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A NEW GUINEA CRISIS

MISSIONARIES (£32 P.A.) HELP MEET BILL

FROM OUR SPECIAL CORRESPONDENT

Gona, New Guinea, February 8

A shocked biennial conference of the Diocese of New Guinea learned when it met at Dogura on January 17 that the Church in New Guinea is facing the gravest financial crisis of her history.

When it appeared that there was every possibility the accounts for the current month would not be met, the European staff present took the dramatic course of themselves giving more than £200, and of lending an amount in excess of £2,000 to tide the Mission over its difficulties.

The Treasurer, the Reverend Alan Daw, of Samarai, announced that during the last nine months of 1957 expenditure had exceeded income by some £6,000, and that the Mission overdraft had reached its limit of £15,000.

The conference attendance of about 120 came from Mission Stations in Papua, New Britain and the Territory of New Guinea. It included some 20 native clergy, 80 European missionaries (priests and laymen) and 14 children.

It was an auspicious occasion for the New Guinea Church, as January 25, St. Paul's Day, which fell in the middle of the Conference, marked the Diamond Jubilee of the Church in New Guinea: 60 years since John Montague Stone-Wigg, the first bishop, was consecrated in St. Andrew's Cathedral, Sydney.

This important day was marked by a very memorable Ordination Service when four deacons were raised to the priesthood.

Three of the new priests were Papuans.

STIRRING CHANGE

The conference itself dealt with all aspects of the work being done by the Church in New Guinea.

The bishop, in his long and stirring Charge, dealt in retrospect with the two years since the previous conference, and pointed the Church on to its immediate task: that of pushing on with the work of spreading the Gospel to all those who have not yet heard it, and of extending the ministrations of the Church to more and more people in this vast territory.

The New Guinea Church has reeled under grave financial crises many times in the past, but the one which the Diocese now faces is perhaps its greatest ever. A great deal of Conference time was spent in endeavouring to find a solution to this grave financial problem.

Of course, no short-term solution was possible, although steps were taken to find a long-term solution by throwing more of the responsibility of providing the wherewithal for the New Guinea Church upon the New Guinea people themselves.

JUBILEE YEAR

As the current year is one of Diamond Jubilee, the Papuans are to be asked to make a Jubilee Offering of 60 coins as a Thanksgiving for all the blessings that have come to them as a result of the Church being in their midst for 60 years as a diocese.

The need for greater economy was stressed at length and was accepted by a staff which already needs no introduction to the question of economy, when it is remembered that a New Guinea missionary gives his services for his keep and £32 per annum.

The possibility of drastic retrenchment was also discussed and in some cases advocated, but the Conference as a whole recoiled from such a solution.

It was felt that such a drastic measure as this could not be considered except as a very last resort, and that if retrenchment was ever practised ground would be lost which would probably never be recovered.

The Mission should be in a position to advance the spread of the Gospel, not to retard it, and this, of course, would be the effect of retrenchment.

Many at the Conference were disappointed at the amount of money contributed by the Home Church for the work in Papua, New Guinea and New Britain.

This amounted in the period under review to only £29,000. When it is considered that many Australian parishes have incomes in excess of £10,000, it is not very encouraging to hear that the whole Australian Church can send to New Guinea only about £40,000 per annum.

It was felt that while many

individuals in the Home Church had, since the introduction of promotion schemes, shown a re-

(Continued on page 12.)

MORE THAN SIX THOUSAND GREET THE QUEEN MOTHER AT CANBERRA CHURCH

FROM OUR OWN CORRESPONDENT

Canberra, February 17

More than 6,000 people stood outside the historic Church of St. John the Baptist here yesterday morning when Her Majesty Queen Elizabeth the Queen Mother attended Morning Prayer. Seating within the church itself was reserved for two hundred regular worshippers, including His Excellency the Governor-General and Lady Slim.

The service was relayed to those in the church grounds and beyond, that they might participate.

The Bishop Administrator of Canberra and Goulburn, the Right Reverend R. G. Arthur, in his sermon spoke of the value of Her Majesty's visit to Australia in helping to bind us together in family loyalty to the throne. Bishop Arthur, who is also

Rector of St. John's, conducted the service, assisted by the Reverend H. Hunter.

The lessons were read by the High Commissioner for the United Kingdom and by Sir William Slim.

A battery of newsreel and television cameras and Press photographers awaited the arrival of the official party.

As Her Majesty, a radiant

figure in white and pink, stepped from her car, the royal standard was broken from a mast at the West Lych Gate.

The Governor-General presented Bishop Arthur and Mr Hunter to Her Majesty and the party moved off towards the west door of the church.

Her Majesty won the hearts of all as she paused here and there among the congregation to speak to a number of parishioners.

She talked informally with Sisters Catherine and Aileen of the Community of the Holy Name, to a Canberra pioneer, Mr W. P. Bluett, who is eighty-seven, to Mrs S. J. R. Yapp, eighty-nine, and to Mrs B. Boddington, wife of the Rector of Cootamundra.

The three churchwardens, Messrs. G. G. Sutcliffe, C. J. Shakespeare and L. F. Bracken, were presented by the rector.

CLERGY PRESENTED

After the service twelve clergymen were presented to Her Majesty. They were the Registrar of the diocese, Canon A. Harris; the headmaster of the Canberra Boys Grammar School, Canon D. Garnsey; and the following rectors: Canon R. Border (St. Paul's, Canberra); E. G. Buckle (Canberra North); H. McCallum (St. Luke's, Canberra); B. Boddington (Cootamundra); T. O'Brien (Gunning); C. Reeve (Braidwood); J. Rose (Marulan); W. Wright (Adaminaby); C. A. Warren (senior assistant priest at St. John's, Canberra); and G. Armstrong (West Goulburn).

During his address Bishop Arthur said:

"We are here to learn to live with others in the wholesome relationships of a family 'togetherness' wherein people in freedom help one another, care about one another, serve one another.

"In learning so to live, people find fulfilment, both here and beyond death.

"This is what man was made for, this is the goal before him—

to live as a son of God and as a member of the family of God.

"As things are, of course, we are a long way from any such goal. In our doubts and fears, our self-sufficiency and self-despair, our arrogance and cynicism, sometimes we turn ourselves away from it.

"But in our better moments, all of us have glimpses of that goal."

CRICKET IN HOBART

Hobart, February 10

The improving standard of church cricket was demonstrated here last week, when the Protestant Churches' Cricket Association fielded a team which defeated a representative Southern Suburban Cricket Association.

The P.C.C.A. team won the match convincingly.

This was the first time the P.C.C.A. had fielded a representative team, and it was the first time that the suburban team had been beaten.

Suburban combined elevens play regularly and have built up an impressive record.

After an early collapse, the churches' team recovered when Neville Bradbury scored 68 in 65 minutes. The innings closed for 177.

NO COUNTER

The Suburban batsmen had no counter to the fine bowling of the churches' team. Half the side was out for 31 and at one stage the score was 8 for 48.

A ninth wicket partnership produced 74 runs, but again the churches' bowlers broke through to give their side a comfortable win by 55 runs.

The success of the match has already started a move to make it an annual fixture. It may be the forerunner of a regular inter-association competition in Hobart.



Queen Elizabeth the Queen Mother chats with a Canberra pioneer, Mr. W. P. Bluett, outside the Church of St. John the Baptist, Canberra, before Morning Prayer last Sunday. With her is the Bishop Administrator of Canberra and Goulburn, the Right Reverend R. G. Arthur, who is also Rector of St. John's.

BISHOP BATTY OF NEWCASTLE TO RESIGN BEFORE OCTOBER

FROM A CORRESPONDENT

Newcastle, February 17

The Bishop of Newcastle, the Right Reverend Francis de Witt Batty, last Thursday gave notice to the Diocesan Council that he would resign his bishopric not later than September 30.

Bishop Batty, who is seventy-nine, has been Bishop of Newcastle for twenty-seven years.

Born in London, he was educated at St. Paul's School, London, and Balliol College, Oxford.

At the age of twenty-three he entered the Church.

He went to Brisbane in 1903 and was chaplain to the Archbishop of Brisbane for fifteen years.

He was consecrated Coadjutor Bishop of Brisbane on January 25, 1930. The following year he was elected Bishop of Newcastle.

Bishop Batty has been closely connected with the movement for autonomy for the Australian Church for more than fifty years. For the last ten years he has been its leader.

He had the privilege of submitting the draft of an autonomous constitution to the last General Synod. The draft constitution has now been accepted by more than the required number of dioceses.

Application can now be made to the Australian parliaments for the requisite variation of Trust Deeds.

"I must confess," Bishop Batty told the Diocesan Council, "that it had always been my hope

that I might live to be a member of the first truly autonomous General Synod, and it was this hope which delayed my resignation.

"But I have learned that it will be at least another two years before the new constitution can come into effect.

"It would not, I feel, be fair on the diocese that I should remain in office so long.



The Bishop of Newcastle, the Right Reverend Francis de Witt Batty.

FREEDOM URGED IN CHURCH RITUAL

CHURCH UNION ASKS THAT "PROSECUTIONS CEASE"

ANGLICAN NEWS SERVICE

London, February 17

The Church Union last week issued a plea for toleration on matters of ritual or ceremonial conduct, and for the cessation of prosecutions in these matters.

The plea was contained in a statement that the union made on Draft Canon 13 (Of Lawful Authority.)

Canon 13 is the vital canon on which the whole code of 134 canons rests.

It deals with the delicate relation between Church and State concerning the ordering of the Church's life and worship.

The statement summarises the conclusions of a conference of representative priests and laymen, organised by the Church Union, which was held at Haywards Heath, Sussex, at the beginning of January.

It is being submitted to the archbishops and bishops of the province of Canterbury and York.

The statement welcomes the recognition in Canon 13 of the need to provide a means whereby changes from the order of 1662 may be authorised.

"REDRAFT CANONS"

The statement continues: "But we are convinced no less that there must remain opportunities for the 'initiation of some new idea' and that the freedom necessary for the arrangement of such services as fall outside the scheme of the formal public worship of the Church must be secured."

"To this end, we recommend that Canon 12 be redrafted to

make it quite clear that Canon 13 is not exhaustive, and that Canon 13 itself be divided clearly into two parts: (a) dealing with liturgical revision, and (b) dealing with the conduct of public worship, statutory and non-statutory."

The Church Union's statement urges that other problems in connection with these canons be reconsidered and redrafted by joint committees of the convocation.

CASE FOR RITUAL

The statement also shares the Church of England Liturgical Commission's belief that Prayer Book revision should not be undertaken with disciplinary ends in view.

"The idea of absolute liturgical uniformity, as defined by the Judicial Committee of the Privy Council in 1868, any departure from which constitutes an ecclesiastical offence, is not primitive, and has demonstrably failed."

"On the other hand, the history of our liturgical and ceremonial practice during the past hundred years shows a remarkable change, providing an enriched, worthier and more fitting vehicle for the worship of God in the Church of England."

RELIGIOUS BONDAGE IN MALTA

DR. FISHER URGES RIGHTS FOR NON-ROMAN CATHOLICS

ANGLICAN NEWS SERVICE

London, February 17

The Archbishop of Canterbury said last Wednesday that non-Roman Catholics had been denied proper religious liberty in the predominantly Roman Catholic island of Malta.

"I am increasingly uneasy about the situation," he told the Church Assembly in London.

In reply, the "Times" of Malta, in a leading article on Thursday, said the archbishop "is evidently prepared to risk a charge of torpedoing an 'imaginative Commonwealth experiment' . . . by insisting on one point which the bulk of the population of these islands would never tolerate if it meant an infringement or a lessening of the Catholic Church's mission."

THE TIMES, in a dispatch from Malta on Thursday, said the political view was that any indication of moves for greater liberty coming from churches that were not Roman Catholic could only damage the cause of integration.

MOTION WITHHELD

Dr Fisher interrupted the normal business of the Church Assembly to introduce the Malta problem.

He said Sir Kenneth Grubb, the vice-chairman of the House of Laity of the Church Assembly, had asked leave on Monday to put down a motion concerning Malta.

The motion read:

That this assembly, concerned at the extent to which the Anglican and other religious minorities in Malta continue to suffer discriminating disabilities inconsistent with their right to tolerance, urges the authorities of the Church of England to make it quite clear beyond all doubt no scheme for integration of Malta with Britain can be ac-

ceptable which does not include specific guarantees for religious freedom in Malta under the civil law.

Since the motion had come at a late moment and might take some of the assembly's members at a disadvantage, Sir Kenneth had agreed to withhold his motion for the time being if the archbishop were able to make some statement.

This, the archbishop told the assembly, he now proposed to do.

He dealt first of all with plans under discussion by which Malta might be made constitutionally a part of the United Kingdom with representatives in the House of Commons.

"These plans," Dr Fisher said, "were embodied in the White Paper issued in December 1955, which contained the report of an all-party round table conference."

"It need hardly be argued that under any such proposal there must be absolute security that the conditions of religious liberty which operate in Great Britain shall operate no less effectively in Malta also."

"In fact, the principles of religious liberty are already enshrined in the present constitution of Malta."

"ASSURANCE"

Dr Fisher said Section 5 of the present constitution of Malta contained the following clauses:

(i) All persons in Malta shall have full liberty of conscience and enjoy the free exercise of their respective modes of religious worship.

(ii) No person shall be subjected to any disability or be excluded from holding any office by reason of his religious profession.

The archbishop said he had been "assured by the Colonial Secretary, Mr Alan Lennox-Boyd, these same provisions regarding religious liberty would be repeated in any new constitutional agreement with Malta."

Mr Lennox-Boyd had also said that he would ensure that, so far as it lay in his power to do so, these constitutional provisions should be maintained and enforced.

"That assurance was given, of course, in entire good faith," Dr Fisher said.

"Since then, however, I have grown increasingly uneasy."

"The history of this matter has been an unhappy one. Anglicans and others in Malta have suffered denials of their proper liberties in one way or another, often and grievously."

"In recent months," he said, "I began to wonder whether it should not be made quite plain that, in the view of the Church of England and of other churches, the Roman Catholic Church in Malta must be prepared to see Anglicans and others exercising the same liberties of conscience and religious profession and enjoying the same ecclesiastical freedoms as are an essential part of our constitutional freedoms here, and, indeed, of the British way of life."

"UNHAPPY HISTORY"

THE TIMES said that the main religious discriminatory legislation in Malta flowed from the first law passed by the first assembly when self-government was granted in 1921.

This had named the Roman Catholic apostolic religion as the religion of Malta and its dependents.

"A clause in the 1947 constitution interprets this as meaning that other cults are tolerated," THE TIMES said.

"But they are not allowed external manifestations of worship and proselytising, but only worship within precincts for that purpose."

"The same applies to religious schools," THE TIMES said.

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and

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WELSH BISHOP ADDRESSES BIG RALLY OF UNEMPLOYED

ANGLICAN NEWS SERVICE

Caernarvon, Wales, February 7

The Bishop of Bangor, the Right Reverend G. O. Williams, addressed 7,000 people here last week at a great rally of unemployed men and their families.

The rally, which was the climax to a seven-mile protest march from Penygroes, was arranged by the Nantlle Valley unemployed committee to draw attention to their plight.

The chief industry in the district is slate-quarrying.

Dr Williams, who was himself brought up in a slate-quarrying village, said that the greatest loss suffered by an unemployed man was not the loss of his earnings, but the ability to make his own personal contribution to the life of the community, and his healthy pride in his own ability to support his family by his skill and understanding.

"We are concerned," Dr Williams said, "with persons who are members of a community."

"The story of this valley will be forever a proud part of the history of our country, but what has been happening increasingly for a quarter of a century, and more, is that young people have been compelled to leave home before establishing themselves

firmly in the culture of their community."

"That is what I observe throughout this diocese whole districts bled white of their youth, and the young people themselves deprived of the natural shelter of their family and community."

"These things ought not to be, and must not be suffered to continue."

The bishop said that some feared the introduction of new industries would endanger the natural beauty of Wales.

"It is not a case of choosing between natural beauty and industry," he said. "We acknowledge the justice of both claims."

"We must not wantonly and thoughtlessly defile the beauty that God has created."

"But let us beware of making nature an idol, to which men are sacrificed."

"At all costs, let us do all we can to control industrial development, so that harm to the countryside will be avoided, but let us give priority to the welfare of the people of the valley."

BISHOP DOUBTS SUCCESS OF ANY "SUMMIT" TALKS

ANGLICAN NEWS SERVICE

London, February 10

In his farewell speech to the House of Lords, on January 26, the former Bishop of Chichester, the Right Reverend G. K. A. Bell, spoke of the possibilities of "summit" talks to promote world peace.

At the same time, however, he was wary of the stream of letters and talks by Mr Bulganin and Mr Khrushchev, because he doubted whether a country which undermined an attacked religious liberty could convince other nations of its sincerity in wanting world peace.

Dr Bell said that there had been a sharpening of the campaign in eastern Germany against religious liberty, with increasing restrictions on the movement of Church leaders.

Viscount Alexander said the

House admired Bishop Bell's work in attempting to get better religious unity in Europe.

For service to the workers' movement, he had been made an honorary member of a trade union.

"I know of no other bishop who is able to say, 'I am a trade unionist,'" he said.

