

# THE ANGLICAN

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## DIOCESE WILL ACT ON SEX EDUCATION PROBLEM

### MANY DECISIONS MADE AT THE ARMIDALE SYNOD

FROM OUR OWN CORRESPONDENT

Armidale, February 29

Adequate sex education, the possibility of extending S. Peter's Cathedral, the use of radio broadcasting and, invariably, the diocesan budget were among the many topics discussed at the Synod of the Diocese of Armidale last week.

Synod accepted, as a Church responsibility, sex education among adolescents and young people preparing for marriage.

They did this after hearing of the growing number of tragedies, through ignorance, from parish priests, doctors and other lay workers.

The problem is to be taken up on a diocesan level by the Department of Christian Education, to whom it was referred by synod.

The problem was raised by the Reverend J. N. Bagnall (Quirindi) who said it was often too late to start preparing young couples for marriage only three or four weeks before the ceremony.

Although preparation was often unwittingly given in the home a great deal of misery often occurred because of lack of knowledge both during adolescence and even after marriage.

Mr Bagnall was one of three speakers on sex education at S. John's parish last year. This was an experiment which was highly successful, and which should be more widely known, he said.

In this instance, he said, two fifty-minute lectures were given one night by a doctor and two fifty-minute lectures were given the following night by a psychologist.

On the third night the lectures were given by a priest (himself). There was a mixed group of about 80 young people.

"I have never known the response I received from any group such as I received on this occasion after preparation by a doctor and a psychologist," said Mr Bagnall. "There is no point at which we can help boys and girls more than at this stage," he added.

Dr H. S. Royle said from his professional experience he had come across enough cases to make him worry about the problem.

"Glads, opportunity and ignorance come into these tragedies," he said.

Dr Royle said he had given lectures on sex to one of the tertiary institutions of the city, and found they had been needed very greatly.

#### TALKS NEEDED

In this instance, the talks were given separately to men and women in segregated groups.

His experience, he added, showed that those in the marriage group suffered as many problems as the other groups.

Dr J. H. Priestley agreed that this problem had worried doctors for a great many years.

Often too much stress had been laid on the physical side, and not enough on the deeply personal side of marriage, and the spiritual side.

The legal profession found a great many instances of ignorance in the early attempts at divorce.

Mr G. A. Fisher, headmaster of The Armidale School, said in his extended tour of the west as Rotary Governor, he heard of many community problems, but this was the one most stressed.

In three centres they were more than concerned that the

hospitals contained youngsters of 15 who had been admitted through ignorance and lack of parental care.

At The Armidale School they had met the challenge, by getting the medical officer to visit the school to discuss this subject regularly with senior boys. At this school, Biology or Physiology had been a compulsory subject for 20 years, and through it the boys learned a certain amount about themselves in the right way.

Boys of twelve often knew more than the teachers imagined, and often it was not about the right things.

#### UNANIMOUS

On two occasions the bishop had talked to Sixth Form boys about preparation for marriage: that should be at least an annual talk, he felt.

The Reverend W. V. Rymer (Tenterfield), Canon G. A. Baker (West Tamworth) and Archdeacon F. S. Young (Tamworth) all agreed with the urgency of the problem, and each spoke with enthusiasm of the "Father and Son" movement.

Others considered the proper education in sex of adolescents of utmost importance, and a matter which must be taken up in a positive way by the Church. The resolution was passed unanimously.

Synod had been a little difficult about the diocesan budget, and in particular about assessments of individual parishes.

There had been a resolution asking for a more equitable

method of making assessments, and cross words about parishes which were considerably in arrears. There had even been suggestions of reducing the budget. To cap it all, a resolution was

(Continued on page 11)

## UNITY ONLY THROUGH THE HOLY SPIRIT, SAYS BISHOP

Neither the Church nor the Bible is a substitute for the assurance that the Holy Spirit will guide us into all truth, said Bishop Leslie Newbigin in Sydney last Thursday evening.

Bishop Newbigin was speaking at a meeting arranged by the Australian Council of the World Council of Churches at S. Andrew's Hall, Roseville.

A very large crowd of people packed the spacious, modern hall and overflowed into the adjacent church.

Bishop Newbigin, formerly a Presbyterian who became a bishop of the Church of South India at its inauguration in 1948, is now general secretary of the International Missionary Council.

He is not, of course, a "Presbyterian bishop," although one speaker somewhat confused his audience by referring to him as such on several occasions.

(Nor was S. Andrew a Presbyterian!) Such, however, are our traditional prejudices that, to Anglicans, the bishop, in his purple stock and pectoral cross, looked every inch C. of E.

Bishop Newbigin gave a thoughtful, and soul-searching meditation on I Corinthians 12: 13, "For in one Spirit we were all baptised into one body..."



Bishop Leslie Newbigin.

He said that only the fellowship of all Christians can show Christ to the world and only the presence of Christ can do this.

It is not for us to say what form unity should take. We must return in penitence, for our divisions, to Our Lord so that He may give us a Church broad enough for all men.

#### SOUTH INDIA

The beloved traditions of the individual denominations must be surrendered for the sake of the more precious — a united fellowship.

"Pearls for pearls" is the law of God's Kingdom.

In this present day, he said, the Church cannot avoid a global organisation but we should avoid a monolithic unity. A loose fellowship is not the goal but the unity which means that we are wholly committed to one another.

Bishop Newbigin spoke of his experience with the Church of South India.

He said that although the different denominations had, before the inauguration, struggled to defend their own traditions, they found afterwards that they were richer than before.

The various elements of church order, so vigorously defended previously, enriched each other.

It is up to us to pay this price if we want the world to hear the message of the Gospel.

Instead of relying entirely on tradition or our interpretation of the Scriptures, we must seek the guidance of the Holy Spirit.

The Church lives and is led day by day by the Holy Spirit — it should then be one Body as there is one Spirit.

The condition of the Holy Spirit's presence is that we be identified with Christ; only then can we be flexible in the hands of the One Spirit, he concluded.

If only the congregation could have gone home with these thoughts unmingled with exhortations to join the local branch, to subsidise the World Council, to pay the fares of its visitors...

There is a time and a place for everything. Bishop Newbigin by himself, was a feast.

## A NEW HALL FOR SYDNEY SCHOOL

The Governor, Sir Eric Woodward, will open the Jane Barker Hall at S. Catherine's School, Waverley, on Saturday, March 12, at 3 p.m.

The Archbishop of Sydney, the Most Reverend H. R. Gough, will dedicate the hall which has been named after the founder of the school and the wife of the second Bishop of Sydney, the Right Reverend Frederic Barker.

## KENT TREBLE BOB RUNC FOR PRINCE

Melbourne, February 29

Last Tuesday members of the S. Paul's Cathedral Society of Bellringers successfully rang a peal of Kent Treble Bob in honour of the birth of the Queen's third child.

The peal consisted of 5,120 changes and took three hours ten minutes to ring.

## DEATH OF BISHOP HILLIARD

We record with profound regret the death last Tuesday night, March 1, of the Right Reverend William George Hilliard, Bishop Coadjutor of Sydney, Registrar of the Diocese of Sydney and of the Synod of the Province of New South Wales, Honorary Secretary of the General Synod of the Church of England in Australia and Tasmania, one time Headmaster of Trinity Grammar School, Sydney, one time Lord Bishop of Nelson, New Zealand, one time Chairman of the New South Wales Provincial Council of the Church of England Men's Society, a member of the first course to pass through the Sydney Teachers' College, one time student and friend of the great Mungo McCulloch and "Sonny" Holme, a man of humble origin, who distinguished himself in the life of Church and State by God's Grace through rare qualities of mind and heart, and who remained humble himself to the end of his days. A full obituary notice will appear next week.

## EXECUTIVE OFFICER OF ANGLICAN COMMUNION ARRIVES AT LAMBETH

ANGLICAN NEWS SERVICE

London, February 29

The Right Reverend S. F. Bayne, who for twelve years was Bishop of Olympia, in the State of Washington, arrived in London on February 15 to take up his duties as executive officer of the Anglican communion.

The post, which was created by the last Lambeth Conference, is for two main purposes.

Bishop Bayne is the executive officer of the Anglican Advisory Council on Missionary Strategy, and he exercises general supervision on behalf of the Lambeth Conference over all matters affecting the welfare of the Anglican communion until the next meeting of the Conference.

In his capacity as executive officer concerned with missionary strategy, he is concerned with a body with fifteen constituent Churches and forty million members.

At the last Lambeth Conference, Bishop Bayne was chairman of the committee on "The Family in Contemporary Society."

The report of the committee aroused much controversial

comment, in particular the section on family planning.

When questioned on the report, Bishop Bayne said he did not wish to alter one word of what was said.

#### OTHER PROBLEMS

On his way to England he toured the Far East, and said on his arrival that "population control is going on in the Orient in ways that are shocking to the Christian community."

"You cannot urge a nation to control population without realising problems of economic and social life."

"I think our Lambeth report was good, and I believe in it more firmly than ever," he said.

Bishop Bayne said that the Church of England and the

Protestant Episcopal Church of America could teach each other a great deal.

Because there was nothing in America comparable to the industrial missions of Britain, he advocated the training of half a dozen British priests to serve in America for a short time.

Bishop Bayne said that Britain could profit from America's use of the laity in administrative work.

In explaining the nature of his work, the bishop said that it would not become a bureaucracy.

The Church's life was built on the idea of responsibility and freedom, and national and regional Churches co-operated with one another not because they had to but because they wished to, Bishop Bayne said.



## REUNION TALKS MAY FOLLOW ASSEMBLY

### NEW PHASE PLANNED IN MISSIONARY WORK

ANGLICAN NEWS SERVICE

London, February 29

At the meeting of the Church Assembly on February 16 and 17, discussion ranged over questions of reunion discussions, missionary work, immigration, and the future of Farnham Castle.

The report of the Council on Inter-Church Relations noted certain issues that would need to be clarified before reunion discussions with the Church of Scotland could be resumed.

The council is at present studying the issues which proved to be barriers to progress in discussion in May last year.

Among them are the meaning of unity as distinct from uniformity; "validity" as applied to ministerial orders; the doctrine of the Holy Communion; and the meaning of apostolic succession in relation to these matters.

The report stated that discussions would be held in 1961 with the Netherlands Reformed Church, the French Reformed Church, and it was hoped with the Orthodox Churches, thus resuming the doctrinal discussions of 1931.

The Assembly spent most of February 17 considering the report of the Overseas Council on missionary work.

The report opened with the words, "A new phase of Anglican missionary expansion has begun."

#### DAILY PRAYER

Its specific recommendations called for daily prayer for the world-wide mission of the Church, the encouragement of vocations to missionary service, and the allocation of more money by parishes for the work overseas.

Four hundred and fifty missionaries will be needed in the next five years, the report stated.

The Archbishop of Canterbury introduced to the Assembly the new executive officer of the Anglican communion, the Right Reverend S. F. Bayne.

Bishop Bayne is also executive officer of the Anglican Advisory Council on Missionary Strategy.

The Bishop of Liverpool, the Right Reverend C. A. Martin, drew attention to the missionary opportunity provided by immigrants to Great Britain.

He said that if they were given a Christian welcome they would return as missionaries to their own countries.

The Church Assembly gave general approval to a measure enabling Farnham Castle, the home of successive Bishops of Winchester, and later of Guildford, to be leased.

The Church Commissioners will take charge of the property, and investigate various offers of leases already made.

A public appeal which was planned to save the life of the Council for Commonwealth

#### FOUNDRESS OF ORDER DEAD

ANGLICAN NEWS SERVICE

London, February 29

The foundress of the Anglican Order of Saint Elizabeth of Hungary, Mother Elizabeth, died in England on February 6.

She founded the Order in 1913, and under her administration the community spread through poor parishes of England.

The Order came to Australia in 1927 and established the Pioneer Mission in the Diocese of Bunbury, which was then a region remote from clergy and doctors.

They withdrew about two years ago.

Mother Elizabeth has written several devotional books, and her vision and administrative ability have had far-reaching influence.

## RESPONSIBLE POLITICS

### BRITISH VIEWS ON S. AFRICA

ANGLICAN NEWS SERVICE

London, March 1

The Archbishop of Canterbury, the Most Reverend G. F. Fisher, took politics as the subject for his letter in the March issue of the "Canterbury Diocesan Notes."

The archbishop used as his starting point the comments of the Prime Minister of Great Britain, Mr. H. Macmillan, during his recent visit to South Africa.

Dr Fisher said that "almost everywhere (except, alas, among our brethren of the Dutch Reformed Church in South Africa) Christians will be grateful to the Prime Minister for his words at Cape Town."

The archbishop cited two statements of Mr Macmillan:

"Our judgement of right and wrong and of justice is rooted in the same soil as yours — in Christianity and in the rule of law as the basis of a free society."

And "A Society in which men are given the opportunity to grow to their full stature; and that must in our view include the opportunity to have an increasing share in political power and responsibility; a society in which individual merit and individual merit alone is the criterion for man's advancement whether political or economic."

#### A PRINCIPLE

"It is for the application of some such political standards as these to the whole of Africa that the Churches have been for many years working and praying in much travail of mind and soul."

"Politicians have their own responsibilities as trustees for the temporal welfare of their own and other peoples," Dr Fisher said.

"As trustees for temporal welfare, politicians must often be hampered by considerations, which though they impede or even conflict with the true operation of Christian ethics, yet cannot be ignored and may have to be accepted."

"For politicians there is, even more than for the rest of us, a time to keep silence, and a time to speak."

"It is all the more encouraging when political leadership can express a principle and a policy which Christians can regard as both timely and redemptive."

#### FINANCES IN TWO SCOTTISH DIOCESES

ANGLICAN NEWS SERVICE

London, February 22

Two Scottish dioceses, Aberdeen and Orkney, and Brechin, have found themselves faced with financial crises in 1960.

The Aberdeen and Orkney Diocesan Council was told at the beginning of February that, in response to an appeal for £10,000 launched two years ago, only £3,000 had been received. S. Paul's Cathedral, Dundee, the mother church of the Diocese of Brechin, is in danger of being closed.

In the last three years, repairs to the cathedral costing £25,000 have used all saleable assets, including commercial property.

The income last year was only £2,500, and current expenses are estimated at £4,500.

However, the Diocese of Aberdeen and Orkney has just received a gift of £975, the result of a special collection in the Diocese of Connecticut in the middle of November.

The collection was taken at special services to celebrate the one hundred and seventy-fifth anniversary of the consecration of Samuel Seabury, the first American bishop, as Bishop of Connecticut, in Aberdeen.

Links between the two dioceses have always been maintained, and gifts exchanged from time to time.

## W.C.C. URGES TREATY

### STATEMENT ON NUCLEAR TESTS

ECUMENICAL PRESS SERVICE

Geneva, February 29

The executive committee of the World Council of Churches, meeting this month in Buenos Aires, has called on nuclear powers to keep working for total cessation of atomic testing.

In their statement on the current Geneva talks, the World Council leaders claimed that an eventual treaty is possible only "if a formal agreement to ban the underground testing of smaller nuclear weapons, at least for a specified period of time" is reached on condition that "arrangements be made for international co-operation in devising more adequate means of detection and for international inspection of explosions for peaceful purposes."

The executive committee expressed appreciation for the progress that has been made in the Geneva talks.

It "recognises the importance" of international inspection and the problem of detection but urges "all out" efforts to get an "over-all treaty."

Reaffirming the concern for world disarmament, the executive committee said that the conclusion of a treaty to cease nuclear weapons testing would contribute to greater confidence and provide for the forthcoming meeting of the Committee of Ten on Disarmament both a healthy climate and an agreed start on procedure for international inspection.

The Committee of Ten, set up at the last United Nations General Assembly, is scheduled to meet on March 16 to resume negotiations concerning disarmament.

It includes the United States, United Kingdom, Canada, France, and Italy, and the U.S.S.R., Czechoslovakia, Poland, Rumania and Bulgaria.

### NEW BISHOP OF SHERBORNE

ANGLICAN NEWS SERVICE

London, February 29

The Venerable V. J. Pike, Chaplain-General to the Forces since 1951, has been appointed Bishop of Sherborne.

