given final approval to Mr. Graham Sutherland's design for the tapestry in the new Coventry Cathedral.

The cathedral reconstruction committee approved the design in December.

Mr. Sutherland expects to take between two and three months to put the finishing touches to his design.

## RELIGION IN SCHOOLS

### INSTITUTE'S REPORT

ANGLICAN NEWS SERVICE

London, January 24

A comprehensive survey covering the organisation, content, methods, and equipment of non-denominational religious instruction and worship in schools is published to-day on behalf of the Institute of Christian Education.

Some five years ago the institute, through its research committee, set on foot an inquiry designed to discover the effect on religious education in schools of the provisions of the Education Act, 1944, relating to religious instruction.

The Act required that the school day in every maintained primary and secondary school should begin with a religious service and that religious instruction should be given in all such schools.

It also required that in schools provided by local education authorities ("county" schools) the service should be undenominational and the instruction in accordance with an agreed syllabus which it was the statutory duty of each authority to prepare and adopt.

In the report, teachers are said generally to welcome the agreed syllabuses, which are stated to be better than those prepared before the war, and to reveal a significant change in emphasis.

"Increasing attention is paid in them to worship, and the aim of the teaching is declared to be that children should understand and accept the Christian faith and follow the Christian way of life."

The chief criticisms made are that they do not fully meet the needs of older pupils in grammar schools or of children in secondary modern schools.

### "REAL QUALITY OF WORSHIP"

Visits to a representative selection of schools left the research committee "much impressed by the real religious quality of much of the school worship."

This opinion was confirmed by teachers' replies to question papers; they showed "living interest, a great sense of the value of corporate worship, and the desire to make the daily service, however simple, central to the life of the school."

Lack of space frequently hampers the teachers' effort; instances are given of services held in canteens, corridors, and classrooms, and of children having to stand throughout because there is no room for chairs or even for sitting on the ground. Many schools use neighbouring churches or halls.

The Leeds University Institute of Education made an investigation into the amount of religious and historical knowledge possessed by boys and girls between the ages of 16 and 19 in secondary schools, training colleges, youth clubs, and industrial groups.

The result was "overwhelmingly" in favour of religious knowledge; only in boys' grammar schools did the marks for history (on the paper set by the institute) approach those for religious knowledge. In girls' grammar schools no girl scored more for history.

The report, *Religious Education in Schools*, is published for the Institute of Christian Education by the S.P.C.K., price 8/6.

### BISHOP-DESIGNATE OF CHESTER

ANGLICAN NEWS SERVICE

London, January 24

The Reverend Peter Thurman has been elected the new Superior of the Oxford Mission to Calcutta.

## S.P.G. GIVES £25,000

### FOR SOUTH AFRICA

ANGLICAN NEWS SERVICE

London, January 24

The Society for the Propagation of the Gospel has guaranteed up to £25,000 to be immediately available to the Archbishop of Cape Town and the other South African bishops.

This money is to provide salaries of new specialised workers, either clergy or lay.

It will be available to the Dioceses of Bloemfontein, Grahamstown, Johannesburg, Kimberley and Kuruman, Pretoria, S. John's, and Zululand.

The Bishop of Johannesburg will receive an immediate grant which will cover for the first year the stipends of those who will run the Church family centres in those school buildings which will be no longer used as schools.

The S.P.G. grant is in addition to their recurrent grants, which total tens of thousands each year, and also in addition to the money received in response to the South Africa Emergency Fund.

This fund, which has been growing at an average of £2,000 a week, will go entirely to the Church in South Africa to make further provision for Church needs arising out of the South African Government's apartheid policy.

It is estimated that the total needs of the Church in South Africa arising out of this policy, will be more than £50,000.

As the main agency supporting the Church in South Africa, the S.P.G. is committed to raising as much of this as possible.

### CHURCH TO BUILD FACTORIES

ANGLICAN NEWS SERVICE

London, January 22

The Church Commissioners announced on January 19 that they propose to build a number of factories for light industry on the vacant sites on their estates in Finsbury and Shoreditch.

The first is about to be started in Curtain Road, Shoreditch. "This is a new departure," a spokesman of the commissioners said.

The factories will be equipped with lifts, central heating, and loading bays. We estimate that they will cost between £70,000 and £100,000 each to build.

"There are eight potential sites, and the total outlay will be about £750,000."

The sites are in Scutcheon Street, City Road, Tabernacle Street, Paul Street, Christina Street and Featherstone Street. The commissioners are inviting applications from suitable firms to lease the factories.

This is the first time that the commissioners will have built industrial property.

The sites, all part of the Finsbury Estate, were vacant because of bomb damage and had previously been occupied by warehouses and similar commercial buildings.

### UNDERSTANDING THE BIBLE

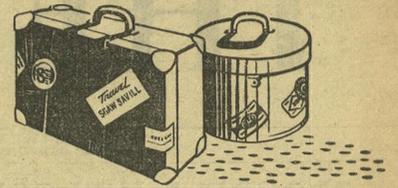
B.B.C. PRESS SERVICE

London, January 22

As a follow-up to the national Bible-reading campaign of last year and to help listeners to understand the Bible better, the evening broadcast services on January 23, 30 and February 6 will have the "Meaning of the Bible" as their theme.

They will be conducted by the Editorial Secretary of the British and Foreign Bible Society, the Reverend Eric Fenn, whose voice became so well-known to listeners over many years as the anonymous spokesman in the Light Programme's Sunday night series, "Think on These Things." Mr. Fenn will show how the Bible can "come alive" for ordinary readers.

Overall title of this group of services is "With All Thy Mind."



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# MANY ANGLICANS AT S.C.M. CONFERENCE

## ADDRESS ABOUT EVANSTON

FROM A SPECIAL CORRESPONDENT

Adelaide, January 24

"95 per cent. of what was said at Evanston went over the heads of 95 per cent. of the people who attended," the Reverend Kenneth Henderson, told the Student Christian Movement National Conference last week.

The conference was held at S. Peter's College, Adelaide, and was attended by over 300 university students from all over Australia.

Mr. Henderson was addressing the conference on the significance of the Evanston Assembly.

He attributed his statement largely to the fact that the sessions were so long as to become exhausting.

"We started in the morning at 7.30, and did not finish at night until 10.30 p.m.," he said. "It meant a very long day."

There was no doubt about the permanent value of the Evanston Assembly, he said. There was a great conviction of unity in difference. It was a unity not for the sake of the Church, but for the sake of the world.

"I felt as if 450 years of Church history had come to an end," he told the conference. "We are all suffering from spiritual malnutrition because of our differences."

Mr. Henderson quoted Methodist and Baptist newspapers, which had said that "if we go much further in this ingress in the oecumenical movement we shall find ourselves Anglicans."

The degree to which we desired Church unity was the degree to which we prayed for it, he added.

Mr. Henderson quoted the Evanston Laymen's Report, which stressed that the layman is the Church where all the work is done—in the office, in industry, in politics, and in the factory. Laymen should not be content with just taking up the collection on Sundays. The report acknowledged the collective nature of the modern world, and the increase in pressure groups.

### LAYMEN'S REPORT

It pointed out that the Christian had to be on the alert lest the State, reaching out for all its works, become totalitarian; and recognised the place which private enterprise must have in Christian thought. The report then went on to consider the dangers of anti-communism itself, and the way it can backfire by depriving us of private freedom.

"My crowning impression is that Evanston has brought hope to the world," said the State Secretary for South Australia of the Presbyterian Church, Mr. Gordon Davidson, who also spoke.

"As a janitor said after one of the plenary sessions, 'They're sure giving hope a good going over!'"

Mr. Davidson also quoted the Lay Committee's report, which emphasised that a Christian who throws himself into social and political life is a gain, not a loss, to the Church. Mr. Davidson gave the conference a lively and illuminating description of his main impressions of Evanston.

A Presbyterian minister from Victoria, the Reverend K. Heriot, speaking on "Evanston and Us," agreed with Mr. Henderson that the significance of Evanston had been lost to many people who were there.

"The task of the Church is too big unless we get together to handle it," he said. "There is an abyssal ignorance of what the World Council of Churches is doing. We must undermine the suspicion and distrust in the minds of many people about the aims of the W.C.C."

Prominent Anglicans taking part in the National Conference included Mr. Henderson; Fathers Basil Oddie, Gabriel Herbert, Laurence Evers, and John Lewis, S.S.M.; the Reverends Frank Coaldrake, Norman Paynter, and Norman

# YOUTH IN THE PARISH

## N. QUEENSLAND SCHOOL

FROM OUR OWN CORRESPONDENT

Townsville, January 22

"Youth's Job in the Parish" was the theme of the first Anglican Summer School for the Diocese of North Queensland which came to an end this week.

The school was held at S. Mary's, Herberton, up on the cool ridges of the Atherton Tableland. Eighty young people attended the ten-day course, and many of them travelled over a thousand miles to get there.

The school was held under the chairmanship of the Bishop of North Queensland and organised by the Diocesan Youth Council.

In this obscure little mining town up in the rain forests of the tropics, worship was easy and beautiful. The only compulsory daily services were the Eucharist, Evensong and Compline, but on many occasions, the entire school were in chapel for other acts of worship.

On the last evening, after a Solemn Evensong, the school enacted an almost impromptu Nativity mime to which a large number of parishioners came.

Indeed a growing band of townfolk joined with the school for Evensong and the evening programme as the week proceeded.

### LECTURERS

An able band of lecturers were present to deal with the various aspects of youth's task.

The Reverend B. S. Kugleman gave the daily lectures on the Bible. The doctrine lectures were taken by the bishop; and the chaplain was the Reverend Ross Frazer.

Miss Marion Meredith and Miss Betty Holmes, both graduates of S. Christopher's, took daily sessions in Sunday school teaching and handwork.

Miss Betty Johnson was in charge of lectures on youth work whilst the drama and folk dancing department was in charge of Mrs. V. Catlin.

Missionary lectures were given each evening by the Reverend R. Nicholls. Amongst the visiting lecturers on vocation was Canon C. C. Hurt.

### EXCURSIONS

During the school, excursions were taken to the Tully Falls, the Mistram Falls, the Crater, S. Barnabas' School, Ravenshoe, the bottomless lakes and Yarrabah Mission.

During the evening sessions, recordings were made for the weekly diocesan broadcast "From the Lodge Verandah" which keeps this far-flung diocese in weekly contact with its bishop.

One session was devoted to vocations and during this, speeches were made by a water-side worker, a deacon about to be ordained a priest, a school teacher and a member of the fellowship of the Sisters of the Sacred Advent.

Another broadcast on "Youth's Questions" was interestingly interrupted by a number of Roman Catholic interrogators who had come into the hall unknown.

### AMERICAN ORDINAND

FROM OUR OWN CORRESPONDENT

Townsville, January 22

Mr. Will C. Bingham, of the University of Utah, arrived to-day in Australia by the *Orcaades* to proceed to S. Francis' College, Brisbane.

He hopes first to come to Townsville to attend the ordination and also to meet the Reverend L. C. Bailey, who is a priest of the Episcopal Church of America, who has been serving in the Diocese of North Queensland for the last five years.

He is at present Rector of Bowen, the oldest parish in the diocese.

# A.B.M. NEWS

## ABORIGINES ENTERTAINED

Aborigine children from many parts of N.S.W. have been spending almost two weeks at the Aborigines' Welfare Board Camp at La Perouse, near Sydney.

Before returning home last Sunday the N.S.W. State Secretary of the Australian Board of Missions, the Reverend W. H. S. Childs, visited them and left 100 gifts to be distributed amongst them.

These gifts had been placed aside from the S. Andrew's Cathedral Christmas Tree appeal.

Very wet weather prevailed on Sunday; the Reverend John Hope, of Christ Church S. Laurence, together with his parishioners, entertained the children at tea before they caught their trains back home.

The help of the Christ Church S. Laurence people in making the hall available was greatly appreciated by officers of the New South Wales Aborigines' Welfare Board.

One of the welfare officers is Mr. Jack Green, one of the leaders of the Comrades of S. George in Sydney Diocese.

### Y.A.s AT CANBERRA

The Reverend Frank Coaldrake, of Japan; the Reverend W. H. S. Childs, N.S.W. State Secretary of A.B.M.; and Miss G. Hadingham, Federal Youth Secretary, will attend the Young Anglicans' Conference at the Canberra Grammar School over the holiday weekend.

The theme of the conference is "Missions" and the focus will be on South-East Asia.

The Bible studies have been prepared by the Reverend D. Hobson, who was in Malaya as Rector of Penang a few years back.

### WOMEN'S WORLD DAY OF PRAYER

FROM A SPECIAL CORRESPONDENT

Melbourne, January 24

The Women's World Day of Prayer movement is now in its 78th year and will be observed this year in 126 countries, in a multitude of languages.

Soon after its inception in the U.S.A., the first Friday in Lent was chosen as the regular day.

This year this world-wide fellowship of prayer and praise will be on February 25.

Beginning at dawn in the South Pacific, Christian women will unite in the observance in country after country, until the 24-hour vigil will be completed on St. Lawrence Island, off the coast of Alaska, 30 miles east of the date line.

In the capital city in each State in Australia the central committee, and also each local committee, is comprised of representatives of all the major denominations, Anglicans playing a worthy part.

All Anglican women are invited to keep February 25 free to attend the nearest service.

# GOVERNOR TO SET STONE

## S. MICHAEL'S HOME

FROM OUR OWN CORRESPONDENT

Bathurst, January 24

The Governor of New South Wales, Lieut-General Sir John Northcott, is to set the foundation stone of S. Michael's Prisoner of War and Korea Memorial Children's Home at Kelso, Diocese of Bathurst, on March 12.

The Memorial Home is for unfortunate little children to the age of eight years, and is the first Anglican Children's Home to be commenced from the Blue Mountains to Broken Hill.

An objective was set to bring the amount to £30,000 by the end of 1954, to have the money in hand to pay for the building contract.

This was achieved through grand co-operation and support from many of the clergy, parishioners, and youth groups, personal friends, and ex-servicemen and women's organisations.

The task ahead for 1955 is to raise the final £10,000 required to open the home free of debt.

This amount will be required for furnishings, plant, fees, roadwork, fencing, etc.

It is hoped that many donations, which are subject to full income tax deduction, will be sent to the Commissioner, Padre Harry Thorpe, at Bathurst, or brought on the day of the foundation stone ceremony on March 12.

It should be a memorable day for the Anglican Church in western N.S.W.

### ORGANISTS ARE A DYING RACE

FROM A SPECIAL CORRESPONDENT

Melbourne, January 24

The Director of Music for Brighton Grammar School, Melbourne, Mr. Donald White, said last week that organists are a dying race.

Mr. White, who is also organist and choir-master at S. Andrew's, Brighton, said that unless churches pay them a little more, organists will die right out.

The number of first-class organists to-day was at an all-time low, he said.

Although they naturally loved their work, the economic aspect made itself felt, and there would be no organists of top calibre coming on unless more was paid for their services.

"They are being so poorly paid that they will just drift into musical fields," Mr. White said.

"Churchpeople will just have to give more—as they should if the Church means anything to them—so that reasonable fees may be paid."