Bishop Bell served for twenty-one years on the Bishops' benches. During that time he has been a fearless critic of foreign policy, distributed impartially on all governments.

MISSION TO SEAMEN LAY-READER

FROM OUR OWN CORRESPONDENT

Singapore, February 3

A leading figure in the Anglican Church in Singapore, Mr. William B. Isom, has been appointed stipendiary lay-reader to the Mission to Seamen.

The Bishop of Singapore, the Right Reverend H. W. Baines, instituted him in his office at a service held on Sunday evening, January 23, at the Cornhill House Chapel. He will assist the Port Chaplain, the Reverend Stuart McGee.

Mr Isom has for the last four years been the sacristan of St. Andrew's Cathedral.

PAKISTANI BISHOP ARRIVES

CHANDU RAY WILL VISIT FOUR STATES

FROM A CORRESPONDENT

The Assistant Bishop of Lahore, Pakistan, the Right Reverend Chandu Ray, arrived in Sydney last Wednesday, February 19, to begin a tour of New South Wales, Victoria, South Australia and Tasmania.

Bishop Ray, who is considered one of the best-informed church leaders in Asia to-day, has come to Australia as the guest of the Church Missionary Society.

Bishop Ray is the first Pakistani bishop of the Anglican Church.

He was a delegate to last year's Prapat conference in Sumatra. After he returns to Pakistan from his Australian visit, he will proceed to the Lambeth Conference.

The Primate, the Most Reverend H. W. K. Mowll, when launching the South-East Asia Campaign, referred to Canon Chandu Ray as among the Asian Christian leaders who had impressed him.

Bishop Ray was at that time secretary for West Pakistan of the British and Foreign Bible Society.

He was instrumental in having the Bible translated into Tibetan, Hindi and other languages.

Yesterday, February 20, Bishop Ray preached at a valedictory service of Holy Communion in S. Andrew's Cathedral on Monday, March 31. A large number of visiting bishops and clergy is expected to attend.

Some of the missionaries will be working in the bishop's own area in vast Lahore diocese.

During his visit here he will

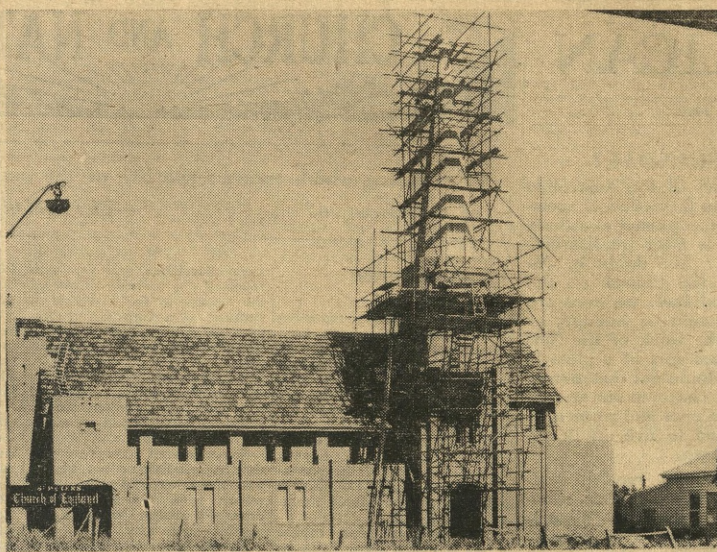
the leaders at the C.M.S. Missionary Convention in the Sydney Town Hall from March 24 to March 29.

He will speak each night during the convention.

He will give the latest information on church life and affairs in Asia.

At each convention session, the Reverend Lawrence Love, of the U.S.A., will give a Bible reading.

Bishop Ray will preach at the final service of dedication in S. Andrew's Cathedral on Monday, March 31. A large number of visiting bishops and clergy is expected to attend.



The new S. Peter's Church, Leongatha, Diocese of Gippsland. This picture was taken from the south side to feature the 88ft. high spire, which dominates the landscape. Electronic carillon bells are to be installed in the tower. The cost of the building to date is nearly £18,000. Work on the interior began last month. The building is due to be completed during April or May. The overall cost will be £27,000.

ARCHBISHOP WOODS MAKES FIRST VISIT TO GEELONG

FROM OUR OWN CORRESPONDENT

Geelong, Vic., February 17

More than seven hundred clergy and laity of the archdeaconry of Geelong greeted the Archbishop of Melbourne, the Most Reverend F. Woods, when he made his first official visit to Geelong last Wednesday.

The bells of S. Paul's, La Trobe Terrace, pealed out a welcome as the archbishop entered the city.

A number of clergy and laity in cars met him on the outskirts of the city.

The cavalcade proceeded to Christ Church, Moorabool Street, led by a police escort.

At the church, the archbishop spoke briefly to those present and then, as his first act in Geelong, led his people in prayer.

Archbishop Woods, who had come to Geelong for his liturgical reception and welcome by the clergy and laity, was enthusiastically received.

The actual reception of the archbishop was based on a portion of his enthronement service.

In his address, Archbishop Woods said, "I have only been here eight weeks, and half-a-dozen times I have said, 'If only we as Christians could speak with one voice, or if only so and so perhaps, in political life could speak to us in one body.'"

"Well, we can't, not just now. But thank God we live in a world in which the World Church has become a reality, and in an age when Christians are looking over their back garden fences, and beginning to care tremendously for their brothers and sisters in other parts of the world."

Archbishop Woods said that at

one age a certain form of evil pressed upon us more than in any other ages, but if he were to offer an analysis of thrills with which the world was beset to-day, he would first say it was materialism.

The strange thing was that the

more materialistic people were—and, in a sense, the richer they were—the less the individual seemed to matter.

"I do not understand it," he said.

There was, however, hope. S. Paul had said we lived by hope.

PERTH FAREWELLS BOTH THE A.B.M. AND THE C.M.S. STATE SECRETARIES

FROM OUR OWN CORRESPONDENT

Perth, February 17

The Western Australian state secretary of the Australian Board of Missions, the Reverend E. H. Wheatley, and the state organising secretary of the Church Missionary Society, the Reverend W. Spencer, were farewelled at an evening party in the Burt Hall here last Tuesday.

Both the A.B.M. and the C.M.S. have ceased to exist as separate missionary units in the state, following the establishment of the Provincial Missionary Council.

This body has been set up in the province to foster interest in the missionary work of the Church and to raise and allocate funds for the various parts of the missionary field.

The Archbishop of Perth, the Most Reverend R. W. H. Moline, arranged the farewell to the two secretaries.

He thanked them for their outstanding service to the missionary cause.

The large gathering present was, he said, evidence of the many friends they had made during their tenure of office.

Reports from all over the Anglican Communion, had stressed the need for manpower. "In Western Australia, two

live and energetic priests are being replaced" by one.

"The Provincial Missionary Council will, therefore, be able to present the whole picture of every section of the missionary effort of the Church in Australia, whether that work is being done in New Guinea, Central Tanganyika, Borneo or Malaya."

TWO FILMS

The Archbishop's words were substantiated by the screening of two films, chosen, not by design, but, as it proved, by a helpful coincidence. The films were the C.M.S. film, "Out of the Stone Age," and the A.B.M. Torres Straits film, "Islands of Light."

Under the old system of selective missionary propaganda, one film only would have been exhibited, probably, before supporters and sympathisers of the particular missionary society whose work it records.

The Bishop Coadjutor, the Right Reverend R. E. Freeth, seconded Archbishop Moline's remarks, after which the Bishop of Bunbury, the Right Reverend R. G. Hawkins, paid tribute to the work of Mrs Wheatley and Mrs Spencer.

As a token of gratitude and esteem of the Church in Western Australia, the Archbishop presented a book to each Mr Wheatley and Mr Spencer.

A few musical items were provided during the evening and then supper was served in the lower Burt Hall.

EVANGELISM CONFERENCE

VITAL POINTS CONSIDERED

FROM A CORRESPONDENT

Newcastle, February 17

Thirty-one clergy from the three dioceses attended the conference on evangelism held at the Church Army Training Centre, Stockton, during February 4 to February 6.

Twenty-eight clergy were from Newcastle diocese, two from Armidale and one from Grafton.

The Dean of Newcastle, the Very Reverend W. A. Hardie,

FIVE SPEAKERS

who spoke at the first session, on evangelism to-day, presided at all the other sessions.

There were four other speakers. The home secretary of the Australian Board of Missions, the Reverend T. B. McCall, spoke on conversion; the federal secretary of the Church Army in Australia, the Reverend A. W. Batley, dealt with evangelistic preaching; the Reverend G. J. Coad spoke on the parish pattern. In the fifth and final session, the Sydney diocesan missionary, the Reverend B. J. Cook, explained the lay apostolate.

THREE PAPUANS ORDAINED AT DOGURA

FROM OUR OWN CORRESPONDENT

Dogura, Papua, February 17

The Church in the Diocese of New Guinea gained four more priests — three Papuans and one Australian — when the bishop, the Right Reverend P. N. W. Strong, ordained them on January 24 in the Cathedral of S.S. Peter and Paul here.

The priests are the Reverend George Ambo, Simon Peter Awoda, Albert MacLaren Ririka, and Douglas Jones.

The Reverend John Wardman, of Gona, preached the ordination sermon. George, Simon Peter and Albert also come from the Gona district.

Mr Wardman spoke of the need for a priest to keep before him the vision of God and to realise his complete dependence on Him. He exhorted the ordinands to remember the vision of Isaiah and of S. John.

He recalled to them the example of the Reverend James Benson, whom they all had loved, and whose humility and devotion they knew so well.

Now the most solemn moment of all approached.

PERFECT ENGLISH

The four men rose and, in perfect English, made the solemn promises required of them. The congregation joined them in the great prayer to the Holy Spirit, "Veni, Creator Spiritus."

Gentle hands were laid on the head of each. Then were pronounced the great words, "Receive the Holy Ghost for the office and work of a priest..."

They went up to the sanctuary and the Eucharist moved to its close.

Then the service was over. The long procession, led by the cross and lights, passed out of the church into the glaring sun.

HOW ONE PARISH SPENDS MONEY

The Church officers of Holy Trinity, Concord West, Diocese of Sydney, have issued to parishioners a list of bodies outside the parish who have benefited from the first year of their Every Member Cans.

The Rector of the Parish, the Reverend Ronald Walker, is the Director of Promotion for the Diocese.

The list is as follows:—

Church Missionary Society, £1,734/10/10; Chesalon Homes for aged and sick, £667/13/5; Home Mission Society, £238/7/2; Bush Church Aid Society, £107/9/1; Home of Peace, £70; Braeside Hospital, £105; Church Army, £205; Deaconess House, £57; Mission to Sumatra, £50; Australian Board of Missions, £50; Bush Fire Appeal, £32/10/-; British and Foreign Bible Society, £30/10/-; Church of England Board of Education, £30; Pallister Girls' Home, £28; Charlton Boys' Home, £27/10/-; Church of England Homes, £25/10/-; Moore College, £25/5/-; Moore College Bursaries, £20; South American Missionary Society, £25; Children's Marriage Service Mission, £15; Hammondville, £12/5/-; Camp Howard, £10; Marriage Guidance Council, £10; Archbishop's Winter Appeal, £6; Oliver Home, £5/5/-; Chaplain for Youth, £5; Board of Diocesan Missions, £5; International Friendship Centre, £5; Moore College Auxiliary, £2/2/-; Millewa Boys' Home, £2/2/-, £3,696/19/1.



The Assistant Bishop of Lahore, the Right Reverend Chandu Ray.

appear on television and will make a number of broadcasts.

Bishop Ray will be in Victoria from next Tuesday, February 25 to March 11. He will be welcomed in the Chapter House of S. Paul's Cathedral, Melbourne, at 7.45 p.m. on Tuesday. The Archbishop of Melbourne, the Most Reverend F. Woods, will preside.

At the same gathering a missionary of the C.M.S. who is returning to the Diocese of Lahore for her second term of service, Dr Judith Terry, will be farewelled.

Dr Terry is a member of the team of sixteen C.M.S. missionaries from Australia and New Zealand, serving in the Province of Sind under the leadership of Bishop Ray.

After the welcome the bishop will give addresses at the Christian Life and Missionary Convention to be held in S. Paul's Cathedral Chapter House on three consecutive evenings, February 26, 27 and 28, at 7.45 p.m.

On March 9 he will preach at Holy Trinity, Oakleigh, at 11 a.m., at Wesley Church P.S.A. at 3 p.m., and at S. Paul's Cathedral at 7 p.m.

The next day, Monday, March 10 (Labour Day), Bishop Ray will be the special speaker at the Breakfast in St. Kilda Town Hall, of the Church of England Men's Society, following their annual Corporate Communion in S. Paul's Cathedral.

While in Adelaide, Bishop Ray will stay with the Bishop of Adelaide, the Right Reverend T. T. Reed, and Mrs Reed, at Bishops Court.

He will arrive on March 12, and stay for five days.

Bishop Ray will be one of



"Bradwardine," the historic and stately house which All Saints' College for Boys, Diocese of Bathurst, bought last year to accommodate boarders. The home, bought from Gordon Edgell and Sons, was occupied by the school on January 1 this year.

THE ANGLICAN

FRIDAY FEBRUARY 21 1958

OUR GREATEST SCANDAL?

Has there in all the history of the Australian Church been a finer episode than the action of members of the New Guinea Mission, reported elsewhere in this edition? Or an episode with implications more consequentially damning? We doubt it. No excuses or explanations from the Church on the mainland can disguise the hard fact: we here are under every conceivable obligation of honour, of duty, of morality, to sustain the work of the New Guinea Mission. No matter what sort of a gloss is put upon the episode—and we doubt not that glosses aplenty will be forthcoming—we have, to our eternal shame, let down our mates, the men and women of that joyful band who are proud to live on thirty-two pounds a year and their keep.

That mission workers should receive such slender stipends is not in issue in this matter, whatever feelings may be entertained about it. What is in issue is that circumstances should ever arise in which, from such slender resources, these frontline soldiers of Christ should themselves have to dip into their pockets to keep the army in being.

What is needed is a thorough overhaul, and a revitalising, of the whole attitude to the New Guinea Mission of the Church in Australia. Here to our north is a diocese under a father in God who is making the most wise and strenuous efforts to achieve the goal of self-support. That goal is some way off; until it is attained, we bear an inescapable responsibility to sustain him and his flock. In this year 1958, it will require a very little effort on the part of parishes which have had every member canvassed to provide the money needed. At present, we say flatly that too many parishes, too many clergy and laymen, are thinking in petty selfish terms of new buildings and the like, and too few are alive to their responsibility to New Guinea. Just what sort of a bomb will be needed to awaken us?

A Sound Line on Malta

The idea of integrating the island and population of Malta with the United Kingdom, as though for all the world the Maltese were like the Welsh or the Scots, was described by the *Times of Malta* last week as "an imaginative Commonwealth experiment." It is nothing of the kind. It is the silliest piece of political idiocracy which has emanated from Westminster since the time of Lord North. If the blunt statement of the MOST REVEREND AND RIGHT HONOURABLE THE ARCHBISHOP OF CANTEBURY at the instance of SIR KENNETH GRUBB, reported elsewhere in this issue, has "torpedoed" this nonsense, then England and the Commonwealth, and true Christians and lovers of freedom everywhere, are yet again debtors to the courage and common sense of His Grace.

The truth is that the Maltese are the most ignorant and priest-ridden, the most backward and superstitious, the least educated by any criterion, the most regrettable people in the whole Mediterranean basin. Even the Spanish and the Sicilians are ashamed of them; intelligent Australian Roman Catholics who know them cannot repress a shudder when they are discussed, and have been known after seeing them to flee from the unreason of Rome (so starkly apparent in Malta) into the arms of the true Church. For a decade and a half past, the Maltese have traded on the myth, built up by a sentimental and turgid wartime propaganda machine, of "Malta, G.C."

The Maltese themselves are not solely to blame for their miserable estate; nor is the medieval Rome hierarchy which exercises such rigorous thought control over them. It is due as much as anything to a succession of lethargic and stupid Colonial Office officials that Malta is the disgraceful last vestigial remnant of the Dark Ages in Europe. The Colonial Office, strangely blind to the realities of history has actively inhibited the Church from bringing these children of God from the darkness of ignorance into the light of the Gospel, by inhibiting the Church of England, her clergy and people, in their bounden duty to bear witness to the true Catholic faith in their midst.

Australia has almost as great a legitimate interest in the affairs of Malta as the United Kingdom. Too many Maltese by far have already migrated to Australia since the war—their numbers deceitfully misrepresented by our Department of Immigration which classes them as "British Subjects!" To Anglicans and Protestants especially, it is intolerable that this intolerant, backward and anti-democratic racial group should be given any further facilities to corrupt the Christian faith and our tradition of personal freedom, by "integration" with the United Kingdom or otherwise.



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

—The Archbishop of Canterbury

Simpler Words Of Welcome

Fashions in press reporting as well as in dress have been abbreviated since the Queen Mother was last with us in Australia as Duchess of York. And in the former case at least I think the change has been for the better.