He will succeed the Right Reverend J. M. Key, who has been translated to Truro.

Archdeacon Pike joined the Royal Army Chaplains' Department in 1932, serving in Gibraltar, and from 1936 to 1939 was chaplain at the Royal Military Academy at Woolwich.

During the war he served with the 4th, 43rd, and 11th Armoured Divisions, and from 1942 with the Fifth Corps in North Africa.

He was later Assistant Chaplain-General to the Eighth Army, and after the war Deputy Chaplain-General to the Middle East Land Forces.

Later he went to Western Command, and in 1950 was appointed Assistant Chaplain-General to the British Army of the Rhine.

His parochial experience was gained in Ireland, where he spent two years at Taney, Dublin.

### BRITISH IN SUDAN TO BE REMEMBERED

ANGLICAN NEWS SERVICE

London, February 22

A memorial tablet to the Britons who served in the Sudan during the fifty-seven years of the Condominium will be unveiled by the Duke of Edinburgh on March 8.

The ceremony will take place in the north cloister of Westminster Abbey, where the tablet is placed, preceded by a service in the nave.

Lord Rugby, a former Governor-General of the Sudan, will give a short address during the service.

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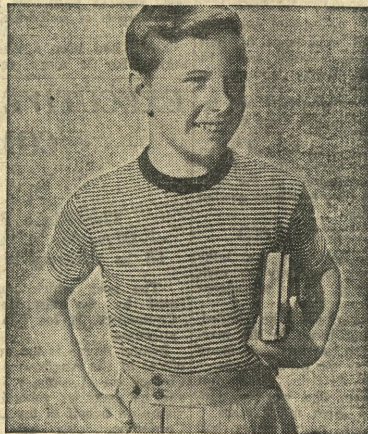
Raymond Hanson will give a Demonstration Lecture between 10 a.m. and 1 p.m. on Saturday, 5th March, at this Conservatorium, covering the field of the Alternative Theory Syllabus introduced this year. Admission is free and all persons are welcomed.

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## UNITED FRONT NEEDED IN INDIA

### MISS MUKERJI HAS LARGE AUDIENCE IN PERTH

FROM OUR OWN CORRESPONDENT

Perth, February 29

The utter futility of a divided Church and the tragic farce of rival groups of evangelists contending for converts was a situation that could not be endured much longer in India.

Miss Renuka Mukerji, Principal of the Women's Christian College, Madras, South India, made this the main theme of her address to a capacity audience in the Burt Hall last Wednesday.

It was essential, she said, that the Church present a united front to the ultra critical non-Christian religions in modern India.

The Archbishop of Perth, the Most Reverend R. W. H. Moline, who presided, introduced the speaker. Miss Mukerji was a colourful and most engaging personality in her beige sari and russet-red jacket.

#### MANY SECTS

She traced the origin of Christianity in India from the persistent legend of S. Thomas the Apostle, the coming of Portuguese missionaries, and thereafter with the changing fortunes of empire builders from Holland, France and Britain, who brought their national Churches with them.



Miss Renuka Mukerji.

Religious denominations began to descend on India and, when even Geneva and Germany had sent their ambassadors of religion, the American floodgates opened to pour in numerous sects.

The guidance of the Holy Spirit was neither fanciful nor illusory, for the negotiations which lasted for a quarter of a century brought into being the Church of South India (which she would prefer to call the Church in South India) which had set the pattern for schemes of re-union in North India and in Ceylon.

The inauguration of this Church synchronised very near-

ly with the granting of independence to India.

While missionaries from abroad were still welcomed in India, actual evangelistic work could be done only by Indian nationals and not by foreigners.

Miss Mukerji extolled the beauty of Perth and its suburbs, and as that was her last meeting in Australia, she thanked the Australian people for their hospitality and their innate friendliness.

She left Perth airport the next morning for Singapore en route to Madras.

## OLD-FASHIONED MISSIONS OR NEW-FASHIONED THINKING?

### BISHOP NEWBIGIN QUESTIONS AUSTRALIAN POLICY

FROM A SPECIAL CORRESPONDENT

"The age of missions is now over" has been the remark that Bishop Lesslie Newbigin, general secretary of the International Missionary Council, has heard most frequently during his visit to Australia.

Bishop Newbigin said this in his address to the New South Wales committee of the Australian Board of Missions on February 25.

He drew attention to the danger in taking this remark out of its context, the context provided by Canon Max Warren.

It is "the age of missions as we know them" that is passing, he said.

With the break-down of historic cultural and political relations between the Western nations and the peoples of the East, there are only a few areas, among them New Guinea, where the concept of the "old-fashioned missionary" still has some relevance, he said.

#### COLONIALISM

In the new situation in missionary areas, ancient Eastern faiths have found new life, partly through contact with Christianity, and missionary enterprise is as imperative as ever it was.

Bishop Newbigin said that in South India there is still a tendency for assumptions of colonialism to cling to mission stations.

Australia must accept these Churches as increasingly mature members of the Christian family he said.

Inter-Church Aid, while performing a great task in the social and cultural development of these peoples, does not speci-

fically care for their spiritual advancement.

The structure of theological training and parochial thinking must change if the missionary work of the Church is to be adequate to the changed situation, he said.

A pattern which is ecumenical, where members of the younger Churches can plan with those of the older Churches, where they are regarded as equals—if not in gifts, at least

in fundamental status before God—must emerge.

"The age of missions is not past," said Bishop Newbigin.

"The real meeting of the Gospel and the non-Christian religions is only just beginning."

The Church must accept the truth behind the statement that "the age of missions is now dead" while preparing herself for the new missionary tasks and relationships that are emerging, he said.

## NEW WEST END DEDICATED FOR PEAK HILL CHURCH

FROM A CORRESPONDENT

Peak Hill, N.S.W., February 29

One of the largest gatherings in the history of the parish assembled at Peak Hill last Saturday when the Bishop of Bathurst, the Right Reverend E. K. Leslie, dedicated the newly-completed West End of S. Stephen's Church.

Evensong was sung by the Rector of Peak Hill, the Reverend W. T. Armistead; and the lessons were read by the Archdeacon of Camidge, the Venerable W. Chas. Arnold, who also read the deed of dedication.

At the conclusion of the office, the rector, archdeacon and bishop, preceded by crucifer, acolytes and servers proceeded to the West End, where the bishop dedicated and blessed the baptistry and font, porches, Rose Window and new pews.

#### MANY VISITORS

A welcome visitor was the Reverend J. H. Sutton Oldham, who was accompanied by Mrs. Oldham. Mr. Oldham was deacon-in-charge of Peak Hill, then a mission district, from 1900 to '02, then priest-in-charge in 1903.

Other clergy present were the Venerable W. Chas. Arnold and the Reverend R. L. Jones (Parkes), Canon W. E. Butler (West Wyalong), Canon H. Thorpe (Stuart Town), S. Carr (Canowindra), M. Batterbee (Condobolin), C. Miller (Eugowra), J. Bootle (Trundle), R. Mills (Forbes), J. Gardner (Warren).

Many other visitors from all parts of the diocese and beyond were present.

After the service afternoon tea was served in the church grounds.

The foundation stone of S. Stephen's was set in 1928 by the late Bishop H. Crotty, and dedicated in 1930 by the Vicar

General, Archdeacon King Howell, and consecrated by the late Bishop A. L. Wyld in 1949.

The architect was Mr. Louis R. Williams, who also designed the newly-completed West End.



The new West End of S. Stephen's Church, Peak Hill, Diocese of Bathurst.

## FORTY DAYS TO PAUSE

### A LENTEN CHALLENGE

FROM OUR OWN CORRESPONDENT

Perth, February 29

"Our Lord offers you forty opportunities to be used or lost! Forty days to pause and think! Forty chances to grow or drift!"

Thus, the Rector of Christ Church, Claremont, in Perth, the Reverend A. T. Pidd, announces the programme of Lenten activities in his parish.

The changes in community conditions in the last decades are so rapidly outmoding our social habits that we cannot expect religious practices to be unaffected and this is so obvious in relation to Lent.

It is not that the idea of Lent is no longer relevant — rather the reverse, the needs for periods of quiet, retreats and so on was never greater, as is the need for self-denial over a special period, says Mr. Pidd.

As in former years, the homes in specified streets would be the focus of prayer in the parish church on particular days following a prepared plan.

### ORDINATION IN RIVERINA

A new priest for the Diocese of Riverina, the Reverend Grahame Butler-Nixon, was ordained in S. Alban's Church, Griffith, on February 24.

Mr. Butler-Nixon, who was a student at S. John's College, Morpeth, was the winner of the John Foster Memorial Prize in the 1959 examinations of the Australian College of Theology.

Before he began his theological training, he was a cadet diplomat with the Department of External Affairs in Canberra.

The Bishop of Riverina, the Right Reverend H. G. Robinson, administered the sacrament, and the Assistant Bishop of Canberra and Goulburn, the Right Reverend R. G. Arthur, preached the occasional sermon.

Eighteen priests from various parts of the diocese were present and assisted in the laying on of hands.

Four of the ordinand's fellow-students at S. John's College, Morpeth, were present for the occasion.

S. Alban's choir, under the direction of Mrs. J. Erskine, sang Charles Wood's setting of the Holy Communion, and, after the Prayer of Consecration, they sang an anthem by William Byrd, "Teach me, O Lord."

As the final procession left the church, the newly-ordained priest to his task and the clergy to journey great distances to their parishes, the choir concluded with the anthem by Martin Shaw, "Go forth with God."

### PRIORITY GIVEN TO EDUCATION

FROM A CORRESPONDENT

Goulburn, February 22

In his February letter in the diocesan magazine "The Southern Churchman", the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, gave priority to the cause of education.

"We cannot have a decently organised world unless we have a properly educated people," he said, "and at the moment that is a far bigger problem, and a far more important one, than taking snapshots of Venus."

"We believe that the future of the race depends upon the way we Christians create ever-growing areas of rational and faithful Christian influence in the insurgent and bewildering world around us."

"It is clear that we need unlimited numbers of well-trained and dedicated teachers and leaders to give instruction, direction, occupation, and, above all, personal friendship to the teeming millions of the world's youth," Bishop Burgmann said.

## NEW ILLAWARRA GRAMMAR SCHOOL DEDICATED

FROM A CORRESPONDENT

Wollongong, February 29

A service for the dedication and opening of the new Illawarra Grammar School was held in West Wollongong on February 20.

The dedication was performed by the Archbishop of Sydney, the Most Reverend H. R. Gough.

The headmaster of the school is the Reverend R. Bosanquet, and the school chaplain, who presided at the ceremony, is the Reverend R. Gray.

The school began a year ago with classes held in S. Mark's Hall.

The new buildings have 400 square yards of parquetry, and there are folding walls of mountain ash which can be rolled back to form a large auditorium.

A public address system, and

blackboards of convex shape, are two modern features of the building.

The architects were Messrs Palmer, Wilson and Lovell, and the builders, McDonalds Limited.

Cedar furniture for the headmaster's office was provided by the Parents and Friends' Association, and the various gifts of furnishings for the school were blessed by the archbishop.

In his address to an assembly of two hundred and fifty people, Archbishop Gough stressed the need of religious education in forming character.



# THE ANGLICAN

FRIDAY MARCH 4 1960

## ON LENTEN OBSERVANCE

The season of Lent, like that of Advent, is a time for thoughtful introspection. Both precede, and are a preparation for, the two most radiant occasions in the Christian's year—Christmas and Easter.

Faithful churchpeople will endeavour to observe Lent, begun this week on Ash Wednesday, as a spiritual preparation for the privilege of sharing in the joy of the Resurrection at Easter.

The observance of Lent is one of the most ancient practices of the Christian Church and dates back to well before the Council of Nicaea and indeed Lent itself is mentioned in the canons of that council. It is a time for the practice of penance by abstaining from festivities and the ordinary indulgences of life, a time for the special practice of alms giving, a time for the developing of the individual spiritual life.

Sometimes Lent is felt to be a time for giving things up; that is, it is regarded in a negative sense and people talk glibly of giving up sugar and tea, or smoking or watching television or reading novels as if these minor mortifications encompassed the whole meaning of Lent. This is far from the case.

Any real idea of Lent must seize on the truth and it should be a positive and not a negative forty days. Lent should be concerned with the strengthening of the individual spiritual life in a positive way rather than by the negative denial of certain innocent pleasures. As the old hymn written before the twelfth century reminds us:

*"Now is the healing time decreed  
For sins of heart, of word or deed,  
When we in humble fear record  
The wrong that we have done the Lord;*

*Therefore with fasting and with prayer,  
Our secret sorrow we declare;  
With all good striving seek his face,  
And lowly hearted plead for grace."*

So good churchmen set out to keep Lent as they keep the traditional seasons of the Christian year and find themselves eager to think and to pray their way closer to God, to deepen and to purify their faith in Him.

The sense of despair and frustration so often displayed in the contemporary world to-day with its beatniks and its angry young men leaves no place for a perfunctory belief or near lip service to the eternal truth. Lent is the time of crisis: the time when the chaff must be sifted from the grain; and so Lent must be the time of first uncovering and then forcing the issues between faith and unfaith.

Lent is the challenge to us all to face the fact and effects of sin as a daily reality and face also the fact of the gospel of God's initiative that meets and overcomes sin. The Christian can take confidence that unfaith is a barren, hopeless position which seeks to escape life's problems.

If the Christian faith is to achieve once more its triumph over circumstances it must be accepted completely and with deadly seriousness.

The reality of the Christian faith is this: that it compels each of us to recognise that we are miserable sinners and encourages us, at the same time, to increase daily in the Holy Spirit until we come to God's everlasting kingdom.

## Nibbling at the Problem

When does medicine become free? When it costs five shillings, apparently. The Commonwealth Government's new scheme, which has just come into effect, can be justified without difficulty on financial grounds, but that does not make it any more acceptable to those—not all hypochondriacs—who will pay five shillings now for a greater variety of things they are accustomed to getting free. In the long run, there is only one solution to the great problem of which free medicine is a small part. It was recognised a long time ago by the GRAF VON BISMARCK, and it is simply that in a modern industrial society, with medical techniques as we know them to-day, the incidence of unemployment and illness cannot be allowed by society, in society's own interest, to fall wholly upon individuals concerned. Unemployment and illness are insurable risks. It is in the interest of the community as a whole as well as in the interest of each individual that a proper insurance cover should be taken against them. Australia needs more than ever to-day a comprehensive, not "free," but contributory, and compulsory, system of insurance against sickness and unemployment.



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

## True Happiness For A Princess

One senses that the delighted interest in the news of the engagement of Princess Margaret is a tribute as much to her character as to the high place she holds in the Commonwealth as the Queen's sister and fourth in succession to the Throne.

It is inevitable that at this time there should be recollections of the firm-minded decision she made in 1955 not to marry Group-Captain Peter Townsend, a divorcee.

"Mindful of the Church's teaching that Christian marriage is indissoluble and conscious of my duty to the Commonwealth, I have resolved to put these considerations before all others," she declared.

That decision must have caused her much personal distress, and it had begun to seem since then that she might never find that happiness which all who have watched her with affectionate interest from childhood had hoped would be hers in marriage.

Not only in her earlier renunciation has the Princess shown her regard for the Church's teaching. She has been mindful of it constantly through adolescence and adult life. Her attendance at early communion and at a later service last Sunday was in line with her normal religious practice. And no member of the Royal Family has shown greater interest in significant Church occasions.

The fact that her fiancé, Mr Antony Armstrong-Jones is also an Anglican, will surely please Christians of all denominations, for similarity in spiritual outlook is a sound basis for a happy marriage.

One hopes (but without much confidence) that the gossip-writers of the so-called popular Press will now give the Princess some peace. But perhaps one must allow them some extra licence for a few weeks yet, while they get used to the idea that the Princess has settled finally the question about which they have prattled for years.

Some of them, I notice, from comments cabled this week from the London gossip Press to their Australian counterparts, are now presuming to advise the Princess' husband-to-be on how he should run his life. They profess to be concerned that he may have to spend the rest of it "walking like a devoted shadow behind his wife."