The musical standard of churches was in grave danger as only organists who were studying continuously could give a true interpretation of sacred music and inspire a choir.

# NEW WARDEN APPOINTED

## A.B.M. TRAINING HOSTEL

The appointment of a new warden for the House of the Epiphany, Stanmore, N.S.W., has been announced by the Chairman of the Australian Board of Missions.

The new warden is Miss T. R. Hall, of N.S.W. Miss Hall graduated with her Diploma of Religious Education from S. Christopher's College, Melbourne, in 1949.

In 1949 she was appointed as Welfare Officer to the girls' section of the Carlingford Homes, Sydney, and in 1951 was appointed Matron.

In 1952, Miss Hall went to England, where she was appointed to the relieving staff of the Y.W.C.A., and was relieving warden for several of their large hostels before undertaking settlement work in a large parish in the East End of London for fourteen months before returning to Australia.

The House of the Epiphany is a most important unit in the work of the A.B.M., training candidates for the mission field in New Guinea, Melanesia, amongst the Aborigines, and elsewhere.

It is also a centre for missionaries travelling to and from the field on furlough. Last year more than 120 missionaries were given hospitality at the House.

The post of warden is therefore a most important one, and time had to be taken to find a suitable successor to Miss Holland who resigned during 1954.

### WEST WOLLONGONG INDUCTION

FROM A SPECIAL CORRESPONDENT

Wollongong, N.S.W.,

January 24

The Reverend K. L. Walker, formerly of S. James', Carlton, Diocese of Sydney, was inducted to the Parish of S. Mark, West Wollongong, in the same diocese on January 14.

The Archdeacon of Camden, the Venerable H. G. S. Begbie, conducted the service.

In the church hall, after the service, the new rector and his wife and family were welcomed to West Wollongong by the churchwardens of S. Mark's and St. John's, Katoomba, by Alderman Parker, on behalf of the citizens of Wollongong; by Major Boden, for the Council of Churches; and by the Reverend G. H. Feltham, for the Rural Deanery.

More than forty parishioners from Carlton attended the service.

### APPRECIATION

The picture and block of the lat in the Honourable R. J. Rudall, which appeared in THE ANGLICAN of January 21, were by courtesy of the *Advertiser*, Adelaide.



Members of the first diocesan Youth School in the Diocese of North Queensland, which was held from January 8 to 17 at S. Mary's, Herberton.

# THE ANGLICAN

Incorporating The Church Standard

FRIDAY, JANUARY 28, 1955

## THE LAYMAN AND THE CHURCH

There are few Churches which use their laymen less effectively than the Church of England. Our Church has been far too much clericalised. We have spoken so often, that it has become a truism, of "entering the Church" when we meant entering the priesthood within the Church.

It is only, as it was yesterday, that the Church of England has begun to wake up to the fact that the laymen are the "People of God," that they are the Church, the "Body of Christ." As Evanston reminded the world, "the word 'laity' must not be understood in a merely negative way as meaning those Church members who are not clergy."

The ministry of the laity expresses the privilege of the whole Church, the baptised. The laity represents the Church in the everyday world. When people say, as they are inclined to say, "Why doesn't the Church enter into the problems of everyday life," the answer of course is, "the Church does, in the person of every layman who goes out to his labours each morning."

The layman draws together work and worship; he bridges the gulf between the world and the Church at prayer; he shows the Lordship of Christ over the world of work of industry and commerce.

But though the Church is in all these spheres in the persons of its laity, the ministry of the layman has not yet become sufficiently explicit and visible and active. The Church of England has never sufficiently clearly taught its lay members the duty and privilege of witnessing to their faith where they work.

We are an inarticulate Church, a shy Church, a cold Church. And yet the real battles of the faith to-day are being fought in factories and shops, in offices and farms, in Government departments and political parties, in homes, in the Press, in radio and television, and in the relationship of nations. What part is the Anglican layman likely to play in this campaign?

The clergy no doubt realise that they have much to answer for in the dumbness of the layman. They have for too long expected him to pay his fare (and that at a reduced rate) as Jonah did, and to go to sleep while the Ark of God was ferried by the clergy (and the women) across the sea of life.

There are multitudes of consecrated laymen who witness in their homes and whose lives where they work offer a great example. But individual effort is never sufficient in this highly organised world, where the father of lies defies the rule of God and struggles for the souls of men. There is a sound of war in the camp of life and there is no neutrality—nor is there a no-man's-land. Christ Jesus will win and His Kingdom will come. But where are we Anglican men in the struggle!

The Church of England Men's Society has caught a vision of the call and of the task, and in many a parish in the Australian Church there is a band of men whose hearts God has touched who meet for prayer, who are knit by the Blood of Christ, who study His Word and are pledged to His service and to public witness for the Faith.

In some areas they care for men in prison, in another they run a hostel for young men, elsewhere they provide shelter and food for those who may need it. In more than one State teams of men organise visitations of parishes and new-settled areas, and other teams assist the clergy by conducting public worship.

The C.E.M.S. inspires its men to enter into Local Government and other areas of public service. All this is but a beginning. There are over 1,000 parishes in Australia where the men remain lone individuals, not organised for prayer or for living witness.

This next week-end under their President, THE LORD BISHOP OF ARMIDALE, the National Council of C.E.M.S. meets in Bendigo to plan the work for 1955. Can they count on the laymen in city and country parishes far and wide to awake, to realise they are the People of God? Can the Church count on her laymen to take their place in C.E.M.S. to make the Church of England a living force for God and good and the Christian Faith in an Australia which apart from God can never face its tremendous task in this Pacific world?



## Millionth Migrant

Our national habit of observing public holidays on a Monday to ensure a long week-end deprives Australia Day of much of its significance except on those occasions when January 26 also happens to be a Monday.

One cannot imagine the Americans celebrating "the glorious fourth" on, say, July 3.

But, fortunately, another tradition is growing up which could do much to emphasise the significance of Australia Day, on the right day. This is the citizenship convention, held at Canberra on that date, to review our migration policy and to plan its development.

As the one millionth post-war migrant is expected to reach Australia in a few months, the boldness of the policy is strikingly evident this year.

Migration has been a controversial issue in Australia's past. But nowadays most people agree that Australia is in need of more people than are being provided by natural increase, and both the Labour and the Liberal-Country Party Governments of the past decade have shown much initiative and sound judgement in ensuring that a steady stream of migration has been maintained.

From time to time, to reconcile the intake with Australia's economic condition, the stream has been regulated. Some

sticky problems have been encountered, notably the delay in placing Italian migrants in suitable employment two or three years ago. But the Australian migration authorities seem to have profited from such experiences, and little is heard these days of difficulties in accommodating and employing migrants.

## Instructing Youth

The widespread lack of elementary Biblical knowledge in secondary modern schools in Britain has been revealed in an investigation made by the Institute of Christian Education.

I wonder whether a similar inquiry in Australia would yield much different results.

The Education Act of 1944 in Britain required all schools for the first time to give religious instruction and to begin each day with an act of worship. In actual fact, many schools had been doing that for years. But it had been expected that there would be an improvement in the quality of religious instruction in schools after the national decision about its necessity.

The institute's inquiry has shown that that expectation has not always been fully realised. It was revealed, for instance, that many children have no Bible of their own, and that there is none in their homes.

An investigation in the Leers area showed that words like baptise, resurrection, ascension,

testament, gospel and epistle were unknown to many young people.

It has been said that you cannot make men moral by Act of Parliament. And apparently Britain's experience is that you cannot banish religious ignorance in children merely by legislating for their better instruction.

All this is a sad commentary on the retreat from the Church that has been occurring in the past few generations. But it is also a challenge to the Church to be "up and doing," especially among young people.

In that connection the National Christian Youth Convention, held in Sydney last week under the auspices of the Methodist Church, was an inspiring example of the way to encourage young people to dedicate themselves to Christian service and to help in the solution of the problems of the local community, the nation and the world—particularly by building a bridge of understanding with the nations of South-East Asia.

## Off Season

Current political quietness in Australia is almost uncanny. Canberra is unlikely to become vocal again until April. In any case, most interest in Federal politics in the next month or two will centre on the Labour Party's endeavours to set its house happily in order again. In the meantime Tasmania (long ruled by Labour but by a thin majority in recent years) is shaping up for a general election. There, Parliaments run five years, like the British House of Commons.

That seems to be overlong. But I do think the three-year term which is normal in Australia is too short. Four years, especially in the Federal sphere, would give a better opportunity for a government to carry out a comprehensive policy without being interrupted by the need to fight an election.

But the most vital Federal electoral reform surely is to bring the voting for the Senate and the House of Representatives back into line.

The former Chief Justice of Australia, Sir John Latham, hammered this point again in a broadcast on Sunday night when he urged that an election for half the Senate should always take place with the election for the House of Representatives. We say "hear, hear!" to that.

## Justling Chariots

This week I was reading a popularly written biography of Lord Nuffield, who, among other things, built a motor-car just before World War I for the middle-class market and so gave to the quiet lanes of England a fierce aspect.

The book recalls that the prophet Nahum gave a fairly accurate forecast of the product of Nuffield and others when he wrote: "The chariots shall rage in the streets. They shall justle one against another in the broad ways, they shall seem like torches, they shall run like the lightnings..."

Broadly, the description still holds good—if not for the chariots themselves, then for their behaviour under the hand of some of their speed-crazed drivers.

## That Phobia

My red-faced thanks to the Rector of Wyalong for pointing out my careless use of the phrase "beer phobia" in this column a few weeks ago. Of course, as he says, phobia implies a fear. I should have referred, as he suggests, to beer mania—or, perhaps, better still, to beer shortage phobia.

I'll certainly watch my phobias in the future.

But I think there is a word gremlin in our house just now. Another member of the household, having occasion the other day to pay a small debt, enclosed the money in an envelope, inscribed "Bible Reading Fellowship contribution."

—THE MAN  
IN THE STREET

## ONE MINUTE SERMON

### THE EPISTLE FOR THE FOURTH SUNDAY AFTER THE EPIPHANY

#### The Text:

Let every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Will thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

#### The Message:

We are not only churchmen, owing a duty to God and our brethren, as the Epistles the last three Sundays have impressed upon us, but we are citizens of an earthly kingdom as well as the heavenly kingdom.

And the real Christian has a duty as a citizen. No doubt Christians were looking for guidance. They lived as men behind the Iron Curtain five to-day, under a totalitarian rule. What were they to do? For a Jew to submit to government by a non-Jew was a real abandonment of principles and the Christian Church might so easily have followed in this path.

S. Paul therefore makes it clear that the Christian Church is like ancient Israel is like it only as it was in exile, when the children of Israel were bidden to be good citizens or Babylon and to seek the peace of the city whither God had sent them captive.

Thus as long as God maintains "the present world," we must be good citizens of whatever earthly estate we live under. This is not difficult for us who live in a democracy and have at least a measure of power to choose those who will represent us in government. S. Peter and S. Paul both tend to idealise the empire almost as if it can do no wrong. Indeed it protected the Church for a time against the enmity of the Jews. In the Book of the Revelation we find an opposite kind of idealism and Rome appears as the great "beast" of violence.

There is truth in both these pictures—of what the state is meant to be and of what it can unhappily be. S. Paul does not help us to know what to do in the second situation. The State has no right to coerce the conscience of men. But for us whose lot is set in so godly a heritage it is important we should realise much more than many do our responsibility as citizens to aid in the administration of law, to promote intelligently better laws, and by being a living conscience in the community to help our Government become ever nearer in its expression of power to the image of the impartial righteousness of God.

#### C.E.F. CONFERENCE

FROM OUR OWN CORRESPONDENT  
Melbourne, January 25

The ninth Provincial Conference and Rally organised by the Victorian Provincial Council of the Church of England Fellowship in Victoria will be held over the Australia Day week-end, January 29 to 31.

Over 300 members of the Fellowship throughout Victoria have enrolled.

## READERS HELP MISSIONS

The Chairman of the Australian Board of Missions has asked us to announce that in response to his appeal in *The Anglican*, a second microscope for medical purposes in New Guinea has been donated in Tasmania.

Mrs. J. A. Lloyd Jones, of 50 Pir Street, Balcadine, Queensland, is supplying a quantity of chairs, tables, and easels, and sundries to Miss Pearl Duncan, at Moa Island.

Miss Margaret Clarke, of Maxwell West, Newcastle, is supplying Miss Duncan with "Child Education."

## RELIGIOUS BROADCASTS

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

\*DAILY DEVOTIONAL: 10 a.m., NATIONAL.

January 31: Miss Doreen Galbraith.

February 1: The Reverend R. J. Williams.

\*February 2: Major-General the Reverend C. A. Osborne.

\*February 3: The Reverend C. T. Debenham.

\*February 4: The Reverend W. R. Ray.

February 5: The Reverend Ralph Sutton.

SUNDAY AFTERNOON TALKS: 3.45 A.E.T., 3.15 p.m. W.A.T. National.

\*January 30: "The Gospel Writers and their Greek"—I. Canon Adam Fox.

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

January 30: Combined Methodist Churches of Broken Hill.

PRELUDE: 7.15 p.m., A.E.T., 7.30 p.m. W.A.T. NATIONAL.

January 30: Westminster Madrigal Singers, Melbourne.

PLAIN CHRISTIANITY: 7.30 p.m., A.E.T., 7.45 p.m. W.A.T. NATIONAL.

January 30: Dr. Roy L. Smith.

THE EPILOGUE: 11.20 p.m. A.E.T., 11.25 p.m. S.A.T. and W.A.T., January 30.

FACING THE WEEK: 6.40 A.M. A.E.T., 6.45 a.m. W.A.T.

January 31: Father Colin Miller.

READINGS FROM THE BIBLE: 7.00 A.M., A.E.T. NATIONAL, 8.10 a.m. S.A.T., 8.45 a.m. W.A.T.

January 31-February 4: Father Kevin Halpin, O.F.M.

EVENING MEDITATION: 11.20 p.m. A.E.T. (11.45 Sat.), 11.25 p.m. S.A.T., 10.35 p.m. W.A.T.

January 31-February 4: The Reverend Alan Walker.

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

February 2: "The Leper Station at Channel Island," Father Frank Flynn, M.S.C.

SATURDAY AFTERNOON TALKS: 2.50 p.m., A.E.T., 2.20 p.m. S.A.T. NATIONAL.

February 5: "Some Hymns and Their History," Dr. George Wheen.

## MOA ISLAND GIRL'S SUCCESS

FROM OUR OWN CORRESPONDENT  
Thursday Island, January 24

Dorothea Saveka of S. Paul's Mission, Moa Island, Diocese of Carpentaria, has qualified for a Queensland State Scholarship, as a result of the examination held in December.

Dorothea received her primary education at S. Paul's School where she reached seventh grade.

Last year she entered S. Gabriel's School, Charters Towers, and was immediately placed in the scholarship class.

Dorothea is the first winner of a State Scholarship in the Torres Strait Islands.

## CHINESE DEACON TO BE ORDAINED

FROM OUR OWN CORRESPONDENT  
Townsville, January 24

The Reverend George Tung Yeh, who it is believed will be the only Chinese priest working in Australia, will be ordained to the priesthood by the Bishop of North Queensland, in S. James' Cathedral, Townsville, on February 6.