Consider as Exhibit A this opening sentence a Sydney journal's account of the arrival of the Duke and Duchess in Sydney on a fine March morning in 1927:

"Sydney spectacular capital of the Southern Seas, flung its opulent charms in a wonderful panorama before the gaze of the Duke and Duchess of York on Saturday morning when they beheld the shores of Australia for the first time, and the cheers of the multitude at the landing and along the route of the Royal procession through the decorated streets completed a welcome magnificent in its fervour and spontaneity."

When the Queen Mother arrives in Sydney for the second time today she will find the welcome even warmer, for she is held everywhere in affectionate regard for her splendid partnership of King George VI and, more recently, for the way in which alone she has continued to serve the interests of the British Commonwealth.

She will also find that Australian newspapers nowadays generally express their sentiments in simpler and more direct language.

But I must quarrel with the taste of the Sydney Sunday paper which placarded across its front page in big type a reference to the "Queen Mum." That was simplicity carried to a cheap extreme.

Too Much "Wait And See"

The Parramatta by-election campaign, now opening, will be a sort of preview for the Federal election late this year. It is an occasion which should suit Labour much better than the Government from a propaganda point of view.

Labour has little hope of winning this seat. But the Government is certainly open to attack for its apparent apathy on such issues as unemployment and housing.

With a holiday air hanging over politics since Christmas (except for the lively debates over immigration at the citizenship conference in Canberra in January), it is certainly high time the Government was reminded of the uneasy economic trends.

A policy of fits and starts (seen too often in the import restrictions field) is not good enough. The Government should be on the job all the time. By careful guidance it could do much to avoid disturbing decisions later.

"Wait and see" on such issues as growing unemployment and migration imbalance is particularly dangerous.

Church Concern Over Jobs

A newspaper columnist usually noted for his breadth of view surprised me this week by rapping the Australian Council for the World Council of Churches over the knuckles for calling on the Federal Government to ensure full employment in Australia.

The plea was based, of course, on the recent disturbing rise in unemployment figures.

But the columnist argued that "the Churches should stick to their business of caring for the people's spiritual needs."

That is the view taken by a member of the Council was

some churchmen, too. One who reported not to have supported the request to the Government because, as a Christian theologian, he did not feel competent to pronounce on economic questions.

But by shutting itself off in that way from the problems of the world, the Church would, I believe be failing in an essential Christian duty.

Some parsons have a reputation as meddling busybodies, and those who identify themselves with political parties especially weaken their work and witness—or so I feel.

But the busybody in the cause of humanity and its needs (of which regular work is plainly one) is much to be preferred to the aloof person who holds, like the columnist quoted, that the Church should fight shy of public issues which may have political implications.

Let the Church not forget or neglect its spiritual mission. But let it also remember the wise words of the Archbishop of Canterbury, printed regularly at the head of this column: "Everything which touches the life of the nation is the concern of the Christian."

The Publican And The Church

A survey of the New South Wales hotel industry made for the United Licensed Victuallers' Association, contained in its 370-

RELIGIOUS BROADCASTS

(Sessions conducted by Anglicans are marked with an asterisk.)
(Sessions conducted by Anglicans or featuring Anglicans are marked with an asterisk.)

RADIO SERVICE: 9.30 a.m. A.E.T.
February 23: "Can Man Save Himself?" A discussion led by the Reverend D. H. C. Read.

DIVINE SERVICE: 11 a.m. A.E.T.
February 23: St. Andrew's Cathedral, Sydney.

RELIGION SPEAKS: 3.45 p.m. A.E.T. and W.A.T.
February 23: "Preaching Across the World." No. 1. The Reverend Alan Walker.

MAN BORN TO BE KING: A cycle of plays on the life of our Lord. 5.30 p.m. A.E.T.
February 24: The Reverend C. T. Debenham.

READINGS FROM THE BIBLE: 7.10 a.m. A.E.T., 8.10 a.m. A.E.T., 8.45 a.m. W.A.T.
February 24-28: The Reverend K. Halpin.

PAUSE A MOMENT: 9.55 a.m. A.E.T., 8.50 a.m. W.A.T.
February 24-28: The Reverend J. Newton Baginall.

DAILY DEVOTIONAL: 10 a.m. A.E.T.
February 24: Mrs. Frances Maline.
February 25: The Reverend B. Kennedy.

February 26: School Service, "Saints and Heroes—Bishop Patteson."
February 23: Part 6, "The Feast of the Tabernacles."

COMMUNITY HYMN SINGING: 6.30 p.m. A.E.T., 6 p.m. W.A.T.
February 23: St. Paul's Church of England, Maryborough, Queensland.

PROLOGUE: 7.15 p.m. A.E.T. and W.A.T.
February 23: Canterbury Fellowship, Melbourne.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. and W.A.T.
February 23: The Bishop of Armidale, the Right Reverend J. S. Moses.

THE EPILOGUES: 10.40 p.m. A.E.T.
February 23: First Sunday in Lent.
FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.

February 27: The Reverend A. P. Campbell.
February 28: The Reverend A. Macdonald.

February 29: The Bishop of Gippsland, the Right Reverend E. J. Davidson.
EVENING MEDITATION: 11.20 p.m. A.E.T., (11.45 a.m. on February 29), 11.25 p.m. S.A.T., 10.55 p.m. W.A.T.

February 24-29: The Reverend E. C. Rowland.
RELIGION IN LIFE: 10 p.m. A.E.T., 9.30 p.m. S.A.T., 10.30 p.m. W.A.T.

February 26: "In Praise of Providence." No. 1. The Right Reverend E. J. Davidson.
EVENSONG: 4.30 p.m. A.E.T.

February 27: St. John's Cathedral, Brisbane.
SATURDAY AFTERNOON TALK: 5.15 p.m. A.E.T.
February 29: "May I Help You?" The Reverend Frank Borland.

TELEVISION, February 23: A.B.N. Sydney.
6.30 p.m.: "Stories of Jesus." The Reverend Hugh Girvan.
10.15 p.m.: "Watch and Pray." The Reverend T. F. Keyte.
A.B.N. Melbourne.
"Jesus of Nazareth," Part 2.

ONE MINUTE SERMON

BARNABAS

Acts 4: 36, 37; 9: 26-28; 11: 22-26; 13: 1-4; 14: 2, etc.

BARNABAS must indeed have been a man of fine presence as assuredly he was a man of great character, wondrous generosity and deep devotion. He had sold all he had in Cyprus and laid the proceeds before the Apostles, at the service of the Church.

In the day when Paul had gone to Damascus on his errand of persecution, had been converted, and returned to Jerusalem, hated and feared by all Christians, it was Barnabas who stood by him. He alone opened the door to Paul, he alone held out a hand to him, he alone behind the story of his conversion and baptism. He is the one to offer Paul another chance.

He staked his good name and influence, and turned the tide so much in Paul's favour that Peter asked him into his home. Soon Paul is famous and all would do him honour, but no one can steal the credit due to Barnabas that he was the first.

He was not to shine as Paul shone but he was the one who made Paul's life possible.

Soon the growing Church spreads to Antioch and here has immense success. It is Barnabas who is chosen to go to Antioch and examine the affairs of the Church. "For he was a good man and full of the Holy Ghost and of faith." He has the vision to see Antioch as a key city (was it not here that disciples were first called Christians) and who in his mind is fitted to preach the Word and build up this young Church as is Paul. What a risk! Paul is not yet fully trusted. But, without even consulting the authorities in Jerusalem on his own judgement Barnabas acts and goes to Tarsus, Paul's home town and leads him to Antioch.

To discover a man more talented than oneself, to be utterly free from jealousy, to make way for him. That is Barnabas! The man with a self-forgetful heart. It is the beginning of a great partnership as Paul's unforgettable first great journey with John Mark accompanying them for a time. They travel together, they suffer persecution together, they rejoice together in all the success God bestows on their labours.

And then they part. Paul the man who had been given another chance, would not it would seem give Mark another chance (though later they are reconciled) and Barnabas, generous soul, stands by his nephew and passes out the main stream of the Christian life, whether he remained in his home country of Cyprus the rest of his days. It would seem that Paul and Barnabas were reconciled (see Gal. 2:15, Col. 4:10) and that after his death Mark went back to work with Paul. Barnabas, "the son of exhortation," will never be forgotten for he made possible the great missionary career of S. Paul.

Letters And Numbers

Don't let your left hand know what your right hand is doing. A few years ago one Government department came to the reasonable conclusion that a string of numbers on a motor-plate was hard to memorise. To facilitate the process it introduced a system of three letters and three numbers (as, for example, ABC-123).

But now another Government department is taking an exactly opposite system based on two letters and four numbers (such as AB-1234). But the P.M.G. Department proposes soon to substitute six numbers.

This, it explains, is to facilitate direct interstate dialling. But surely an age which can shoot satellites into orbit could cope with this mechanical problem without such a disturbance of a long-settled order!

—THE MAN IN THE STREET.

CLERGY NEWS

ELINGTON, The Reverend T. P., Rector of Sutton Forest, Diocese of Sydney, to be Rector of Lawson in the same diocese.

FELTHAM, The Reverend G. H., Rector of Eastimmer, Diocese of Sydney, to be Rector of Lithgow, in the same diocese.

HEMMING, The Reverend R. W., Rector of Wentworthville, Diocese of Sydney, to be Rector of Annandale in the same diocese.

MELTYRE, The Reverend L. J., Vicar of Burnley, Diocese of Melbourne, to be Vicar of Horsham, Diocese of Ballarat.

MILLS, The Reverend J., Rector of St. Paul's, Chatswood, Diocese of Sydney, to be Rector of Campsie, in the same diocese.

PATFIELD, The Reverend R., Rector of Wentworthville, Diocese of Sydney, to be Rector of Annandale in the same diocese.

CHRISTMAS STAMP

The Postmaster-General's Department announces that the 1957 Christmas stamp, which featured the Child and the Star of Bethlehem, sold 86m. and 94m. copies at 3jd and 4d respectively.

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 name are appended for publication. Parts of some of the following letters may have been omitted.

A SPIRITUAL "KNOW-HOW"

CLERGY TRAINING

TO THE EDITOR OF THE ANGLICAN
Sir,—With reference to the Reverend Gordon W. Trudgen's very sincere letter of February 14.

I did not describe any Anglican pastors in Australia as "bad priests." I reverence too highly the Australian priesthood for its unflinching devotion and superb courage. But I insist that the ministerial training and mental equipment are generally inadequate.

If, in the High Schools, boys should be taught by clergy of good personality, whose mental equipment and spiritual "know how" they respect, more of them would find and develop a sense of vocation, even if their parents do urge the advantages of a career of material advantage.

Boys are gallant creatures. No matter how well they do at College, they must keep up their systematic reading after they go to their parishes.

At College we mainly learn how to read, think, and pray, and to live happily in organised society.

I hold no brief for Rome but I can plainly see, from experience in many countries, that Roman success is due mainly to the thorough training of the Roman clergy.

The Church of England illustrates the character of original Catholicism, when her priests are competent to see and put it across. In my experience more Roman Catholics become Anglican than the other way about. I think that on the whole the Australian clergy are scandalously underpaid and provided for, and I feel that the immediate job of the Australian bishops and influential laymen is to hammer at this fact till the laity realise their responsibility.

Your obedient servant,
W. ASHLEY-BROWN.
Avoca Beach,
N.S.W.

TO THE EDITOR OF THE ANGLICAN
Sir,—I was interested to read Archdeacon W. Ashley-Brown's remarks concerning the lack of study among Australia priests.

It would be interesting to look over the studies of many priests to see what kind of library they have accumulated over the years since leaving college, as well as the number of priests that book since their ordination. It appears to me that many men have forgotten their vows to be diligent in studies.

Recently in your open columns the Reverend J. C. Vockler suggested the possibility of forming an organisation on similar lines to the Central Society for Sacred Study in England. There was not one reply to follow up the suggestion.

It would be well high impossible for one priest who is both an assistant priest and college tutor to undertake the organisation of such a society, but it is not beyond the scope of the correspondence, teaching division of the General Board of Religious Education to undertake the work. They have duplicators, they have tutors and they have contacts with priests. This is an extension of the type of work that has been growing under the board over the past ten or fifteen years.

Let us hope that the G.B.R.E. will see the necessity and the opportunity for this type of work among the clergy.

I am,
Yours faithfully,
(The Reverend)
J. GRANT-SULLIVAN.
Parkes, N.S.W.

FIRST SERVICE COMMEMORATED

TO THE EDITOR OF THE ANGLICAN
Sir,—It was a joy to me to read in the secular Press and in THE ANGLICAN that S. James', King Street, Sydney, had made an Anglican act of Witness of Thanksgiving at the site where the first Christian service was held in Australia.

There was a time when this distinctive Anglican tribute to the Faith's beginning in this country was an "annual" in Sydney.

Congratulations to the clergy and people for reminding us again that it was in their parish that a priest of the Church laid the foundation of the Church of England in this country.

Yours faithfully,
(The Reverend)
WILLIAM H. S. CHILDS.
Cessnock,
N.S.W.

BLASPHEMY IN PUBLIC

TO THE EDITOR OF THE ANGLICAN
Sir,—Your column headed "Blasphemy in Public" on February 7 leads me to wonder when the Church is going to recover from its Restoration view of the theatre as a place of immorality.

The use of the name of God in any form in a play is not blasphemy, any more than the portraying of a murder really involves a person being killed, or a love scene means that two actors are in love.

Those people who are offended by the presentation of real life, simply because it does not paint a pretty picture of what they would like it to be, are morally immature, and it is a great pity that the Church seems to support this sanctimonious nonsense.

Yours faithfully,
ELAINE A. PETERSON.
Temora, N.S.W.

RIGHT UP TO DATE!

TO THE EDITOR OF THE ANGLICAN
My worthy friend, of Northcote, Vic.

I do admire your erudition. The English Parson that you pick.

Is 1860 late edition. With sober cloth and visage mild. His hands in pious manner folded.

His Faith as simple as a child. Thus was the English parson moulded.

Alas, should such a worthy cleric
Pay calls upon the "Squire" today, he'd

Find, "Grounds open to the Public. Price two and sixpence, pass this way."

He's had his day! Now take a look, Sir.

At that new fellow at S. John's. They say his father was a Grocer.

And he the Eldest of the Sons!

His Vicar's warden calls him Fred. (He does not grace the sewing party).

At risk of being labelled Red He represents the Labour Party.

His feudal house, both vast and old. And long the joke of his parishioners.

Has thankfully at last been sold By enterprising Church Commissioners.

His B.Sc. he took at Acton. A central Churchman firm and sound!

For him the playing fields of Eton Were Fulham Palace Football Ground!

His church is modern, clean and light. And does not boast the usual steeple.

The general view is, "He's all right. He's now a Parson of the People."

Yours,
AUSTEN TROLLOPE.

Grafton, 20th Century.

"AND WHO SHALL BE SAVED"

TO THE EDITOR OF THE ANGLICAN
Sir,—Your correspondent who objected to the damatory clauses in the Athanasian Creed, appeared to have the idea that, in reciting the creed, we actually damn, or assist in damning, those who do not hold it, and to feel, quite rightly if this were the case, that such conduct fell far short of Christian charity.

"This is the Catholic Faith, which except a man believes he cannot be saved." That, the language of the creed, is a mere statement of fact: your correspondent only has to look at the world to-day to realise its truth. The rulers of Russia have no theology whatever, being atheists; a majority of those holding power in the United States of America hold various types of faulty theology, some of them quite heretical. They "cannot be saved," nor can the civilisation which depends for its continued existence upon their right thinking be saved, unless the government of those countries is radically changed. There is no space to elaborate the thesis in your correspondence columns, but it could be argued convincingly that all the world's problems stem from unbelief and wrong belief about the nature of God and of Christianity.

Yours, etc.,
A.F.

Bathurst.

DR. EVATT IS VINDICATED

TO THE EDITOR OF THE ANGLICAN
Sir,—Checking up on the facts of the "Rum Rebellion" as outlined in Dr. Evatt's book of that name, I found the following order issued and signed by Major Johnson on January 30, 1808:

"The Reverend Henry Fulton is suspended from discharging in future the office of chaplain of this colony."

The reason? Dr. Dunmore Lang quite frankly wrote "This act deprived the colony of a chaplain, as Samuel Marsden was in England. The act was motivated by Mr. Fulton's adherence to Governor Bligh."

Mr. Fulton had come to the colony as a convict, with an indeterminate sentence.

This was imposed for his part in a rebellion against repression of the people of Northern Ireland in 1798.

Governor Hunter granted Mr. Fulton a partial pardon and in 1801 asked him to act as chaplain at Norfolk Island. He filled this post until 1805. Returning to Sydney, he received a full pardon.

1806 saw Samuel Marsden on his way to England. Mr. Fulton was installed as chaplain of the colony.

He openly protested about the conduct and actions of the N.S.W. Corps. Hence the above-mentioned order.

Mr. Fulton was reinstated on January 7, 1810 by Governor Macquarie, who had arrived on December 28, 1809.

This story fully condemns the N.S.W. Corps, showing that they were against the church as well as the King's representative. Subsequent events justified Mr. Fulton's stand.

I am writing this because I feel that Dr. Evatt's belated critic, M. H. Ellis, who attacked the book 20 years after it was written, had deliberately shut his eyes to these facts in order to shield the action of Macquarie, Lord and Darcy Wentworth, together with the N.S.W. Corps.