Why should they worry? One has not noticed that the Duke of Edinburgh, in an even more exalted station, has been obliged to subdue his personality.

## Leading Labour Out Of Wilderness

Labour chooses its new Federal leader next week — and if it elevates Mr Arthur Calwell to the post recently vacated by Dr Evatt, it must also find a new deputy-leader.

The selections the party is about to make could be of considerable significance to the national life of Australia in the next few years.

## CLERGY NEWS

**BALDWIN.** The Reverend E. R., formerly Rector of North Balwyn, Diocese of Melbourne, has been appointed Rector of the Parish of Woodburn, Diocese of Grafton.

**LIPP.** The Right Reverend Richard, formerly Bishop in the Church of South India, to be Vicar of St. Mary's, South Canterbury, Diocese of Melbourne. He will be inducted on March 29.

## CHURCH CALENDAR

March 6: The First Sunday in Lent.  
March 7: St. Perpetua, Martyr.  
March 9: Ember Day.  
March 11: Ember Day.  
March 12: Ember Day.

Labour has been in opposition now for more than 10 years. Its turn to govern again is considerably overdue. But it will need more than new leadership to bring it out of the wilderness. Its programme requires overhauling to attune it more to the needs of the times, and unity must be restored before the party can offer a strong electoral challenge to the long-entrenched Menzies administration.

The Menzies Government, maybe, is facing a stronger test now through the stress of economic circumstance than it has had to contend with since 1956. It owes much to the sagacious leadership of the Prime Minister. But in the nature of things he must have thoughts of retirement in mind soon.

A nation needs a lively, intelligent opposition almost as much as a competent government. If Labour is to impress the electorate as an acceptable alternative government it must demonstrate that it, too, has constructive thoughts on current economic problems. The two men it chooses for its top posts next week will have the main responsibility of giving that leadership, but they will need

strong party support. If one of the men selected has youth on his side and not too much identity with the diehard doctrine of the past, that should be distinctly helpful to the party's prospects of quitting the goldrums.

## New Zealand Building Three Cathedrals

New Zealand must be setting a record in cathedral building. Three of the four North Island dioceses are engaged in such activity.

The new St. John's Cathedral in Napier, see city of the Diocese of Waiapu, was dedicated last week. The former cathedral collapsed in the disastrous earthquake on February 3, 1931, while Holy Communion was being celebrated in the Lady Chapel. A woman worshipper was killed and Dean J. B. Brocklehurst was pinned under a beam and injured.

The new cathedral, built in accordance with modern concepts of ecclesiastical architecture, has cost about £140,000.

New cathedrals are also being built in Wellington and Auckland. These dioceses have "made do" with wooden pro-cathedrals for many years.

Christchurch, known as the cathedral city, has had a fine cathedral with a soaring spire for many years, as befits a city founded by Anglicans. Even Dunedin, predominantly a Presbyterian city (it was founded by Scots), has a dignified stone cathedral which, while still incomplete, made a considerable impression on the Archbishop of Canterbury when he preached in it in 1950 on the furthest south point of his antipodean journey.

## Progress Towards Union of Churches

Church union proposals have advanced in New Zealand to the point where an actual draft "basis of union" document will be submitted later in the year to the governing bodies of the Presbyterian, Methodist, Congregational and Church of Christ Churches.

Thirty-seven representatives of those four Churches and the Church of England conferred for three days recently on plans for advancing the movement.

The Church of England is interested at this stage only in an exploratory way, but the four other Churches are sanguine that their adherents will favour the formation of a United Church of New Zealand. A referendum on that proposal is likely if the governing bodies of the four Churches themselves are strongly in favour of union.

This seems to me to represent the greatest progress toward Church union yet reported in Australia or New Zealand. But it appears that much more spadework will need to be done before the Church of England is drawn realistically into the movement. However, the fact that the Church of England has been taking part in these New Zealand conversations for the first time should at least reveal whether there is a real prospect of achieving unity among all the major non-Roman Catholic Churches.

It would be interesting to us in Australia to be fully informed about these New Zealand conferences when they have made further progress. What is being attempted across the Tasman Sea could show the possibility of union, or at least closer collaboration, here.

—THE MAN IN THE STREET.

## ONE MINUTE SERMON

### JUDGEMENT AND MERCY OF GOD

GENESIS 6:5,8-end

THE Flood marks the end of a past age and the beginning of a new era. Accordingly the writer treats it as the occasion of a showing forth of judgement and of mercy.

The Hebrew story is probably derived from Babylonia where geologists have discovered remains and evidence of a flood far back in history. Of course the account was not transcribed directly any more than was that of the Creation but it found its way in time in main outline and found too a Hebrew setting and Hebrew spirit and became as we said above a medium of religious and moral truth.

This is the story of Noah! A blameless man among his contemporaries, one who like Enoch "walked with God."

Noah is instructed to make the ark with its many cells to hold its many occupants and make it watertight with bitumen.

A big boat 450 feet long, 75 wide, 45 high with a casement close under the roof to let light in.

There are two accounts of the flood interwoven together. The command to enter the ark in one account, 6:18-22, tells of two of every sort of animal and bird being taken in with necessary food for all. The other account of the entry, 7:1-5, tells of seven pairs of clean beasts and birds and two of the unclean. (The clean would alone be available for food for the human beings in the ark.)

Seven days later the rains began. Again the accounts vary. One version speaks only of rain (7:7-12) the other of subterranean waters breaking through (7:11). In one account the waters prevail for 150 days and then decrease, remaining in all 365 days; in the other the waters increase for 40 days and 40 nights, then after 3 times 7 days (8:4-10) they disappear.

Both accounts tell, verses 21, then 22 and 23, of the death of all things. "Blotted out" is the phrase used. It occurs a number of times. Noah and those with him alone are left.

How realistic is the description of Noah's method of finding out whether the waters have gone down. A raven will feed and rest on "corpses," a dove must have a tree and her fresh olive leaf just plucked is evidence enough.

With thankfulness Noah makes his offering — God accepts it with favour. He knows man's frailty, he knows how easily we fall. His forbearance will be great. His longsuffering infinite.

## LENT ADDRESSES IN SYDNEY

FROM A CORRESPONDENT

A series of addresses on the "Relevance of the Church to the Modern Age" is to be given on Sunday nights in Lent in St. James' Church, Sydney.

The first next Sunday is to be given by Mr Kenneth Cable, who is lecturer in History at the University of Sydney and is also vice-Warden of St. Paul's college. The following Sunday night the speaker is Mr F. J. Whitlam, M.H.R., member for Werriwa.

On March 20 Mr Norman Jenkin, Q.C., will speak. He is the Advocate for the diocese and lay canon of St. Andrew's Cathedral.

The chairman of the Australian Atomic Energy Committee, Professor J. P. Baxter, will speak on March 27. He is also vice-Chancellor of the University of N.S.W.

The speaker on April 3 is a well-known psychiatrist, Mr Bruce Peterson.

The concluding speaker on Palm Sunday is the chairman of the Australian Broadcasting Commission, Sir Richard Boyer.



## LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is glad to accept for publication letters on important or controversial matters. Letters should, if possible, be typed, and must be double spaced, brief and to the point.

Preference is always given to correspondence to which the writers' names are appended for publication. Parts of some of the following letters may have been omitted.

## RETIREMENT OF EDITOR

### THANKOFFERING FOR Q.I.P.

TO THE EDITOR OF THE ANGLICAN

Sir,—After more than twenty-eight years' service the Provost of Wakefield, the Very Reverend Noel T. Hopkins, has retired from the editorship of the Quarterly Intercession Paper and from the secretaryship of the Candidates' Five Shilling Fund, though he continues his association with both.

Many, many people have been and are grateful for the help Q.I.P. has given them in their prayer life. It is an ideal example of how to pray with understanding. The Provost has placed us all in his debt by informing us about the world Church, as an aid to our prayers. No one can assess the value of Q.I.P. and its effect.

The story of the Candidates' Five Shilling Fund is also a thrilling one. Since Mary Jane Hutchings, a blind pauper in a Poor Law Institution, made her sacrificial gift of five shillings, this Fund has raised well over £200,000 for the training of men and women for a ministry in the Church overseas. There has been no public advertising for this, only regular "mentions" in the Q.I.P.

To mark the occasion of the Provost's retirement it has been decided to open a Thankoffering Fund. All will recognise that such long and devoted service calls for recognition. The proceeds of this Fund will be wholly devoted to further promoting the aims and usefulness of the Q.I.P., thus making it a still more powerful aid to prayer for the coming of the Kingdom. Donations should be sent to: "Q.I.P. Thankoffering Fund," Q.I.P. Office, Church House, Wakefield, Yorks, England.

Yours faithfully,  
\*THOMAS DUNWICK,  
Chairman of Standing Committee of S.P.G.  
Stonham Aspal,  
Suffolk,  
England.

## URGENT NEEDS TO-DAY

TO THE EDITOR OF THE ANGLICAN

Sir,—One of the disconcerting aspects of your correspondence columns is the apparent indifference to the overseas work of the Church.

In December 1958 you published a leading article on Missionary Strategy. This was followed some time later by articles by the Bishop of Rockhampton and Archdeacon Morley; later still there were your articles giving the gist of Canon Max Warren's "News Letter." There were one or two letters on the difficulties that the Church was experiencing in Africa and Ceylon, and in your issue of January 29 last, the challenging letter from the Women's Auxiliary of the A.B.M. The only letter that has appeared in all this period is one criticising one of Canon Warren's letters. Had the writer waited till he could have read the letter in question he would have found in it much to commend, not criticise.

During the Graham crusade, surely not more important than missionary work, there was a flood of letters — the contrast is striking!

Australia, more perhaps than

any other nation owing to its geographical situation, should be one of the most interested countries in this work, especially in Asia. Not so long ago two eminent men from different parts of Asia who were lecturing in this country claimed that Australia was a part of Asia.

Eminent men of our own have said the same: Sir Percy Spender, when home on leave in July '58 said: "Geographically we are part of Asia, and we must live in harmony with its people." Speaking on January 1 last at Albury, Mr Maurice Brown, Registrar of the Australian Administrative Staff College, said: "The greatest new fact which has emerged from the last decade is the realisation that Australia is a part of Asia."

In these circumstances it is essential that the Church do everything in its power to spread the Christian religion in Asia. The Prime has given us a lead in his suggestion for a Spiritual Colombo Plan. This would be complementary to that now in operation, and it would have this value that, whereas the present plan is between Governments the Church would be working amongst the people.

Those who have studied carefully the S.P.C.K. production "Missionary Commitments of the Anglican Communion" will know something of the urgent needs of the Church overseas to-day, especially in view of the spread of Nationalism and the revival of Buddhism, Hinduism and Mohammedanism, and of the steps to be taken to help them in their task. The challenge of the Women's Auxiliary, if responded to, should be of great value in this direction.

Yours etc.,  
A.C.H.L.  
Cheltenham,  
Victoria.

## ITALIAN MIGRANTS

TO THE EDITOR OF THE ANGLICAN

Sir,—The Press frequently refers to the large Italian migration to this country is receiving, the result of an agreement made with the Italian Government by the Chifley administration on the advice of Mr A. A. Calwell.

Most of these Italians are Roman Catholic, nominally at any rate, and the result of their great inflow could be loss of numerical superiority by the Church of England. However, there is a strong anti-clerical movement in France and Italy at present, and I believe that many Italian migrants would willingly become Anglicans, thus remaining inside the Catholic Church, whilst escaping the political manoeuvring and financial extortions of Rome.

Consequently I make two suggestions: candidates for the Anglican priesthood who are doing an Arts course should include Italian among their courses of study; a special Anglican mission to Italian migrants should be conducted, preferably by one of the Anglican brotherhoods since this approach would probably be more acceptable to them than that of the Evangelical stratum in the Church to which I personally belong.

Yours faithfully,  
E. C. B. MACLAURIN,  
Sydney.

## "WORK SHOULD BE GOOD FUN"

TO THE EDITOR OF THE ANGLICAN

Sir,—It is to be hoped that your correspondent, Maurice Sevier, practises his ideas in his own home.

I am sure that most wives of men with such ideas are very hard-working women indeed.

I am also sure that a very large number of true Catholics at least reserve judgement on the interpretation of the story of Martha and Mary.

Yours etc.,  
K. J. NICHOLLS,  
Eastwood,  
N.S.W.

## THE PARSON'S FREEHOLD

TO THE EDITOR OF THE ANGLICAN

Sir,—With great interest I have read all the correspondence re "The Parson's Freehold."

I feel as Mr F. S. Naylor (February 19) that "J. B. Yorke" has stepped over the mark in his utterances re the clergy and the number of hours they work.

This person does not know apparently what he is talking about. Perhaps it pays him to be so—so it will give him an opportunity to work against those really doing God's work. The remedy is for the Diocesan Bishop where this person resides to invite him or her to take a "holiday" for one week to live with and go everywhere with and to go to every piece of work a clergyman is called upon to do during the week; night and day; to services, schools, hospitals, private sick visiting, clinical Communions, baptisms, funerals, weddings, pastoral visitations, clubs, choirs, guilds, etc.

This I feel will bring a change of opinion to this person. And if he then fails to acknowledge what the clergy actually do, then it's a pity such persons could not be ex-communicated from the Church. For such hostile critics are better out of the Church than in it, especially in these modern days of progress and advancement.

And believe you me there are quite a few of these drones, who by their ill-advised utterances are anything but a good advertisement for our Church.

Until our Church authorities take a definite stand in this matter, our Church is never going to make real progress—too many critics and not enough genuine supporters.

Five to 15 hours a week is simply ridiculous for a clergyman's weekly working hours. Why, my husband does eight full hours on a very LIGHT Sunday not to mention a heavy Sunday's duties, and the rest of the week.

Also this person forgets the unpaid Assistant Curate — the wife — who is compulsorily at everyone's beck and call 24 hours a day, seven days a week.

Yours faithfully,  
GWEN. PENDER-BROOKES,  
Monto,  
Queensland.

## MISSIONARY CONVENTION WILL BEGIN ON MONDAY

FROM A CORRESPONDENT

"Faith cometh by hearing" is the slogan of the third Church Missionary Society convention to be held in Sydney from March 7 to 12.

This convention, held annually, is arranged by the N.S.W. branch of the C.M.S.

The C.M.S. federal secretary, the Reverend A. J. Dain, and the vice-president of World Vision Inc., Dr Paul Rees, will speak.

Dr Rees will give the Biblical basis of the challenge.

The central theme of his messages during the convention will include the explanation of how God can effect His purpose through willing individuals, and how wilful disobedience to God's leading can frustrate His desires to use His people.

Mr Dain will amplify this message in his series of talks, the theme of which will be the "unfinished task." He will show the range of missionary opportunity to-day.

The Archbishop of Sydney, the Most Reverend H. R.

## DATES OF W.C.C. ASSEMBLY

The Ecumenical Press Service has released corrected dates for the Third Assembly of the World Council of Churches, to be held in New Delhi, India.

The Assembly will last from November 18 to December 5, 1961.

## I'D LIKE TO KNOW . . .

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

A correspondent has asked for passages in the Bible which assure us of immortality, with comments on them.

There is no text in the Bible which states that the soul is immortal. The late Dr Adam Clarke once offered a thousand pounds to anyone who could find such a text. It was a safe offer. No such expression occurs in the Scriptures.

The Bible accepts immortality as a fact. It does not argue about it. It does not deny it. It accepts it as a fact. Just as the Bible never sets out to prove the existence of God but accepts it as fundamental, so with the soul's immortality.

Rather is the Bible concerned with the resurrection from the dead. This is a much more difficult conception. It is the arising from death of the whole personality, body as well as soul, though this does not mean a resurrection of "the flesh."

Nevertheless, there are passages in the Bible which answer my correspondent's question.

"God hath set eternity in man's heart," Ecclesiastes 3:11. Lord Bacon paraphrased this, "God has framed the mind like a glass, capable of the image of the universe, and desirous to receive it as the eye to receive the light."

The Hebrews had a very high conception of man. Being made in God's image, man was made for fellowship with God. In the hereafter, what is fleetingly possible now, will be everlastingly practicable. "Thou shalt guide me with thy counsel, and afterward receive me to glory," Psalm 73:24.