Amongst those to be made deacon will be Mr. John Ashley, who applied to Bishop Shevill for the Bush Brotherhood during his recent visit to England. Mr. Ashley is a graduate of Lincoln Theological College.

The senior student of S. Francis' College, Brisbane, Mr. Herbert Moxom, is also to be made deacon together with Mr. David Williams who is the President of the Sydney University Anglican Society.

## Mrs. H. W. K. MOWLL

The Primate of Australia and Mrs. H. W. K. Mowll appreciate very much the sympathy expressed by so many friends, and the assurance of their prayers for the success of the treatment which Mrs. Mowll is undergoing in S. Luke's Hospital, Sydney.

Mrs. Mowll looks forward to coming home when her treatment is completed. In the meanwhile she is allowed no visitors.

It would be appreciated if those making enquiries would do so from the Primate's secretary at Church House, Sydney, or from Mrs. Richards at the C.E.N.E.F. Centre, who will be able to furnish the most recent news.

## 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.

## PENSION FUND FOR BISHOPS

### A NEW SUGGESTION

TO THE EDITOR OF THE ANGLICAN

Sir,—In your issue of January 7 I notice that, as stated by a correspondent, the Newcastle Diocesan Trustees have indicated their inability to establish a pension fund for bishops.

The Determination setting up this fund, enacted that the Australian Clergy Provident Fund should be the administering body; but the board, after several meetings, and much deliberation, refused to agree mainly because, in general terms, the fund had no actuarial basis.

The Diocese of Bendigo, of which I was then registrar, and with the full concurrence of my bishop, would not accept the Determination because it meant giving a blank cheque to the future, for probably considerable commitments if a number of bishops came on the fund at any one time.

This could be a real danger, especially to the smaller dioceses; and is not without precedent. For example, Ballarat once had three bishops on pension at the same time.

Again, and I believe this has also moulded decisions on the Determination, look at the pension proposed, £500, with £250 for Episcopal widows and up to £50 p.a. for children! I believe the best pensions for priests, and I write subject to correction, are £250, Newcastle; £200, Sydney; £180, A.C.P.F., with much smaller pensions for widows and dependent children from each of these funds; for example, in the A.C.P.F., widows, £70; children, £3.

I have no quarrel with the amount of the pension proposed, but only with the discrepancy between a bishop and a priest.

Some years ago, as a member of the A.C.P.F. Board and also of General Synod, I was able to get an amendment to the Determination allowing for double benefits. Melbourne put its present archbishop, and Bendigo put its late bishop (now in retirement) and its present bishop on double benefits. The bishop in these instances with the diocese concerned each bears a due proportion of the premium.

By the very nature of the Episcopal Pension Fund there is no call to pay in what would be equivalent to premiums until bishops become beneficiaries; and although contributions to the fund are shared by the bishop and each diocese accepting the Determination, as each Diocesan Council shall decree; yet the subscription can fluctuate from year to year; because the Episcopal Pensions Board has to estimate annually the amount required, and notify each Diocesan Registrar in order to collect the same.

I suggest, therefore, quite unofficially, would it not be better instead of multiplying funds to ask the A.C.P.F. Board if its Actuary felt it were safe to present to General Synod a Determination allowing up to triple benefits (which would be open to priests also if they cared to purchase same) so that diocesan councils could make due provision for their bishops on retirement? Such a benefit would give £540, £210, and £24 p.a. for bishop, widow or dependent child, respectively. Of course, the board might turn it down, but it is worth a try.

Yours faithfully,  
N. D. HERRING,  
(Archdeacon)  
Bendigo, Victoria.

## A PERMANENT DIACONATE?

TO THE EDITOR OF THE ANGLICAN

Sir,—Mr. Duffy's letter on this subject makes it appear very simple, but I do not think his experience is wide enough for him to realise all the implications.

In my experience of 47 years as a reader, 29 of them in this diocese, I have often heard the question raised, but until recently nothing seemed to be done, but now individual bishops have acted independently and ordained deacons without prospect of proceeding to the priesthood. For the sake of regularity it would have been better if the matter had been decided by General Synod.

Many years ago the Conventions of Canterbury and York considered the question and rejected it in favour of reviving the office of reader.

If Mr. Duffy would transfer to the work of diocesan reader he would find that under a full diocesan licence there is nothing a deacon can do that cannot be done by a fully admitted and licensed diocesan reader, with the exception of administering the Chalice at Holy Communion, subject to the regulations provided (see Sydney Diocesan Year Book, 1953, page 188). The administration of the Chalice could be covered by an endorsement on the licence if the archbishop desired to grant such permission.

A difficulty arises in the case of a permanent deacon who for business reasons moves to another diocese where possibly the bishop does not favour the use of a Permanent Diaconate. He could not be a free-lance, and yet he would still be in Holy Orders.

If it be suggested that the order be conferred for long and honourable service, that is another question altogether, but I would not like to see it given to a man for less than 20 years' unbroken and unblemished service.

To turn to another matter that has been occupying my mind for some time. I would like to see more uniformity among the dioceses in the matter of qualifications and manner of admission of readers. The method in use in some dioceses of having the rector hand the licence to the reader is not the ancient form and is not admission to the office of reader.

Perhaps, at the time of General Synod, some of the bishops would ask someone among their parties to get in touch with me for an exchange of views.

I wish to emphasise that the above remarks and views are my own, and not necessarily the views of any of our members.

Yours faithfully,  
H. W. ROGERS,  
Hon. Sec., Readers' Association, Diocese of Sydney,  
35 School Parade,  
Marrickville, N.S.W.

## U.N. POLICY TOWARDS SOUTH AFRICA

ANGLICAN NEWS SERVICE

London, January 24

The Reverend Michael Scott, who has recently returned from a visit to the United Nations General Assembly, said on his return that policy towards South Africa in the United Nations was undergoing a radical change.

Some Commonwealth countries were becoming increasingly embarrassed by the procedural arguments advanced by the United Kingdom, he said.

The United Kingdom could not maintain its isolation from world opinion, especially about South-West Africa.

If Britain disapproved of the United Nations' procedures she must find other means of bringing South Africa within the common purposes and comity of the western nations.

One way could be through an extension of the Colombo Plan to include African territories, making available capital and technical assistance to those territories that were pursuing a common ultimate goal of democracy in Africa.

## THE ATOMIC BOMB

TO THE EDITOR OF THE ANGLICAN

Sir,—H.A.W., of Heidelberg, Victoria, makes a strong appeal when he calls for "A fearless uncompromising declaration by Church leaders throughout the world, to the effect that the Churches would never condone atomic bombing."

The statements by some dignitaries of a conditional acceptance of atomic bombing have further confused the minds of those who look to the Church for guidance and have done nothing to enhance the prestige of the Church in the eyes of the common people.

It surely is a galling experience for any Christian to hear non-professing Christians criticise our leaders by contrasting their attitudes with the teaching and attitudes of the Master.

The followers of Him who came "not to destroy men's lives, but to save them," should they not stand out courageously against all that destroys human lives and degrades the souls of those who perpetrate and those responsible for the murders.

The criticism of churchmen who condone wicked destruction and waste even in retaliation is justified.

However, the reference to our leaders could be more specific. Archbishops and bishops should speak out, individually, if timidly or undue caution or supposed popular opinion or fear of offending officialdom, or unwillingness to dull the war effort, prevent a united declaration.

Church members should urge the primate, and archbishops and bishops to delay no longer; they must speak now or henceforth forever hang their heads in shame; their present actions may cause myriads to bless or curse them.

Yours sincerely,  
(the Reverend) NEIL GLOVER  
Melbourne.

## AN APPEAL FROM NEW YORK

TO THE EDITOR OF THE ANGLICAN

Sir,—May I once more solicit the interest of your readers in my endeavours to build up the section dealing with Australia in the Library of the General Theological Seminary, New York.

Parish histories, diocesan histories, reports, year books, reports of institutions, biographies, jubilee and centenary books—all of these form part of the raw material of secondary historical research. Will people of our Church look over their shelves and send to me here material of this kind?

May I appeal specifically to the bishops and registrars who have not done so already to put the Seminary Library, 175 Ninth Avenue, New York, N.Y., on the mailing list for copies of the Year books every year? May I also ask for copies of diocesan reports and law books?

Specific needs which come to mind are:

1. The Newcastle report on church-going.
  2. An old Sydney report on the Hygiene of the Communion Cup.
  3. Any reports or accounts of the work of the A.E.M., C.M.S., or the Bible Society.
  4. Reports on the work of our religious Communities, the Bush Brotherhoods, the Brotherhood of S. Lawrence and the B.C.A.
  5. The biographies of R.B.S. Hammond; of Canon Hughes, of S. Peter's, Eastern Hill.
  6. Dr. Elkin's book—"Morpeth and I".
  7. The history of S. Mark's, Darling Point.
  8. Histories or commemorative booklets about our Church schools. Dr. Bean's book on the G.P.S. of Australia.
  9. The Jubilee Booklet of S. John's College, Morpeth and any similar books on other theological colleges or University colleges.
- I can assure you that whatever is sent will be adequately housed and well used.
- Yours faithfully,  
(The Reverend)  
JOHN C. VOCKLER,  
175, Ninth Avenue,  
New York, N.Y.

# FAITH AND MORALS

## A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT.

### Adultery and Divorce

Several correspondents have made reference to the recent controversy in England on the question whether a single act of adultery automatically ends the marriage tie. We have been asked whether there is any evidence from the Bible, the Prayer Book, or Canon Law in support of such a belief.

As so often when Church affairs are in question, our Australian papers reported the controversy in a most misleading fashion, one evening paper even suggesting that the Archbishop of Canterbury had indicated that one act of adultery was quite unimportant, whereas in truth the archbishop was pleading for higher rather than lower moral standards, and for divorce to be a last, rather than a first resort, if the adultery of a partner had been discovered.

The Biblical evidence on divorce is by no means conclusive: Whatever Our Lord's teaching on the subject may have been it is clear that even on the laxest interpretation, adultery constitutes the only possible cause for divorce in the Gospel records.

The Jews in the Old Testament constantly emphasised the central position of the family in their society; it is noteworthy that Jesus bases His own view of marriage upon the two creation stories at the beginning of Genesis; these show

that the order and beauty of the world are crowned by the creation of man and woman. Man and woman are made in God's image, as one genus in contrast to other species.

In later Judaism a woman was regarded as inferior to her husband, and apparently the husband had the right to divorce his wife for adultery although there is no express permission for a woman to divorce her husband for the same cause.

Jesus, therefore, in His reply about divorce, seems to have recognised that He was taking a more stringent view than that of the Jewish Rabbis: Divorce is a concession to human weakness.

Whilst this is the view of Mark and Luke, Matthew seems to allow divorce in the case of adultery. This exception clause may have been inserted because Matthew wished to defend the statement in his first chapter, that Joseph desired to divorce his wife when he found that she was with child.

Jesus, at any rate, affirmed that marriage had a rightful and important place in God's plan of salvation, but He equally made it clear that the marriage tie did not necessarily extend in the world to come.

S. Paul seems to have allowed a break in the marriage relationship in the case of a Christian married to a pagan,

### CHALLENGE OF "THE TERRITORY"

TO THE EDITOR OF THE ANGLICAN

Sir,—This afternoon when I read the account by the Reverend A. N. Haley of the neglect of the Anglican Church of the people of the Territory, I felt that it is the duty of Church people to fill the vacuum.

Perhaps THE ANGLICAN could sponsor an appeal for men and money to provide the ministrations of the Church to those who dwell in the north of Australia.

Only a month ago I flew over that area, and, as I gazed at the lonely homesteads, I thought of the hardships that must be endured by the women in those isolated homes.

Surely we must provide the ministrations of religion to those who dwell far from the comforts of our cities.

I enclose a donation of £10 for work in the Territory, and hope that a way may be found to purge the Anglican Church of the reproach of neglect of the people of the Northern Territory.

Yours faithfully,  
ELLEN M. KENT-HUGHES,  
Armidale, N.S.W.

[We are investigating the possibility of conducting such an appeal as Dr. Kent-Hughes suggests. In the meantime, we are holding her donation of £10. We would be glad if others who wish to subscribe would not send their donations until a definite appeal is announced.—Editor.]

TO THE EDITOR OF THE ANGLICAN

Sir,—In common, doubtless, with many others, I was deeply moved by Father Haley's article and ever since reading it, have been casting about in my mind as to the best means of meeting the challenge.

Unquestionably, one of the greatest factors is the financial one but at the same time, it would appear to be somewhat futile to raise money unless it is within someone's province to take the situation in hand and organise a work.

I am confident that my own branch of the C.E.M.S. would respond to a call to raise £100 within a year and almost certainly others would do the same.

Can we, however, have some kind of assurance that someone in authority will move in the matter, possibly in the direction of creating a new diocese and securing priests for the work so that the whole

but he takes care to point out that his teaching on marriage is his own, and is not to be regarded as a command of the Lord. Therefore, from the Bible, we cannot draw any suggestion whatsoever that the mere committing of adultery involves the dissolution of marriage.

### Prayer Book Service

The Prayer Book service would indicate no ground for divorce whatsoever, the whole service and especially the vows exchanged being binding until the death of one of the parties.

When we pass to Canon Law, we shall find that in the important formative period, the Church did not recognise divorce but only annulment for such causes as marriage within the prohibited degrees, wrongful pressure, or other reasons which made the original marriage invalid.

The Canons Ecclesiastical of the Church of England, which we have quoted in this column before, again affirm that the Church of England believes in a "lifelong and indissoluble union." Consequently, ecclesiastical authority does not anywhere warrant our assuming that an act of adultery brings an end to marriage.

It is true that, for example, in the Diocese of Sydney, with special permission of the Ordinary, the innocent party in a divorce suit for adultery can be re-married in Church, justification for this permission resting upon the executive clause in S. Matthew's Gospel. But this permission cannot be regarded as insisting that the fact of adultery automatically puts an end to a Christian marriage.

There is, however, a profounder reason for dissenting from such ideas, and it was this that Dr. Wand, supported by the Archbishop of Canterbury, obviously had in mind.

The Christian Gospel is essentially one of forgiveness. Consequently, if a partner commits the sin of adultery, the most Christian reaction for the other partner is to forgive that act in the spirit of the cross instead of rushing to the lawyers and the courts. Forgiveness, sincerely and magnanimously given, can redeem most situations, and it is clearly the Christian way.

One of the chief objections from the Christian angle to divorce and re-marriage seems to me to lie in the fact that the door is closed thereby to the exercise of forgiveness: Forgiveness involves restoration, and there can be no restoration of relationship when one or both partners have re-married. Consequently, the Bishop of London, in his plea, had both Christian theology and tradition fully on his side.

**Ecclesiastical Colours**

A correspondent has asked why green is the colour normally used in churches during the Ferial or ordinary seasons of the year, that is, during the period of Sundays after Trinity and those after the Epiphany?

The Church of England, of course, makes no obligatory use of colours although the practice of changing the colours as the Christian year proceeded has had a long and influential tradition. One of the earliest schemes was found in a work of Pope Innocent III, 1198-1216, in which green is prescribed for the Ferial Days.