Yours faithfully,
W. M. OTTLEY.

Darlinghurst, N.S.W.

THE CHURCH IN ENGLAND

TO THE EDITOR OF THE ANGLICAN
Sir,—Canon Church's comment that the Church in England is out of touch with the people is a generalisation. There are many parishes to which it does not apply, but as a generalisation it is undoubtedly true.

The spate of books like *Joost de Blank* ("The Parish in Action"); *Canon Southcott's* "The Parish Come Alive"; and *George Reinhardt's* "No Common Talk" is

evidence of the truth of Canon Church's comment. Experiments like those of the worker-priests in mines and factories and the industrial chaplains in Sheffield are attempts to bridge "the gap" and proof that it exists.

One of my correspondents in England, a practising churchman and a trade union official, writes that "the Archbishop (of Canterbury) is as much in touch with the common people as we are with the Maoris in New Zealand."

In a later letter, he commends the archbishop's firm stand against A.I.D. (artificial insemination by donor) so it cannot be said that he is anti-Primate.

I preached in churches in and around Canterbury and in other parts of England almost every Sunday during my stay at S. Augustine's College in 1954. With few exceptions, the churches were very poorly attended. Churches in the heart of Canterbury, a city of 30,000 people, had congregations which we should be ashamed to see in an Australian country town.

I preached once in the village of Teyham. Crockford gives the population of the parish as 1,660. There were not more than 30 people in church.

Apologising for the smallness of the congregation, the rector assured me that it was more than double its usual numbers. He confessed that he was quite unable to get across to the people of his parish.

I tried hard to get at some of the reasons for this situation. Briefly, I think that these are some of the contributing factors: (1) Endowments. The Church has not, until recently, had to depend on the people at all. This is reflected in the smallness of their offerings. One congregation of fifty or sixty people to whom I preached gave exactly 13/-.

And I heard a priest say, in all seriousness, that "it doesn't matter if nobody comes to church at all; the worship of the Church still goes on."

(2) The welfare state. The State now supplies many of the needs which people formerly looked to the Church to supply.

(3) The structure of English society. Until recently the clergy belonged to the gentry. They were separated from the people by barriers of class distinction. The barriers are being broken down but much of the old feeling remains. The parson living on income from endowments was, until recently, comparatively wealthy. He could afford to keep his place in society, to send his children to good schools and to dispense material comforts to the people of his parish. To-day he can do none of these things; he is poorer than the majority of his people, but he is still not one of them.

(4) The break-up of the village community. Increasing wealth and more rapid means of communication are destroying the village as a self-contained community. I was told that in rural villages the priest and his wife are sometimes the only people at home on Sundays. The rest of the village goes on a coach tour to the seaside.

(5) The smallness of English parishes. The priest in many parishes simply has not enough to do; he is only usefully employed for a small part of his time. To the people, he must appear to be an idler; and the effect upon himself and his ministry must be disastrous. It seems a pity that English priests no longer farm their own glebelands. It would both give them a regular occupation and also a means of contact with their people.

(6) Historical reasons. It is not so long since the lower classes were constrained to go to church. The rector of Teyham told me that when he first went to the parish, after long service in the Church overseas, he remarked on the numbers of men in church on Good Friday. One of his churchwardens answered, "They'd better be; they're paid to come." He learned that Good Friday was a paid holiday for farm workers only if they came to church.

Yours sincerely
(The Venerable)
ARNOLD HARRIS.
Archdeacon of Goulburn.

Goulburn, N.S.W.

THE CHURCH'S DESIGN

TO THE EDITOR OF THE ANGLICAN

Sir,—Many novel ideas are being used in church architecture. One might ask *cui bono?* In old days there was a purpose. When very young, I was taken to various old-fashioned churches. On entering I was told "This is the water gate. We enter the Church of God through the gate of Baptism. See the two steps to the Font. Faith and repentance necessary for Baptism. Now we are in the nave, the ship of the Church, the ship that cannot sink. So, we are in a safe place—a state of salvation (catechism)."

"But, it is a warship. We are the crew, to work and fight for the captain of our salvation. If we stay in the ship we shall be carried over the sea of life, and land at the gate of Paradise. The Lord has been through that gate, when He died on the cross. Hence the rood at the entrance to the Chancel (not like the Adelaide rood). Of course, we go up a step here. Now we are in the Church Expectant, or waiting. Nearer Heaven. No enemies now, and clearer vision."

"When we are fit we shall come to the third gate (that of the sanctuary) which represents the gate of Heaven, wherein is the Throne of God. Remember, there are three gates to the Holy City."

"The Church to teach." Well, let every church building be an object lesson.

(The Reverend)
W. A. TERRY.
Brighton,
S.A.

NO CENSORSHIP!

TO THE EDITOR OF THE ANGLICAN

Sir,—I regard censorship as a desperate and dangerous measure, completely unnecessary in our present state of society.

Even the safeguards Mr. Marley now urges (THE ANGLICAN, February 7), are useless as no one, censor or censored, could ever determine at what stage moderation had been reached; and it should be obvious that as long as democracy in Australia is handicapped by political indifference *en masse* and parliamentary sessions resemble rehearsals for the Goon Show, it is distinctly unsafe to vouchsafe such a two-edged weapon as censorship to anyone.

The law is the only adequate instrument capable of providing the necessary safeguards to protect the literary morals of the nation.

Censorship can only be repugnant to any enlightened democracy. History clearly illustrates that forms of censorship are mostly frequently imposed when the *status quo* is beginning to crumble, or when vested interests fear their survival.

Yours sincerely,
JACK R. BLAIR.
Coogee,
N.S.W.

HONORARY DEACONS

TO THE EDITOR OF THE ANGLICAN

Sir,—The Reverend G. D. Griffith, of S. Mark's Library, Canberra, reminded readers in your issue of February 14, that the "honorary diaconate" has been a feature in the life of the Diocese of Canberra and Goulburn for some years.

Unfortunately he makes the error of stating that the late Dr. Alfred Stocks of Young was the first of these honorary deacons made by Bishop Burgmann.

I counted Alfred Stocks a friend, and I feel sure that he would wish this misconception remedied. In point of fact, the Reverend Eric Walker, Th.L., at present an honorary deacon in this parish, and a valued member of our staff, was made deacon by the Bishop of Canberra and Goulburn on S. Luke's Day, October 18, 1947, in S. John's Church, Young.

He was at that time the Clerk of Petty Sessions at Gundagai, and the Leader of the Junior Anglicans in the parish. For many years and in four dioceses he had been a lay-reader, and gained the Th.L. in 1941, after first passing the Th.A.

I agree with Mr. Griffith that

the honorary deacon has an incalculable influence in the community because of his unique position. But sometimes "full-time" clergy forget that these men are truly part of the Apostolic ministry, and that when the work which they do for the Church, not only on Sundays but also with organisations and in visiting, is added to the demands of their secular position, these men possibly have far less free time than many full-time clergy.

Yours faithfully,
(The Reverend)
CLIFFORD E. USSHER.
Grenfell,
N.S.W.

SYDNEY'S CLOSED CHURCHES

TO THE EDITOR OF THE ANGLICAN

Sir,—Surely the diocesan authorities can do something to stop this willful closing down of churches in the Diocese of Sydney. We have of late witnessed the closing down and the selling of the Church of S. Alban's at Darlinghurst, the letting of a consecrated Church of S. Philip at Camperdown, S. Mark's, Alexandria, and many others that have been closed and will be sold or let.

All the abovenamed districts are surrounded by members of the Church of England.

S. Alban's, Darlinghurst, was within the Parish of Holy Trinity, Erskineville, but was simply neglected by the clergy in charge. The memorial pews were taken to Erskineville and were in the wind and rain for a long time. As to the proceeds of the sale I have made enquiries and, if my information is correct, some of the money is to pay off debts at Erskineville, including the Loyalty Dinner, etc.

The suggestion of one of your readers that the honour roll which was sold with the building should be taken over to Redfern would be in order I suppose.

However, I am afraid it would not be acceptable at S. Paul's as the present rector, when he was Rector of Erskineville, was instrumental in selling the property with all its monuments and memorials. The selling of the honour roll is simply a slur on those who gave their lives for God, King and Country.

Yours, etc.,
ALFRED STEPHENSON.
Darlington,
N.S.W.

VESTMENTS

TO THE EDITOR OF THE ANGLICAN

Sir,—I heartily disagree with every sentiment expressed by Mr. F. H. Gauson (THE ANGLICAN, February 14), except that on the desirability of a poll to decide whether Anglicans in Australia favour vestments or not.

Mr. Gauson's arguments are neither accurate nor neutralized. Australians like Mr. Gauson who are "descended from British stock" may still dislike "dressing-up" by authorities" but why ever should their nationality or racial origin be an excuse for objecting to the vestments worn in the Church of England for eighteen centuries?

Since there has been no "functional value" of vestures for almost as long as they have been worn it would seem that Mr. Gauson's proposed abolition of vestments should be based on other criteria.

As vestments are ever more widely used in Australia it would be less totalitarian and more expressive of Australian sentiment to definitely preserve their legality—as has just been done in England—than to destroy it.

If Mr. Gauson or any other person dislikes vestments, copes, and mitres because "they are Italian in origin and are . . . redolent of Rome," he will be relieved to hear that these have been worn by the Apostolic successors—priests and bishops of the Catholic Church—for so many ages in England that to any balanced mind they should be no more identifiable with Rome than Christianity itself.

Yours etc.,
I. P. ROE.
South Yarra,
Vic.

ANGLICAN OF THE WEEK



It is our honour and privilege to present, as our Anglican of the Week, Her Majesty Queen Elizabeth the Queen Mother.

Many of Her Majesty's loyal subjects are under the misapprehension that she was brought up in the Presbyterian Church. She was baptised and brought up in the Episcopal Church of Scotland, the Scottish branch of the Anglican Church.

The youngest daughter of the fourteenth Earl and the Countess of Strathmore, she was born on August 4, 1900, at their Hertfordshire home. She was christened Elizabeth Angela Marguerite.

The family of Bowes-Lyon traces its descent from the Royal House of Scotland. An early member was Sir John Lyon of Forteviot, Chamberlain of Scotland in the fourteenth century, who married Princess Jean, the daughter of King Robert II of Scotland.

He received from the king of the lands of the Thanedom of Glamis (home of Macbeth in the eleventh century). His grandson, created a baron in 1445, took the title of Lord Glamis.

The Scottish earldom of Strathmore dates from the seventeenth century. The United Kingdom earldom was created in 1937.

Lady Elizabeth Bowes-Lyon was educated at home.

She was born into a music-loving family, and, as a child, showed an aptitude for the piano and for dancing. Music and the ballet are still among her greatest artistic interests.

She had a fair flair also for language. By the age of ten she was fluent in French, the language in which she was to make a wartime broadcast, years later, to the women of France.

Her fourteenth birthday coincided with the outbreak of the first world war.

The historic Glamis Castle was turned into a hospital. Lady Elizabeth, too young for actual nursing, helped to do welfare work among the patients.

The Earl and Countess of Strathmore had from time to time entertained members of the Royal Family at Glamis. Their children had from early youth known the young princes and Princess Mary, now the Princess Royal.

In January 1923 the engagement was announced of Lady Elizabeth to the Duke of York, the second son of the King and Queen. Their wedding took place on April 26 in Westminster Abbey.

Six months after their marriage, the duke and duchess went to Belgrade, where both were sponsors at the christening of the heir to the King of the Serbs, Croats and Slovenes—later to become King Peter II of Yugoslavia.

This was the first of many overseas visits for them. During the first six months of 1927 they went on a world tour, in the course of which the duke opened the Federal Parliament of Australia in Canberra.

By this time, the elder daughter of the duke and duchess, now Queen Elizabeth II, had been born in London, on April 21, 1926.

Princess Margaret was born at Glamis on August 21, 1930.

The year 1936 brought unforeseen change to the life of this happy British family.

King George V died in January. In December King Edward VIII abdicated.

The Duke and Duchess of York were called upon to assume the responsibilities of the throne. Their accession was proclaimed on December 11, 1936, and their coronation took place on May 12, 1937.

During the second world war the Queen shared the dangers and difficulties of the rest of the nation.

She was in Buckingham Palace when it was bombed in September 1940; she accompanied the King on his immediate visits to badly bombed areas; she went with him later to inspect the anti-aircraft batteries which went into action against the flying bombs. To those who tried to dissuade her she replied that the guns were manned by mixed crews, and that if the girls of the A.T.S. were there, it was equally her duty to accompany the King when he went to see them.

Her courage and her example inspired people all over the world.

After the war, in 1947, the whole Royal Family made an extensive tour of South Africa. It was the last overseas tour King George was able to undertake.

When he died in 1952 Her Majesty sent a message to the people of Britain and the Commonwealth, in which she said: "Throughout our married life we have tried, the King and I, to fulfil with all our hearts and all our strength the great task of service that was laid upon us."

"My only wish now is that I may be allowed to continue the work that we sought to do together."

Her Majesty has maintained the connection with the Commonwealth and the interest in overseas travel which were hers both as Duchess of York and as Queen.

In 1953 she visited Rhodesia with Princess Margaret at the time of the Central Africa Rhodes Centenary exhibition, which she opened.

THE CURATE'S EGG

SUNDAY. I have been leaning heavily on an article which Archbishop William Temple wrote on worship. Two statements he made guided the development of the address. The first one was that worship is hard to describe to anyone who has no living experience of it, or to justify to anyone who has no appreciation of its value. The other is Temple's definition of worship. "To worship is to quicken the conscience by the holiness of God, to feed the mind with truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purposes of God—and all this gathered up in adoration, the most selfless emotion of which our nature is capable, and therefore the chief remedy for that self-centeredness which is our original sin, and the source of its actual sin."

My own vicar used to say many times that if he taught his people how to worship God, he had taught them all.

MONDAY. Smithies always seems to be engrossed in some diocesan or extra-diocesan material these days. I can't help but think that the vision of big things afoot in the diocese, and in the province may be for the benefit of the parish, but may it not equally dazzle? More and more, I feel the local church is of primary importance and significance—whether it be in missionary enterprise, ecumenical development or evangelism. But I may risk being called parochially minded, or worse!

TUESDAY. I wonder how many marriages to-day are wrecked by an unwillingness to see anybody else's point but one's own. Men who are conditioned to see another's point of view at the office or factory, are strangely illogical on the domestic front. There's a homely verse which sums this up:

*There's was a "beef and stew" marriage,
And their case was somewhat crude—
The wife was always beefing,
And the husband always stewed.*

WEDNESDAY. Is there anything to compare with a quarter of an hour in the garden before a meal to ease one's burdens, and drain away one's tiredness? Warwick Deeping is right. He describes a garden as "a bit of God's earth on which you can cultivate peace, potatoes and philosophy."

THURSDAY: A few weeks ago, as it was rather cold and blustering, I arrived at a certain church wearing my black cloak. One or two eyebrows were raised. I rather gathered that they were not used to "that sort of thing being done here." My mind almost immediately went back to a story of Winnington-Ingram when he was—I think I'm right—Bishop of Stepney. He had to take a Confirmation at a home not far from where he lived, so he robed in cope and mitre and set off. When the Cockney woman opened the door and saw him, gloriously arrayed, she burst forth, "My God, it's the Pope!"

FRIDAY: There are times when we Christians are poor advertisements for our faith. It may not be what we do, but what we fail to do which causes others to turn away. Some time last century a poor woman living on the Balmoral Estate was invited by Queen Victoria to visit her at the castle. When the invitation had not been accepted, Her Majesty asked her friend the reason. The shy answer was given: "I am afraid of the men with the brass buttons at the door." We who are appointed to assist the heavenly King's guests may do the very reverse.

SATURDAY. She is a wonderful old lady—nearly ninety, but as virile and as active as anyone twenty years younger. True, her mind is beginning to wander. Some of her stories one has heard before—often. She told me again to-day of the loneliness of age—only one of her contemporaries remains. So few to enquire after her, be interested in her, to listen to her. Yet so often we hear of parishioners willing to do some service, more often than not in the public eye, while all the time some wait for a kind word and a listening ear.

BOOK REVIEW:

EXCITING HISTORY OF MELBOURNE FROM 1803

THE MELBOURNE SCENE, 1803-1956. James Grant and Geoffrey Serle. Melbourne University Press. Pp. 308. Australian price 42/6.

THIS book will be of interest to many readers of THE ANGLICAN.

Mr. Grant is a parishioner of Christ Church, Moorabool Street, Geelong.

After graduating B.A. (Hons.) in the School of History, he taught with the Victorian Education Department.

Last year he entered Trinity College in the University of Melbourne to read for Holy Orders.

Dr. Serle is a former Victorian Rhodes Scholar and Senior Lecturer in Australian History at the university.

His father, the late Percival Serle, was the author of the monumental "Dictionary of Australian Biography."

"The Melbourne Scene" is an exciting book. Quite apart from the quality of its production, its publication marks a minor landmark in Australian historical writing.

For the first time we have a satisfying account of the growth and achievement, as distinct from the origin, of a "southern metropolis."

The authors acknowledge that they have not produced a definitive history of the Melbourne community. That must wait much detailed research. Nonetheless, much is accomplished.