The dead were spoken of as going to their fathers—Genesis 25:8, 9—where they descend to the shadowy after life called Sheol. This was a state of conscious existence, if not of perfect bliss. The time would come when they would be delivered out of such a state. "Thou wilt not leave my soul in hades," Psalm 16:10. "God will redeem my soul from the power of the grave: for he shall receive me," Psalm 49:15.

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

The Scriptures do not say that it is impossible to consult the dead, but rather pre-suppose the possibility while condemning the practice. The opening verses of 1 Samuel 28, where King Saul goes to the witch of Endor that the ghost of Samuel might appear, is an indication of this.

The summit of the Old Testament teaching is found in Job 19:25, 26, "For I know that my redeemer liveth, and that he shall stand at the latter day upon earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God." In Isaiah 26:19, the prophet joyfully exclaims, "The dead men shall live, together with my dead body shall they arise." Daniel 12:2 also points to the same truth.

Turning to the New Testament the Resurrection of our Lord Himself vindicates the Bible's acceptance of the soul's immortality. For if the soul

were not immortal, our Lord's sacrifice would be superfluous.

Our Lord does not elaborate or state theories of the hereafter. Life, however, is of such a quality as to make the extinction of it unthinkable. We are "the sons of God" and "children of God." Great is our inheritance.

The New Testament clearly shows the continued existence of both the righteous and the wicked. "Fear him who is able to destroy both body and soul in hell," (Matthew 10:28). "To-day thou shalt be with me in Paradise" (Luke 23:43), which is our Lord's dying promise to the penitent thief. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house eternal in the heavens" (2 Corinthians 5:1).

Of the rapturous life of bliss and communion with God, the New Testament is equally definite. Matthew 25:34-1 Corinthians 15:49, and Philipians 3:21.

There are other passages, but these are sufficient, I think, to indicate that death is now only a biological accident: we have a life of rich possibilities ahead.

## GIRLS' HOSTEL SERVES WESTERN DISTRICTS

FROM A SPECIAL CORRESPONDENT

For over forty years, All Saints' Hostel at Charleville, in the Diocese of Brisbane, has provided for the educational needs of children in the far west of the diocese.

The hostel was opened by the Bush Brotherhood of St. Paul in 1919, with fifteen girls and small boys in residence.

Two years later the Society of the Sacred Advent accepted the management of the hostel, and this year sixty-four children are making it their home during the school terms.

Until 1928, both girls and small boys were accepted as boarders, but in that year a separate establishment for boys was opened next door.

The hostel solves many educational problems of families connected with the grazing industry in the far west.

Station owners and managers are able to keep their daughters comparatively near home during their early school years or up to scholarship standard.

Station workers can be freed from the impossible task of educating their children by

correspondence lessons which they have no time to supervise.

In recent years, too, the hostel provides the answer for parents who wish to avail themselves of the extended facilities for secondary education offered by the state.

As far as possible, the sisters provide the same sort of life for the hostel children that those in the boarding schools run by the society share.

A tradition of loyalties and duties has grown up under their guidance, and, through the hostel chapel and parish church services, the children are drawn into the round of Christian worship for which the isolation of their homes gives little opportunity.

## BIBLE SOCIETY'S CHAIRMAN

FROM A CORRESPONDENT

Mr Justice A. Richardson of the Supreme Court, Sydney, has accepted the invitation of the Commonwealth Council of the British and Foreign Bible Society in Australia to become its chairman.

Mr Justice Richardson will serve in this capacity for the next three years.

The British and Foreign Bible Society in Australia is responsible not only for its own work within the Commonwealth, but has as its field the whole of the Pacific area adjacent to Australia, and shares with the society in England responsibility for East Africa and certain Asian countries.

## GREEK BISHOPS TO MEET IN ASSEMBLY

ECUMENICAL PRESS SERVICE

Geneva, February 29.

All fifty-eight bishops of the Orthodox Church of Greece will meet in special Assembly in Athens on May 4 by a decree of the Greek Ministry for Cults issued at the request of the Church's Holy Synod.

Topics on the agenda include nomination of new bishops to fill eight vacant Metropolitan Sees, naming of candidate Archimandrites for election as bishops in the future, and discussion of the government bill amending the Church's constitution.



The Reverend A. J. Dain, who will speak at the Church Missionary Society Convention, beginning March 7.



# ANGELICAN OF THE WEEK



Our Anglican of the Week, a pioneer deaconess in Western Australia, has spent forty-six years in parish work.

She is Deaconess Dorothy Genders, who works in the Parish of S. Luke, Cottesloe, Diocese of Perth.

Born in Launceston, Tasmania, in 1892, she joined, in 1914, the staff of S. John's Mission House as a parish worker. While there she passed the Th.A. examination.

In 1916 she offered to C.M.S. and went, in 1917, to Deaconess House, Sydney, for her training. Although turned down by the doctors, she continued her training and was ordained deaconess in S. Andrew's Cathedral in 1919.

She initiated the work at the Children's Court, took the Th.L. in 1926 and joined the staff of the Board of Education, and taught twenty-three classes in the High and State schools and worked part-time in S. Thomas', North Sydney.

In 1928 the call came to go to Western Australia as pioneer deaconess. Beginning at S. Luke's, Cottesloe, as parish deaconess, she moved later to the parochial district of S. Bartholomew, East Perth, where she worked under the direction of the Dean of Perth.

Here she conducted church services, did extensive visiting and attended the Children's Court and visited hospitals. During the war years her house became a refuge for homeless and needy people.

Deaconess Genders now re-

## LIGHT READING

THE DALES OF PARKWOOD HILL. Jonquil Antony and Robert Turley. The World's Work. Pp. 223. 15s. 6d.

THIS is a fascinating account of life as seen through the eyes of a doctor's wife. It is highly entertaining, and provides the reader with inside glimpses into the characters of a wide assortment of individuals. We are first introduced into the intimacy of the doctor's family circle, and led through the peculiarities of numerous partners.

An assembly of patients eyeing each other off in the waiting room keeps even the unwilling listener up to date on the daily progress of Mrs. Leathers' Ulcer, Mr. Maggs' Ears, Mrs. Mountford's Heart and Mrs. O'Doherty's Leg!

The Dale family life has a somewhat English flavour with the old family retainers, in this case the housekeeper, Mrs. Maggs, and the old deaf gardener who never hears what he does not want to hear.

We share also, Dr. Dales' embarrassment when young Nurse Matthews confesses her love for him, and his subsequent realisation that he alone, out of the entire medical staff was totally unaware of it.

These are only some of the many charmingly human episodes which the B.B.C. has brought to its listeners in a regular series of broadcasts from "Mrs Dale's Diary."

—D.G.P.

## BOOK REVIEWS

# MEMOIR OF A GREAT CANADIAN

FRIENDS. Lord Beaverbrook. Heinemann. Pp. 137. 15s. 6d.

THE personal memoir of one great Canadian, who has made history, by another great Canadian reflects as much credit on the author as on the subject.

Richard Bedford Bennett who became Viscount Bennett in the English peerage, and William Maxwell Aitken whom we know as Lord Beaverbrook both came up the hard way from their home towns in New Brunswick.

At a moment when a miserable cry of criticism emanates from one source because Lord Casey, a great Australian of incomparable overseas experience, retires to a life peering it is interesting to read of the reasons why two great Canadians accepted a seat in the Mother of Parliaments so that they might speak of the things they know for the good of an Empire for whose good they had planned and sweated.

Faith in the Empire was in their blood, for both were of United Empire Loyalist stock. Their American forebears had emigrated and settled in Canada's New Brunswick, when the American Revolution had broken the tie between their country and the Motherland.

THIS U.E.L. strain brought to Canada something of the same quality which England has enjoyed in the descendants of the French Huguenots who came as refugees from religious persecution.

Lord Beaverbrook feels that the political ideals which both he and Lord Bennett shared were lost through the failure of Stanley Baldwin to grasp the opportunity, and force the issue, when in the British Parliament he had an overwhelming majority.

From their Canadian experience they appreciated the economic and political pressure of the United States, and hoped to

grapple with the menace by forging an independent economic unit within the boundaries of the British Empire.

Beaverbrook does not spare the memory of Baldwin. He lays the supine unpreparedness of Britain before the menace of Nazi war-mindedness fairly on Baldwin's shoulders.

YOUR reviewer remembers his own anxiety in 1935, after crossing Europe and in London being told by Lord Lloyd, "Winston and I have stumped England and no one will listen."

Beaverbrook's tribute to his lifelong friend is moving, besides being evidential, in the career of a great man and a lost cause. Is it really lost? It is moving in the moving and humble way in which Beaverbrook records his own errors of judgement, as Sir William Slim does.

It is a far call from the humble beginnings of Bennett the great statesman who saved Canada in the terrible years of drought and depression, from the storming Methodist local preacher in the backwoods, to the benign squire in his English village who reads the lessons in the ancient parish church!

Methodism in a young country does not reckon with the many centuries which go to make up the ethos of a great people. But when the educated Methodist retires in an English village he surrenders happily to the grace of an ancient culture.

Indeed Methodism in England draws closer to the Mother Church, and each year sees a decline in membership; according to "The Times" the decline in 1959 was 3,123. In Paradise John Wesley would rejoice that mother and daughter are coming together again!

—W.A.B.

# OTHER PEOPLE'S VISIONS

THE WATCHER ON THE HILLS. Raynor C. Johnson. Hodder and Stoughton. Pp. 188. 31s. 9d.

DR RAYNOR C. JOHNSON, who is the Master of Queen's College in the University of Melbourne, takes the title of his book from a letter of A. E. "I believe," he writes, "the only news of any interest does not come from the great cities or from the councils of state, but from some lonely watcher on the hills who has a momentary glimpse of infinitude, and feels the universe rushing at him." To have heard Dr Johnson lecture or to read his books—this is his third—is to realise that he himself is such a lonely watcher on the hills.

Professor of Physics at the University of Melbourne, he admits to no mystical experiences. He avoids the use of the term "mysticism" in his title because he considers the word so misused and misunderstood. Yet "how absurd it is to suppose that the only evidence to be weighed is that which our five senses provide."

THE human mind, which in all of us daily receives and interprets the evidence of the senses, also receives from time to time, intimations, insights, moments of illumination, and occasionally vivid experiences which are felt to be of the greatest significance by the perceiver.

He admits that many of the great classics on mysticism are so scholarly and detached that the average thoughtful person lays them aside. They seem so little related to life. He takes, therefore, the experiences of

thirty-six ordinary people. Each is a person immersed in the occupation of daily living. None comes from the cloisters. None anticipated the vision that came.

Again and again the recipient of the vision struggles with words to express what was felt and seen. Language "fits over experience like a strait jacket." So one case writes, "This is one of the times when language fails, for it is a paradox when expressed in words, but while being experienced no difficulty exists." Another says, "The experience is far beyond my command of words, and loses so much in the telling."

One or two extracts from these cases might show the nature of the testimonies: "I was reading the Proceedings of the 1950 Congress on Radiesthesia and Radionics . . . I became filled with a deep sense of awe (primarily) and wonder (secondarily). The feeling of exaltation persisted at least a quarter of an hour during the tram ride. Never in my life before had I so spontaneously wanted to worship. Worship had never been so real to me as an attitude of spirit. Why this passage should have given rise to this experience I cannot understand . . ."

Another writes: "I remember now (and I am always recalling it) the greatest experience in my life, that vital moment when I was baptised by the Holy Spirit within. For one perfect second, unexpected, unheralded, and

while I was doing a trivial task, my personal mind and body were fused in Light: a breathless unbearable Light Perfection, as intense as the explosion of a flask of lightning within me . . . In this timeless second I knew a Love, Knowledge, and Ecstasy transcending anything I could understand or describe.

"I was lifted into the midst of God, in whom all people, all worlds, and every created life or thing moved and had their being. Perfection! Had I been suffering from the worst mental or physical disease known to man, in that Light I should instantly have been made Whole."

Having endeavoured to evaluate these mystical experiences, he proceeds in "Methods of Expanding Awareness" to explain. This is a valuable and comprehensive section.

There are many fine passages in this work. His paragraph on the efficacy of intercessory prayer (pages 94 and 95) and that on the value of the creeds (page 121) are two notable ones selected at random.

Here is a book for the average man or woman who perhaps has already had similar experiences to those described by these thirty-six others. They will be strengthened in their faith, convinced of the reality of the vision, and more determined as a watcher on the hills, to bring this assurance to others.

"Conservation" on page 84 should be "conversation."

—A.V.M.

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# THE HIDDEN BIBLE

By DOROTHY CARRINGTON

(Continued)

The news spread through the village like a fire and the question which was being whispered from one Christian to another was: "Who has betrayed us?"

One of the places to which Rabe took the news was the rice-fields, but his father and the other Christians among the workers decided to stay at their task.

"The Queen's soldiers will have to pass here on their way to our huts," they said, "and if they search here first that will delay them and give the Keeper of the Bible more time to find a safe hiding place."

## SEARCH

They were right. The soldiers did search the men on the rice-fields and dug there, too, before they marched into the village to ransack every hut.

In some of the homes women were sitting sewing, their needles pointed away from them in the strange manner of their country, and they endeavoured to show no fear as the cruel faces of the searchers appeared in their doorways.

It was not easy to appear calm, for the Queen chose only the worst characters for her soldiers. The huts where Rabe and Abel lived were searched without result, and then the last hut, the Keeper's hut was reached.

"The forbidden book has not been found," said the officer-in-charge, "so in this last hut it must be."

No hut was lavishly furnished, but in the Keeper's hut there seemed to be even less furniture in which a Bible could be hidden. The table had one drawer, but when this was up-turned it revealed no book. Plain stools could not conceal anything; a metal box contained only food; the wooden bunk had no pillow, only one simple blanket for covering. Where was the Bible which the spy had reported to be in the village of Fihonana? The officer strode to the door of the Keeper's hut. In the field opposite stood Rabe and Abel pretending to watch a farmer who, in the Malagasy way, was digging the soil towards himself with a long-handled spade. The officer called out: "What is at the foot of that hill?"

"Just a cluster of boulders," replied the farmer.

"You two," shouted the officer, pointing at Abel and Rabe, "lead the way. That place looks interesting."

What a terrible ordeal for those two boys. As they walked, those cruel soldiers at their heels, they knew they were

leading these evil men to the place where the Christians met each week for worship; the place where the Keeper had hidden their precious Bible. It would be death for them all if it were found.

Nearer and nearer they came to that cluster of boulders, and then, as they reached the nearest and largest one, the Keeper came out of the cave which was dug beneath it.

"What can he do?" thought the two terrified boys. They had not long to wait for an answer.

"Can I help you?" asked the Keeper with complete calm. "No!" snapped the officer, "you can get out of my way and my men will help themselves."

"Help themselves?" repeated the Keeper, shamming bewilderment, "what do they hope to find in our village cave?"

"Out of my way!" shouted the officer. "We do not hope to find, we know we shall find. Get in, men, and bring out the hidden book. This is the end of our search!"

"It is the end of us, too," thought the two boys as they watched the Keeper step away from the entrance to the cave and saw one of the soldiers stoop to enter.

## DANGER

"Wait!" said the Keeper, then, turning to the officer, added, "have you told your men about this cave? Do they know the danger they will be in if they enter it?"

"Danger, Danger?" repeated the officer angrily. "What danger? You have just come out of there."

"Oh yes, but I am not afraid of small-pox."

Small-pox! The word acted like magic. The soldiers and their officer drew back in horror.

"Sm—small-p—pox," stammered the officer.

"Yes," said the Keeper quietly, "this is our small-pox hospital."

"Wretch! Why did you not tell us sooner? Why did you let us come so near?"

Then, without a backward look, the soldiers beat a hasty retreat—the Bible was safe!

During the twenty-five years which followed, there was no fear that the penalty of death for reading the Bible could be forgotten, because the Queen's Edict was proclaimed in all market places every second week. Sometimes when the Queen's soldiers swept down upon a town or village, in a flutter of terror the Christians burned their Bibles, and in time the Queen boasted that Christianity was utterly abolished. What a vain boast! Why, with young men like Rabe and Abel, God's Word could never be destroyed.