In the mediaeval Use of Sarum, yellow was used from the octave of Epiphany until Septuagesima, and from Trinity to Advent, but it is possible that the yellow that was then in use did not differ perceptibly from our modern green.

Green was probably chosen because it was the colour of the grass and therefore of the ordinary things of life. Consequently, green is clearly distinct from the white, red, and violet of other seasons.

problem will be tackled on practical lines?

Yours faithfully,  
CHARLES BENNETT,  
Chairman,  
C.E.M.S. S. Matthew's  
Manly.  
Sydney.

### THE PERSONALITY OF GOD

TO THE EDITOR OF THE ANGLICAN

Sir,—In his weekly Question Box, Dr. Arnott says on January 21, "Asian Christians will represent God as a Chinese and an Indian, and so on. You cannot get away altogether from such 'anthropomorphic' thinking."

The thinking of God as a Chinese or Indian by Asian Christians cannot be dismissed as an anthropomorphic thought. God became Man, we know, not "a" man.

To see Our Lord as belonging to the same race as ourselves is not anthropomorphic. It is yet another proof of His divinity. It proves He is indeed God made Man.

"A" man could belong to one country, but God made Man is of the whole world.

It is for that reason that artists, be they white, black or brinded, depict Our Lord as being one of themselves. And it is right that they should do so for He is one of themselves.

We never see S. Columba, let us say, or S. Hugh depicted by Asians or Africans as an Asian or an African. They are saints who, while belonging to the whole Church, are yet connected particularly with one part of it.

But Our Lord is of the whole Church for He is the church of which we are His members.

As men, our members are the same as ourselves. As God, Our Lord, members are the same as He and He, the Head, is the same as His members.

The thought is not anthropomorphic. It is proof that Our Lord is God.

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

St. Kilda,  
Victoria.

### MOUNT LAMINGTON ANNIVERSARY

January 21 marked the fourth year since the great eruption of Mount Lamington which caused the loss of valuable lives, both white and native, including many prominent Papuans, who, it was hoped, would soon train for the ministry of the Church.

# MARRIAGE GUIDANCE IN AUSTRALIA

By the Reverend W. G. COUGHLAN

TEN YEARS AGO "marriage guidance" and "marriage counselling" were read about in overseas journals by a few Australians with a penchant for keeping abreast of social developments. To-day there is a Marriage Guidance Council in each of our six States, with a National Council to foster collaboration and provide an instrument for concerted action.

Even to-day, of course, inside and outside the Churches, only a small minority shows keen interest or devotes time to finding out; yet the movement has obviously come to stay, the public has become aware of it and its potential usefulness, and the Churches will have to face its manifold challenge.

Priests and ministers have been confronted, over the centuries, with the marital and premarital problems of parishioners and others. Christian doctors, lawyers, social workers and educators have been forced into concern about sex, marriage and family relations.

Some of these were naturally in the van of the movement to understand the implications more clearly and to place all dealings with men and women in these relationships on a sounder footing both scientifically and religiously.

So, in Australia, behind the pioneer efforts to build Marriage Guidance Councils, in most States were to be found Anglicans—both clerical and lay—who saw the grave challenge of the times and were prepared to devote time and energy to equipping themselves and others to meet it.

The authorities of the Cathedrals in Sydney and Melbourne saw fit to establish Marriage Guidance Centres under their own roofs and auspices. In those cities and in other places interested and alert Anglicans have been quick to join hands with ministers and professional people of other Churches, and with other skilled people in the community, to fashion self-governing, autonomous Councils independent of Church as of other control.

AN ADVANTAGE of this is that the professional resources of the community—already all too meagre—are more likely to be channelled economically and powerfully than through a number of competitive denominational bodies all claiming to do the same job. Another advantage is that the quite large proportion of people needing this help but out of touch with the Church (or even wary and suspicious of it) can approach an independent organisation without that reluctance or antagonism which prevents counselling from producing its best results.

Further, if Christian leaders see to it that the autonomous Marriage Guidance Councils never lack a strong nucleus of committed Christians in Executive Committees and in lecturing and counselling teams—including some clergymen and, or ministers—those Councils will always have within them workers who in addition to a competent professional technique can offer spiritual counsel to such clients as show themselves to be in a receptive state for it.

The danger of the monopolising of marriage guidance by a purely secular group can be averted if the Churches themselves show wisdom and strategy.

A growing number of priests is conscious of the importance of marriage guidance as a pastoral function. On the preparatory side there is all that comes under the headings of sex education (individual and group), education for family living, parent education and the immediate pre-marriage preparation of engaged couples.

After marriage, there are the opportunities of helping part-

This is the eighteenth article in a series which highlights some of the persons, movements and ideas which have worked within the Church of England in Australia and have left their mark upon Australia's development and life.

The Reverend W. G. Coughlan is the Director of the Marriage Guidance Council of N.S.W. and Honorary Secretary of the National Marriage Guidance Council of Australia.

Inquiries about this work will be welcomed by the State Marriage Guidance Councils or by the writer of this article at 44 Margaret Street, Sydney.

ners to make adjustments, of parentcraft education, and of guidance when the relationship threatens to go seriously awry.

MANY PRIESTS, too, readily admit that their theological training gave them no clues at all as to the nature of the problems involved and no training in the highly specialised technique required for the task.

Oddly enough, it has been left to Marriage Guidance Councils and their leaders to take the initiative in holding conferences on these vital pastoral functions for clergymen, ministers and theological students, and in introducing them to essential reading matter by

which they may further their self-education.

A major need, clearly, is the provision in our theological colleges of at least an introduction to the theory and practice of pastoral counselling in general, with some special attention to premarital and post-marital educational and counselling techniques.

Hand in hand with that development should go the encouraging of suitable and carefully selected clergymen to undertake appropriate post-graduate courses, and to obtain experience (under supervision) in well established Marriage Guidance Councils.

A parallel need is for Chris-

tian doctors, social workers and educators to offer services to Marriage Guidance Councils—either to help as lecturers or consultants, or to be trained as necessary to render more competent assistance.

The goal towards which the Christians in the Marriage Guidance Councils are directing their energies is something like this: The provision of a sufficient number of clergymen and ministers, and of professional people dealing with personal relationships, specially trained in the subject matter and skills of marriage guidance, equipped to make the fullest use of opportunities coming their way in the course of their own work, and intelligently co-operating with and, or acting as workers under the Marriage Guidance Councils of their cities or towns.

The Churches and the Councils need one another very much. They need to understand and trust one another, so that they may work together with increasing effectiveness for the promotion of successful marriage and harmonious family life.

## BOOK REVIEW

### A SUGGESTED STUDY FOR LENT

THE SPIRIT, THE CHURCH AND THE SACRAMENTS. J. G. DAVIES. The Faith Press. Pp. 232. Australian price 20/9.

THIS IS A refreshing, up-to-date and scholarly work characterised by much sound common sense, though at times it is over-ingenious.

It is the author's purpose "to examine the doctrine of the Church and of the Sacraments that we may see therein the Spirit at work and so come to a clearer apprehension of His Person."

To achieve this purpose he makes copious use of biblical and patriotic evidence, and refers to a great deal of the literature already written on this vast subject. He gives special attention to Anglican documents, quoting from Cranmer and other divines, but without any question as to the Catholic nature of the Church of England.

In discussing the Holy Spirit the author never loses sight of the fact that He is a Person, and not just the personification of a relationship or activity. In this and other topics he is quite prepared to regard the teaching of the Church as part of His data.

Three pre-suppositions are laid down: 1. The Holy Spirit is a Person.

2. The Holy Spirit cannot be separated from His gifts.

3. One cannot receive more or less quantitatively of the Holy Spirit.

On the basis of these Mr. Davies reaches conclusions on such diverse matters as Baptism and Holy Orders that will provoke much heart-searching and reflection.

Though in his exegesis of the New Testament the author is often brilliant, he does not seem fully at home in the Old Testament. In a small book everything cannot be dealt with, but it is remarkable that while *ruach* is discussed *nephesh* is not, and that no use is made of the Wisdom literature as a whole, though it would be very much to the point.

In considering the Church the writer properly argues that the various New Testament images (the Body of Christ, the Bride of Christ, etc.) are ontological, not metaphorical. His conclusions may be called "high", and in a note on page 82 he quotes with approval from F. D. Maurice that "every sect is a body united in the acknowledgment of a certain Notion", whereas the Church is united in the acknowleg-

ment of a living Person; but on the other hand "the fruit of the sacrament of unity is bound to be impaired so long as we remain disunited" (p. 150).

Baptism and the Eucharist are discussed in their many relationships, as well as "those five commonly called sacraments." Here much is said that few would care to miss, no matter how vigorously they would at times disagree. The author is concerned not only with theoretical matters, but with their practical every-day significance. In this respect the small section on Christian marriage will give profound satisfaction and inspiration to everyone with pastoral care.

If the book receives the welcome it deserves, much of its substance will be heard from many a pulpit. It would make a salutary and invigorating piece of Lenten study.

—C.C.C.

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

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(See Rates, Page 12.)

## PROBLEMS OF RESTORATION

CHURCH INFORMATION BOARD  
London, January 24

Some of the problems facing architects when repairing an ancient church which has been badly damaged are discussed by Lord Mottistone and Paul Paget, the firm responsible for re-building All Hallows-by-the-Tower, London.

Should re-building aim, they ask, at a reproduction as exact as possible of all that had been lost, or should the architects feel free to design, as their predecessors would not have hesitated to do, something of the current age?

In considering the alternatives, one paramount condition was readily accepted: where so much had been destroyed every vestige and evidence of the church's historic past must be jealously preserved for incorporation in the new building.

It was decided that, if the scattered ruins were to be successfully knitted together, the new building should not depart entirely from the tradition which had influenced preceding styles, nor should it recall an earlier period of architecture. All Hallows has been particularly fortunate in generous gifts of materials from abroad, and these have enabled the major steps of reconstruction to go ahead.

The work of re-building this famous church is now proceeding steadily; the re-building fund is in need of donations to ensure that the full work is completed.

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### THERE ARE NO 'NO-HOPERS'

The Church of England has reserved a place in her calendar at this time of the year to commemorate the conversion of the apostle S. Paul.

To-day, centuries after it took place, the story of the transformation of that ardent opponent of the gospel into one of the giants of Christendom has a very modern application. No case is too hopeless for God.

Indeed, some of the most unlikely people may be, in God's great plan, future ambassadors for Christ. The men and women who will lead the next generation in extending the kingdom of God may be among the most unlikely young people in your neighbourhood.

Think again, for a moment, of S. Paul. As Saul of Tarsus, well-educated and religious, he stood by as Stephen was stoned to death—a willing participant. Later he obtained a special permit to seize any Christians whom he might find, men or women, in Damascus, and bring them bound to Jerusalem.

Saul was nothing if not thorough. He provided a pattern for the Gestapo of our own day by dragging people even from their own homes to drive them into some far-distant prison. Luke the historian records that Saul "made havoc" of the church. He was known and feared by Christians up and down the land.

Even Ananias in far-off Damascus had heard from many of his notorious career. But this same Saul was arrested by God. He met Jesus Christ, and was never the same again.

He who had been breathing out slaughter and threatenings against the Church became the author of I Corinthians XIII, perhaps the greatest dissertation on love that has ever been written.

The man who abominated the name of Jesus of Nazareth became constrained to write of this same Jesus that "He loved me and gave Himself for me." God waits to transform men and women and young people into new creatures in Christ Jesus.

He does it, not by calling us to a superficial change in our manner of life but by an inner change of heart. That change begins in God's inscrutable way by the operation of the Holy Spirit within us.

He calls us to repentance, that is, to change our minds about sin and to renounce it. With this comes the presentation to the individual of Jesus Christ, the One who saves men from sin—past and present.

Finally there comes the invitation to commit one's whole life to Him in simple trust. The circumstances surrounding such repentance and faith vary from person to person. For some it is a crisis. For others it is an uncharted

### S. MARK'S GOSPEL . . . 1

## FOUNDATION STONES

BY WILLMA TERRY

IF YOU WERE a teacher about to give a lesson, you would probably make notes on the subject you were about to teach. For these notes you would select the most relevant material from your text-book, together with any other facts which would make the lesson interesting. The Gospel of S. Mark could be called "A Text-book on the Life of Jesus Christ."

At first the early Church depended on the oral accounts of the Apostles, and upon those who had learnt from them. As time went on and the expected coming of Christ did not happen, it was realised that in some way a permanent record of the life of Jesus must be gathered. All too soon there would be no eye-witnesses and the Gospel could be forgotten or changed. Nearly all the Churches had scraps of gospel-matter, but a more connected story could be collected either in the older centres of Christianity like Jerusalem or Antioch, or in a big centre like Rome.

Probably for this reason the Church in Rome set John Mark the task of making the record for the Church there. This Mark, whom the Church was prepared to entrust with the work of compiling facts suitable for its teachers, had had an eventful ministry. It is thought that he was the young man referred to in Mark 14:51-52, so that even before our Lord's death he was a follower. His mother was a prominent member of the Church in Jerusalem, and it is possible that the Church used her house as the meeting place of Christians, both before and after the Ascension of Jesus.

WHEN S. PAUL began his work, Mark accompanied him (Acts 12:12-25). For some reason he deserted the party. Later Paul and Barnabas quarrelled because Barnabas wished to take him with them as they visited churches begun by S. Paul. Finally after some years spent journeying back and forth between these churches (Col. 4:10-11), he joined the Apostles in Rome.

We need to remember that Mark was writing primarily for the people there. His task was not the writing of a biography, but the gathering together of suitable stories for the teachers. It is natural therefore that he would choose incidents and sayings which he thought important, together with those he knew his readers would wish to hear. He would select too, any incidents and sayings which discredited the Church's enemies, the Jews, and also prove that the sufferings of the Church at the time had been foretold by Jesus.

He knew these people accepted the traditional begin-

ning to Jesus' Ministry: the Baptism and the Temptation, so he does not dwell upon them. They believed that Jesus was the Messiah sent by God to fulfil the Messianic hope of the Jews, and exalted at last to heaven at God's right hand, where He is to sit as Judge when the kingdom of God shall come, so he can present Him as the living Son of God.

THESE FACTS affect the picture of Jesus which Mark presents. There is hardly any of the kindness of spirit which is shown by S. Luke, or any record of His teaching such as we find in Matthew. Instead the Ministry of Jesus seems to be hurried journeys from one part of Galilee to another with no definite aim in view.

His attempts to teach the Gospel are continuously interrupted by works of exorcism which attract the crowds more than His teaching. He made big claims: that He could forgive sins (2:6); that He was the Messiah (8:27). He made His own rules concerning behaviour on the Sabbath day (2:27); He brushed aside ceremonial observances (2:16).

For these reasons He was gradually hated by the leaders of religion in Israel, and it may have been their antagonism which resulted in His wandering hither and thither in Galilee. Although He was God's Son He was human and on occasions He is compassionate (7:33); affectionate (9:36); impatient (4:11); disappointed (6:5-6); and rude (7:27).