The book comprises some two hundred contemporary documents in five chronological sections, each of which is introduced by Grant and Serle.

Taken by themselves, the introductions form a short history of Melbourne which, bearing in mind the lack of a single unifying theme, is remarkably co-

herent. Its main feature is its originality.

Whereas all previous writers on the subject stop, apart from royal visits, at 1893, and borrow shamelessly from "Garryowen" and other early chroniclers, Grant and Serle have used their knowledge of Australian history to collect and select the material for an interpretation that is complete and significant in its insights.

Their account should prove indispensable not only to students but to community leaders and planners.

Yet this is no dry-as-dust, academic publication. Melbourne's story is told as it happened by her sons, her critics, her admirers.

The documents vary considerably in date, length, author and topic, but therein lies their interest and their charm. The same is true of the sixty illustrations.

The selection is remarkably candid: the city's shortcomings are in no way glossed over. Any Melbourne priest, especially in Camberwell or Malvern, will recognise and, after reading, understand some of the peculiar features of Melbourne church life—Sabbatarianism, Wowerism, Conservatism.

In "The Melbourne Scene," Melbourne is thus the first Australian city to have justice done to the greatness of her achievement.

There seems no reason why the treatment of a city's history which is so successful in "The Melbourne Scene" should not be applied elsewhere in Australia.

—W.S.

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BIBLE SOCIETY NOTES

THE HISTORY OF THE ENGLISH BIBLE

16—The Authorised Version of King James, 1611

One of the problems that faced King James I when he came to the throne in 1603 was that of conflicting religious parties.

To straighten out the religious controversies, King James called the Hampton Court Conference in 1604.

While it failed to settle any problems, the Conference was significant because during one of the sessions, Dr. John Reynolds of Oxford, spokesman for the Puritan group, proposed a new translation or revision of the Bible that would have the approval of all religious groups.

Since the king was personally interested, he supported the idea with enthusiasm and vigour, appointing fifty-four scholars to undertake the work.

Groups of committee-members were assigned to work on certain sections of the Bible.

Because of very explicit but judicious rules, of careful, conscientious interchange of work, and of meticulous supervision after the various parts were finished, the version was harmonious in style, more accurate in translation than any previous version, and generally beautiful throughout.

Although King James recommended the use of the Bishops' Bible as the basis for the revision, the committee turned more often to a comparison of Tyndale's and Coverdale's translations, and also gleaned phrases and words from both the Geneva and Rheims versions, in addition to more exact study of all available Hebrew and Greek manuscripts and printed texts in other languages.

(To be continued)

SEIZE TO-DAY!

To-day is the only day we have,
Of to-morrow we can't be sure,
To seize the chance as it comes
along

Is the way to make it secure.
For every year is a shorter year,
And this is a truth sublime:
A moment mis-spent is a jewel
lost

From the treasury of time.

—ANON.

YOU CAN SAY
NO
GRACEFULLY

Not only Teenagers, but
sometimes Adults as well, are
puzzled how to say "No"
gracefully when a drink is
offered to them.

But you can say "No," and
mean it—and still keep the
phone ringing!

Here are some answers and
advice given by the Queensland
Temperance Alliance for the
non-drinker who may feel all
alone at a cocktail party:

1. When the drinks are passed,
just say "No, thank you." If
asked if you'd like something
else, tell them your preference.

2. When orders are taken at a
table, say you'd like a coke,
limeade or orangeade. If your
escort or friend tries to press a
mixed drink on you instead, tell
him/her you'd prefer the lime-
ade. Make it polite, pleasant,
but firm.

3. Don't go into a long speech
about why you don't drink
strong liquor. Someone will
surely tell you to go rent a hall.
The speechmaker is at the top
of the "people to avoid" list of
both the drinker and the non-
drinker.

4. Don't put the other person
on the defensive. He has as
much right to order a drink as
you have to refuse. It's a matter
of opinion and you should re-
spect his view if you expect him
to respect yours.

5. Don't be cutting. Those sly
remarks will get you nothing but
a silent telephone and your
name scratched from a date
book.

Here are two other points to
remember:

1. No one looks down on you
just because you don't drink.

2. If a crowd does not ac-
cept you simply because you
don't drink, then that crowd isn't
worth being in.

Even those who do drink
agree with these points.

IN TIME OF
TEMPTATION

O GOD, Who wilt not
the death of a sinner, we
humbly beseech Thee to aid
and protect us when we are
exposed to grievous tempta-
tions; and grant that in obey-
ing Thy commandments we
may be strengthened and sup-
ported by Thy grace; Through
Jesus Christ our Lord. Amen.
(Adapted from a prayer in
the Gregorian Sacramentary.)

The Youth Page

TALKS WITH TEENAGERS

IS THE DEVIL REAL?

Two boys were arguing as boys will. Somehow or other the discussion turned to the cause of sin, and one of them said it was caused by the devil.

"Go on!" said the other, "surely you don't believe in the devil. He's just like Santa Claus; he's your father!"

Well, what do you think about it?

Is the Devil real, or is he just a "figure of speech," something thought up to frighten children or to explain a sad tendency in human nature—the tendency to do wrong?

It is a common thing in these days to discredit the idea of the Devil as a personal spirit of evil, the tempter of mankind and the enemy of God.

But are we right in following that line of thinking?

An unknown poet writes:

"Men don't believe in a Devil
now
As their fathers used to do;
They've forced the door of the
broadest creed

To let his majesty through.
There isn't a print of his stealthy
foot,

Or a fiery dart from his bow
To be found in the earth, or air
to-day,

For the world has voted it
so."

Let us sit down with our Bible
and see what it has to tell us
about this matter.

WHO TEMPTED JESUS?

First of all, turn to Matthew 4:1-11, and when you have read it through carefully turn to the parallel passage in Luke 4:1-13.

Who told these things to the Evangelist?

Surely no one but our Blessed Lord Himself.

At some time He must have told His disciples the things which happened out in the wilderness when in His own heart and mind and soul the battle was joined with the Tempter, and the Son of God was victor.

We cannot read these passages without feeling that this was no phantom battle; it was a real, desperate spiritual struggle against a powerful foe.

Our Lord here lays bare His very soul that we may know how He can help us in our own hour of temptation, and He shows us how He won the victory.

And you don't win victories over unrealities.

Nor was this the only occasion on which the Tempter sought to get the better of Him. The story ends by saying that the Tempter left Jesus only for a season. (Luke 4:13).

He returned again at Caesarea Philippi (Matthew 16:23) when Peter tried to turn Christ's thoughts from the Cross, and in the Garden of Gethsemane (Luke 22:42-44) where the spiritual conflict was fought out in bitter agony, and again on the Cross itself (Luke 23:35, 37) when our Lord was challenged to prove His claims by descending from it.

SPIRITUAL

True, the struggle was a spiritual one, fought in the inner recesses of His heart and mind and soul, but it was none the less real because of that.

A missionary was once challenged by one of his hearers on this point.

"You say the Devil is real," said the man, "but I don't believe it. I've never known him to trouble me!"

"Range yourself on the Lord's side," was the reply, "and you will very soon find out whether or not the Devil is real. So long as you don't give him any trouble, he'll never trouble you, for he's got you just where he wants you!"

And that's true enough.

There are times when he becomes so real that we almost see him. That was Luther's ex-

perience as he was tempted in his room in the Castle of the Wartburg in Germany, and to this day you can see the stain on the wall where Luther threw his ink-well at the Tempter!

The Bible has quite a lot to tell us about the Devil.

Its writers do not for a moment question the reality of the Devil as a personal adversary of man.

In His explanation of the parable of the Sower, our Lord says that "the Wicked One" . . .

catches away that which was sown" (Matthew 13:19), and in His explanation of the succeeding parable of the Good Seed He says that "the enemy that sowed the tares" is the Devil" (Matthew 13:39). (The explanation of a parable gives the reality; the parable contains the figure.)

John tells us (John 13:2) that "the Devil . . . put into the heart of Judas Iscariot . . . to betray Him," and S. Peter warns us against our "adversary the Devil" (1 Peter 5:8).

Our Lord speaks of him as "the prince of this world" (John 12:31; 14:30; 16:11), and S. Paul warns us to "put on the whole armour of God" that we may be able to withstand the wiles of the Devil (Ephesians 6:11-12).

HOSTILE

Wherever we meet with references to the Devil in the Bible he is a hostile power, actively opposing God and goodness, and seeking to prevent men from doing God's will.

The name Devil means "the accuser." He is the false accuser, slandering God to man and man to God.

When we first meet him in Scripture (Genesis 3:5), we see him seeking to represent God as an arbitrary and selfish ruler, and he persuades Eve to distrust God. In Revelations 12:10 he is called "the accuser of our brethren, who accused them before our God day and night."

He is also "the Adversary." That is what the name "Satan" means (1 Peter 5:8).

He is the author of sin (Genesis 3:1-6), and of sickness (Acts 10:38) "healing all that were oppressed of the devil" at least implies that the devil causes sickness; see also Luke 13:16), and has the power of death (Hebrews 2:14).

Our Lord calls him a liar and a murderer, and declares that he is the originator of lies (John 8:44), while the Bible is clear that the Devil puts wicked purposes into men's hearts (John 13:2; Acts 5:3).

You can use any line of argument you like to prove that there is no such person as the Devil, but you can't get away from the fact that our Lord believed him to exist; so did S. Paul; so did S. Peter and the other writers of the New Testament.

So do you, if you are honest, and if you are trying to walk in the way of life, and following our Blessed Lord. And if anyone tries to argue the point, ask them plainly who has taken the Devil's place and is doing his work to-day?

"Won't somebody step to the front forthwith
And make their bow, and show
How the frauds and crimes of a
single day

Spring up? We want to know.
The Devil was fairly voted out;
And they claim the Devil's
gone;

But simple folk would like to know
Who carries his business on?"

I AM
A YOUTH
LEADER

By MARION FOLEY

So you have met a Graduate of S. Christopher's and you want to know more about the College which trained her?

S. Christopher's College saw its beginning in 1945, at Melbourne to train women, and now men, for Leadership in Christian Education and Youth Work.

The first three months in College for each student are spent as a testing time to see if this is her vocation.

It is also a valuable time in learning to adapt her personality to the personality and culture of other students from different circumstances to her own. This prepares her well for her job as a Graduate.

COLLEGE LIFE

She lives as a member of a big family in this lovely two-storey home—which is College, and joins in all the joys, sharing and trials of any family life.

There is adequate social and recreational life both within and without the College. There is sufficient free time and the year is composed of three twelve-week terms.

Each student studies Doctrine, Old and New Testament, Church History, Prayer Book, Psychology, Educational Principles, Religious Education and Youth Work. She need not have a high standard of education to enter College. The important thing is that she is to be teachable, for there is much to learn.

Besides these studies there is practical experience with Sunday Schools, State School Religious Instruction, Youth Groups, Public Speaking and Demonstrations, etc.

The student attends three services—Holy Communion or Matins, Intercessions, Evensong or Compline in the College Chapel daily. Some of these services are led by the students, others by the chaplain or the principal.

She learns that when she is a Graduate, specialised training, hopes and enthusiasm are not enough for her work unless her life is strengthened by prayer and sacrament. She is able to prepare for this in College, as sometimes she has never had the chance before.

Then at the end of the two years' course comes that important day—Graduation Day. Now her College days are ended but her work as a Graduate of S. Christopher's College is beginning. Many Graduates are parish assistants—this means that in a parish she has work with the Sunday School and its teachers, with Youth Groups, Religious Instruction in State Schools, Parochial Visiting and with other Parish Adult Organisations, etc.

Some Graduates are Diocesan Youth Directors or Sunday School organisers. Several teach Divinity full time in school. This is not an extensive list for the work in this field is ever expanding. Graduates can be always assured of a job.

VITAL WORK

The fees of the College are £180. Sometimes these are paid by the student herself, or by the assistance of a bursary or by a diocese who sponsor the student.

So this is the College which is the opening for this vital work of Christian Education. It could be the opening for you.

If you do not feel adequate, remember neither did Moses. If you do not feel good enough that is a sure sign that you are learning that you can do nothing by yourself. There is no such thing as being too good or not good enough for God's Work. This could prove a valuable time for preparation. For further information and for help you could write to the Principal, Mrs. O. Jose, S. Christopher's College, 98 Finch Street, East Malvern, S.E.5, Victoria.

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UNIQUE FEATURE AT HALL OPENING

TWO CHERUBS FROM A WREN CHURCH ARE UNVEILED

FROM A CORRESPONDENT

The Archbishop of Sydney, the Most Reverend H. W. K. Mowll, opened and dedicated the new £17,000 parish hall of S. Stephen's, Newtown, on February 1.

He also unveiled in the church a pair of carved oak cherubs which had been sent as a token of fellowship from the Vicar of the Wren Church of S. Stephen, Walbrook, London.

These figures, now neatly mounted above the choir vestry door, once formed part of the choir stalls on the northern side of one of Wren's loveliest churches.

The church was one of the most heavily bombed churches in the air-raids over London in May 1941.

Costly restoration work has since been undertaken. It was found impossible to restore both sides of the choir stalls to their original condition.

FOUNDATION STONE

Thus the two cherubs which had survived the blitz had lain in the tower of S. Stephen's, Walbrook, for fifteen years.

As they were no longer required, it was decided that S. Stephen's, Newtown, should have them.

The foundation stone of the parish hall is also of historical interest, for it was the foundation stone of the original church. Bishop W. G. Broughton, Bishop of Australia, set the stone on December 26, 1844.

In 1874 the present S. Stephen's Church was opened. The old church was altered. It became the parish hall and Sunday school.

Extensive alterations and additions to the building were carried out in 1907 and the same stone was reset by Canon Robert Taylor.

HALL BURNT

This hall was burnt down twenty years ago. The new parish hall has now been built on portion of the old Camperdown Cemetery.

The foundation stone is now set in the porch with the new and the old inscriptions showing on the external and internal faces respectively.

The hall is of brick construction on reinforced concrete pier and beam footings. It has light-coloured faced bricks jointed with yellow mortar, both outside and inside.

An unusual feature in this era of streamlined and essentially functional church buildings is Tudor Gothic shaped steel framed windows. These are glazed with blue cathedral glass.

The hall will accommodate 550.

More than 500 attended the opening and dedication service, which began in the church with Evening Prayer.

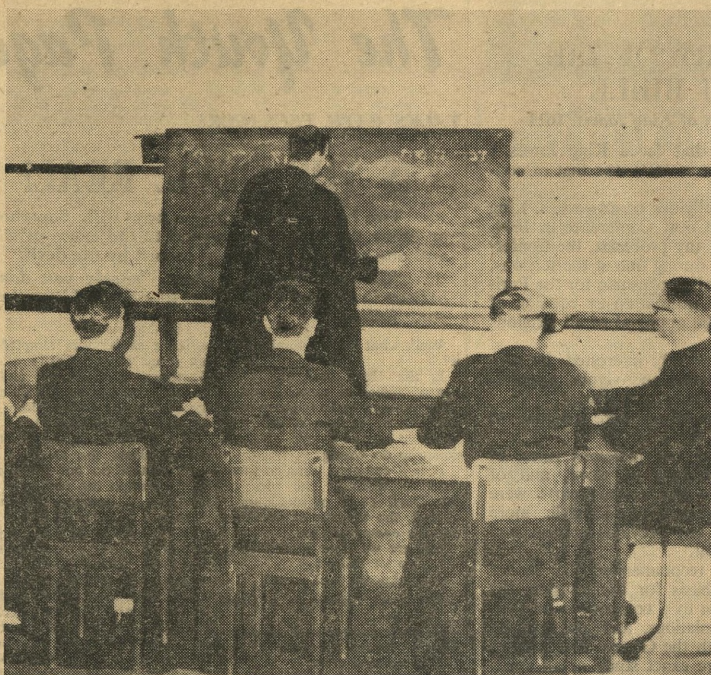
The Venerable J. Bidwell, who was Rector of S. Stephen's twenty-nine years ago, preached.

The present rector, the Reverend J. S. V. Buckland, conducted the service and gave a short resume of the history of the church and hall.

The archbishop then proceeded to the hall, preceded by the churchwardens, which he opened and dedicated.

At the close of the ceremony afternoon tea was served.

The Lord Mayor was represented at the ceremony by the Deputy Lord Mayor, Alderman J. Byrne.



Students at the John Wollaston Theological College, Perth, attend a lecture. (See feature, page 11).

A THIRD COMMISSION ON TRAINING FOR THE CHURCH

ANGLICAN NEWS SERVICE

London, February 17

Problems emphasised in the report of the commission appointed by the Archbishops of Canterbury and York, concerning the position of theological colleges, are to be considered by a further commission.

This commission will also consider the report of another commission set up under the chairmanship of the Bishop of Warrington which dealt with training houses for women church workers.

This decision was reached at the meeting of the Church Assembly in London on February 11.

The Archbishop of Canterbury presided.

The suggested terms of reference of the new commission, when the matter was discussed, were to consider the reports of the two previous commissions, and, after consultation with the various training bodies to make recommendations.

It was suggested that these recommendations should be made as soon as possible so that the Church Assembly might take action.