## RETURN

For some years the two boys took their turns to keep faithful watch outside the entrance to their sanctuary whilst others worshipped; for some years they helped to copy passages of the Bible and these writings were passed stealthily from hand to hand and read in secret.

Then, one day, like his father many years before, one of Rabe's sons ran to Abel's hut and said to his friend: "Run and tell all you meet—the Queen is dead!"

Now the bad Queen was dead and the missionaries could return! What would they find? They went away leaving 200 Christians in Madagascar, they returned to find over two thousand!

They went away leaving a few new Bibles and returned to find them old and worn by much use, with leaves patched and mended.

They had left one copy to be passed to Fihonana and returned to listen to the wonderful story of its adventures and to see it again with their own eyes.

The End.

# The Youth Page

TALKS WITH TEENAGERS

## THE BATTLE JOINED

There is a tendency these days to think of the Christian life as something much easier than it really is—to leave out the idea of struggle and conflict, and to forget its challenge to adventure.

*But the Bible shows us the true picture. It presents the Christian way in terms of a constant warfare against entrenched and vigilant foes, and it challenges us to overcome them.*

This idea of the Christian Life as a continual warfare is central in the teachings of our Prayer Book, and particularly is the Season of Lent regarded as a time when a pitched battle is fought against our spiritual enemies.

Having braced ourselves by Christian Discipline (Septuagesima), and learnt the value of Humility and the danger of "trusting in anything that we do" (Sexagesima), and the Love which will make us like our Lord Himself (Quinquagesima), we are now called upon to face the foe.

## BATTLE

With the First Sunday in Lent we find the battle against Evil joined, and are shown our Blessed Lord Himself facing temptation and overcoming it by the strength of God.

As we shall see, in the arrangement of the Collects, Epistles and Gospels, the Church shows us on the first three Sundays in Lent how to meet the attack from the Devil, the Flesh and the World.

The Fourth Sunday in Lent speaks of Refreshment by Grace, and the final Lenten Sunday teaches us to view the death of our Lord upon the Cross as more than just an appeal to our hearts and consciences—as being, in fact, mysteriously connected with the forgiveness of our sins.

In our Church Catechism, that priceless little document of Scriptural truth and Church doctrine, we learn that at our Baptism certain solemn promises and vows were made in our name:

"First that I should renounce the Devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh..."

And in the first three Sundays in Lent we are reminded of these promises and vows and taught how to carry them out.

## TEMPTATION

S. John tells us that our Blessed Lord came to "destroy the works of the Devil" (1 John 3:8), and the Gospel for the First Sunday in Lent (Matthew 4:1-11) shows Him meeting the attack of the Devil in three different ways.

As we read through this Gospel story once again, we should do so with a sense of reverence and awe.

No one could have known about this struggle unless Jesus Himself had told it, and so here we have our Saviour showing us what He actually went through, and how He overcame.

But before we look at the temptations which came to Him, we should first of all be quite clear in our own minds just what this word "temptation" really means.

Our English word "tempt" is described in the dictionary as meaning "to entice, incite to do an action, especially an evil one."

But the Greek word used by S. Matthew and translated "tempt" in this passage, means "to test or to try," rather than the more sinister meaning which we usually apply to the thought of temptation.

It has been said that "just as metal has to be tested far beyond any stress and strain that it will ever be called upon to bear, before it can be used for any useful purpose, so a man has to be tested before

Looked at in this light, temptation is a spiritual experience testing and proving our powers to overcome sin.

"It is the test which comes to a man whom God wishes to use," declares Dr Barclay, and it is in this way that we should think of the temptations of Jesus.

It was immediately after the deep spiritual experience of His Baptism, as He was alone in the wilderness, thinking out His plans for the work which God had given Him to do, that the Devil launched his attack upon our Lord (Matthew 4:1-3).

So often in life it is true that the sorest temptations come to us after times of spiritual elation, that we can profit by our Lord's example, and learn to be on our guard lest we be taken unawares by the Evil One.

The first temptation seems so simple and natural that we might well ask what possible harm or danger there might be in it?

## THE ATTACK

For forty days our Lord had been fasting, and He was desperately hungry. The Devil's suggestion was suited to the occasion: "Why not use Your power as the Son of God to satisfy Your hunger, and command that these stones be made bread?"

It was a temptation to use His powers for selfish purposes, and to supply His own needs by means that were impossible for others.

More, it was a suggestion that He might bribe men to follow Him, as someone has pointed out, for what they might get out of it, to employ material things to meet the spiritual needs of men—and Jesus would have none of it: "Man shall not live by bread alone," He declared, "but by every word that proceedeth out of the mouth of God." (Matthew 4:4; Deuteronomy 8:3).

## THE VICTORY

It was clear that by jumping from the pinnacle of the Temple and claiming angelic aid to protect Him (verse 6), our Lord would not have been trusting, but tempting God.

At the same time it would have been an attempt to win followers by sensationalism, and such a method is foredoomed to failure, and He rejects the thought as being a denial of trust in God (verse 7).

The third temptation was a temptation to compromise—to "do a little evil that good might come," to come to terms with the Devil and pass by questionable things so as to win popularity with the people.

Jesus had come to win the world for God, and the Devil suggests that there was an easier way of doing it than the way of the Cross, but our Lord's answer was clear and unequivocal: "Thou shalt worship the Lord Thy God, and Him only shalt thou serve" (verse 10).

Just as he tempted our Lord, so the Devil tempts us.

But the Child of God stood, refusing to compromise with evil, setting the will of God ever before him, and leaning on the word of God and the power of God for aid—finding, as Jesus found, that in so doing there is victory.

## NOT BOTH TOGETHER

Sometimes Mary-Jo Babcock became very exasperating to her brother Jimmy.

When she got an idea into her head she managed to use it on all occasions. Jimmy thought she overdid it.

Mary-Jo's latest idea was "The Law of Impenetrability." When she tramped on Jimmy's toe, she said: "Excuse me, Jimmy, the law of impenetrability, you know."

When two cars ran into each other in front of their house, she turned to Jimmy and said: "Another example of the law of impenetrability."

Jimmy didn't understand. It gave him a bad feeling.

When Jimmy's mother asked him to buy a loaf of bread on the way home from school and he came home without it, Mary-Jo looked up and said: "Of course, Mother, Jimmy'd forget. He can't think of anything but basketball. The law of impenetrability, you know."

"I'll go down the street and get the bread, Mother, but I'm not going to obey Sis' law," said Jimmy.

"Oh, yes, you are!" replied Mary-Jo. "Well, what is it, then, if you're so smart," returned Jimmy.

"It's just this, Jimmy. I learned it at school in my physics class: two things can't be in the same place at the same time. When you tramp on my toe..."

"You mean, when you tramp on my toe," interrupted Jimmy.

"All right! When I tramp on your toe, I'm trying to put my foot where your toe is, and it can't be done. Two things can't be in the same place at the same time. When two cars crash it's because two cars can't occupy the same space at the same time."

"That's pretty good," said Jimmy, in a better mood. "I never thought of that before." "It works!" said Mary-Jo. "Fill your head with an idea and there's not room for another."

Just then Mother joined the conversation and said: "It also applies to life; fill your life with good thoughts, good feelings, good deeds, and there is no room for the bad. I hope my children will always remember that."

"Teach me how to say that word," said Jimmy to Mary-Jo. So Mary-Jo spelled it out, i-m-p-e-n-e-t-r-a-b-i-l-i-t-y.

At last Jimmy was able to pronounce it, and I think he will never forget it.

—M.K.W.H.

## THE REASON WHY

Man's life is laid in the loom of time

To a pattern he does not see,  
While the weavers work and  
the shuttles fly  
Till the dawn of eternity.

Not 'till each loom is silent,  
And the shuttles cease to fly,  
Shall God reveal the pattern  
And explain the reason why.

The dark threads were as needful  
In the Weaver's skillful hands  
As the threads of gold and silver

In the pattern He has planned.

## THAT WE MAY

### RESIST TEMPTATION

O GOD, Who art faithful, and sufferest us not to be tempted above that we are able, but with the temptation also makest a way of escape, that we may be able to bear it: We humbly beseech Thy Majesty, that Thou wouldst graciously strengthen with Thy heavenly aid Thy servants who rely on Thy mercy: And keep them with Thy continual protection, that they may evermore wait on Thee, and never by any temptation be drawn away from Thee: Through Jesus Christ our Lord. Amen.

—Edward Bouverie Pusey.

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## BOOK REVIEWS

BIOGRAPHY OF THE  
LATE PRIMATE

ARCHBISHOP MOWLL. Marcus L. Lonne. Hodder and Stoughton. PP. 257. 31s. 9d.

DURING his life time, one of the times really treasured by the late Archbishop of Sydney was the Moore College Convention, and in particular the night when the then Vice-Principal, Marcus Lonne, gave his biographical study. In racy style and mood, Canon Lonne would vividly bring to life some of his favourite Reformation and Puritan characters. Some of these have since been perpetuated in his books on the Oxford, Cambridge and Reformation Divines.

Now Bishop Lonne has brought out of the treasury of his reading a partial biography of the late Primate of Australia, Archbishop Howard West Kilvington Mowll, C.M.G., D.D.

I say partial biography wisely, because the author himself states in effect that it is all he tried to do. Anticipating the raptures of the reviewers, Bishop Lonne in his foreword is careful to make apology for leaving out so much of the last years, and putting in so much of the childhood years. Indeed, this biography will disappoint many readers.

Let's look at it this way. The book has 257 pages. There are 60 pages on his life in England. There are 23 pages on his life in Canada. There are 47 pages on his life in China. That makes approximately 130 pages, just half the book, before the late archbishop is brought to Australia. And in the rest of the book we have two chapters largely given up to an assessment of the man and his ministry and character; so that his life in Australia is not as well documented as some of us would have wished.

This is, of course, largely a matter of taste. And one's reaction to a writer's style is also one of personal taste, too. Personally I don't like books where the author tries hard to be impersonal and aloof from the controversies he must picture with his pen.

TO me, the appearance of long paragraphs—and most of them seem to be over half a page in length, with quite a few just a page long with one here and there nearly one page and a half in length—altogether with a certain coldness in outlook, add up to a work I would read only once, and that not very happily.

Perhaps questions of style are a bit finicky; but on the page open in front of me as I write, all the sentences in the three quarter page paragraph begin with a pronoun, with or without a conjunction. Now, couldn't an M.A., D.D. do better than that, or am I being hard to get on with?

What puzzles me, too, is the publisher's blurb that this is "the authorised full length biography." Now in what sense can this be called an "authorised" biography? In what sense is any biography "authorised"? Perhaps I'm being just a bit troublesome again, but it does seem funny to me that a biography has to be "sold" in such fashion!

Well now, in the many pages Bishop Lonne takes to sketch the background and childhood of his portrait, what does he tell us? We are told that we can only understand the man when we understand fully his background.

Howard Mowll was the oldest of six boys and one girl. His parents were first cousins, both of whom came from large families.

He was reared in very strict Puritan Evangelical surroundings by a father who was a Sunday school teacher, a Warden of St. James', Dover, for 25 years, and leader of the prayer meeting at Union Hall. Howard Mowll's grandparent and great-grandparent had both been wardens of that church, too.

He had been enrolled in the Scripture Union since he was three. He was nurtured on the sacred authority of the Bible, the sacred observance of the Christian Sabbath, as well as the love for worship in God's house.

He had a strong aversion for games. He went to King's School, Canterbury, where, largely due to an extremely sheltered homelife, he wasn't really happy, not mixing well with the other boys. Excelling more in academics, he failed in sport. He believed in ghosts!

Through an unfortunate mistake he didn't do as well as he might, and only just got into King's College, Cambridge. There he completely imbibed the traditions of Charles Simenon, still exercising his influence from beyond the grave. He joined the various Evangelical Unions, but not S.C.M. He studied divinity at Ridley Hall. He became president of the Cambridge Inter-Collegiate Christian Union, and was involved in C.S.S.M. seaside missions.

In September 1913 he was ordained deacon and sailed to Toronto, Canada, where he became tutor at Wycliffe College, and became involved with many of the students in evangelistic activities, travelling all over Canada. In 1918 he went to France as a chaplain, returning to Wycliffe, and later in 1922 was nominated as Assistant Bishop in Western China.

This, of course, is the bare bones of the key that is to unlock the life of Howard Mowll. That it should take eighty three pages of close print to unravel, is the real mystery. The difficulty is that amidst all the detail, the significance of the "key" is largely lost.

In 1933, on page 134, Archbishop Mowll arrives to take over Sydney diocese. There is practically nothing about the circumstances of his election, and the rest of the narrative is necessarily selective.

We are given a great mass of material on what the Archbishop did and wrote and where he travelled. But in all this somehow I miss the personal touch. Largely, perhaps, because of the mass of material and its necessary condensation, the real personality of the archbishop doesn't quite come through. To me, the whole work lacks balance, lacks warmth, probably from a desperate attempt to be both loyal to the churchmanship of the archbishop and yet at the same be impartial to the

DEATH OF AN  
IRISH BISHOP

ANGELICAN NEWS SERVICE

London, February 29

The Right Reverend W. S. Kerr, who was Bishop of Down and Dromore from 1944 till his retirement in 1955, died in Belfast this month.

The bishop served the whole of his ministry in Ireland. At one time he was Archdeacon of Dromore, and later Vicar of Belfast and Dean of St. Anne's.

various crises that arose.

An example of what I mean is the account on pages 144 to 149 of the famous correspondence with the fifty "Memorialists." These clergy were uneasy about the apparent favouring of one type of churchmanship when it came to the important positions in the diocese. The author tries desperately hard to be fair and impartial, but somehow fails to represent either the archbishop or the dissatisfied clergy in the best light.

There can be no doubt that the men were quite honest in their intentions and feelings and that they were a grave embarrassment to the archbishop's declared policy.

Why not bring out into the open all the feelings, frustrations and problems? Is there any disgrace in criticising an archbishop's policy—even if misunderstood; is there any disgrace in an archbishop making a policy and sticking to it?

SO we are carried along relentlessly in the archbishop's journeys and affairs until we are well nigh exhausted. At length the chapter on the man and his character comes up, and is like a breath of fresh air. At last the man appears!

And at last in the next chapter, on the man and his ministry, we begin to see how it is that the late archbishop could be so charitable and friendly in his relationships outside his own diocese, yet so authoritarian and demanding to those in his own diocese who had a broader conception of Anglicanism. This is the enigma of the man himself. The author appears to try hard to avoid this, but inevitably it shows through. A pity it had not been dealt with more openly, honestly and warmly.

One mission in the last chapter that will disappoint many is an account of the archbishop's year long pilgrimage in 1955 to all the churches that Bishop Barker had opened. I can still see His Grace toiling up the muddy path to the then closed church at Sackville Reach to take part in a short service of praise and to hear the local minister read a short history of the church. It was this sort of personal ministry that endeared that great man so much to his people—and just the sort of thing that one misses in this book.

And what about all the personal interviews with his ordinands on the eve of their ordination, treasured so much by them? What about the group of young deacons who on their quiet days before their ordination to the priesthood presented the archbishop with a protest at the terrible working conditions of some of their number, and the stern yet loving way he dealt with them?

The author admits there is still a need for a full length biography of Archbishop Mowll. But it does seem a pity that another year or two hadn't been spent in collecting the materials for a more intimate portrait. It is the large sweep of the brush that tends to confuse, and at times even to lose the subject. In spite of all this, Bishop Lonne has done a good service in bringing before the public a readable, detailed and chronological account of the life and work of a great Diocesan and Primate. But we still hope for the definite biography that will really bring the man to life as we came to know him.

—R.H.S.

WITHIN THE VICARAGE  
WALLS

with the VIXEN

IT is always a pleasure to hear from my readers, and a letter this week, from one in South Australia, was especially interesting. She also has the plight of neglected children at heart, but is having difficulty in getting support.

Having brought up the matter at a high school parents' meeting she was disgusted at the general attitude expressed; that the rights of parents are regarded as sacred, and that children have no rights; that divorce is regarded as a disability which should receive only sympathy.