Gradually a change came over his teaching: whereas at the beginning of His Ministry he taught the coming of the Kingdom by repentance (1:15), now He taught that He was the suffering servant of God (9:31). His Mission now assumes a definite purpose. He must go to Jerusalem to accomplish His work.

His passive opposition to the religious rulers became active and He denounces and affronts them (12:38); He accepts public acclaim (11:1f); He makes hard labour the lot of His followers (8:55) until they saw the death-knell of all their hopes of an earthly kingdom.

Yet they followed Him still into the Garden; into the courtyard; among the rabble; unto the Cross. Then bewildered and sorrowful they give His body burial honours. He was dead, but next morning the women were early at the tomb, and the words which He spoke were true. He had risen, but the frightened women told "no man." The rest of the story was lost. Someone added the story of His appearances to the disciples, and the command to preach the Gospel.

(Continued in Column 3)

### BATHURST YOUTH CAMP

FROM OUR OWN CORRESPONDENT  
 Bathurst, January 26  
 Young Anglicans from numerous parishes of western N.S.W. are attending the Bathurst Diocesan Anglican Youth Camp for Y.A.s, J.A.s and C.E.B.s. members at Dubbo this week-end.

Already a number have settled in at the Anglican Hostels, S. Francis and S. Faith Houses of the Brotherhood of the Good Shepherd, but most of the camp members will arrive on Saturday. All will be welcomed in the parish hall in the evening, and throughout Sunday and all Monday morning will be in the throes of lectures, conferences, and attending services in Holy Trinity Church.

Both bishops of the diocese will attend. Next week the first meeting of the Diocesan C.E.B.S. Council will take place to consider matters arising from the Youth Conference at Dubbo and progress plans for C.E.B.S. in Bathurst Diocese.

### FOUNDATION STONES

(Continued from Column 5)  
 Mark's Gospel then is no historical treatise as Luke wrote, nor philosophical interpretation like John's. It is the plain statement of facts concerning "The beginning of the gospel of Jesus Christ, the Son of God;" (1:1).  
 Things to Do:  
 1. Make some research on the date and composition of S. Mark's Gospel.  
 2. Either make a study on "The Life of the Early Church" or "The Beginning of Christian Doctrine."

### FOR SMALL PEOPLE

#### WORD-PICTURES FROM THE BIBLE

##### CROWN

Whenever a crown is mentioned, most boys and girls immediately think of one being worn by a king or queen. But the Bible tells of ordinary people having crowns to wear one day. Let us see what that means. There are several kinds of crowns mentioned in the Bible. Some were made of metal and were worn on top of the head. Others were narrow bands which were worn around the head. In most cases the person who wore a crown was very important. When the great running and



Dear Boys and Girls,  
 I was delighted recently to receive a lovely letter and card from some girls at Tamworth. What good news it was too to read that one girl has kept a full set of last year's stories.  
 That is the first one that I have heard of.  
 Our new series of stories has only just begun. This is number three this week. So start saving them now.  
 And may we all live so well for God that we shall all have the reward of which this week's word-picture tells us.  
 God bless you all.  
 Your friend,  
 UNCLE PETER.

surprised to know, were made of parsley or leaves. But what an honour it was to wear one. Now when the Bible speaks of ordinary people wearing crowns, that is another way of saying that we will be rewarded one day for what we have done. But like the winner of a race, we must let nothing stop us from being and doing our best—for God. Next time you are tempted to do wrong think of this. Remember it too if others making fun of you when you try to be like the Lord Jesus. Now read II Timothy 4:8 and I Peter 5:4.

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# AUSTRALIANS SHOW MANY SIGNS OF SOCIAL IRRESPONSIBILITY

By the Bishop of Canberra and Goulburn, the Right Reverend E. H. BURGMANN.

A YOUNG WOMAN came out of a newspaper shop and as she turned to walk up the street she saw a nail on the path. She passed it, and then stopped and reflected. To a passer-by she said "Do you think I should pick up that nail?" The passer-by replied: "Well, it might save it from getting into a tyre." "Oh, it's not that," said the young woman, "I am wondering if it's unlucky to pass a nail, and a nail is a sort of a pin, isn't it? I don't want to spoil my luck," she added. "You see, I have just bought a lottery ticket." The nail won. It was reverently picked up and put in her handbag.

Now, was this young woman a typical Australian? Was she a fair representative of what we may call the Australian ethos, the Australian way of going about the daily round and common tasks of life?

She was obviously a friendly sort of person. She entered easily into conversation with another woman who was a stranger to her. She expressed her thoughts as they came to her without any inhibitions. She obviously did not feel that she had to be on guard in any way.

Also she was a gambler, and took it for granted that anyone met in the street would share her feeling in this. Furthermore she was unashamedly superstitious, and assumed that the person to whom she spoke would appreciate her desire to keep in well with luck. Luck was a very real factor in the situation for her. She took it quite seriously.

Is then this elusive person whom we think of as the average Australian a free and friendly superstitious gambler?

There is good reason to believe that the description is fairly true of the vast majority. Let us begin at the gambling end of the description. The Melbourne Age of November 8, 1954, reported that Australians spend about £550 million a year in legal gambling; that is about 260 a head each year for every man, woman and child in the Commonwealth. And that is in legal gambling; the Lord only knows what is spent in illegal gambling.

The Age goes on to say that experts estimate that 67 per cent. of adult Australians gamble. This is supposed to beat the British and Americans, so it is not only in cricket and tennis that Australians play hard. The Age thinks that the fan-tan playing Chinese are the only people who might be able to hold their own with us as gamblers.

It would appear then that the young woman was thoroughly representative of a large section of the Australian people. The gambling mind is part of the make-up of the Australian character and forms a vigorous element in the Australian ethos, or way of life. The fact that it is so readily taken for granted makes it all the more powerful and unconsciously effective. Since we are, for the most part, controlled and conditioned by unconscious motives we must seek to know why Australians are like this. Why are we largely a nation of gamblers? We shall need to find an answer if we are to get at any worth-while estimate of our national character and mental make-up.

THE NEXT THING we noted was that the lady was superstitious. Gamblers are notoriously superstitious. So often they have a pathetic faith in lucky trinkets and charms and mascots. The stars in their courses also have many women in their grip if some women's journals represent their interests fairly. Some people pray for the success of their lottery ticket with great earnestness, which means that they are trying to get God to make others lose. In this way the Christian God is reduced to the

This article was originally delivered as a talk in the series "Plain Christianity" on January 23 over the A.B.C., by whose kind permission it appears in THE ANGLICAN.

stature of the fickle God of fortune, the ancient Gad (G.A.D.). "By Gad" is a gambler's oath.

But to realise how far superstition is in our make-up we have only to think of the troublesome use of confetti at marriages, along with horse-shoes and old boots, which are half-fun, and for the rest a lingering feeling that the ceremony would not be complete without these hang-overs of old superstitions. Our modern scientific education seems to make little impression on traditional ways of expressing our feelings. Ancient superstitions still abide in us as neurotic compulsions. We are very poorly educated on the emotional side of our being.

IF THAT young woman had not picked up the nail she would have been uncomfortable for the rest of the day. If her ticket failed, to win she would have felt that it served her right for not picking up the precious nail. If her ticket did win, the nail will surely get the credit and become a family fetish. In years to come it will be in the family as the nail that won the lottery for grand-mother. Why? When a black dog strayed onto the cricket field in the second test a leading Sydney paper next morning had a heading "Dog on field bad omen for Morris." And we lost the game.

All this has a serious side to it, because as Luck takes over, sense and reason go out. On the one hand we are building up a highly mechanised civilisation based on the accurate researches of modern science, and on the other hand we are leaving large areas of personal and social life to be the plaything of the purely irrational. This works out in amazing contradictions in Australian political and economic life.

On the one hand we seek a well-ordered efficient organisation of industry and commerce such as will enable us to hold our own in the increasingly competitive markets of the world; and on the other hand we encourage large quantities of wealth to change hands for no sort of service rendered, but on the utterly irrational turn of a barrel of marbles. Also at the time of manpower shortage more people in the completely nationally unproductive business of gambling by bigger and bigger lotteries.

This will no doubt go on till the limit is reached, wherever that is, as I understand had happened to Government lotteries in England and France, but in the meantime a Government utility functions with general approval as a great supporter of the moral life of the nation.

It would appear also that the close link between gambling and superstition shows up strongly in the devout suspense of the worshippers as the high priest of the god Luck turns the fateful barrel towards which the strong hopes of the gambling devotees are directed. This institution has become so sacred in our political life that no party dare touch it. It is strongly characteristic of our way of life.

It is perhaps inevitable that the national life of any people will be largely irrational, but we should surely work to increase the area of sense and reason. The trouble is that our irrationality becomes exploited, and is the source of profits to many people. This is clearly seen in the obviously most difficult problem of drink. While it is fairly clear that gambling by its very nature is anti-Christian, drink is just as clearly in a different category. Here it is a matter of the con-

trol of an appetite normal in itself.

But our stupidity as a nation is shown by the way in which on the one hand we encourage our people to drink, and on the other we make pathetic appeals to them to keep strictly sober in order to cut down the death rate on our roads. In the Press and on hoardings all over the country the delights of the various kinds of drink are most persuasively presented, drinking is made the mark of manliness, and yet all who handle our high-powered cars, trains, planes, and such like, are expected to be immune from the allurements of the lovely siren voices that are made to appeal so strongly in a thirsty climate such as ours.

As the issues surrounding gambling and drink become more clear and inescapable they will see the rise and fall of many Governments of all parties, but it is not in Parliaments alone that the illogical contradictions reside. It is in lives and habits of our beloved Australians, the lotus eaters of the modern world, who have not yet arrived at any mature sense of national reason and responsibility.

Now I wonder why we show so many signs of social irresponsibility. We can see it in our careless and destructive attitudes to public property. Even our lovely wild flowers are targets for a form of brigandage which make it clear that there is no widespread sense of pride in our national heritage. What we do not personally own we feel has no call on our respect and care. We do not feel the urgency of instilling into our children a spirit of love and care for what we have in common. We are a most wasteful people, and this must catch up with us in due time. It no doubt arises from the ruthless energy by which we brought a hard and inhospitable continent into pastoral and agricultural uses. We got used to destruction.

WE FELT that we had no alternative to the wholesale destruction of trees, the exploitation of our thin coating of soil, the extravagant mining of our coal, the slaughter of our native animals, and so forth. We felt that we were in a fight for life. I remember it well; as the son of a pioneer on the North Coast. But the time has come for us to learn new ways and to learn them quickly. All our educational facilities need reorientation. We should wage war against waste on every hand. Our children's children will think harshly of us if we don't.

I know we have begun to move in the direction of recovering our forests and reclaiming our soil, but this work is made doubly difficult by the thoughtless irresponsibility of our fellow Australians. Bush fires are a recognised national menace, but any one who is much on the roads will see cigarette butts thrown from cars and burst into flame as they fall to the ground. It will no doubt take a very long time to overcome this insensitive thoughtlessness and this selfish irresponsibility, but we should be working at it more deliberately and determinedly than we are. It is a question of education and it must begin in the very young.

The difficulty is that we need a new race of parents and teachers. It is not easy for those who have not been trained in social responsibility, suddenly to become socially responsible. These sudden complete versions in the grown-up are few and far between. In the meantime we must pay the price, and it is a price we cannot really afford.

We can see signs of our soil erosion in reddish patches, of our good earth on the face of the Franz Joseph glacier in New Zealand; we have abundant evidence around us of what our bush fires do; we have only to look for a koala bear in our forests to realise what we have done to our native animals. I remember as a boy seeing up to half-a-dozen bears in one tree. Then their skins came to be worth a little money, and the forest rang to the fire of rifles. Soon the stench of their rotting carcasses made travel through the bush most unpleasant. All that is past history now; and quite understandable to anyone who has experienced the hard times of fifty or sixty years ago. A bear skin was worth about ninepence, and ninepence was a lot of money in those days.

THE FACT is that Australians are not yet properly rooted in our Australian soil. The industrial revolution caught up with us before we had settled down and transformed the wild Australian countryside into a place for civilised living. Farmers had not begun to make themselves comfortable in their homes before life in the cities drew off the more enterprising and ambitious of the farmer's children to seek their fortune anywhere but on the land.

Our women especially were expected to put up with the most primitive equipment and let any money that was available buy another horse or cow, plough or cart. By the time any degree of comfort became financially possible the woman was mostly broken in body and spirit and quite incapable of changing from the ways of drudgery. Many of them who eventually followed their children to the city were utterly miserable in the changed conditions.

It is well for us in this Australia Week to remember the cost of bringing Australia to her present condition and to pay tribute to those who made the foundation sacrifices in sweat and blood.

The fact remains that the process of becoming rooted in this land is far from complete. We have no strong sense of belonging anywhere in a meaningful way. Our traditions have not yet found national form content. Our faith is thin; we have a considerable amount of sentimentality. We sing "Advance Australia" vigorously, but we have the vaguest possible ideas about the direction of our "Advance." We have no strong sense of direction at all.

We have a fairly good conceit of ourselves, but we have not reflected much on what we have to be conceited about. I am an Australian, speaking to my fellow Australians. If a non-Australian said the things to me that I want to speak about with you I would resent it most passionately and find rationalisations that sounded like reasons.

BUT WHEN I am honest with myself I feel that we Australians have much reason to be concerned about the state of our nation. We are not well grounded anywhere. We have no recognised classical literature on which to build something approaching a common mind. We are all at sea as far as a common faith is concerned. We have not yet found an Australian version of the Christianity brought to us from overseas. Our religion is not really native to our condition or satisfying to our souls. The Greek and Latin classics which the educated leaders of our race once treasured mean little or nothing to us.

There are no mental roots for us in them. The Bible which was the classic literature on which our fathers did really feed in their own way is a completely unknown book to the vast majority of Australians. Because of this the churches very largely speak in a

(Continued on Page 11)

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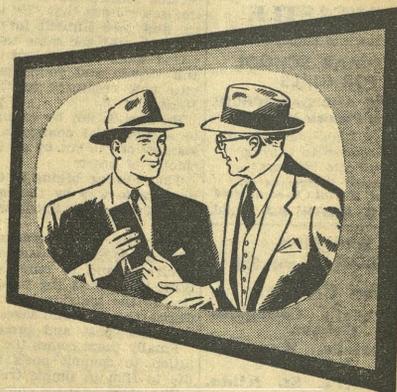
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# KING CHARLES THE MARTYR

By JOHN YEWEES

... a monarch from his throne,  
Springs to his cross and finds  
his glory there.  
Our own, our royal Saint: thy  
memory rests  
On many a prayer, the more for  
thee endeard.

—John Keble.

**SUBLIME WORDS**, penned in honour of S. Charles, King and Martyr, the only Saint canonised by the Church of England since pre-Reformation days.

A King, who, though often ill-advised in matters of statecraft, willingly submitted to every barbarous indignity and chose death by decollation, rather than abandon the historic Catholic Church of England. "How can I keep my innocence... if I should abandon the Church? Believe it, religion is the only firm foundation of power;... But, which most of all, how can we expect God's blessing, if we relinquish His Church?" (Charles I, in a letter to friends)

Contemporary writings declare that following his death the people "invested him with the glories of a martyr."