That, however, would be much too late to deal with the present problem of fees to be charged in the theological colleges for the next academic year.

The committee had come to the conclusion that interim figures should be fixed for the year 1958-59.

It had also been agreed that the best method of achieving this with the least delay was to ask the two archbishops to appoint a body of three independent persons to hold consultations with the Central Advisory Council of Training for the Ministry and the theological college principles.

By this means the amount of fees for that year might be determined.



The Archbishop of Sydney, the Most Reverend H. W. K. Mowll (centre), stands in the porch of the new parish hall of S. Stephen's, Newtown, which he opened and dedicated on February 1. With him are the rector, the Reverend J. S. V. Buckland (left) and the Venerable J. Bidwell.

"VOLUNTARY APARTHEID"

ANGLICAN NEWS SERVICE

Cape Town, February 17

The Archbishop of Cape Town, the Most Reverend Joost de Blank, said last week that he ruled out compulsory apartheid and white domination, but "voluntary apartheid" would not be condemned by the Anglican Church.

There was no question of reversing the struggle between Church and State in a protracted public argument about mixed schools.

The archbishop was replying to a statement by the United Part (opposition) which defended the government's policy of separate schools for whites and non-whites.

He said that his good faith had been challenged when he wrote an article suggesting that separate development might be a solution to racial problems if it was the result of mutual agreement by all races.

This was still his view.

During a visit to Ceres, about ninety miles from Cape Town, the archbishop said that Church and State ought to work together, and they could do so where the community recognised and respected its Christian origins and principles.

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CHATEAU TANUNDA

Tales of the Golden Fifties No. 10



THE GOLD LICENCE

Almost immediately after the discovery of gold in 1851, N.S.W. introduced the miner's licence. The fee was fixed at 30s. a month, but was later reduced to 30s. a quarter.

Victoria followed N.S.W.'s lead: a local act of January, 1852, imposed a licence fee of 30s. a month on all diggers. The penalty for mining without a licence was £5 for the first offence; gaol sentences of up to six months could be imposed for subsequent offences. The aim of this act was to help meet the heavy expense of maintaining order on the Victorian goldfields and to restrain unauthorised mining on waste Crown land. However, the act went further than this: Clause 7 appropriated half the recovered penalties to the use of the informer or prosecutor—a provocative and irritating provision that roused the ire of miners.

In December, 1853, the Victorian fee was cut to £1 a month, but it did not alter the Miners' biggest grievance—that they could not be gaoled for not having their licences with them.

Unfortunately, many of the troopers who policed the Victorian act were "ex-convicts who had risen to be gaol-wardens" in Tasmania, and feelings ran high at the ruthless way "licence-hunts" or "digger-hunts" were often conducted. "Joe" and the additional terms "Joe-Joe" or "Joey" commemorating the christian name of Joseph Latrobe, superintendent of Port Phillip from 1839 to 1854, were cries of warning used by diggers at the approach of police.

Riots occurred at Beechworth and Castlemaine, and the miners' enmity against authority reached its peak in the stand at Eureka Square late in 1854.

An important reason for the outbreaks was that when licences were first introduced, miners were not numerous and were often successful, so that little hardship was felt in paying the fees. But as goldfields populations rose and failures became more common, the fees were felt as increasingly burdensome. Unsympathetic police methods of checking licences fanned the diggers' resentment into open rebellion.

CHATEAU TANUNDA

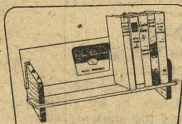
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SHORT STORY

THE OLD SORREL HORSE

By GUDRUN LARUSDOTTIR

The former Bishop Coadjutor of Sydney, the Right Reverend C. Venn, Pilcher, translated this story from the Icelandic.

THE day is beginning to sink into evening. I am sitting at my bedroom window and am gazing out. The raindrops are dashing against the windowpanes, while the wind blows the soaked cabbage leaves in the garden flat to the ground.

The cows are seeking shelter in the cow-house, the hens are hopping in at the doors of the farm house, the children are running in and out, chattering cheerily, with soaking feet, and with the water oozing from their shoes.

The housewife is working in the kitchen without any let up, for she is used to mowing in the country.

No one is idle except myself. I sit with empty hands and think of this and that.

I think of the raindrops splashing on the window, which run and stream down without intermission, and I meditate upon the vast difference between them and the blessed sunbeams, which are warm and brighten and make everything beautiful. And yet I know well that the rain is necessary, and I should rejoice with the parched earth which so eagerly drinks in the heavenly gift.

But the rain damps down the pleasure of those who wish to enjoy the summer in the country. And so I wonder when there will come a break in the sky, whether the rain will stop, whether it will wash away the stones in the courtyard. But all is useless, so I relax, slip out of the sofa in the parlour, and begin to review my memories of

Yes, the weather was like the weather on the day, the terrible day, of the auction; when mother's things were sold; when cows and horses and all our property were knocked down to the highest bidder, for mother had become a widow, and had little besides her children, who were young and useless.

I stood at the door of the farm house and peered out. My hands were folded under my apron; I had new, sheep-skin shoes on my feet which I was afraid of getting wet if I passed across the court. Yet I was eager to see what was going on in the out-house.

THERE sat a man who made a note of everything as it was sold.

By the out-house door stood the auctioneer himself, whom the sheriff had sent to represent him. He was continually shouting, "Bid higher! One, two, three," and then he struck an enormous blow on the door with a hammer which he held in his hand.

It seemed to me as though the blow fell on my head, for it was the old sorrel horse which was being sold.

Old Sorrel! Many fond memories were bound up with him. As far back as I can remember, my parents had owned the old horse. Once he was young and vigorous, with flashing eyes and upstanding mane. Now his eyes had become dim, his legs had begun to grow stiff. Sorrel had become old and slow—yet he was the friend and comrade of my youth. Few had treated me better; he was always patient with me, though I sometimes mounted him clumsily. Yet he never played me mischievous tricks.

Old Sorrel was an honourable horse, and now it hurt me unspeakably to see him, knocked down to Grim.

I gazed at him with tear-drenched eyes as he grazed on the hard tufts of grass in the court, with a white branding-mark on his side—a mark of the pitilessness of man. I seemed to see a sad look about him, blessed old horse. But that was probably only a reflection of my own tears, which streamed even more and more from my eyes.

My poor old Sorrel! But now I had no more part in him, for he was owned by Grim.

I watched Grim stroll towards him. He looked him up and down. Then he turned to his son and said:—"I think that I have made a great mistake. I paid too much for this old horse. But I hope to recoup myself in

the autumn, when I sell him to aliens overseas!"

What a shock I got!

To sell Sorrell overseas!

All the stories which I had heard of horses' journeys shot like an arrow through my mind—stories of horses with their eyes put out, kept in mines without hay, and many other tales so horrible to repeat. And then also the stories of the sea voyages, of horses crowded together without air, and wanting all comforts.

And this was what my Sorrel would have to suffer. This was to be his reward for twenty years of faithful service. I did not dare to think of it. I ran out into the rain, away from people, away from the farm house, up to the place where the sheep were kept, which would now probably be empty.

I threw myself on a heap of hay in one of the corners. I did not try to stop my tears as I thought of my old horse. His goodness and faithfulness stood out clearly before my memory.

My deep sorrow will be understood by all those who have had to lose an old friend without being able to give him any reward.

At last I got up and began to pull the straws from my shoes. I went to examine the hay in the barn. There was the hay, grown in the home field, sweet-smelling and green. It was intended for the milking cows, whose feed was at that time so poor.

I well knew that this hay was not intended for any other use, and least of all for horses. They were supposed to fend for themselves whatever the weather might be—Sorrel no less than others, although his teeth were no good. But I did not allow this fact to trouble me. I looked round to see if anyone was coming. Then I crushed as much hay as I could into my apron, choosing the choicest hay. Then I walked out of the place with the hay folded in my apron.

I looked carefully round as I did not want to meet anyone, though I did not think that I was doing anything wrong! I only wanted to say good-bye to my friend, and give him a little treat at our parting.

I saw Sorrel down at the cabbage plot. They had just saddled him and fastened the riding gear on him. I led him by the reins up into the garden, and tossed the tid-bits of hay in front of him. Sorrel was not slow in feasting on them, while I threw my arms round his neck and buried my face in his mane, while my tears poured forth again.

THEN I heard someone come behind me, but I did not look round.

Then I heard the words, "Poor old Sorrel!" I looked round, and there stood Egill of Borg, the sheriff's son. Egill and I were the same age and had been confirmed together.

"Isn't he having a raw deal?" said I, half sobbing, "without looking at Egill."

"Has he been sold?" asked Egill.

"Yes, and what is worse, he is to be exported. Grim has bought him, and intends to sell him for profit in the autumn."

"That is just like Grim," said Egill with indignation in his voice, and went and patted Sorrel. "Dear old horse, aged and worn out!"

I liked Egill for these words, although they wounded me to the heart. They impressed on me my poverty and the fact that I was fatherless. I began to cry again.

"Don't cry," said Egill, half puzzled: "that does not help things."

I felt that this was true, and have often realised this in later life. Tears are of no avail.

Later in the evening I stood

in the doorway of our home, and watched Grim as he rode my Sorrel out of the grounds. He gave Sorrel a dreadful blow on the flank, and struck him again and again with his legs as he rode.

The poor horse tried to make an effort, but stumbled on a stone and almost fell. I could not bear the sight, and turned away.

I thought of these old happenings, and then others came into my mind . . .

The next Christmas season was drawing near. I went to our old house, which had been sold, and then life carried me far afield. I had little news from my home neighbourhood, and less of Sorrel. I pictured him in foreign lands, and imagined his fate in various forms, all horrible.

Time moved on to Christmas, and my memories flew home again. They were not magnificent, but my girlish thoughts had all their wealth there, and my mind felt a delightful warmth every time my thoughts went thither.

My Christmas presents were not many, but my Christmas joy was always there. The old years had become distant memories: I looked for Christmas presents no more. So I put my homesickness from me, which always came on me specially at Christmas, and went energetically to work at my washing and brightening up the house and furniture.

I tried to look forward to Christmas as others were doing, though I felt sad at heart.

On the day before Christmas a man came over from the neighbouring farm, and brought me a letter. I looked at the address and saw that it was not from my mother. It was somewhat crushed, and had evidently been a long time on the way. I had not time to read it there and then, so I put it in my pocket and went on with my work.

The evening came, and folk began to get their best clothes ready as they sat on their beds and listened to the Christmas story. When that was over, smoked meat was brought in and vegetables.

I received no Christmas present, and remember that I half-envied the children who with merry chatter examined the gifts from their parents. Then I suddenly recalled the letter which I had not read. It was not long and recorded no great happening, but it was the most welcome Christmas letter which I have ever received. It was the loveliest Christmas gift. I read it through again and again.

"Dear Gudny, all best wishes to you! I know you will be glad to get news of your dear Sorrel. He was to have sailed in the ship that took the horses away, as you well know. But the day on which the horses were to be assembled and driven to the ship, Sorrel could not be found, wherever Grim looked for him and however much he cursed."

"The horses were sent abroad, but Sorrel's whereabouts were never discovered."

"A few days after the ship left, I was minding sheep on the Borg mountain, when I suddenly came across old Sorrel quite dead. What had happened to him is impossible to say. No one had seen him and he lay as though he was fast asleep."

"I determined at once to write to you, for I knew that you would like to know nothing better than that Grim had been foiled in his attempt to sell the old horse into slavery in the mines. Forget the horse. Be happy, Egill."

Such was the letter, word for word. I learnt it by heart and still remember it. I have since had many lovely Christmas presents, but few or none more welcome than Egill's letter, which brought me news of the death of my old horse.

And every time that I see an aged and abandoned horse, I think of Sorrel, and wish for him the same fate as Sorrel's—a quiet sleep after a long and hard working day.

BOOK REVIEW

THE STORY OF BILLY GRAHAM

BILLY GRAHAM. The personal story of the man, his message, and his mission. Stanley High. The World's Work (1913) Ltd., Kingswood, Surrey, 1957. Australian price, 28/-.

HERE is the story, generally well-received, of one of the most talked-about young men in the world to-day, Billy Graham. The author is one of the senior editors of the Reader's Digest, who has already written a good deal of material about the evangelist. For this book he was given access to all Billy Graham's papers and the records of his organisation.

Billy was brought up in a hard school of piety by a Methodist father and Presbyterian mother. (He was forced to drink a whole bottle of beer as a child with the result that he has never since touched alcohol, and was once given a belting in church for fidgeting during the sermon.)

He made his "decision for Christ" while still a high school boy at a renewal meeting conducted by an old-style "hell and damnation" evangelist named Mordecai Ham.

On leaving school, Billy did a term as a Fuller brush man, having turned down a semi-professional baseball offer. He then entered one of the institutions which form part of the curious theological underworld of America.

These are the Bible colleges which are especially strong in the southern states. "It is due in considerable degree to them," the author says, "that the beliefs and practices of southern fundamentalism have so largely escaped the ravages of modern science, historical research, biblical criticism, and have been passed on so generally unaltered from one believing generation to the next."

Billy's choice was the Bob Jones College in Cleveland, Tennessee. But, "finding the religious rigidity of the place oppressive," he left it for the Florida Bible Institute. It was here that he decided to be a preacher, and, after undergoing immersion and becoming a southern Baptist, was ordained "as a Bible-believing minister at the hands of a theologically if not academically meticulous Association of Florida Baptists."

He achieved some fame on the revival circuit as the "Boy Preacher," but at the age of twenty-one felt he needed education in something more than the Bible, so enrolled at Wheaton College, Illinois, where "high and rigid academic standards are combined with an unapologetic, unrelenting emphasis on religion."

At Wheaton, he met his future wife, Ruth Bell, daughter of unbending fundamentalist, Dr. L. Nelson Bell, later to become executive editor of *Christianity Today*. This is an organ of the Billy Graham Organisation which has been flooding Australian rectories for months past.

Billy Graham broke into "the big time" when he became field representative of the Youth for Christ movement and travelled to every part of the U.S.A., as well as to Europe four times.

After three years of this, he accepted the presidency of the

CHURCH RESIDENCE RESTORED

FROM A CORRESPONDENT
Maryborough, Qld, February 17
A restored church residence was opened and blessed at Tiara, in the Parish of Maryborough, on February 9.

The previous "rectory" had suffered the ravages of time, so local residents restored and renovated the building.

Situated adjacent to St. Philip's Church, the now up-to-date building comprises a social and meeting room, with adjoining bedrooms, bathroom and store room. There is also a well-appointed kitchen.

The Archdeacon and Rural Dean of the Burnett, the Venerable H. J. Richards, performed the ceremony.

A large number of Maryborough parishioners accompanied the Maryborough rector, the Reverend G. A. Lupton, to Tiara.

Northwestern Bible School in Minneapolis, continuing his evangelistic efforts until, in 1949, he conducted a campaign in Los Angeles.

This began in a fairly quiet way but ended as a booming success aided by lots of prayer, and also free advertising from William Randolph Hearst who, to many Americans, was the devil incarnate.

The reason for his support is left a mystery in the book. However, Los Angeles marked the beginning of the big campaign, and the rest of his story is well known.

These biographical facts are not easy to dig out in this book as they are separated from each other often by pages of quotations from admirers of the preacher, most of them anonymous ("a Glasgow housewife," "a leading Church of Scotland minister," etc.).

These spoil the book as a literary effort and also as a biography, because the picture that emerges is a very scrambled affair—not a portrait by a single too happy to have their two cents' worth.

It is interesting to note that, with one or two notable exceptions, all the applauders are people who could be expected to be sympathetic to his teaching and methods, e.g. one is impressed by the statement on p.79 that 400 students in theology at Cambridge University applauded a statement of his for three

minutes, only to learn a few pages later that these 400 are all members of the Cambridge version of the I.V.F.!

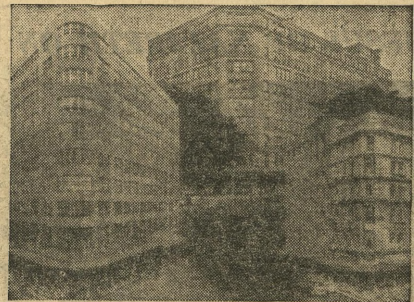
The author reveals his bias once and for all in the final chapter when he cheers loudly in favour of the "gospel of reassurance," "the cult of peace of mind" regarded by responsible American churchmen as the greatest menace to real religion in the States to-day, and described by one of them as "piety concentrating on its own navel." (This, incidentally, gives substance to the criticism that Billy Graham does not preach the whole gospel but only palatable bits of it.)

High confuses "liberals" with "modernists," and is convinced that the only people capable of exploiting to-day's religious situation are the revivalists and their company.

Nothing could be further from the truth, as is shown, for example, in the growth in numbers and influence of the Episcopal Church in America, which, very significantly, has given no support to the Graham campaigns.

Billy Graham has built up a powerful and very efficient business organisation with an annual budget of two million dollars, and exploits to the full modern advertising techniques etc. All power to him for that! But the whole thing seems so slick and magical, and Billy just cannot do wrong.

—G.D.G.



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THE "CONFESSIONS" OF S. AUGUSTINE

By THE REVEREND STANLEY MOSS

IN an art gallery in Northern Italy, there hangs a famous painting. It depicts an intellectual looking old man with a white beard talking to a little boy on the sea shore.