Surely no thoughtful person could accept such a negative approach to the question.

Children are only conceived and born into this world through their parents' initiative. They have had no say in the matter, but whilst we have leagues for the prevention of cruelty to animals, etc., and often we read in the papers of heavy fines being imposed on people for cruelty in various forms to their animals—I don't think I have ever read of parents being fined for cruelty to children; yet how much more necessary that should be.

As the law stands at present, the children can only be charged as neglected, and committed to an institution leaving the errant parents scot free of responsibilities and obligations, but still allowing them the doubtful privilege of reclaiming their children when at an age to earn money.

In the long intervening years the children are being deprived of that most essential ingredient for a happy, well-adjusted adult life, that of a loving atmosphere and a sense of being wanted.

I still maintain that these children, as with every other child brought into the world, are entitled to whatever rights to security it is possible for anyone to give them.

If the present archaic law denies a neglected child a safe and secure home with loving foster parents, then it is obvious to all thoughtful people that this law needs revising. This cannot be done unless there is a vocal demand towards this end.

I would like to suggest to Mothers' Union branches throughout Australia that they could render a valuable service in discussing this problem, and making a recommendation to their Diocesan Councils, who, united, might carry the matter still further.

We cannot sit back and do nothing about so vital a problem. Children will continue to be born into these distressing circumstances, and welfare workers are fully engaged in dealing with these miserable situations as they arise. Their work is limited to a great extent because of the existing laws.

Maybe there is something we can do as mothers to ensure that underprivileged children have at least the same rights

as animals. I would like to hear further from readers on this subject.

Neville has quite a distance to walk to High School, so he has been most patiently repairing Father's old bike, unused for many a year. It has been a long job, but now, to his great joy, it is again serviceable.

Neville is fast learning the art of "staying put," meantime I've nearly died a thousand times in his behalf. He is venturing further afield each day in his efforts to become proficient enough to ride to school.

He is too short to sit on the seat and pedal as yet, so I feel he is not quite able to steer a straight course.

A most difficult aspect of motherhood is to judge impartially the most appropriate times in a child's life, when he should be allowed a little more of the rope of freedom.

I was recently pouring into a friend's ear my qualms with regard to Neville and the bike. She wisely remarked, "Why didn't you let him start years ago; they learn so quickly when young, and being unselfconscious, they have the more confidence."

All too true, when one looks about and realises what other children do, apart from their parents.

I had a school friend whose Father always accompanied her to the school gate each morning and met her at night, similarly also at lunch times, even when she was at secondary school. Now, I do believe that is going too far...

C.E.M.S. SEEKS TO TRAIN,  
NOT ENTERTAIN, MEMBERS

ANGELICAN NEWS SERVICE

London, February 29

The Church of England Men's Society had a programme to train men for service and for active witness for Christ, the Reverend Ian Petit said last week.

Mr Petit, who is headquarters' secretary of the C.E.M.S., was addressing a representative group of the clergy of the Diocese of Canterbury gathered at Folkestone.

Clearing the ground of misconceptions, he said that the society was not "Just Another Organisation," nor a social club, nor a "Fathers' Union," nor a "Closed Shop."

It seeks to give training that will enable its members to win others among whom they work in everyday life, he said.

Mr Petit urged that the typical picture of a C.E.M.S. group be one of men gathered with their vicar, studying and preparing to be key workers in the Church's life.

He suggested a course of study to cover five years, based on the C.E.M.S. rule of life.

The course would cover prayer, communion, witness, fellowship, and service.

CITY PREPARES FOR  
FESTIVAL CROWDS

ANGELICAN NEWS SERVICE

London, February 29

The city of Coventry is preparing for 250,000 home and overseas visitors in May 1962, the Reverend C. E. Ross announced last week.

Mr Ross, who is director of the Festival Committee associated with the consecration of the new Coventry Cathedral, said that the festival is attracting world-wide interest.

"If these plans can be co-ordinated, we will have a festival of truly international appeal," he said.

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GREAT ANGLICAN THEOLOGIANS . . . 8

# JAMES USSHER: IRISH CHAMPION OF ANGLICAN TRADITION

BY THE REVEREND EDWARD HUNT

CHARLES SMYTHE, writing recently in "The Church Times," notes that many great Anglican theologians suffer from the ingratitude of posterity, and says of Matthew Parker, for example, that to describe him as one of the forgotten Primates of the C. of E. would not be wholly an exaggeration. Yet Parker was one whose life and works, according to Strype's biography (1711), "helped to restore and establish the principles of our Church, whereon it stands to this day."

This tribute applies also to many an Anglican theologian of the reformation and restoration years. The doctrines of the Anglican Church evolve not merely from Cranmer, as some schools of thought apparently maintain, but from the works of a great body of devoted churchmen and theologians.

Among these was the distinguished scholar, Archbishop Ussher, who, though he too seems to be numbered among our forgotten divines, was, according to Crose, one of the most respected men of his time, because of his high character, genuine piety, and wide and profound learning.

James Ussher was born in Dublin on January 4, 1581, a descendant of the house of Nevill, and was in 1594 among the first scholars of Trinity College, Dublin, where he early distinguished himself as a theologian and champion of the Church of England.

## SCHOLAR

At the age of nineteen, he successfully repelled Bellarmine's attacks on Anglican doctrines. In 1600 Ussher became Proctor of Trinity and Catechetical Lecturer, being ordained in 1601. Regius Professor of Divinity in 1607, he became Chancellor of S. Patrick's Cathedral, Dublin, in 1614.

A frequent visitor to England, he moved there among the highest scholars of the times. His first work "De Christianarum Ecclesiarum," 1613, was intended as a continuation of Jewel's "Apologia," for Ussher clearly saw the continuity and stability of Anglican theology, maintaining the orthodoxy of the Irish and British Churches against the challenge of Rome.

He drafted a set of 104 articles of Religion, which were accepted by the first Convocation of Irish clergy held on the English model, in 1615. Appointed Bishop of Meath, 1621, he was translated to Armagh in 1625. In 1634 he persuaded the Irish Church to accept an amended version of the English canons.

He resolutely opposed Roman Catholicism, and although certain critics impute to him Calvinistic tendencies, partly because he maintained the independence of the Irish Church, he was a close friend of Land and Strafford, warning Charles I against consenting to the latter's execution.

In 1641 Ussher was on a Committee for Religion of the House of Lords, championing episcopacy, although suggesting a "model" form. Nothing came

of the scheme, though it played a part in the Treaty of Newport, 1648, when Charles I was willing to accept it.

Ussher's private property had been destroyed in the rebellion of 1640 and he never returned to Ireland. In 1642 Charles gave him the bishopric of Carlisle in commendam. Refusing to attend the Westminster Assembly, he lived in Oxford and London, where he boldly preached against the treatment of the King by Parliament.

In his closing years he was preacher at Lincoln's Inn, and was treated with deference by Cromwell, who, although refusing his request for increased liberty for the episcopal clergy, to minister in private, on his

death at Reigate, March 21, 1656, ordered him a public funeral in Westminster Abbey. His many outstanding theological and literary works included "Emmanuel" (a study of the Incarnation), Antiquities of the British Churches, Annals of the Old Testament and New Testament, and Annals of the World, all in Latin. His reputation on the continent was very high and he was generally recognised as one of the greatest scholars of his age.

He also calculated the chronology of the Bible, and his dates are to be found in old editions of the Bible, although it is not known on whose authority they were placed there. Although his dates are no

longer accepted it was a monumental effort.

His defence of prayers for the dead was reprinted as one of the Tracts for the Times, 1836. In short, according to one biographer, Archbishop Ussher left behind him no mean body of Anglican theology.

Although, owing to the times, he was much engaged in controversy and inclined to Calvinism as against Romanism, he was a man of great charity and tolerance, widely revered for his great learning, modesty and kindly disposition.

Both for his character and theological ability James Ussher deserves to be remembered as a staunch champion of the Anglican faith.

## MANY NEW MEMBERS BUT TOO MANY NOMINAL ONES

BY THE BISHOP OF KALCOORIE, THE RIGHT REVEREND C. E. B. MUSCHAMP

THERE is an old Latin tag which says "Corruptio Optimi Pessima," which freely translated means, "The Best things are most dreadful when they go bad." So if, as many of us believe, the Church of England is the best part of Christendom, then surely a Lapsed Anglican must be about the foulest thing on God's earth.

I would rather see a Lapsed Anglican join almost any Christian religion than remain as he is. I frequently find myself saying to such people, "Why don't you join the Methodists (or Roman Catholics or Presbyterians)?" mentioning the Christian denomination of their friends or relations who may be able to help them more than I can to live nearer to God.

I hasten to add that I would draw the line at encouraging the worst Lapsed Anglican to become a Jehovah's Witness or a "Christian Scientist"; after all I did say I was talking about a Christian denomination.

### NEW CONVERTS

People from other religious bodies join the Church of England in larger numbers than is commonly thought. That is because we believe in protecting new converts from the heckling, good-natured or otherwise, of their former co-religionists.

Such migrations are good if they are caused by reasons of conviction, but bad if they happen from an inadequate reason, such as not liking the priest or minister of the Church to which they formerly belonged.

Not long ago a leading member of another religious body said to me, "I want to be prepared for Confirmation and join the Church of England." I asked why, and was told that the speaker had lost confidence in the local branch of the particular denomination.

"That is not a good enough reason," I replied; "I cannot accept you on those terms. For one thing, you may live in some Anglican parish where the priest or his vestry are putting up a very poor show. And then I suppose you would want to make another change."

"There is more to it than that," said my acquaintance with a smile. "You see, I have been reading Bishop Gore's 'Church and Ministry,' and I am now convinced of the need for a valid priesthood. I know the Church of England has a true ministry, and I fear we (So-and-sos) have not."

This put the matter on a different footing, and in due course the applicant became an Anglican.

The new "Official Year Book of the Church of England for 1960" informs us that (in England presumably) some 14,775 people came into the Church of England from other religious bodies. This figure includes an

annual average flow of 3,480 ex-Roman Catholics.

Against this there is an annual loss of 800 practising Anglicans to the Roman Catholic Church, and no doubt a larger number of "nominal" Anglicans who were really nothing at all by way of religion. It was pointed out that not every one of our parishes was able to supply precisely accurate returns.

The Episcopal (Anglican) Church in the U.S.A. receives many new members from other religious bodies. When I was in America five years ago, at a gathering of 32 Episcopalian priests no less than twenty-eight had begun their lives as members of some other religious bodies.

I interviewed a Roman Catholic priest in Hollywood who was later received by the Bishop of Los Angeles into the Episcopal Church, and the same bishop recently received two other Roman Catholic clergymen, one of them a Jesuit priest, into the Anglican communion.

From the "other" direction a number of former ministers of Protestant denominations are training for the Anglican priesthood.

Former Roman Catholic priests are not, of course, or-

## JOINT SESSIONS ON CANON LAW REVISION

ANGLICAN NEWS SERVICE

London, February 29

The Convocations of Canterbury and York sat together on February 18 and 19 for the first time since 1928, when their joint sessions produced the revised prayer book, subsequently rejected by Parliament.

They met to consider the revision of Canon Law, principally the re-drafted Canon XIII which has been divided into five parts.

In its new form, Canon XIII — Of Lawful Authority — aims to provide a means for a slow, piecemeal revision of the prayer book, and to relieve

doubts about lawful procedure in making changes to public worship.

It provides for controlled experiments in the use of draft services, of changes in the prayer book, of forms of service for use on occasions for which no provision is made in the Book of Common Prayer, and of minor variations in the conduct of public worship.

The Archbishop of Canterbury, the Most Reverend G. F. Fisher, presided jointly with the Archbishop of York, the Most Reverend A. M. Ramsey.

Dr. Fisher said that the joint session had been very useful, but could not take the place of the ordinary sessions of Canterbury and York.

### OPERATIONS FOR ARCHBISHOP

ANGLICAN NEWS SERVICE

London, February 29

The Archbishop of York, the Most Reverend A. M. Ramsey, had an operation on his right eye for glaucoma on February 20.

On February 25 another was performed on his left eye.

## HEALTHIER SMILES IN HONG KONG

BY BADEN HICKMAN, WORLD REFUGEE YEAR REPORTER

"OPEN wide," and "Will it hurt, doctor?" sound just as firm and just as fearful in Chinese. But until last June there were villagers in rural Hong Kong who had never heard or said them.

Now a mobile dental clinic is rolling through the New Territories province of the island Crown Colony, and the universal dialogue between dentist and patient is growing more and more familiar. With it comes the satisfaction and comfort of healthy teeth.

Sponsored by the churches of America, the clinic was born out of a conversation between the New Territories Medical Officer of Health and Dr. Kenneth G. Hobart, Hong Kong Director of Church World Service, the overseas relief agency of 35 American churches.

Pointing out that few, if any, qualified dentists were practising in the New Territories, the medical officer felt that one of the most worthwhile things American Christians could do for the people of the area was to provide basic dental service at minimum cost.

### DENTAL VAN

Dr. Hobart agreed, and funds contributed by Americans through annual appeals like "One Great Hour of Sharing" were earmarked to equip the project.

A specially-designed dental van was contributed in a one and one-half ton truck — fifty square feet of carefully apportioned space. It was fitted with a dental chair, pedestal, spittoon with running water, a movable servitor with dental drill, a dentist's fluorescent lamp, a steriliser, fan and a full set of hand instruments.

The truck was also equipped with cupboards, a thirty-five gallon water tank, and a 2,500 watt electric generator. Large windows and ventilators were installed to assure adequate fresh air.

Dr. Tam Thai, a qualified dental surgeon who trained at the Ecole Dentale de Paris, was chosen to serve the clinic, as-

sisted by a nurse-receptionist and a van driver able to operate the electrical generator.

On June 20, 1959, the clinic wheeled into Taipo, first village on its schedule. Eleven patients appeared — ten of them with teeth so badly neglected that extractions were necessary.

Word spread, and at Shatin, next town on the list, 31 people were waiting. By the time the mobile clinic reached S. Christopher's on June 26 there were 90 patients lined up for examination and treatment.

### VILLAGE VISITS

In the ten days from the first day on the road until the end of June, 351 attended the clinic in the six villages it visited. Two hundred and thirty-six had teeth pulled, 61 received treatment of other kinds. Only 68 were found to need no care.

For all of this the clinic received 264,000 dollars — just enough to cover the cost of supplies. Overhead expenses are paid with Church World Service funds.

Examination, extraction, cleaning and filling can be done efficiently in the clinic's limited space, but operations involving laboratory work are not attempted at present.

More villagers are added every month to the clinic schedule, and its appearance is hailed with gratitude in every one.

[Christians everywhere can buy healthier smiles for the people of Hong Kong's New Territories, and help other men, women and children in other parts of the world, through contributions to World Refugee Year.]

## CATHEDRAL CHAIRS IN CANTERBURY

ANGLICAN NEWS SERVICE

London, February 29

The latest additions to Canterbury Cathedral are two high-backed chairs for the use of the Primate and the dean.

Made of English walnut in a Dutch style, the chairs come from the Kent firm responsible for the six canons' chairs near the high altar.

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## BISHOP-ELECT UNKNOWN

FROM OUR OWN CORRESPONDENT Singapore, February 29

The name of the Bishop-elect to the Diocese of Singapore and Malaya will not be announced until after the Diocesan Synod, which meets at the end of March this year, at Penang.

This was revealed by the present bishop of the diocese, the Right Reverend H. W. Baines.

The Consultative Committee meets on March 3.

Bishop Baines said that the Archbishop of Canterbury, who has to make the announcement, has indicated that he will not make any announcement until well after synod.



# BOOM IN RELIGION IN THE U.S.A.

By CECIL NORTHCOTT

This article was originally given as a talk on the B.B.C. and subsequently appeared in "The Listener."

I WAS in the United States for some weeks during this past summer looking at the life of the churches there, and trying to discover some of the reasons for what is called "the boom in religion."

It is true that the people of the United States are going to church in larger numbers and more regularly than at any time in American history.