S. Charles' Day was observed by a special Order of Service from 1662 until 1859, in which year Queen Victoria, without the sanction of the Convocations of Canterbury and York, and acting on the mere advice of the English Houses of Parliament, issued a Royal Warrant suppressing the observance of the Day, and the University presses, eager to follow the royal bidding, unlawfully expunged the title, "King Charles, Martyr" from the Calendar of the Book of Common Prayer.

History has judged the Royal Warrant as nothing less than an inexplicable action on the part of a jealous Queen, which constituted not only the repudiation of the Act of Uniformity, but also a wanton disregard of the rights and liberties of the Church of England as established by Law. History also provides the motive when we consider that the Warrant was issued by a Hanoverian, whose claim to the Throne rested upon the Parliamentary Settlement of 1701, which arbitrarily abolished the established hereditary system of dynastic succession to one of a semi-elective nature, hitherto unknown in British history. Therefore, the fateful document served its purpose by removing an annual remembrance of an English Saint of the rightful and hereditary Royal House of Stuart.

"Our own, our royal Saint; thy memory rests on many a prayer." Although written almost three decades before, these words were to prove strangely prophetic, for ever since 1859, the Royal Martyr has been venerated, and his death held in thankful remembrance by the undying loyalty and fervent prayers of an ever-increasing number of faithful sons and daughters of the Church of England, both in the British Isles and across the seas.

It is significant, also, that the amendment to the Act of Uniformity in 1871 did not confirm the suppression of January 30, as a Red-Letter Day in the Church's Year, and in most revisions since the Martyr's name has been restored to its place in the Calendar.

## THE PROPER SERVICE

Hereunder is a brief summary of the Proper Service sanctioned by Convocation and annexed to the Book of Common Prayer at the last revision in 1662.

The service was entitled, "A Form of Prayer with Fasting," to be used annually on January 30, being the Day of the Martyrdom of the Blessed King Charles the First; to improve the mercy of God, that neither the Guilt of that innocent Blood, nor those other sins, by which God was provoked to deliver up both us and our King into the hands of cruel and un-reasonable men, may at any

time hereafter be visited upon us or our posterity."

A rubric stated that should the Day fall on a Sunday, the Form of Prayer should be kept on the day following, and it seems reasonable that this year King Charles the Martyr's Day should be observed on Monday, January 31, 1955.

The Proper appointed for the Day are:

**Matins and Evensong:**  
Sentences: "To the Lord our God..." "Correct us, O Lord, but with judgement..." (altered rendering), and "Enter not into judgement." A Responsorial Hymn consisting of thirty-two scriptural quotations was appointed for use before the Psalms and six additional Collects to be read at various stages during the Office. As these Collects are couched in the verbose style of the Caroline era and are of imprecatory character an abridgement of several are printed at the conclusion of this article.

**Proper Psalms:** Morning, 9, 10, 11; Evening, 79, 94, 85.

**Proper Lessons:** Morning, 2 Sam. 1, S. Matt. 27; Evening, Jer. 12, or Dan. 9 to v. 22, Hebrews 11, v. 32 to 12, v. 7.

The Litany was always to be said or sung, and the three concluding prayers from the Communion Service were ordered to be read before the Prayer of S. Chrysostom and the Grace.

**The Holy Communion:**

The Epistle: 1 S. Peter 2, vv. 13-22; The Holy Gospel: S. Matthew 21, vv. 33-41.

**Offertory Sentence:** "Whatever ye would that men should do unto you..." The Collect for Trinity V after the Prayer for the Church.

## SUGGESTED COLLECTS

O God, to whom the blood of Thy Saints is precious, so turn the hearts of Thy people that Thy Church may be heard, and that Thy servant Charles, who died to save her, may be acknowledged and venerated; grant this, we beseech Thee, for Jesus Christ's sake. Amen.

Blessed Lord, in whose sight the death of Thy saints is precious, we magnify Thy Name for Thine abundant grace bestowed upon our martyred Sovereign: by which he was enabled to cheerfully follow the steps of his blessed Master and Saviour in a constant meek suffering of all barbarous indignities, and at last resting unto blood, and praying for his murderers. Let his memory, O

## BOOK REVIEW

### DR. FISHER'S REPLIES TO THE CHURCH'S CRITICS

**THE CHURCH AND MARRIAGE.** Church Information Board. English Price: 2/6 (by post 2/8).

In 1952, the evidence presented to the Royal Commission on Marriage and Divorce by the Archbishop of Canterbury on behalf of the Church of England was published under the title "The Church and Marriage."

Now a second and enlarged edition is published by the Church of England Moral Welfare Council.

The original edition becomes Part I of the new publication, and a second part has been added containing extracts from the Minutes of Evidence taken before the Royal Commission, and other valuable matter.

From the evidence printed in Part I, Canon Hugh Warner has extracted illustrations of the anti-social effects which easy divorce will have.

Then follows a most important section in which are stated, first, certain questions and propositions submitted by the Royal Commission to the archbishop and, secondly, Dr. Fisher's replies.

Since the questions put by the Royal Commission are based on memoranda laid before it which attack the Church's principles, the archbishop's answers have particular interest; they clear up

Lord, be ever blessed among us, that we may follow the example of his courage and constancy and great charity. For Jesus Christ His sake, our only Mediator and Advocate. Amen.

Almighty God, who through the sufferings of Thy Servant Charles, hast taught us that neither the greatest of Kings, nor the best of men, are more secure from violence than from natural death. Teach us, so to apply our hearts unto wisdom, that according to the example of Thy Blessed Martyr we may press forward to the prize of the high calling that is before us in faith, patience, humility, and constant perseverance unto the end. Grant this, we beseech Thee, for Jesus Christ's sake. Amen.

O Thou God of order and truth, in Thy good time abate the malice, assuage the rage and confound all the mischievous devices of Thy Church's enemies. Preserve from sacrilegious invasions those temporal blessings which Thy Providence hath bestowed on Thy Church for Thy glory; that we, and all that love Thy Church may sing praises to Thee and ever magnify Thy salvation. Through Jesus Christ our Lord. Amen.

## SUGGESTED BIDDINGS

Let us pray that the Church may always honour Christ by a due veneration of His Saints and Martyrs, especially remembering King Charles the Martyr who preferred death rather than abandon the historic Episcopate and betray Christ's Church.

Let us also thank God for the preservation of the Church's Orders and sacraments, and for the restoration of the ancient government in Church and State.

O Lord our Heavenly Father, who didst suffer Thine Anointed, the Blessed Charles, King, on this day, to be barbarously murdered, yet didst not leave thy people as sheep without a shepherd; but didst preserve the undoubted Heir of thy Crowns, and in Thine own time restore him to the Throne of his fathers. We beseech thee to continue thy gracious protection toward the Royal Family, and grant to our Sovereign Lady, Queen Elizabeth, a long and happy reign, so that we may show forth thy praise from one generation to another: through the merits of Jesus Christ our only Lord and Saviour. Amen.

many misunderstandings, and show that certain criticisms of the Church's position are completely unfounded.

Finally, in a scholarly memorandum on the *Reformatio Legum Ecclesiasticarum*, Dr. Sherwin Baily refutes the allegation that Cranmer at the Reformation intended to alter the law and practice of the Church of England so as to facilitate divorce and re-marriage.

This enlarged edition of "The Church and Marriage" deserves careful study both by those who uphold the Christian principles of marriage, and by those who criticise them.

(Our copy from the Church Information Board, Church House, Westminster, London, S.W.1.)

## EXPENSIVE FUNERALS

FROM A SPECIAL CORRESPONDENT  
Wangaratta, January 24

The Bishop of Wangaratta, the Right Reverend T. M. Armour, does not altogether agree with people who are opposed to expensive funerals and consider them wasteful.

Preaching at Holy Trinity Cathedral last week, the bishop said that, while he did not condone extravagance, he felt that the funeral was the last opportunity earthly friends had of doing anything for the deceased.

## OBITUARY

### THE DEAN OF CHICHESTER

We record with regret the death on January 19, at Chichester of the Dean of Chichester, the Very Reverend A. S. Duncan-Jones. He was 75.

Arthur Stuart Duncan-Jones was educated at Pocklington and Gonville and Cains College, Cambridge, where he won a scholarship in Hebrew.

In 1916, he became Rector of S. Mary's, Primrose Hill, where he established his reputation as an ecclesiologist.

He was afterwards for eleven years at S. Paul's, Knightsbridge, where his sermons drew large congregations. At the same time he was assistant editor of the *Guardian*, and also ecclesiastical adviser of *The Times*.

He was made Dean of Chichester in 1929, where he ordered the worship of the cathedral in the traditional English way, did much work in the international field, and was active in Convocation and in the Church Assembly.

He was the author of some nine books and a contributor to others. They included studies of Archbishop Laud and of Church music. His "Ordered Liberty" is a cogent and scholarly defence of Anglicanism. "The Struggle for Religious Freedom in Germany" was written from first-hand contacts and after an interview with Hitler.

### CANON PRESTIGE

We record with regret the death in London on January 19 of Canon George Leonard Prestige, treasurer of S. Paul's Cathedral and former editor of the *Church Times*. He was 65.

He was educated at the Merchant Taylors' School and at Christ Church, Oxford, where he took firsts in Classical Mods, in Lit. Hum. and in Theology.

After completing his theological training at Cuddesdon, he was ordained priest in 1914. From then until 1920, he held a Fellowship at New College. In 1920, he was appointed Rector of Upper Heydon where he remained until 1944.

He was assistant editor of the *Church Times* from 1931 and editor from 1941 to 1947.

In 1950 he became a canon residentiary of S. Paul's Cathedral.

Canon Prestige was the author of a number of scholarly books, including "The Virgin Birth of Our Lord," "Christian Verities," the official biography of Bishop Gore, "God in Patristic Thought," and "The Anglican Library of Faith and Thought."

## ARGENTINE ARREST

ANGELIC NEWS SERVICE  
Buenos Aires, January 24  
An Argentine Roman Catholic priest, Father Carlos Santarosa, curate of Alta Gracia Parish in Cordoba Province, has been arrested because of a sermon he preached condemning the new divorce law.

## BOOK REVIEW

### WISE ADVICE

"ON FALLING IN LOVE." Hugh Warner. Church Information Board, Church House, English Price 3d, by post 5d.

Parents, teachers, and above all, young people themselves, will find invaluable help and guidance in Canon Hugh Warner's new leaflet, "On Falling in Love," issued last month by the Church of England Moral Welfare Council.

The following extract is typical of Canon Warner's wise—and frank—advice:

"In the heightened frame of mind that comes with love, we are in a bewildering and that seems to have few landmarks to guide us. Our power of rational judgement becomes a slave to the dictatorship of our sex drives.

"A tug-of-war starts up between a man's conscience and his imagination. If both man and woman frankly recognise the spiritual nature of love, conscience wins the battle.

"If, on the other hand, love is imagined to have nothing to it except what is physical—like the animal mating instinct—then imagination wins the day, and the damage is done.

"This damage is most obvious when it involves another person's marriage—and remember the divorce rate of 30,000 means that 120,000 adults and children are caught up into tragedy every year."

(Our copy from the Church Information Board, Church House, Westminster, London, S.W.1.)

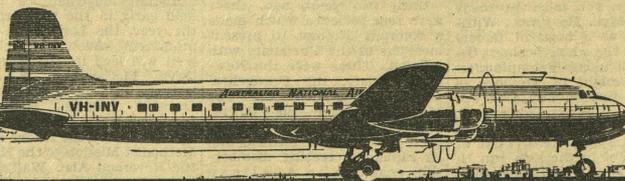
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# ACTIVITY IN PRAYER: PETITION

BY THE REVEREND A. APPLETON PACKARD, O.H.C.

LAST OF THE FIVE fingers of full prayer, after Adoration, Confession, Thanksgiving and Intercession, comes Petition. Last and least of all—but very real and true—come along the petitions which we would send up to our Heavenly Father for ourselves, in body, soul, spirit. And do not hesitate to place the smallest things before God. Prayers of this character should not be any kind of "novena of last resort" to be tried out when other measures have seemingly failed.

They tell the probably apocryphal story of a bishop on a sinking ship. All hope had been abandoned, and he rushed up to the captain in despairing terror: "Captain, captain, is there no hope?" "None but in prayer, Bishop." "Has it come to THAT?" he replied. "No such thing, seriously, could be possible if we all—clergy and layfolk—developed, as I earnestly trust my readers are doing, that prayerful atmosphere of dependence upon and reverent familiarity with Him Who is our Light, Life, Salvation.

So, learn anew to pray for anything and everything which your enlightened Christian conscience is sure He would bless or wish you to have. But don't forget, of the three answers He will give, one of them is certain: "Yes—No—Wait." Whatever you pray for yourself, do it in the letter and the spirit of the Lord's own prayer: "Thy Will Be Done," through Jesus Christ our Lord Who understands us and our needs as Man as well as God. "And your petitioner will ever humbly pray," as the lawyers put it. In humble prayer you will increase "in the knowledge and love of God," and place before Him with full confidence all your wants.

## THE ANSWER

This is such a vitally important point to be quite clearly understood, that I want to stress it again, as in connection with Intercession. Are our petitionary prayers—or intercessions of any kind, for that matter—answered? But we don't all get back safely from war or journeys, no matter how well or how earnestly we utter our petitions! It doesn't make much difference whether you are floating around in the South Pacific in a rubber boat, or riding in the nose of a disabled A-20, the basis of asking prayers, whether for ourselves in petition or for others in Intercession, must be the same, and there must be some order about it. God isn't arbitrary or a supernatural magician.

Are prayers of this kind answered? Of course they are. There has never been a prayer uttered in sincerity and truth in the whole history of mankind since man began to pray that hasn't been answered. The thing for everyone of us to remember is this: Someone else does the answering. Prayer must be distinguished from a monologue. Prayer is always a dialogue. Prayers are answered by God. Otherwise you are only talking to yourself, and that is not good. What you have in mind may not be what God has in mind. If you ask Him for something, you must be ready to take what He gives. Without that as a basis of understanding, the whole business becomes ridiculous. Example after example might be provided of how not infrequently God appears to give an answer to petitions or intercessions just exactly the opposite of what we expect. Yet in the long run He answers our impatience in a far, far more wonderful way than we can anticipate.

A famous case is that of a mother who was once praying for her son who was a heathen, because he, whom she had been trying to convert to Christianity for years, was going away from his native Africa. She was afraid that all the work she had undergone for this end would be in vain. She prayed to God that her boy might remain at home with her so she might convert him. And even

This is the fifth and concluding article on Prayer by the Reverend A. Appleton Packard, of the Order of the Holy Cross, West Park, New York. In this series, he has discussed the "five fingers of Prayer"—Adoration, Confession, Thanksgiving, Intercession and now, Petition.

as she prayed this prayer, he left her secretly for Italy, and her prayers were seemingly useless. However, later on in Italy her son was converted to Christ, and her prayer had been answered in God's way. The mother was S. Monica, and the son S. Augustine, the greatest figure in Christian history for a thousand years.