The old man leans towards the child who is on his knees beside a pool of water holding a sort of bowl.

Underneath the picture the caption indicates that the old man is S. Augustine to whom the child is explaining his intention of emptying the sea.

At the time, Augustine was wrestling with a theological problem—the nature of God the Trinity and the lesson was not lost on him.

"And how can you, O Man," he meditated, "empty the knowledge of the Almighty into your little mind."

S. Augustine of Hippo, as he is called, to distinguish him from S. Augustine of Canterbury, was born into that turbulent century of change, the fourth of our era, with the Roman Empire disintegrating and the old civilisation near the end of its tether.

He was a North African and followed a line of famous Christian thinkers from what was then a virile part of the Christian church.

From his childhood he was trained to be a man of letters and left behind a prodigious number of written works. But the book that has always had the strongest appeal to readers is the one we are to discuss now, his "Confessions."

He wrote this work ten years after his conversion to Christianity in 397 A.D. and in it he

plumbs the abyss of his inner personality. Why he thus wrote of himself he explains in these words:

"That whoso reads this may think of what depth we are to cry unto thee, O God. For what is nearer to thy ears than a confessing heart and a life of faith."

There is no morbid atmosphere of exhibitionism here that some more modern autobiographies suggest. He says:

"I will call to mind my past corruptions not because I love them, but that I may love thee, O my God. For love of thy love I do it."

In a review of his youthful misdemeanours which are typical of any modern boy—laziness at school, love of always being No. 1, stealing fruit from an orchard for the very devil of it, and so on, nevertheless, he traces the growth of his later obstinate, self-centred will.

And this in face of the constant care of his devout Christian mother, who longed to direct that will towards God.

But he gave no serious attention to Christ and refused even to be baptised. Later, when he moved to another town for secondary education, his success at studies was combined with a good deal of riotous and sensual behaviour.

Yet deep inside he was far from happy and in spite of his academic gifts neither was his mother. The advice which a bishop gave her whom she consulted at this time well illustrates the point.

"Go thy ways and God bless thee, for it is not possible that

the son of these tears should perish."

But just as a little rudder can turn a great ship about, so it is often a small incident in a man's life that eventually swings him completely towards his Redeemer.

With Augustine the turning point began in the intellectual sphere but was not completed until, after an erratic course, the emotions had been aroused and the will finally surrendered.

A book by Cicero dealing with a wise man's philosophy of life set Augustine's desire ranging out for a more satisfactory and self-controlled life.

But, in his eagerness to discover the nature of wrong in himself and of evil generally, he was led down a blind alley of error and attached himself to a sect called the Manichees.

But at least his connection with them had the merit of turning his attention to Scripture, and later, when he was considered something of an exponent of their teaching, he came to Italy and thus was brought into contact with the scholarly Ambrose, Bishop of Milan.

Coming to him as a critic, he was won over as an admirer both of the man himself and of the soundness of his teaching. At last he had found the "goodly pearl," now it was simply a question of selling all he had.

His love of profit and honour did not have such a pull on him now, but he writes:

"I was enthralled with the love of woman and being weak chose the more indulgent place."

And so he delayed, through sheer weakness of being unable to make a decision.

"Convicted by the truth, I had nothing at all to answer, but only those dull and drowsy words, Anon, Anon, presently, presently, leave me but a little."

But there was no peace for him—being left alone for inside him the battle for the throne of his affections was fiercely waging. The final tussle took place in a garden as he meditated and talked with a friend on his inward struggles.

Suddenly, overwhelmed with tears of desperation, he wandered off, with two voices, so it seemed, speaking in his soul, the voice of despair and the voice of desire.

"How long, why not now, how long, why not now. When, lo," he continues, "from a neighbouring house I heard a voice as of a boy or girl singing and oft repeating 'Take up and read, take up and read' . . . Interpreting it to be no other than a command from God to open the book I read from the first chapter I should find these words: 'Not in rioting and drunkenness . . . not in chambering and wantonness, not in strife and envying, but put ye on the Lord Jesus Christ and make no provision for the flesh to fulfil the lust thereof.' 'Instantly,' he adds, 'my heart was flooded with a light of peace.'"

Thus he describes his famous conversion which, incidentally, his mother lived to see. Of course, this incident is not the climax of the book, but everything stems from it. Having attained this pinnacle, he could look back on the condition and poverty of his former life. Firstly, he examines the cocksure attitude of his unbelieving youth, and writes:

"I ought to have knocked and enquired, not scornfully to have impugned what I imagined was believed (by the Church)."

And had he not sought pleasure in those days too?

"But where was I to find pleasure without alloy," he asks. "I could not discover save in thee, O Lord who teachest by sorrow and woundest us to heal, and killest us lest we die from thee."

As to the penalty of sin, Augustine's own profound saying goes to the root of the matter.

"Thou hast commanded, O God, and so it is, that every inordinate affection is its own punishment."

And so Augustine's search for the beautiful good and true, in a word, reality, ended in God.

"Thou awakest us to delight to thy praise; for thou madest us for thyself and our heart is restless until it repose in thee."

Augustine thus leads us to the heart of Christianity—the possibility that any life in this world, whether it be placed in Melbourne, Darwin or Timbuctoo, can also be a life in Christ. He had learned that it is possible to be full of occupations and cares, and yet full of the Holy Ghost.

Here is the clue to real peace, power and blessedness either for a pre- or post-atomic age—to harmonise our innermost nature, our will, around that of God. This is the way to find yourself, says the Saint, by penetrating to your life's centre.

Not that everyone must endure the storm and stress of his type of conversion, but man can make no development in his religious life without a basic recognition that he is utterly dependent upon God.

"On Thee I cast my care, that I may live, and I will consider the wondrous things of Thy Law."

Listen to this—

"How pleasant it is O Lord to confess to Thee, by what inward goods thou tamest me; and how thou hast evened me, lowering the mountains and hills of my high imaginations and straightening my crookedness and smoothing my rough ways . . ."

Augustine is no unpractical mystic, but very much down to earth—very much like you and me. In the strength of Christ he has gone before us but has left behind a wonderfully accurate and analysed chart of every man's journey to his God.

THE CHURCH IN THE SPACE ERA

By THE REVEREND R. H. SAUNDERS
RECTOR OF DELEGATE

WITH the conquest of space by both Russia and the United States vivid in our minds, and with the prospect of many more sputniks racing around mother earth, we must ask ourselves what part the Church will play in this satellite era.

Buck Rogers, Speed Gordon, and that host of interstellar heroes who once intrigued our forefathers on a Sunday afternoon, seem now to be coming to life in a big way. Journeys to the Moon in this generation are now the confident boast of science.

The shrewd guesses of science fiction are seen to be no longer guesses, but calculated forecasts of the future. Whether or not there is now life on Mars, there soon will be, once that journey to the Moon is realised!

Now, what will the Church be up to, once such journeys through outer space become possible? Will our present policy and method be adequate for this coming age of satellite space?

In the good old horse and buggy days, everyone seemed to go to Church—or so we are led to believe! Once the motor car and sealed roads evolved, attendance dropped off. The weekend motorist has come to a new status in society.

SPACE MISSIONS?

But what are we going to do when our church-goers take off in rocket ships for a week-end tour of Mars, or a trip through the wonders of the Milky Way, which is now well equipped with many electronic wonders to attract the space-tourists?

No doubt the missionary-minded-pioneer type will burble about conducting missions to outer space, building churches on planets and setting up missions to Martians.

The rugged outback-flying-padre type will be all for using specially equipped space ships in order to pursue the space-happy earthlings all over the universe.

And the Church-in-the-Wildwood type will be out to set up intersellar TV broadcasts to splurge the gospel through space.

Whilst the stay-at-home-don't-leave-the-house-type will be all for what he always did—nothing!

But seriously, now, it is a problem, isn't it?

The usual ways of propagating the Gospel by Word and Sacrament may just not do! Remember, we probably won't be able to hear anything on the Moon without wearing electronic speaking and hearing apparatus, because, since the air is so rare, sound waves may not carry. It will be a bit hard conducting a Communion Service if we all must wear headgear to breathe speak and hear!

Seriously, again—this is a real problem, and we must not put it off any longer. We must, as a Church, prepare ourselves now for the coming age of outer-space travel between satellite stations.

How can we do this?

SPREADING THE LORD

It must be obvious now to the reader that the usual ways of today of passing on the Gospel by Word and Sacrament will be quite inadequate. In fact, many think our present methods already inadequate!

The solution will lie with the lay men and women of the Church. We must educate our people from the time they can talk, and win them for Christ, and then teach them how to live the Christian life so as to influence others.

The person to person type of spreading the Word must be the solution to the Church of tomorrow. Mass missions, large congregations, week-night Bible study groups, the sewing circle, and all the other vehicles of evangelism may just not be possible.

That means that we have to start now at the school level. Now or never we must use the time available at the schools to win our people for Christ. Otherwise we may never have any further opportunity of reaching them.

RELIGIOUS EDUCATION

This in turn means that lay men and women must offer for service in helping the clergy to give adequate religious instruction at the schools.

This means that greater and better facilities must be made available for the training of the laity.

Too long has the Church neglected the school work.

Too long have the clergy not taken their work in the schools as seriously as they ought.

Too long have the laity left it all to the parson, and then wondered why so little visiting was being done.

If we are to prepare for the challenge of the satellite era, already dawning on us, we must start now by concentrating on the school children.

Now, as never before, we must face the challenge of Christian education of the laity as the major programme for the Church. With the cry for shorter services, shorter psalms, shorter sermons, shorter hymns, shorter lessons, we must do something—and quickly.

Operating Christian Education from Cradle to Grave must be the driving force of the next fifty years, or there will be no Church to worry about.

Yes, Sputnik has seriously altered the whole world, and we must alter our whole concept of the work of the Church.

BOOK REVIEW

GUIDANCE BY TELEPHONE

GOD GAME ME A TELEPHONE. Wilfred H. Bourne. Arthur James, Evesham, England. Australian price 17/6.

The Reverend Wilfred H. Bourne has written a book of absorbing interest in which he relates the story of his unique modern ministry by telephone. Every day he prepares a tonic thought which is passed on to all who ring.

All sorts of problems are related over the 'phone under the cloak of anonymity: counsel is given, healing words are spoken and everyone receives the tonic thought for the day, an affirmation of God's love and care.

Mr Bourne declares that this ministry by telephone does not interfere with his normal parish activities. Telephone Evangelism is new and holds out unlimited possibilities in this age should be of great interest to clergy of all denominations.

—F.S.H.

Joseph Medcalf

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JESUS OF NAZARETH ON TELEVISION



Jesus prays in the wilderness. A scene from Part II of the highly-rated television production, "Jesus of Nazareth," which is now appearing over ABV, Melbourne, on Sunday evenings at 9.30.

END OF WOLLASTON COLLEGE'S FIRST YEAR

By THE WARDEN, THE REVEREND C. A. PIERCE, O.B.E.

THE first year Wollaston College, the new Theological College of the Province of Western Australia, ended in actual fact last Sunday, February 16.

The college is run on behalf of the province by the Diocese of Perth; but every diocese is represented on its council. Founders (those who have contributed at least £1,000 to the building fund) and benefactors come from every part of the State.

Between them, they have already raised the building fund to £54,000, wholly apart from the money now being used to run the college in its temporary premises. A further £51,000 has been promised. In addition, the Diocese of Bunbury has undertaken to contribute £25,000 of the £150,000 which their new bishop, the Right Reverend R. G. Hawkins, is attempting to raise principally for building the new war memorial cathedral for the diocese.

Readers of THE ANGLICAN will remember that Bishop Hawkins, formerly the Archdeacon of Perth, was the prime mover, with the Archbishop of Perth, the Most Reverend R. W. H. Moline, in raising the building fund hitherto.

With the setting of a foundation-stone of the proposed permanent buildings by the Governor, Lieutenant-General Sir Charles Gardner, on July 25, the centenary of the diocese, and the great attention attracted to these buildings by the campaign to raise the money, the impression has been created that the college is not to start until it can have at its disposal the

luxurious buildings planned for Claremont heights.

At the setting of the stone, the Primate himself, asked one of the first year students, "When are you going to start?" The reply to this question was: "We started on February 16 this year."

Apart from the chapel, which will probably not be built in the first phase, the plans of the new building at Mount Claremont are complete, and have been approved.

Working drawings have been prepared, and the architect are making their final preparations to call public tender. It now seems certain that building will actually begin in the first quarter of the new year.

"GOING CONCERN"

All this, however, concerns what is emphatically "the new building." The college itself is very much a going concern, and presented two students to be made deacons on December 21.

In addition to these two men, five candidates were presented for a least a part of the 1957 Th.L. examinations, and enjoyed success. Apart from them, four external students also sat the examination in November.

The college at present consists of three buildings, but next year a fourth will have to be added to accommodate the new intake of students and the vice-warden, the Reverend A. L. Bolt and his wife.

In the old part of the city, just north of the main railway station, two former lodging houses have been converted into living

quarters for the college and its staff. A mission hall-cum-church provides its facilities other than the refectory which is in one of the houses.

These facilities, with some contrivance in rather Fourteenth Army fashion, comprise a lecture room, a large library, a common room and a chapel, with separate sacristy. From time to time a badminton court emerges by a conversion during the free period in the afternoon from library, and lecture room.

The students put in a five day week in the college. In each day there is a minimum of nine hours work—including private study, lectures, tutorials, and chapel. Sundays are spent in parishes under instruction from the rectors. Over the three years, years they are at college, students will take a gradually increasing part in the activities of the parishes to which they are allotted. Finally, in their third year, even if they are not by then deacons, they will be doing little less than the work of a deacon.

The temporary accommodation is undoubtedly overcrowded, and leaves some things, even if they are not essential, to be desired. The building at Claremont cannot be taken into service too soon. Yet for those who have taken part in it, the experience of taking over some old but derelict buildings and in and of them making a living and breathing college with a real atmosphere and tradition of its own, has been profoundly moving, and the more memorable in that it will never be quite the same again.

DIOCESAN NEWS

ADELAIDE

RELIGIOUS EDUCATION

Miss Elaine Baskett has returned to work in the diocesan Department of Religious Education after six months in New Zealand. Miss Ashlea Haselgrove, a Sunday school teacher from the Parish of St. Jude, Brighton, has joined the staff as office assistant.

MAIL BAG SCHOOL ORGANISER RETIRES

After many years of faithful service, Mrs. S. Morgan has retired as organiser of the Church Mail Bag school in the diocese.

CONFERENCE NEXT MONTH

The State and Sunday schools committee of the Religious Education Department is organising a conference for boys and girls who are following the Companionship course.

It will be held at the Retreat House, Blair, on the week-end of March 7 to 9.

The diocesan director of Religious Education, Miss Dawn Dridan, is in charge.

MEN'S LUNCHEON

The chaplain to the Missionaries to Seamen at Port Adelaide and Outer Harbour, the Reverend J. E. Meakin, was the speaker at the monthly Anglican Men's Luncheon at Balfour's Cafe on February 10. Official guests included the Chief of Staff of the "News," Adelaide, Mr. Murray James, and Mr. Colin Lawton, of the Adult Education Department, University of Adelaide. The chaplain was the Venerable John Bleby.

The Loxton parish hall will be held this year on Friday, May 30.

BORDERTOWN CHURCH

The improvement of a building a new parish hall, is stressed by the rector, the Reverend Frank Hawkes, in the "Tatler" Church. He says that on several occasions recently the present church has proved too small.

It would be possible to erect the new church in two or three separate phases. The nave could be built for the same price as a new hall, leaving provision for the chancel and sanctuary to be added later. The old church could then be used immediately and without alteration as a parish hall.

A.B.M. WOMEN'S AUXILIARY

The Bishop of Adelaide, the Right Reverend T. T. Reid, celebrated Holy Communion at St. Margaret's, Woodville, last Tuesday at 10.30 a.m. Members of the Women's Auxiliary of the A.B.M. in the diocese attended before their annual general meeting, at which Dr. Reid presided.

EARLY START AT WHYALLA

An early start is to be made on the building of the new Holy Trinity Church at Whyalla. The Bishop's Home Mission Society will make a loan to help finance the work.

NEW PRIEST FOR MT. GAMBIER

The Reverend G. D. Sibby has joined the staff of the Parish of Christ Church, Mount Gambier, in S.A.'s South-East. Other clergy are the rector, the Reverend S. Taylor, and the Reverend D. F. Shield.

CARETAKER WANTED

Christ Church, North Adelaide, is seeking a caretaker to look after the parish buildings.

COMEDY TO BE PRESENTED

The comedy "See How They Run," by Philip King, will be presented by the St. Jude's Players, Brighton, from March 18 to 22 inclusive.

CHOIRBOY'S SCHOLARSHIP URGED

The Rector of St. Theodore's, Toorak Gardens, the Reverend Rex Harley, suggests in his parish paper that a choirboy's scholarship to an Adelaide Church school be provided in his parish. He says such a scholarship would be a grand memorial to a former choir member. It would be further encouragement for the boys in the choir if there was a chance of assisted education at Pulteney Grammar school or St. Peter's College.