Here are some figures for 1958. Out of 173,000,000 people, 109,000,000 are in membership of churches or synagogues.

This is 63 per cent. of the population, and an increase of over 5,000,000 on the 1957 figures; that is a rise of 5 per cent. It compares favourably with an increase in the population rate of just over 1 per cent.

Here are some more figures provided by the Research Bureau of the National Council of Churches. The membership of the Anglican and Protestant churches is 61,000,000, the Roman Catholic 39,000,000, the Jewish congregations have 5,500,000, and the Eastern Orthodox 2,500,000.

One fact an Englishman notices in the United States is the absence of an established church. No church by tradition and usage has pride of place in religious life, or in the life of the nation.

In numbers the Methodist Church is, amongst the Protestant churches, the largest, with over 9,500,000 members.

Then comes the Southern Baptist with 9,200,000.

The United Presbyterian and the Protestant Episcopal are almost level with just over 3,000,000 each.

The two main Lutheran churches have 4,500,000, and the Congregationalists, now united with the Evangelical and Reformed Churches as the United Church of Christ, just over 2,000,000.

What sort of religion is it? Basically it is the orthodox Christianity that in Britain we would easily recognise. It expresses itself in a very simple kind of worship in the Protestant churches, with simple prayers, hearty hymn-singing, and a recognition of the central place of the sermon in the act of worship.

In the Episcopal Churches worship follows much the same pattern as in the Book of Common Prayer, and, of course, the Roman Catholic Churches have Mass.

In the southern part of the United States, in what is often called the "Bible belt," there is a very conservative atmosphere.

There, the printed words of the King James version of the Bible are regarded as the final authority in Christian affairs.

There, the churches are facing the difficult issues of race relationships. They tend, perhaps, to be rigid and traditional and against change.

## WAY OF LIFE

In other parts one finds bold experiments. For instance, there is the gallant attempt of a group of young ministers in New York's Harlem to create a parish life out of the very mixed group of nationalities in that area.

In Detroit the church is lively and alert in its relations with industry. One finds novel ventures in architecture and buildings almost everywhere.

Last year the American churches spent the immense sum of 863,000,000 dollars, or about £300,000,000, on new buildings connected with their churches.

When you remember that most of that tremendous sum was given voluntarily by people who are not millionaires, or even wealthy by American standards, you realise how much the Americans value their church life.

I think it is true to say that a great deal of American church-going is conformist or conventional. It is part of the American way of life.

It is the right and proper

thing for a good American to belong to a church and to go to it. Many churches in the suburban areas of the big American cities are what is called "community churches."

They have developed as the community has developed, and have become part of the local scene, just as many parish churches have in England.

Many of them have no links with any of the organised denominations, but their life is vigorous and very local. That sense of "localness" accounts for a great deal of loyalty in church-going in the United States.

Then, secondly, there is the family. Americans have an intimate and powerful regard for their family and the welfare of their children.

In the public day schools the Christian faith is not regularly taught, owing to the doctrine of separation of Church and State.

This means that parents have to see to it that their children are taught the basic facts of the faith, and this accounts for the large enrolment in Sunday schools.

Churches must be active with their education programmes, and usually have one or two full-time members of their staff to plan and carry through the teaching syllabus.

Two American parents told me that they let their children choose the church they would like to go to, and there they all went.

The children were attracted to the church-school, and so pa and ma joined up, too.

Reasons of denominational loyalty do not have the same value as in Britain. People pass easily from one denomination to another and no one raises even an eyebrow!

Many observers say that the fear of communism, which is widespread in the United States, drives people into the church. I think there is something in this argument, but it is difficult to assess for what it is worth.

Church leaders have spoken out vigorously against com-

munist, but they have also been active in organising visits to Russia and in pleading for a better understanding of the Russian people.

I have found in previous visits to the United States that the theories of communism and a vague fear of what they meant occupied much attention.

This time I felt the balance had shifted to a growing respect for Russia and what she has accomplished, and what she will yet be able to accomplish.

Organised Christianity in the U.S. is resolutely set against communism, but it has, I think, helped people to take a calmer and saner view of the world situation.

Underneath all the outward prosperity of American life there are many fears about the present and the future which affect the way people live.

## GUIDANCE

Most American ministers spend much of their time in what is called "counselling," or advising people about their personal problems.

Some of the ministers are well trained in the techniques of psychology and are expert in their guidance. Consequently, the church is valued for this service.

I think that Americans are more ready to go to their minister or priest than to people in Britain. As one man said to me: "The church is there to serve its people."

It is there not only to offer worship, but to help people to live properly. This means that the minister's office at the church is a busy place all through the week.

People come to see him, and if he is a wise and understanding counsellor his church prospers.

Upon the minister's skill in dealing with the people a great deal of American church life depends. It probably matters more in many cases than good preaching.

In moving about the United

States you quickly fall under the spell of what I call "Americanism." This lively and stimulating continent has over the years created its own way of life.

It is not an off-shoot of Britain or of Europe: it is American. There is a certain conformity in the way of doing things as there is in the structure of the cities with the four-square blocks, neon lights, chain stores and super highways.

The Church is inevitably drawn into this web of American pattern. There is the financial budget of each church. It is skillfully constructed.

Everybody in the church assesses himself to support it. There is the American type of worship-service which must not last more than an hour.

There are the chimes on the church clock, the electric organ, the raspberry punch drink after service in the morning on the church lawn.

The Church, in other words, becomes part of the organised good life which the United States is enjoying. Americans want all the world to enjoy this good life which they believe is truly Christian.

It is here that questions keep coming into one's mind about religion in America. In such a prosperous land, with all the abundance of this world's goods, can Christianity survive?

Will it not perish under the weight of prosperous goodwill? Can you really be Christian and also be really wealthy in this world's goods?

Many American churchmen see the dangers of all this, and are critical of the state of their church life.

The condition of the Christian life is not necessarily worse than that of the rest of the world which is less affluent.

But there are problems for it which perhaps do not arise for the rest of the Christian Church.

They could be summed up in the old question about the rich man entering the kingdom of heaven.

Many American churchmen know this, and are manfully seeking to use their prosperity and power for the sake of the whole Church everywhere.

## LIFE BEGINS AT FIFTY-FIVE FOR KOREAN WIDOWS

By Anne M. Davison, Director of Institutions for Korean Church World Service, prominent in devising work projects for Korean war victims.

and they are dyed magenta, pink or green. Other widows then backwind the coloured thread on to wooden spools. It is fine, can be twisted and woven into housesocks, handbags or a variety of items.

Some of the stockings are not unravelled, but cut into strips and run through a hand machine which twists the strips into a core bound with a coloured thread. These cores are woven into coloured floor mats or bath mats.

## NEW IDEAS

Every week the women and their instructors experiment with new ideas, and new items are produced for the market.

Occasionally stockings arrive in reasonably good condition, and one group of women is being taught to repair these for resale.

While wages at the project are low, the widows also receive a grain ration, clothing, and sometimes housing.

Their joy in being useful again fills the little factory, set up by Korean Church World Service, and spreads to everyone who passes the door. Their smiles are radiant as they bend over the work that has saved them from despair — and restored their self-respect.

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## UNITY WILL NOT COME FROM IGNORING OUR DIFFERENCES

FROM OUR OWN CORRESPONDENT

Perth, February 29

"It is the duty of every Christian to try to narrow the differences which separate the various Christian denominations," writes the Reverend Ernest Gundry, who is

being done by those friends and members of the Church of England who insisted on identifying the truth with a narrowly partisan point of view.

Our Church had a unique contribution to make to the problem of the re-uniting of the Church, which it would never make so long as some of us assumed that we were merely one of a number of Protestant sects; differing from them only by certain externals which were just a matter of taste.

Some people, unfortunately, imagined that we could get on faster by ignoring them, so it was worthwhile trying to define them again.

It was no use pretending that the crevasses did not really exist, by saying that all the true Christians were to be found only on one side or the other.

Every person who honestly faced the facts knew from his own contacts that every historic Christian denomination was continually producing men and women in whom the spirit of Christ was genuinely reflected.

An attitude, therefore, of bitter contempt towards other Churches which focused exclusive attention on their weaknesses and failures, and which implied that the only way they could redeem themselves was by repenting and becoming one with their critics was Pharaonic and false.

Great harm was, therefore,

being done by those friends and members of the Church of England who insisted on identifying the truth with a narrowly partisan point of view.

Our Church had a unique contribution to make to the problem of the re-uniting of the Church, which it would never make so long as some of us assumed that we were merely one of a number of Protestant sects; differing from them only by certain externals which were just a matter of taste.

## PROBLEMS

That assumption was leading a number of Anglicans in Australia to act on the basis that there were no radical problems involved in co-operating with other Churches in evangelistic enterprises.

But the truth was that those problems did exist and they did not decrease merely by ignoring them. The only effect of ignoring them was to make them harder of ultimate solution.

The protestant ingredient in our Church was not, in fact, the main nor the most important feature. As a matter of history we had been catholic from the beginning, and protestant only incidentally, when the errors arose against which we

were compelled to protest, chiefly in the sixteenth and seventeenth centuries. The word "protestant" was not, indeed, invented until 1529.

The particular contribution, then, that our Church could make towards re-union was by making it plain that we stood for a reformed catholicism based upon the Bible, the Creeds, the necessity of Holy Baptism and Holy Communion as sacraments of unity, and the necessity of bishops to retain true continuity with the past.

All were necessary. And when we said that all were necessary we were saying that a united Church would in some form or other, contain the lot. That, indeed, was what the Church of England asserted.

We should not, therefore, co-operate with other Churches by letting them assume that for the sake of agreement we were free to drop the bits they did not believe in or practise.

On the other hand, co-operation there must be. And the Church of England, which had a foot planted in both the Catholic and Protestant camps, could, by remaining true to its principles, do much to interpret the one to the other.



## DIOCESAN NEWS

## GRAFTON

## INDUCTION

The Bishop of Grafton, the Right Reverend K. J. Clements, officiated at the institution and induction of the Reverend C. E. Nagle as Rector of St. Matthew's, South Grafton, on February 18. The Dean of Grafton, the Very Reverend A. E. Warr, and the registrar of the diocese, Mr. A. E. Singleton, assisted in the ceremony. The previous rector was the Reverend J. E. Winslow.

## MELBOURNE

## BISHOP INSTALLED

The archbishop installed the Right Reverend D. L. Redding as Bishop Coadjutor in St. Paul's Cathedral on March 1.

## MONT ALBERT NORTH

The archbishop set the foundation stone of the new Church of St. Augustine, Mont Albert North, last Saturday afternoon.

## INDUCTIONS

Archdeacon M. W. Britten inducted the Reverend R. F. Adams to the charge of St. George's, Queenscliff, last Monday evening.

The archbishop inducted the Reverend H. H. Girvan to the charge of St. Faith's, Burwood, last Monday evening.

## B.M.A. SERVICE

Members of the British Medical Association attended their annual service in St. Paul's Cathedral last Sunday morning, when the archbishop preached. The lessons were read by Mr. Geoffrey Newman-Morris and Dr. H. S. Jenkins, senior vice-president and president of the B.M.A.

## LENTEN SERVICES

Special Lenten services have been arranged in St. Paul's Cathedral for each week-day during Lent. On Thursday the first of a series of Bible studies was given by Dr. C. H. Duncan on the Book of the Prophet Amos.

## NEWCASTLE

## SCHOOL OF RELIGION

A school of religion for Anglicans of the Maitland district, in the Diocese of Newcastle, will start next Tuesday night. The school will deal with the Anglican communion, and the subject of the first evening's study will be "The Expansion of the Church of England."

Anglicans from the Parishes of Telarah-Rutherford, St. Mary's, Maitland, St. Paul's, Maitland, East Maitland, and Morpeth will attend. The school will be held in St. Luke's Church, Capp Street, Telarah, and will continue on the four Tuesdays following the opening session. Each session will begin at 7.45 p.m.

Particulars and entry forms can be obtained from the Rector of Telarah-Rutherford, the Reverend J. T. Corrigan, whose address is St. Luke's Rectory, Rutherford.

## SYDNEY

## MORTDALE RECTORY

The Bishop Coadjutor of Sydney, the Right Reverend R. C. Kerle, will open the new rectory for the Parish of St. Peter's at Mortdale, on March 13, at 3 p.m. The rectory stands on the site in Mort's Road, on which a new church was built in 1958.

The opening of the rectory will enable the rector, the Reverend B. J. Dooley, and Mrs. Dooley to live in the parish.

The new rectory is a handsome building, of textured brick, and meets all diocesan specifications, with three bedrooms and a study.

## LUNCH-HOUR ADDRESSES

A series of lunch-hour addresses will be held on Tuesdays during Lent in Holy Trinity Church, Mil-

ler's Point, on the subject, "The Christian and the Cross." Speakers in the series are the rector, the Reverend E. G. Newing; the acting general secretary of the Church Missionary Society, the Reverend K. Short; the director of the Church of England Boys' Society in Sydney, the Reverend J. Turner; the Reverend C. E. Turnbull, of Scots Church, Sydney; the Reverend D. Cameron, from Moore Theological College; and the acting diocesan missionary, the Reverend D. Hewetson.

## MOTHERS' UNION FESTIVAL

The annual festival of the Mothers' Union will be held on Friday, March 25, in St. Andrew's Cathedral. The dean, the Very Reverend E. A. Pitt, will celebrate the Holy Communion at 9.45 a.m. The festival service will commence at 11.15 a.m., when the archbishop will preach.

## Y.P.U. TRAINING COURSE

The leadership training course, organised by the Young People's Union, began on March 1, and will continue each Tuesday night until March 29. The speakers will include the Reverend K. Roughley, Mr. D. Elsey, the Reverend A. D. Deane, Deaconess N. Tress, the Reverend A. Langdon, Mrs. D. Eglington, Mrs. C. Cox, and Miss L. Thompson.

## TASMANIA

## ARCHDEACON EMERITUS

The bishop, with the full consent of the Cathedral Chapter, has conferred upon the Reverend C. E. S. Mitchell, formerly Archdeacon of Hobart, the title of Archdeacon Emeritus.

## ORDINATION

The bishop will ordain to the priesthood in Holy Trinity Church, Launceston, on St. Matthias' Day, the Reverend F. E. Coombes and the Reverend H. M. Kerly. The Rector of Holy Trinity, the Reverend A. McDonald, will preach the occasional sermon. The retreat for the ordinands at Beresford Home, Launceston, was conducted by the Dean of Hobart, the Very Reverend E. M. Webber.

## WILLIAM TEMPLE CHURCH PLANNED

## ANGLICAN NEWS SERVICE

London, February 29

Plans for a parish church to be named after Archbishop William Temple were announced in Manchester on February 10.

The church is designed to be the Civic Centre church of Wythenshawe, in the Diocese of Manchester.

Archbishop Temple was at one time Bishop of Manchester, before he became, successively, Archbishop of York and of Canterbury.

To seat at least five hundred people, the church will cost £60,000, of which the parish will provide £18,750.

The rest of the money will come from the bishop's "New Churches Appeal Fund."

## AFRICAN RAILWAY MISSION HEAD

## ANGLICAN NEWS SERVICE

London, February 29

The Reverend K. Sims, who has been industrial chaplain in the Diocese of Canterbury, was appointed at the beginning of February the head of the Rhodesia and Nyasaland Railway Mission.

Mr. Sims succeeds Canon R. White, who has held the post since 1951.

Trained at the London College of Divinity, the new head of the Mission has been assistant editor of "World Christian Digest," and a chaplain in the Royal Air Force.

## ANNUAL SERVICE FOR PUBLIC SERVANTS

The annual Corporate Communion service for Anglicans employed in the Commonwealth Public Service in Sydney will be held on March 27 in St. Andrew's Cathedral.

It will begin at 8.30 a.m. and a Communion breakfast will follow at the C.E.N.E.F. Centre in Castlereagh Street, at which the speaker will be the Archbishop of Sydney, the Most Reverend H. R. Gough.

Tickets for the breakfast must be obtained before March 16 from Mr. L. Feeney, LM5874; Miss M. A. Crook, XB1351; or Mr. C. Bromwich, LY4608.