## WAKE UP!

A personal account of a woman may be added, bearing especially on petition. She was going blind. She begged God for months to restore her sight. Apparently He didn't desire this. Then she came to the conclusion that she had been petitioning Him wrongly. So she prayed most fervently that whatever came she might bear it bravely, and His will be done in her. To-day she has her sight. This is the true recent story of a churchwoman who told it to me.

That is the call we need as we conclude this series of articles on prayer in its varied types. Get to work on your knees praying, really praying, that God's Will may be done in and through you, and that your needs may be met. Spiritual sleep is our deadliest enemy. From that deadly dullness of pious religiosity into which the Anglican Communion has been far too prone to fall in previous years, the challenging cry of the greatest Hebrew prophet ought to awaken all that is best and noblest in us, Isaiah 52:1: "Awake, awake, put on thy strength, O Zion."

One weapon, one alone, so far as the individual soul is concerned, is our chief ally: Prayer. As the instrumentality in arous-

ing the citadel of Zion, God's Church and us separately as members of it, we may well turn to this personal strength of God as He works in us. Men and women pass their lives in utter forgetfulness of their Lord and God, but the first words which come to their lips in terror, in shock, in danger, are "My God!" Even then they are said more as the highest or most extreme expression of surprise than in any sense of prayer; or else in blasphemy. We are tempted to be like that, only calling on others when they can help us, and the rest of the time letting them "go by the board." We feel likewise that God will aid us out of the scrape into which we have fallen, or out of some sin into which we have strayed, deliberately or otherwise.

## GOD'S WILL

He will hear. He will, does hear us, though we do not realise it. People cry: "My prayer is not answered." Of course it is not, when it doesn't deserve to be. Petitionary prayer is far too often and frequently the projection of our selfish wishes. God's Will must be foremost, not ours. If we neglect some kind and generous friend in this life until we need to borrow a sum of money from him to tide us over a weak spot in our finances, hasn't he a moral right to refuse to lend it? He has. Yet, here again, if he is kind-hearted he offers a helping hand. But the constant borrower sinks lower and lower in the eyes of his creditors and of all those about him. Gradually he loses his friends and we find produced a typical "ne'er do well," a loafer, a good-for-nothing. Why? He has not

exercised the human capability of thankfulness, of thoughtfulness, and of generosity to others.

Prayer seems to most people a refined way of asking the Supreme Being for something—no matter what. "Something," moreover, must be qualified, for it usually proves to be a thing wanted very much by the person praying. He wants a new and better job, or recovery from illness, or success in a certain venture. The result, if attained, will mean benefits accruing to the individual concerned.

## THE RIGHT WAY

Boys pray for victory before football games. Bishops offer up prayers for blessings on national political conventions. It has become the standardised custom in America for a public event of any significance at all, such as the laying of the cornerstone of a hospital, dedication of a soldiers' monument, or the opening of a new art museum, to have a rabbi, a minister, and a priest to invoke, to pray, and to bless—just to be sure that everything is sufficiently cosmopolitan to appeal to our heterogeneous co-religionists!

No—the important element here in regard to True Petition is that the whole difference lies in what is asked for, and in the spirit of glad willingness to surrender to God's Will whatever comes or does not come. Deuteronomy 5:28: "And Jehovah heard the voice of your words, when ye spake unto me; and Jehovah said unto me, I have heard the voice of the words of this people, which they have spoken unto thee, they have well said all that they have spoken." Essentially natural to us men as prayer is, if it be long-continued and uttered with complete love for God, His always-righteous Will is certain to be effected and effectual to our spiritual advancement. Use it to the full.

# RELIGION IN THE UNIVERSITY

BY A SPECIAL CORRESPONDENT

IN 1850 the Legislative Council passed an Act to incorporate and endow the University of Sydney. The preamble to the Bill declared that the opportunities to be given for "pursuing a regular and liberal course of education" were "expedient for the better advancement of religion and morality, and the promotion of useful knowledge." In the one hundred and two years since the University was inaugurated the "advancement of religion and morality" has become more and more the undertaking of undergraduate societies.

Only a small proportion of undergraduates have had the opportunity of residence in one of the Colleges with religious foundations. But for the undergraduate societies, which have usually had the advice of some of the teaching staff and interested clergymen, the majority of undergraduates would have had little contact with religion.

## FOUR SOCIETIES

Until two years ago, there were four societies which made a vigorous attempt to present members of the University with religion. These were the Newman Society, the Evangelical Union, the Student Christian Movement, and the Jewish Students' Union. In 1953, however, another was formed, and its rapidly increasing membership enabled the Anglican Society to take its place with the other large societies. The Student Christian Movement and the Evangelical Union have an interdenominational membership. The Newman Society is for Roman Catholics. There are also two smaller societies which so far have had little influence on the University as a whole: a society for Orthodox Students and the Christian Science Organisation.

The large religious societies have found that one of the best

means of confronting the University with their beliefs is to conduct a Mission. A week or longer is set aside for a special effort by a society; prominent speakers are invited, and opportunities are given for members of the University to discuss religious problems with the missionaries. Preparation for such a mission often takes a society as long as a year.

In 1951 the Evangelical Union presented the University with a large scale and well-organised mission which did much to enhance that society's position in the University. The Newman Society also organised a similar effort on a less grand scale during the Eucharistic Congress in 1953 when many eminent Churchmen visited and spoke at the University.

In 1955 two of the University societies, the Student Christian Movement and the Anglican Society, plan to conduct missions. It is expected that the Evangelical Union will be doing so in 1956.

The Mission of the Student Christian Movement is to be held early in the first term of the year, the Lent term. Two prominent Australian clergymen will lead it: the Reverend David McCaughey, who is lecturer in New Testament at Ormond College, Melbourne. When he leaves Sydney he will be replaced by the leader of the Methodist Mission to the Nation, the Reverend Alan Walker.

## BROTHER CHARLES

Early in the second, or Trinity term, the Anglican Society will hold its first mission. An English priest, the Reverend Charles Preston, a member of the Society of S. Francis, will be the missionary. He will be assisted by many prominent Anglican Church leaders. During the past years this man has been conducting missions throughout Great Britain, and during 1953 toured

Canada and the United States. His reputation overseas is high, and he comes with commendations from some of the Church of England's most prominent leaders.

## MISSIONS FOR 1955

The two missions will be the most noteworthy activities undertaken during 1955 by the religious societies, but all of the societies will, as usual, arrange their programmes of public meetings, church and chapel services, and meetings for prayers and discussion. There will also be the house parties and camps arranged for vacations. By these methods the societies aim to present to the undergraduates of the University the various religious claims of the present day, and by the large enrolments of the societies, it seems that these claims are treated with some respect.

## "WHAT'S NEW IN MISSIONS?"

FROM OUR OWN CORRESPONDENT  
Melbourne, January 25

New horizons and fresh developments in Anglican mission work were studied by a group of 25 people at the Retreat House, Cheltenham, from January 21 to 23.

Their studies embraced new work in New Guinea, Melanesia, Fiji, South-East Asia and the native co-operative movements in several fields.

This was one of a series of house parties held periodically by the Australian Board of Missions.

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- "BY LAUNCH TO INDONESIAN ISLES"—By M. H. Finlay. 9/9 (10/4)
- "THE DIARY OF GEORGE MULLER"—Extracts selected by Dr. A. Rendle Short. 8/6 (9/1)
- "WIND IN THE TREE TOPS"—A series of delightful essays by the Rev. T. Howard Grago. 9/6 (10/1)
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# THE AMERICAN CHURCH

BY THE ARCHDEACON OF HOBART, THE VENERABLE W. R. BARRETT

ONE of the first impressions is how well off for buildings the Church is. In the Eastern States the country churches are a sight to behold. Here can be seen distinctly the influence of Christopher Wren in the white wooden building with colonnaded porch and graceful spire. These churches fit into and blend with the countryside more than the factory-cum-garage type in ugly red brick, or plain wood and galvanised iron so often seen in Australia. It must be admitted there are many small and unpretentious churches in the poorer and more sparsely-populated areas.

Church buildings in the cities are the envy of all visitors. Built in the one block are the church, parish hall and offices. The church follows the English pattern in its setting and furnishing. But the parish hall contains rooms for large and small meetings, rooms for all grades of the Sunday school, a library, offices for the rector and assistant and staff, equipped with telephone, typewriter, duplicator, filing cabinets etc., and adequate wash and cloak room facilities for all who use the building. The thought that sobers one is what must it cost to service and maintain them.

The money required to work a city parish runs to a surprisingly high figure. Quite a number of such have a budget of up to a quarter of a million dollars. Even smaller churches have to raise sums that seem impossible to us, no matter at what rate of exchange the dollar is reckoned. But it should be understood that the budget includes everything that has to be raised, not only stipend and parochial expenses, but assessments for diocesan purposes and foreign missions.

This budget system is the normal practice. Finance is largely the responsibility of the laymen, and they take this duty seriously. The budget is raised mainly by "pledges" which are the amounts promised annually by each church member. These pledges are not any the more easily obtained than elsewhere, and the laity have to go out after them, briefed with all the information necessary to "sell the Church," and persuade people to give, and to give according to their means.

Clergy stipends average from 2,500 to 4,000 dollars per annum with house, and travelling allowance where necessary. From observation I would say the American gives more liberally than the Australian; the usual offering in the plate is a dollar bill, worth at least 5/-; in some dioceses there is a campaign to re-introduce the old system of tithing, and, so I am told, with a measure of success.

City parishes are, on the whole, much better staffed than with us. Assistant curates are general, and women are used as deaconesses and, or social workers.

**SUNDAY SCHOOL** and Youth work appear to be flourishing, and this augurs well for the future. Church attendances are better than here, though they do not seem to attain the dimensions claimed in recent public polls. In this matter, as is the case in other countries, the personal factor counts for much.

Church services are much the same. The American Prayer Book follows the English very closely, but with some interesting and significant variations, e.g. "Our Father 'Who' art in Heaven... as we forgive 'those' who trespass against us." And, of course, the longer and much-admired consecration prayer with its interesting history.

The congregation takes its part in public worship, and is encouraged and given opportunity to do so, for even in big city churches with large choirs it is the custom to read the psalms antiphonally and say the creed and the Lord's Prayer. Again, in order to conserve time, no break is made in the prayers after the third collect.

The offertory generally follows nonconformist practice in being made an act of worship. The choir sings an anthem whilst the collection is being taken up, and then the rector solemnly offers it to God with prayer.

As to the religious revival about which I had read so much before crossing the Atlantic, my information is not sufficiently extensive or accurate to warrant definite or dogmatic conclusions. It is certainly true that there is a general interest in religion, but from the discussions we had at the Anglican Congress at Minneapolis it was evident that the American Church faces the same problems as we do; that there are many who "pray but do not pray," and very, very many ordinary church folk whose hearts need to be warmed by the love of Christ so that they may give themselves to personal work and witness for their Lord and Master and for His Church.

IT IS A humbling experience to come from England or Australia where Anglicans are the majority to the U.S.A. with its teeming millions and find the Protestant Episcopal Church a small minority. Indeed its own family is so small that if it had to depend upon natural increase alone it would fall sadly behind. But it is helped in no small measure by accessions from other churches to maintain its steady growth in numbers and influence. Recent statistics give it seventh place amongst major denominations in the U.S.A. It is acknowledged in many quarters that the Protestant Episcopal Church exercises an influence upon the people and nation out of all proportion to its numbers.

I used the phrase "major denominations" advisedly for America is the home of Churches which owe their existence to alleged revelations to individuals, with instructions to found the "true" Church to propagate the new revelation. The most recent example I saw was "The World Church" in Los Angeles, started by a Pastor O. L. Jagers in 1947 as the result

of a vision he said he received of Christ, Who gave him the exact details of the Church he was to establish and the message he was to preach!

The clergy of the American Church are of a good type and well trained in colleges (or seminaries as they call them). The average age of bishops is younger than elsewhere. At Minneapolis, when the question of clergy training was being discussed, one American bishop, who shall be nameless, said that "through the exigencies of war many were advanced to the episcopate at an early age. We have only to look around this Congress to see that many are made bishops before they have been able to gain maturity and experience. There should be a school or course for the training of bishops as well as clergy."

Laymen are playing a bigger part in Church life than here—not only in being responsible for finding money but by linking up in varying ways and degrees with the rector as a team in running the church. Increasing numbers of men do not think it anything unusual to be teaching in the Sunday school.

Its churchmanship is as varied as elsewhere in the anglican family, but the advanced men seem to tip the scale. At Evanston when I told American non-conformists that I belonged to the Anglican Church in Australia I was surprised how often they replied—Oh! that's the high church, isn't it?

A twofold criticism of the Protestant Episcopal Church, made by people both within and without that Church, was that it (1) was too high church, and (2) paid too much attention to the well-to-do, otherwise its growth would be more rapid.

To sum up these impressions of the Protestant Episcopal Church of the U.S.A., its heart is sound, its people loyal, its leadership good. And the vision it received at Minneapolis of membership in the world-wide family of the Anglican communion will be of untold benefit as it faces the great tasks of this all-demanding hour.

## SOCIAL IRRESPONSIBILITY

(Continued from Page 8)

language that the people do not understand and cannot feel. Parents sense that they have little or nothing that they can pass on to their children with clarity and conviction. The children soon become aware of this and take it that they can strike out on their own. And they are doing it.

The children of to-day are changing the patterns of daily life, and parents are powerless because they have no answer. The children are creating they know not what, but it certainly will not be what their parents vaguely believed but never understood.

The case is not hopeless. Our young people are a fine generation, and full of promise. There is good hope that they will throw up their own leaders, and if the churches are alert and wise enough they will seek to give these leaders an intelligible and relevant interpretation of the Christian faith. It is a matter of showing that true religion must be wedded to sound learning, and that the one is not complete without the other.

The danger is that the rising generation might be duped and doped with authoritarian slogans from the right or the left, from fascism or communism. Neither of these is good enough for Australia. A better, freer, fuller way is open to us in which we can be free to enquire and where each citizen will respect the dignity and worth of every other citizen without compulsion.

Australia will enter into the fullness of her possibilities if the character of her people rises to the challenge which the good God throws down to us by entrusting this vast continent to our hands. We have much to think about and our best

thought will find the form of prayer. Let us pray:

Eternal God of truth and righteousness who in time abundant have turned us to this Australian land, grant that we may so learn of Thee that by our sojourn here we may be fitted for the life eternal. Grant us grace we pray Thee so to love our fellow men that in serving them in sincerity and truth we may come to see Thy face in each of them and learn that love which Thou hast shown towards us all, in Jesus Christ Thy Son our Lord, in Amen.

## AIMS FOR "FULLER CATHOLICITY"

ANGLICAN NEWS SERVICE

London, January 24

Representatives of the Church of England, the Church of Scotland, the Episcopal Church in Scotland, and the Presbyterian Church of England met at Durham from January 6 to 8.

They have decided to prepare within three years an outline of ways to attain "a fuller manifestation of catholicity in faith and order" than has been shown by any of them separately.

They hope to achieve greater catholicity by modifying their traditions, but without disloyalty to principles held to be essential.

At the conference the hope was expressed that steps would soon be taken to secure unrestricted inter-communion between the Churches.

The Bishop of Derby and Professor William Manson, of the Church of Scotland, alternated as chairman.