BALLARAT

HONORARY CANONS

In Christ Church Cathedral on February 14, the bishop announced that he had conferred the honorary title of Canon on the Reverend W. E. Moorhouse, and on the Reverend F. C. B. Moyle. Bishop Johnson said that he had chosen Canon W. E. Moorhouse for the honour because his outstanding service to the church in a ministry of over 50 years richly deserved recognition. Canon F. C. B. Moyle, who had been educated at Wesley College, Melbourne, and St. John's College, Morpeth, N.S.W., had served so faithfully in the diocese of Goulburn and Wangaratta that he had attracted the attention of the members of the Diocesan Board of Nominators in a way that led to his appointment to the important post at Christ Church Cathedral.

SUB-DEAN INDUCTED

The induction of Reverend F. C. B. Moyle as vicar and sub-dean of Christ Church Cathedral took place before a congregation which crowded the cathedral. The impressive service, led by the bishop, included also the licensing of the Reverend Rodney Oliver as chaplain of the Church of England Grammar School.

The bishop was assisted in the institution of the two priests by the rural dean, the Reverend L. M. Howell. The rural dean, in his address, said he was particularly pleased at the inclusion in the service of the licensing of Mr. Oliver, and hoped that through his service there would come many postulants for Holy Orders.

In announcing the appointment of the Reverend Lyle McIntyre as Vicar of

Horsham, the bishop said that he looked forward to the coming to the diocese of Mr. McIntyre as, during his ministry at St. Bartholomew's, Burnley, nine young men had entered the priesthood and the religious life while two had gone as missionaries to New Guinea.

MELBOURNE

CLERGY WIVES' CONFERENCE

The Fellowship of Clergy Wives will hold a conference from February 24 to February 27 at the Retreat House, Cheltenham. The Reverend W. S. Milne, the Venerable R. H. B. Williams, and Mrs. G. Bright-Parker will deliver addresses. There will be discussions and a quiet morning.

Holy Communion will be celebrated each morning at 8 a.m. A baby-minder will be provided for mothers who bring babies or toddlers. Women interested are asked to contact the conference secretary, Mrs. G. Phillips, S. Luke's Vicarage, 39 Somerville Road, Yarraville, Telephone MW2763; Mrs. Cook, S. Andrew's Vicarage, Rosanna (H.1535) is also able to furnish information.

PERTH

PERTH UNIVERSITY COLLEGES

S. George's College (Anglican) within the University of Western Australia is to join with St. Ignace's, Melbourne, and the proposed Women's College, in a public appeal for £300,000, shortly to be launched, to extend university colleges in Western Australia.

DEACONESS MICKLE

Deaconess Mickle has been appointed to the staff of St. Hilda's Parish Church, North Perth.

TWO HOUSES PURCHASED

The Perth Diocesan Trustees have offered to purchase the two houses, one in Wembley, and the other in Kensington, the one owned by A.B.M. and the other by C.M.S. in Western Australia, to be vacated shortly by their respective secretaries in this State.

SYDNEY

THE REVEREND R. T. HALLAHAN

The ministry of the Reverend R. T. Hallahan, who died last month, was commemorated in his old church, St. Andrew's, Sans Souci, on Sunday, January 26, at 7.15 p.m.

GARDENS COMPETITION

Entries for the diocesan church and rectory grounds competition held during Spring and Summer 1957 and 1958 were fewer than in previous years, owing to the severe drought conditions. St. Martin's, Killara, won first prize, with S. Andrew's, Cronulla, second, and S.S. Simon and Jude, Bowral, third. St. Andrew's, Roseville, was fourth.

KOREANS "VERY EAGER" TO LEARN ABOUT THE CHURCH OF ENGLAND

FROM A CORRESPONDENT

Newcastle, February 13

Australia's first missionary to Korea, the Reverend David Cobbett, has asked for a number of copies of the Newcastle Family Year booklet "Come and See Your Church" to help Koreans learn about the Anglican Church.

Mr. Cobbett said that the Bishop in Korea, the Right Reverend John Daly, felt the booklet would be "of tremendous value and assistance" to the many well-educated Korean students who read English perfectly.

The booklet was published to commemorate the 110th anniversary of the Diocese of Newcastle.

It contains the teaching of the Church in a straightforward way, with plenty of illustrations.

Mr. Cobbett, who was rector of Kendall, in the Diocese of Newcastle, before he left Australia last October, said that a very great number of well-educated Koreans came to him "for a talk about the Anglican Church."

"They just knock at the door and ask to come in and learn about our Church."

"Just this morning a young Korean naval officer came in, seeking information."

"The booklet would have been excellent for him."

"We also have great numbers of non-Christians who just come to ask questions."

Mr. Cobbett said that most Korean High School students read English well.

"I find my work here thrilling

and absorbing," he said. "There are many, many avenues open all the time to help people."

"In a way we do not have to go out looking for converts—they come to us."

"Nevertheless, the bishop encourages the Korean priests and people to go out looking."

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HISTORIC GEELONG PARISH VISIT

FROM A CORRESPONDENT

Melbourne, February 17. The Melbourne Diocesan Historical Society will open its programme for 1958 with a visit to the historic Parish of Christ Church, Geelong, on March 15.

The visitors will reach Geelong in time for a shortened Evensong at 4 p.m. Afterwards, an inspection of the old church and other points of historic interest will be made and tea will be served in the parish hall.

After tea, a lecture on the history of the parish will be delivered by Mr. J. Grant, a theological student at Trinity College, Melbourne.

Members of the Geelong Historical Society have been invited to take part in this gathering with members of the Melbourne Diocesan Historical Society. Cars will leave St. Paul's Cathedral Close at 2.30 p.m.

MEMORIAL TO DEAN

ANGLICAN NEWS SERVICE

London, February 17. £50,000 has already been assured towards the fund launched to commemorate the life and work of the Very Reverend F. W. Dwyer, first Dean of Liverpool.

There will be a memorial in the cathedral. If sufficient money is forthcoming, scholarships will be established to assist one or more of the cathedral choristers.

THE ORPHAN HOME

ADELAIDE, Incorporated FARR HOUSE, FULLARTON ROAD, MITCHAM.

97 years in the service of the Church. Help us to care for Girls of school-going age. Hon. Secretary: MISS I. F. JEFFREYS, C.M.S. House, 350 King William Street, Adelaide, South Australia.

Message for Lent, 1958

PRACTISE

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Breakfast in the refectory at John Wollaston Theological College.

"DO AS I SAY — NOT AS I DO"

The winner of the thirty-fifth topic, "Do as I say — Not as I Do," in our competition for light verse, is Mr John Hungerford, Kanwal, via Wyong, N.S.W.

*How often are we prone to sneer
When sneering is not really due,
And feel that we are in the clear
When people tell us what to do.
We know that some fall short in things
And question why they dare to preach,
And do not realise that truth clings
To what these persons try to teach.*

*And certain dogmas which we hear
We feel the time is overdue,
When they should wholly disappear,
And cannot see the good they do.
The efficacy we have been told,
Of Sacrament is not impaired
By priests unworthy, and behold,
For this same dogma few have cared!*

*A drunkard can with honesty,
Extend advice to me and you,
Which following we could be free:
"Do as I say—not as I do!"
To question what is tried and proved,
And know we cannot compensate
By having certain things removed.*

LIGHT VERSE COMPETITION

Entries for the thirty-sixth and final topic in our competition will close on February 28.

The topic will be a free choice one. A suggested title is "Should We Temper Temperance?"

The prize in each case is 5/-.

A new prose competition, full details of which will be announced next week, will begin in our March 7 issue.

CIRCULATION MANAGER FOR ADELAIDE APPOINTED

The management of THE ANGLICAN has appointed Mr L. G. Farmer to be circulation manager in the Diocese of Adelaide.

He will begin his duties next Monday, February 24.

Our Adelaide correspondent, Mr C. Stokes, said last Monday he hoped Mr Farmer would receive the full co-operation of both clergy and laity in the Diocese of Adelaide to increase the relatively negligible circulation of THE ANGLICAN in the State.

markable sense of responsibility as far as the stewardship of money was concerned, there was as yet a regrettable lack of this sense of responsibility in many parish councils.

It is to be hoped that the news of New Guinea's grave financial crisis will inspire many parishes to review drastically their contributions to the missionary work of the Church.

The question of education occupied much of the time of the conference.

This was expected, as it must be remembered that the Mission has over 100 schools operating within its boundaries.

In the past the Government has paid the Mission a substantial subsidy towards this work, reckoned on the number of enrolments in Mission schools.

This subsidy has in the past reached £7,000.

NEW GUINEA FINANCIAL CRISIS

(Continued from page 1)

The Government has now changed its method of reckoning subsidies. In a campaign to raise the standard of education generally the Administration has decided that the subsidy will now be calculated on the basis of the number of trained teaching personnel.

To be reckoned as trained both European and Papuan teachers have to submit to examination and registration. As this new system was introduced with very little warning the Mission is the sufferer in these change-over years, and the education grant as such is down to about £4,000.

The Mission is making valiant efforts to respond to this challenge, and special courses have been arranged at Dogura to prepare selected teacher-evangelists for their registration examinations.

The standard of education in Mission schools continues to rise. Last year, for the first time, boys from the Martyrs' School were accepted at an Australian Church school, Slade in Queensland, for enrolment as students in the secondary course.

This is only an experiment, but it does indicate the development of education in this diocese.

Further proof of this is that two other boys, also from the Martyrs' School, last year won government scholarships to an Australian school and have now arrived at All Souls', Charters Towers, to begin their secondary education.

For the first time in the history of the Mission, girls can now reach Standard 6 in school—one which has in the past been the preserve of boys only.

The Sisters of the Holy Name have made this possible by their fine boarding establishment at Bola-Bola, near Dogura.

MEDICAL WORK

The Medical Report presented to the Conference was also most encouraging. For many years, Dr Blanche Biggs was the only doctor in the Mission; but now there are four.

There are now doctors at Dogura, at Erero, at Gona and at Movi in the Highlands.

The Papuan people themselves have shown increased confidence in the medical work of the Mission by flocking to the hospitals in greater numbers than ever before.

During the Conference the Director of Public Health for the Territory, Dr Scragg, visited Dogura and opened a fine operating theatre. This was built largely from generous contributions from friends of Sister Pat Rawlings, who is the Sister-in-Charge of S. Barnabas' Hospital, Dogura, and by the effort of the Parish of S. Peter's, Eastern Hill, Melbourne.

The visit to Melbourne of Septimus Nimo, a medical orderly from Dogura, for medical experience and training, greatly stimulated the interest of many people in the work of healing in the diocese of New Guinea.

At a rough estimate there would be a daily average of about 300 in-patients in Mission hospitals, and of course thousands of out-patients. The con-

stant patrolling of the Mission doctors, nurses and orderlies through the villages of the land is a work of infinite value to the people of Papua.

During the latter stages of the Conference lectures were given to the staff on the work in New Guinea highlands and New Britain, respectively, by Bishop David Hand and the Reverend Peter Robin.

The work in New Britain does not involve large numbers of people, but it must be carried on as Anglicans on that island have remained exceedingly loyal to their Church, although because of lack of staff they have often been without a shepherd, and though they have been under considerable pressure by other religious bodies to change their allegiance.

The picture in the highlands of New Guinea is quite a different one.

There the work is very new, in most places among very primitive people, and involving quite heavily populated areas.

FAST OPPORTUNITIES

It holds out vast opportunities which we hope the Mission will be able to accept.

Among other matters discussed was that of the new taxation ordinance, whereby every male over 18 years, white or brown, will be required to pay £2 tax during the current financial year.

The Conference decided unanimously to oppose this tax, because of the excessive amount involved as far as many Papuans are concerned, and because there seemed to be grave anomalies in the proposed manner of its application.

During the Conference it is customary for the staff to go into Retreat for two days.

The Retreat on this occasion was conducted by the bishop himself.

At Evensong on the last night of the Conference, the Reverend Gregory Awui, one of the senior Papuan priests, was installed as a Canon of Dogura Cathedral.

This was an event of great significance, as Canon Awui is the first Papuan ever honoured with such an office.

It would not be right to report on the Conference without referring to a very happy event which took place on Monday, January 27, when two members of the white staff, Mr Vercy Cook, the Mission farmer, and Miss Beryl Norman, a Mission nursing sister, were married by the bishop.

It was indeed a lovely wedding, and everyone entered fully into the spirit of the occasion—not least, the mother of the groom who had travelled from Minlaton in South Australia to be with her son on the great day.

The proceedings of the Conference traversed varied ground, from the serious business of finance to the cavortings of the Erero Hysterical Society and the gyrations of Captain Alek and his Dogura Minstrel Group.

That those who attended are still in good heart is due to the Holy Spirit which we all experienced in the glorious worship of Dogura Cathedral.

CLASSIFIED ADVERTISEMENTS

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

POSITIONS VACANT

HEADMASTER SYDNEY CHURCH of England Grammar School, North Sydney. The Headmastership of the above School (known also as Shore School) will fall vacant at the end of 1958. Particulars and conditions in respect of the appointment may be ascertained by reference to the undersigned. Applications are now invited and will close in Sydney on April 30, 1958. R. Ludowici, Honorary Secretary to the Council, Shore School, North Sydney.

LAY-READER, unmarried, wanted as soon as possible for interesting work among men. Accommodation provided. Good salary. Reply in first instance to THE ANGLICAN, Box No. 23.

NURSE, GENERAL, trained for 25 years, hospital, unmarried or widow in 45 years age group preferred. 40 hours in five days with private quarters. Salary £12/18/- plus B/L. Apply with copies of references, or phone Springwood 123.

OUTBACK HOSPITALS

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

ACCOMMODATION VACANT

CLARO Guest House, Lavender Bay. Business Board, single and double, 7 minutes city by train, tram, or ferry. Mrs. Wren, XB2156 (Sydney Exchange).

ACCOMMODATION WANTED

WANTED URGENTLY by retired priest and wife, house, half house or flat. Unfurnished. Sydney suburbs. Box No. 42, THE ANGLICAN, or ring JA7598 (Sydney Exchange).

BIRTHS

TAYLOR, On February 6, 1958 at Calvary Hospital, Hobart, to Kay and Keith, a daughter, Katrina Claire. Both well. "A gift that cometh of the Lord."

COLE, January 21, 1958, Huddersfield, England, to Joyce (nee Cryer) and Harry, a daughter, Annette Margaret. Both well.

FOR SALE

FRUIT, PEACHES, Pears, Nectarines, Apples, Bananas, Rockmelons, 4/- a large basket. Available week-days and Sundays, except Saturdays. Australia's largest and cheapest family market. Bottling fruit our speciality. **DUNDAS FRUIT MARKETS**, 20 Calder Road, Rydalmere, New South Wales. YW1112 (Sydney Exchange). Near Dundas Station.

CANTERBURY BOOK DEPOT, 22 Leith Street, Adelaide. **BUY** where your purchases help your Church's Missions. Our range covers Theology, Biography, Prayer and Hymn Books, Children's Books, Novels, Bibles, Candles and Waters. **A DEPARTMENT OF A.B.M., ADELAIDE.**

CLERICAL, CHOIR Robes, Vestments, Frontals, Church Needlework. Mrs. Burls, The Rectory, Wingham, N.S.W.

RE-CONDITIONED ELECTRIC powered reed organs. Cash terms. Osborne's Organ Works, 10 Roger Street, Brookvale, New South Wales. XF4519 (Sydney Exchange).

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WARRNAMBOOL VISIT FOR C.E.B.S.

FROM A CORRESPONDENT
Adelaide, February 17
Seventy members and leaders of the Church of England Boys' Society in Adelaide diocese returned to Adelaide last month after spending ten days in Warrnambool, Victoria.

The boys inspected the Warrnambool Woollen Mills, Nestles Condensary at Dennington and Kraft Foods factory at Alansford.

They also visited a sheep station at Woolsthorpe.

The boys slept on the floor of the parish hall at Warrnambool during their stay.

Set up and printed by The Anglican Press Limited, 3-13 Queen Street, Sydney, for the publishers, Church Publishing Company Limited, 1 Rawson Lane, Sydney, N.S.W.

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HECTIC START TO THE MELBOURNE G.F.S. YEAR

FROM A STAFF CORRESPONDENT

Melbourne, February 17
In a hectic start to the year's activities, 120 girls and leaders of the Girls' Friendly Society in Melbourne diocese went into camp at Point Lonsdale during January.

The outcome of discussions in the camp study period was 150 "telling" questions, which are being used as the basis of the G.F.S. Bible study for 1958.

In the splendid weather, swimming and beach activity, and a "sausage sizzle" in the cool of the evening helped make up a very happy camp programme.

Three nights in January were spent in specialised G.T.S. leadership training. Twenty attended the course regularly.

A quiet day and a week-end conference was arranged at the Retreat House, Cheltenham, for Melbourne G.F.S. council mem-

bers. Mrs F. Woods wife of the archbishop, attended tea and the first session of the conference.

She gave a very thoughtful talk based on "I am the true vine and ye are the branches."

The Reverend J. N. Falkingham conducted the quiet time.

February began with the meeting of 120 secretaries and leaders.

Various important items for the year's programme were put before the leader. A new refreshing form of branch Bible study was presented and unanimously accepted.