## ARMIDALE SYNOD

(Continued from page 1)

brought at the very end of synod by Mr. K. C. Byfield, one of the Walcha synodsmen, asking for the diocesan contribution to the Children's Homes Coventry Home at Armidale and Ohio Home at Walcha—to be increased from £2,900 to £3,600.

Synod remained a little difficult and the president, the Right Reverend J. S. Moyes, explained it would mean an addition of about 4½ per cent. to the parish assessments already approved.

Eventually it was put to the vote, and carried with enthusiasm. Bishop Moyes looked up astonished. He could do no more than say "Oh, brothers, thank you."

An architect with a specialised knowledge of church buildings is to be called in by the Diocesan Council to examine the possibilities of extending St. Peter's Cathedral, and to make a thorough inspection of the condition of the fabric.

The first task is for the future planning; the second for immediate repair where necessary.

The request for the appointment of the architect was made by synod this week at the instance of the cathedral chapter.

Bishop Moyes said in his 30 years as bishop, he could not recall any thorough expert examination of the fabric.

The question of enlargement arose through the growth of the cathedral parish, and of the diocese, and those attending the synod service could readily see how inadequate the choir and sanctuary were for such occasions.

No doubt, Bishop Moyes added, if repairs and enlargement were necessary, the cathedral parish would make a very large contribution towards the cost.

## CATHEDRAL

The people's warden, Dr. J. H. Priestley, said repairs known at present to be necessary included the roof, tiles, and pointing of the brickwork outside where there was the possibility that bricks might even become loose without proper attention in time.

Congratulations to the Queen and Prince Philip on the birth of their second son were expressed in a motion carried with enthusiasm. The motion offered best wishes "on this happy" occasion and added an expression of continued loyalty from the Diocese of Armidale.

Elections to fill vacancies on the various diocesan bodies resulted: Diocesan Council, the Reverend H. Taylor (Bogabri); The Armidale School Council, the Reverend M. McGregor (University Chaplain); New England Girls' School, Mr. D. D. H. Fayle (Armidale); Board of Christian Education, the Reverend T. H. D. Kitley (The Armidale School) and the Reverend M. McGregor.

When the report of the C.E.M.S. was being presented by the Diocesan President (lay), Dr. H. S. Royle, reference was made to the 12 years' service by Bishop Moyes as National President.

Synod passed a resolution recording its deep appreciation of the magnificent leadership given by Bishop Moyes during the past twelve years.

A diocesan committee is to be set up at the request of synod to examine the opportunities within the diocese of using radio broadcasting as an accessory in the work of the Church.

Its duties will be to inquire into the facilities available, and to arrange for the preparation and production of suitable scripts.

In this duty it will work in association with the Departments of Christian Education and Promotion.

## OBITUARY

## THE VENERABLE S. H. DENMAN

We record with regret the death on February 20 of the Venerable S. H. Denman who had been Clerical Secretary of the Sydney Diocesan Synod for thirty-one years.

## B.G.J. writes:

Archdeacon Denman was an example of what a diligent clergyman ought to be. He was a man of the strongest convictions which he always expressed in the most forthright manner.

To strength was added unflinching zeal and tireless industry. He was always on the job and expected others to be also. He had no patience with slackers or whining complainers.

He was engaged on the business of the King of Kings and he expected other believers to act as though they were likewise engaged. He did not suffer fools gladly—in fact, he did not suffer them at all.

He often appeared brusque and sharp but in reality he was most kindly. He knew the difficulties under which many people had to live and from his exceptionally wide experience no one who came to him seeking spiritual help was ever disappointed. He knew what was in men and women and was not easily deceived. If he needed was genuine, S. H. Denman always did his best to meet it.

His was a very well-furnished mind and his congregations were well-instructed in the Christian Faith. He was an uncompromising Evangelical, a forthright Protestant and never wavered in his stand on a matter of principle.

During his 30 years at St. Clement's, Marrickville, he had a long succession of curates—colleagues, he more aptly called them. These men came to know and respect him and to appreciate his bigness of mind and breadth of outlook.

He was Clerical Secretary of the Sydney Diocesan Synod for 31 years and an archdeacon from 1942. For one so forthright and outspoken, the holding of such offices was little short of a marvel.

Church authorities are a little more than doubtful about the "soundness" of those who speak their minds.

## SERVICE FOR TEACHERS

FROM OUR OWN CORRESPONDENT

Melbourne, February 29

"Every child needs religious instruction; more especially, he needs religious teachers," said the Moderator-General of the Presbyterian Church in an address to teachers and religious instructors at a service at St. Paul's Cathedral, on February 24.

In worship, the teacher comes to Jesus, saying "Teach us to teach," and this means recognising his authority, as did Nicodemus and the Roman Centurion, Dr. Watson said.

The true teacher is always under authority, recognised as the authority of God, and hence the influence of a personality with enthusiasm and reverence.

Every teacher is really a teacher of religion, for religion is the linking of all life with God.

About 850 attended this annual Teachers' Service, arranged by the Council for Christian Education in Schools.

The service was led by the acting chairman of the council, the Reverend Norman Lade, assisted by the Reverend Dudley Hyde, the director.

A choir of forty girls from the Oakleigh High School sang as an anthem "Ring out, wild bells," from Tennyson's "In Memoriam."

Boys and girls from Prahran Technical School acted as ushers and sidesmen.

Chaplains from State secondary schools formed part of the procession.

## JUBILEE CELEBRATION AT LAWSON CHURCH

FROM A CORRESPONDENT

Lawson, February 29

The golden jubilee of the setting of the foundation stone for Emmanuel Church, Lawson, was observed by the parish on February 21.

Morning Prayer conducted by the rector, the Reverend F. A. J. Eglington, was the climax to the celebrations, and the Archbishop of Sydney, the Most Reverend H. R. Gough, was the preacher for the occasion.

The choir of Stratford School joined with the parish choir for the service.

Historic associations were aroused by the lessons for the service: the first was read by the Reverend A. J. A. Fraser, the only clergyman surviving of those who were present when the foundation stone was set; and the second lesson was the one read at the first service, fifty years ago.

In his sermon, Archbishop Gough spoke of the first jubilee, kept by the Hebrew people in the time of Moses.

After seven times seven years there was a great day of atonement when the priests offered sacrifices for the sins of the people.

Those who were afraid to approach God were relieved of the burden of their iniquities.

There was great rejoicing when the trumpets sounded to proclaim the Jubilee, the fiftieth year of praise and joy, and slaves were set free, families reunited, and men came gladly to church to accept God's love and forgiveness, he said.

The archbishop spoke of the Atonement made by Christ and the fulfilment of the Hebrew longings.

The jubilee trumpets were a summons to worship, to enrich their lives by communion with God, but they were also a

challenge to go forth and fulfil God's purpose.

He said the Jews were God's chosen people but their tragedy was that they did not realise that they were chosen—not only to enjoy God's love themselves but to act as teachers and witnesses to the Gentiles and to all people.

When Christ tried to show them this great truth, they killed Him, but His last great command to His disciples was to go out into all the world and preach the Gospel to every creature.

After the service, the choir formed a guard of honour while the archbishop and the rector shook hands with the members of the congregation.

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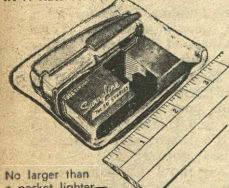
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# PRIMATE GIVES LEAD TO ARMIDALE MEN

## A CHALLENGE TO OVERCOME GIANTS OF TO-DAY

FROM OUR OWN CORRESPONDENT

Armidale, February 29

The Church should play her full part in the community and nation, the Primate, the Most Reverend H. R. Gough, said here on February 23.

His Grace was speaking at a men's rally held at the conclusion of synod. It was attended by members of the Church of England Men's Society from many parts of the diocese as well as by men from other denominations.

Churchmen of to-day were challenged by the Primate to show the same courage that was shown by Joshua and Caleb when they returned with the ten other men who had been sent to spy out the Promised Land.

The ten came back full of fear—the cities of the Promised Land were fenced with great walls, and the land was occupied by giants.

It was too strong for the Israelites to take, they said, and they spread fear and despondency among the Israelite camp.

Joshua and Caleb agreed with their reports, but they went further and declared "We can possess the Promised Land: God will bring us in."

### MATERIALISM

The world to-day was the Promised Land for the Kingdom of God: its giants were atheistic communism, and materialism.

What chance of success had the Church to-day against the fenced cities and the giants of the modern world, the Primate asked.

Atheistic communism and materialism were as nothing compared with the power of Almighty God.

"We need not be afraid," he said. "God doesn't send us forth to do battle with our bare hands, but we have to be changed men, just as the disciples—untrained peasants and fishermen—became changed men and changed the world."

### ARCHBISHOP OF WEST AFRICA TO RETIRE

ANGLICAN NEWS SERVICE

London, February 29

The Archbishop of West Africa, the Most Reverend J. L. C. Horstead, announced on February 23 that he will retire next year.

But to be changed, men must possess four qualities—a personal knowledge of Christ, hear a personal call from God, know a personal devotion, and make a personal appropriation of the Holy Spirit.

"With the power of Almighty God in us we can go into the Promised Land and life and witness to Almighty God," the Primate declared. The challenge to each of us is a personal one, and the challenge to us as a Church is to possess the Promised Land."

## WARDEN AND VICE-WARDEN INSTALLED AT S. JOHN'S

FROM OUR OWN CORRESPONDENT

Newcastle, February 29

The Bishop of Newcastle, the Right Reverend J. A. G. Housden, installed the new Warden and Vice-Warden of S. John's Theological College, Morpeth, at a service in the college chapel on February 27.

The new warden is the Reverend R. E. Davies, formerly Archdeacon of Wagga, in the Diocese of Canberra and Goulburn.

He replaces the Right Reverend C. E. Storrs, who retired in December.

The new warden will be consecrated in S. Andrew's Cathedral, Sydney, on June 7 as Assistant Bishop of Newcastle.

The new vice-warden is the Reverend G. D. Griffith, who comes from the same diocese as Archdeacon Davies. He was formerly Assistant Librarian at S. Mark's Collegiate Library in Canberra.

### FORMER STUDENTS

He replaces Dr H. R. Smythe, who has gone to the Melbourne Parish of East St. Kilda.

Both the new warden and vice-warden are former students of S. John's College, and both have previously served as priests in the Diocese of Newcastle.

The installation service followed a procession from the Warden's Lodge to the college chapel.

The procession included students and members of the college teaching staff of the college.



—Picture by D. A. Gee.

Four deacons were ordained to the priesthood and six men to the diaconate in S. Peter's Cathedral, Adelaide, on February 24. (Left to right): L. M. Abbott (deacon), G. C. Tunbridge (deacon), M. C. Chittleborough (deacon), G. H. Sexton (priest), R. D. Neve (priest), the Bishop of Adelaide, B. N. Smith (priest), N. E. Allchin (priest), G. H. Cooling (deacon), E. G. Watkins (deacon) and W. J. Goodes (deacon).

## STAFF NEWS FROM BORNEO DIOCESE

FROM OUR OWN CORRESPONDENT

Kuching, February 29

In his January letter to the people of his diocese, the Bishop of Borneo, the Right Reverend N. E. Cornwall, welcomed new members of the staff of the diocese, and some returning after leave.

Mr and Mrs Norman Bissett and Mr Ray Pearce have joined the staff of S. Patrick's School, Tawau.

The Reverend H. Rogers and Mr and Mrs H. Woodall have returned from leave in Australia. Mr Woodall to join the staff of S. Thomas' School, Kuching.

Other schools' news has been made by the appointment of Mr and Mrs Heyward to S. Augustine's School, Betong. Mr R. Nanang to S. Peter's School, Saratok, and Mr N. Rangkap Mai to S. Christopher's School, Debak.

Williamson, as well as the bishop, the warden and the vice-warden.

During the service, Mr Kerrigan presented the new warden, who promised obedience to the college and the diocese. He was then led to his stall in the chapel.

The bishop then licensed the new vice-warden and placed him in his stall.

The Friends of S. John's College served afternoon tea to the large crowd which attended.

## LAY READERS' FESTIVAL

FROM OUR OWN CORRESPONDENT

Newcastle, February 22

Nearly fifty lay readers and their guests came from many parts of the Diocese of Newcastle to attend the annual Lay Readers' Festival in Christ Church Cathedral, Newcastle, on February 14.

This was the largest number ever to attend the festival, which is held in a different parish every year.

The Bishop of Newcastle, the Right Reverend J. A. G. Housden, who preached at the service, also attended the annual conference of the Lay Helpers' Association, which preceded the service.

At the service, robed lay readers took part in a procession.

## N.S.W. BUDGET FOR A.B.M. RISES TWENTY PER CENT.

FROM A SPECIAL CORRESPONDENT

The New South Wales committee for the Australian Board of Missions, at its meeting on February 25, accepted a twenty per cent. increase in the budget for 1960.

This increase is necessary to meet the requests from many missionary bishops for larger allowances from the board.

Expanding work with the Aborigines in the Diocese of Carpentaria, at the missions on the Mitchell, Edward, and Lockhart Rivers, in particular the development of township parishes after the pattern of Australian rural townships, is planned for this year.

The expansion of missionary work in the Diocese of New Guinea; the support of the Australian priest working in Korea, the Reverend David Cobbett; and the work of Aboriginal co-operatives and training centres; these are other factors contributing to the budget increase.

In addition, this year there is a record number of missionary candidates in training at the House of the Epiphany.

Among other matters discussed was the problem of accommodation at the Spring Street offices of the board.

The increased volume of parcels sent to mission areas has made the problem of sufficient working space for the staff members acute.

## PARLIAMENT WINS MATCH

FROM OUR OWN CORRESPONDENT

Melbourne, February 29

The long established tradition of the Church giving a lead to the State suffered a setback in Melbourne on February 22 when a parliamentary cricket team, captained by the Premier of Victoria, defeated a team of clergy led by the Archbishop of Melbourne.

Both teams were able to field some cricketing talent, as the Victorian Parliament includes Sam Loxton, former Test all-rounder and Victorian captain; whilst Melbourne clergy include such former district players as Fraser Wittington, Bill Carter, and Russell Clarke.

The archbishop won the toss, and elected to bat, but after scoring a useful two, the umpire's decision sent him towards the pavilion again.

The Assistant Chief Secretary's prowess with the ball (Lindsay Thompson, took 4 wickets), upset the scoring hopes of the clergy, and they found themselves all out for 122.

The Parliamentary innings closed at 7 wickets for 130, making another political triumph.

It is not expected that open war between Church and State will follow.

## CLASSIFIED ADVERTISEMENTS

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

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CHURCH OF ENGLAND Flying Medical Service. Vacancies for nursing staff and domestic workers in out-back hospitals. Information from Rush Church Aid Society, B.C.A. House, 135 Bathurst Street, Sydney. Telephone BM 3164 (Sydney Exchange).

SECRETARY REQUIRED for Federal office of the Church Missionary Society. Duties will include confidential work and preparation of committee minutes. Applicants must be competent stenographers and have had previous office experience. Minimum age 21. No Saturday work, congenial atmosphere, sense of vocation necessary. Apply to the Federal Secretary, C.M.S., 93 Bathurst Street, Sydney, MA 9487 (Sydney Exchange).

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THE ECCLESIASTICAL and Academic Outfitters for all your requirements in Church Needlework, Vestments, Choir Outfits, Banners, Clergy Robes, Academic Hoods and Gowns, etc. Price lists: Mrs. E. J. Cooper, S. John's Rectory, 14 St. John's St., Adelaide, S.A. Phone: W 4595.

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## FRIENDS OF THE CATHEDRAL

FROM A CORRESPONDENT

London, February 15

A new organisation, "The Friends and Builders of Liverpool Cathedral," was formed in January this year, with Lord Derby as patron.

This body aims to assist the Dean and Chapter in maintaining the fabric and furnishings of the cathedral, and to assist the Liverpool Cathedral Committee to complete the building of the cathedral.

A further aim of the organisation is to promote interest in the cathedral, and knowledge of its history and work.

Members of the group come from the diocese and beyond, and will have a personal share in the construction and preservation of the cathedral.

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