The ideal way to announce a BIRTH, MARRIAGE or BEREAVEMENT is in THE ANGLICAN (See Rates, Page 12.)

# DIOCESAN NEWS

## ARMIDALE

### DEAN'S ILLNESS

The Dean of St. Peter's Cathedral, the Very Reverend M. K. Jones, has told his parishioners he does not expect now to return to duty by January 30, the day upon which Civic Sunday is being observed at the cathedral and the other churches in the city. Dean Jones entered hospital at Concord a fortnight ago for treatment to his leg for a condition that is a legacy of his P.O.W. years.

### S. JOHN'S HOSTEL

For the first time the S. John's Hostel for Boys at Armidale is to have a full-time captain and matron in charge. From 33 applications, Mr. and Mrs. L. C. Dunlop have been appointed to the positions. For the past five years they have been in charge of a secondary school hostel at Gympie, Queensland, and before that had a long experience in hostel work. They arrived on Thursday last to prepare for the 40 boys, mainly High School pupils, who arrive on Monday, January 31.

## BALLARAT

### MORTLAKE MISSION

The Bishop of Ballarat, the Right Reverend W. H. Johnson, the Archbishop of Ballarat, the Venerable R. E. Richards, and the Director of the G.B.R.E., Mr. Val Brown, will conduct an eight-day mission at S. James', Mortlake, from May 29 to June 5.

## MELBOURNE

### SOUTH YARRA

There will be celebration of the Holy Eucharist at Christ Church, South Yarra, on S. Charles' Day, January 31, at 8 a.m.

### INDUCTION POSTPONED

The induction of the Reverend Alan N. Appley to the Parish of Romsey-Lancefield, in the Diocese of Melbourne, scheduled for Wednesday, February 2, has been postponed on account of Mr. Appley's illness.

### TOORAK INDUCTION

The Archbishop of Melbourne inducted the former Rector of Warragul, Diocese of Gippsland, the Reverend T. G. Gee, to the Parish of S. John's, Toorak, on January 25.

### CORPORATE COMMUNION

The S. Paul's Cathedral Old Choir Boys' Association held their annual Corporate Communion in S. Paul's Cathedral on January 25, the Feast of the Conversion of S. Paul. Breakfast was served in the Chapter House at the conclusion of the service. After Evensong, the annual general dinner was held, followed by the annual general meeting in the Chapter House at 8 o'clock.

## NEWCASTLE

### MURRURUNDI

After the evening service on the Sunday following Christmas Day, the congregation of S. Paul's Church, Murrurundi, adjourned to the parish hall, where the rector, Canon M. C. Brown, presented Mr. Albert Newling with a well-filled wallet of notes in appreciation of his loyal, faithful service as vergier over the last five years. Mr. Newling had resigned as from December 31—his nineteenth birthday—and except for the last few months, had regularly climbed the difficult ladder and stairs to the belfry to ring the chime of eight bells there installed. He was one of those dependable servants of the Church whose number decreases with the passing of the years.

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## NTH. QUEENSLAND

### CONFERENCE

The diocesan has summoned all benefited clergy and brothers in charge of districts to a conference in Townsville on February 1 and 2. At this conference, reports will be given of the meetings at Evanston, Chicago, and Minneapolis. The local Protestant ministers have been invited to attend the section on Evanston. The conference will begin with a quiet morning, led by the bishop, and will devote a day to the consideration of American finance methods as applied to the Australian Church.

## PERTH

### KENSINGTON

The Diocesan Caravaner, Miss Dinah Thompson, will bring her caravan to S. Martin-in-the-Fields on January 30. Miss Thompson will speak of her work; the monthly retiring collection will be given for this.

The November, 1954 retiring collections for the Southern Cross

mission ship realised £6/16/2; the December retiring collections for the "Bowl of Remembrance" appeal realised £16/13/10; the February collection will be given for work among the C.M.S. All the offerings at the special Lenten services will be given to the A.B.M.—the parish quota for this is £65.

## SYDNEY

### THE KING'S SCHOOL

Commencement and Old Boys' Day will be held at The King's School, Parramatta, on February 5. The Principal of Moore Theological College, Canon M. L. Loane, will dedicate memorial tablets to three former headmasters, A. H. Champion, Stacy Waddy and E. M. Baker. The service will follow afternoon tea at 3.30 p.m.

## STOLEN MANUSCRIPTS

ANGLICAN NEWS SERVICE London, January 24  
An English, fourteenth-century manuscript Bible and a copy of the *Roman de la Rose* were stolen from the Jersey public library on January 15. The stolen manuscripts, both on vellum, are the only ones belonging to the library.

## GOD'S PASSPORT

This volume of devotional readings for the year—prepared for Her Majesty the Queen by the People's Coronation Society of New Zealand, and presented to her in Christchurch last year—is now on sale in Australia. Meditations on readings from the Bible. 113 pages. Price 8/6. All profits devoted to Church work.

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### SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Mr. K. Field, of Devenport, Tasmania, who sent us this picture of the boys of S. John's Choir, Devenport, Diocese of Tasmania. The rector is the Reverend H. A. Jerrim; the organist and choir-master is Mr. J. P. H. Warner.

### ARGENTINE PAPER'S LOSING FIGHT

ANGLICAN NEWS SERVICE  
Buenos Aires, January 22

The prospects are fading that the Roman Catholic daily newspaper *El Pueblo*, organ of the Argentine Episcopacy, which suspended publication 12 days ago, will re-appear under its present owners.

The General Confederation of Labour has announced that, on General Peron's instructions, arrears of pay bonuses and dismissal of indemnities owed by *El Pueblo* and its publishers, Editorial Difusion, to the staff have been paid by the Industrial Bank of Argentina.

The announcement added that *El Pueblo* and Editorial Difusion were being prosecuted for misappropriation of mortgage property.

Senor Luis Luchia Puig, chairman, Senor Jorge Dussol, secretary, and Senor Modesto Vals, manager of Editorial Difusion, were arrested and later released conditionally.

*El Pueblo* was one of the few remaining Argentine newspapers not owned by interests responding to the Government.

Its difficulties began soon after General Peron's denunciation of three Argentine bishops on November 10.

The action taken against *El Pueblo* follows the same technique as that four years ago against the then independent newspaper, *La Prensa*, which was first closed, then expropriated, and finally delivered to the General Confederation of Labour.

It will be recalled that *La Prensa's* difficulties began with an alleged conflict with news-vendors.

### VALEDICTORY EUCHARIST

FROM A SPECIAL CORRESPONDENT  
Burnley, Victoria,  
January 24

Yesterday, the third Sunday after the Epiphany, a valedictory Eucharist was held at S. Bartholomew's, Burnley, Diocese of Melbourne.

The Eucharist was for three young men from the parish who are entering college to study for Holy Orders.

They are Ray Low, who will go to Ridley College; and Lynden Behan and Hans Vanderstadt, who will enter S. Michael's, Crafers, to test their vocation.

After Evensong, presentations were made by the vestry, parishioners and Young People's Society.

S. Bartholomew's lay reader, Mr. Charles Bayley, will preach his farewell sermon on January 30, and afterwards will be presented with a white set of linen vestments from the vestry and parishioners.

### G.F.S. WORLD TOUR

FROM OUR G.F.S. CORRESPONDENT

LLANFAIRPWLLGWYNGYLLGOGERYCHWYRNDR O B-WLLANTYSILIOGOGCH.

No, it is not a jumble of letters but the name of a Welsh village on the Island of Anglesey that will be visited by the Girls' Friendly Society's World Tour Party. The meaning is "The Church of S. Mary in a hollow of white hazel near to a rapid whirlpool and to S. Tysilio's Church near to a red cave."

In one day the party will see Bettws-y-coed, the Pass of Llanberis, Mt. Snowden, Caernarvon Castle, Bangor, Conway Castle, S. Asaph Cathedral, the smallest in England, and the famous marble church at Bodelwyddan.

For some days they will be at Chester where the ancient walls are wonderfully preserved and encircle the town.

## A MILLION DOLLARS FOR THE DIOCESE OF NEW YORK

FROM OUR OWN CORRESPONDENT

New York, January 24

Mr. and Mrs. Myron C. Taylor, through the Myron and Anabel Taylor Foundation, have presented to the Diocese of New York a gift of one million dollars to erect and help maintain a Diocesan Centre at Locust Valley, Long Island.

The centre will be built on six acres of Mr. Taylor's estate known as "Killingsworth."

At some later date an additional fourteen acres, which comprises the whole property, and the handsome residence will be given to the Diocese of

New York for the same purpose.

Mr. and Mrs. Taylor made their gift after thoughtful consideration and the conclusion that this property lends itself most admirably to a religious centre which would provide the proper atmosphere for con-

extravagant to call John Underhill the saviour of New Netherland." He received, among other gifts from the Dutch, the site on which Trinity Church in New York now stands, and which he later sold for 200 gulden.

Eventually he moved to Long

### EDUCATION IN SOUTH AFRICA

(Continued from Page 1)

"In such a situation a heavy responsibility is laid upon the Church to be bold in its witness to a better way of life than *apartheid* can possibly offer, and in its own life to demonstrate that way, in the hope that when men see the folly of their ways the Church may be ready and able to help them in their extremity."

Outlining the uses to which the Anglican Church in the southern Transvaal intends to put its school buildings, the bishop said they would be reopened as church family centres.

Staff for the centres were being recruited and trained, in the faith that it would be possible to find the £10,000 a year needed.

Towards that sum the Society for the Propagation of the Gospel were to make an immediate grant of £6,000 out of the £25,000 they were allotting to the whole Church of South Africa to cope with the new situation.

He had every confidence that the balance would be provided by Christian Action and the Africa Bureau.

### 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 2/6d.) is charged for "Positions Wanted" insertions.

Classified advertisements are accepted under the following headings:—

ACCOMMODATION VACANT  
ACCOMMODATION WANTED  
BAPTISMS, BIRTHS, DEATHS  
EDUCATIONAL  
ENGAGEMENTS  
FOR SALE AND WANTED  
HOLIDAY RESORTS  
IN MEMORIAM  
MARRIAGES  
POSITIONS VACANT

### POSITIONS VACANT

THE ANGLICAN invites applications for the following permanent staff positions:—

Senior Stenographer. The duties demand the highest standards of accuracy and professional competence and the remuneration is liberal.

All applications MUST be made in the first instance to the Editor in the applicant's own handwriting.

WANTED, MATRON and Sub-Matron for Children's Home at Mornington. Apply Superintendent, 308 Latrobe Street, Melbourne.

WANTED, ASSISTANT to Mail Bag Sunday School Director. Stenographic qualifications essential. Apply B.C.A. Organising Missioner, Church House, George Street, Sydney.

WANTED, PRIEST, married or single, or suitable layman for work in Boys' Home, Newhaven, Phillip Island. Apply Missioner, 308 Latrobe Street, Melbourne.



Dr. K. C. Westford, Lecturer in Mathematics at the University of Sydney, greeting Brother Charles at the dockside reception in Sydney on January 20. Other members of the Sydney University Anglican Society can be seen in the picture.

## ORDER FORM

THE ANGLICAN, G.P.O. Box 7002, Sydney, N.S.W.

NAME: The Rev./Mr./Mrs./Miss/.....  
BLOCK LETTERS, PLEASE.

PARISH: ..... DIOCESE: .....

FULL POSTAL ADDRESS: .....

DATE: ....., 195.....

1. SUBSCRIPTION.\* Please supply THE ANGLICAN for 6 months (21/- posted) 12 months (40/- posted)

This is a Renewal Subscription  (Put X in appropriate box.)  
New Subscription

(Please add 6d. exchange to country and interstate cheques.)

2. BULK ORDER.\* Please supply me.....copies of THE ANGLICAN of the issue due to appear on Friday, ..... 195....., at 8d. per copy, for sale at 9d. per copy.

This order IS NOT to stand until further notice.

\*Strike out whichever is not required.

.....  
(Signature)

ference and study amid pleasant surroundings, and attain perpetuity in its ownership and occupancy consistent with its character and history.

"Killingsworth" has great historical background. It dates back to the year 1650 in the family of Mr. Taylor's mother, Mary Morgan Underhill Taylor.

It was the last home of Captain John Underhill who some three hundred years ago distinguished himself not only as a brilliant and successful soldier, but as a leader in the civil life of America in its early days—a man of education, wisdom, courage and deep religious conviction and practice.

Mr. Taylor is a direct descendant of Captain Underhill, who was born in Warwickshire, England, in 1597 and came to Boston with Governor Winthrop in 1630 to train the colonists in the art of warfare and led them in successful defence against attacks by the Pequot Indians in Massachusetts.

He became the first Governor of Exeter and Dover in what is now New Hampshire. Later he received a call from the Dutch in New Netherland to organise their resistance to the Indian tribes who were threatening that colony.

The historian John Fiske stated that "It would not be

Island, where he led the colonists in successful defence against the Indian tribes. Subsequently, he received from the Indians a tract of land in Matinecock, known as "Killingworth" (Kenilworth), where he continued to live until his decease in 1672.

Captain Underhill took part in the conquest of New Netherland by the English, and he was given permission by Governor Lovelace to retire at seventy-five years of age, spending the remainder of his life at "Killingworth." His grave is marked in the Underhill Burying ground upon the family property at Matinecock by a shaft which was dedicated by President Theodore Roosevelt in 1903.

The building of the new conference centre will begin this spring and when completed will accommodate 60 people overnight. It will have large conference rooms, an ample dining room, and a chapel which will accommodate 125 people.

The purpose of the centre is to provide the facilities for conferences, meetings, retreats and other similar activities of the departments and agencies of the Diocese of New York and such other religious purposes as may be approved by the bishop, or conducted under the supervision of the bishop.

### A CHRISTIAN STAFF

Cook-Housekeeper, Wardsmaids, Qualified Nurses  
Urgently Required for  
OUTBACK HOSPITALS  
by  
BUSH CHURCH AID SOCIETY,  
Church House, S. Andrew's  
Cathedral,  
George Street, Sydney.

WANTED FOR Church of England, Evendide Home. Refined middle-aged married couple, cook and handyman-gardener. Good conditions and future prospects. Splendid position for couple willing to fit into the work of the Home. Apply Matron, "Rosebank Waratah," 35 Marlborough Street, Drummoynne, WA 1666.

### EDUCATIONAL

S. BARNABAS' SCHOOL,  
RAVENSHOE,  
NORTH QUEENSLAND.  
BOARDING SCHOOL for boys. Conducted by the Brotherhood of S. Barnabas. Boarders from the age of 8 years to Scholarship. All primary subjects and Agriculture. Situated in 105 acres of land, 3,000 feet above sea level. For Prospective write to the Brother-in-Charge.

### ACCOMMODATION WANTED

PROFESSIONAL MAN, careful tenant, requires unfurnished house or flat in East or North Sydney, E.R.T., c/- THE ANGLICAN.

### FOR SALE

AS NEW, Oxford Reference Bible. Family register, Suit pulpit. Cost £12, sell £8, or offer. Sydney, New Oxford Reference Bible. Indian paper, Thumb index. Leather bound. Ideal for student. £4, or offer. c/- THE ANGLICAN.

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