

THE ANGLICAN

Incorporating The Church Standard

No. 131

No. 1 Rawson Lane, Sydney, N.S.W.
Telephone: BA3994. G.P.O. Box 7002

FRIDAY FEBRUARY 11 1955

Registered at the G.P.O., Sydney, for
transmission by post as a newspaper

Price: NINE PENCE

PROGRESS IN NEW AREAS IN ADELAIDE

BISHOP SETS FOUNDATION STONE AT SOMERTON PARK

FROM OUR OWN CORRESPONDENT

Adelaide, February 8

"The glory of God is a living man. The life of man is the vision of God."

It was on this quotation from an early Christian writer that the Bishop of Adelaide, the Right Reverend B. P. Robin, based his address when he set the foundation stone of S. Philip's Hall, Somerton Park, South Australia, on the afternoon of Sunday, January 30.

"You are to be the glory of God in this place," the bishop told the congregation of nearly three hundred people.

It was a memorable occasion, one of many such ceremonies as the Church, through her Bishop's Home Mission Society, reaches out to her peoples in the many new and vigorous housing areas around Adelaide.

Brilliant sunshine smiled down from a clear blue sky as the congregation, standing amidst builders' implements and small heaps of bricks and sand and with the green of gumtrees in the background, sang, to the strains of a portable organ, the opening hymn, "All people that on earth do dwell."

The bishop's cope and the priests' robes were dazzling against sheltering beach umbrellas, the sand-coloured wall in embryo, and the black marble foundation stone.

During the final hymn, the congregation filed past the newly-set stone, and placed their offerings towards the completion of the building, which will act as the first Mission Church in the district. At present, services are being held in the nearby Paringa Park schoolroom.

The Mission Chaplain of S. Philip's, the Reverend John Hopton, said that he was thrilled not only with the success of the afternoon ceremony,

but also with the progress and activity in the new area.

A committee of management had been formed, and eight laymen were canvassing the area adjacent to the rapidly-growing hall. About eighty per cent. of the new parish were Anglicans.

Mr. Hopton says in his first parish paper, "I am glad to be living and working amongst young and energetic people who

are establishing homes and gardens and families together.

"You have been able to share much in common in these matters; and now you have an excellent chance of sharing in common the religious education of your children, and in the worship of God, who made us and our children and all things. Do not despise our small beginnings."

The Church Hall of S. Philip will be completed within a few weeks.

The people will begin to make use of their first permanent church building in their new and picturesque housing settlement just a few miles inland from the beautiful Somerton beach.

THE MINISTRY OF HEALING BEQUEST WILL HELP

The Rector of Christ Church S. Laurence, Sydney, the Reverend John Hope, has accepted a £5,000 bequest to further the cause of divine healing.

The money was left to Father John by the late Mrs. Ella Constance Cambridge, of Pymble, Sydney, who had been a Glen Innes grazier. She died on October 30, last.

In her £245,961 will, probate of which was granted in the Supreme Court last week, Mrs. Cambridge left her Pymble home, "Alloway," said to be worth £14,000, to Father John for use as a centre for divine healing.

The will provided that if the home is sold, Father John will receive £5,000.

Explaining yesterday why he had decided to accept the alternative offer, Father John said:

"At my age of 65, with a church in the city, I would find it difficult to conduct services of divine healing at Pymble.

"I shall use the money left me by Mrs. Cambridge to try to bring about a closer association between doctor and parson."

GIFT FOR BISHOP-ELECT

The parishioners of S. Mark's, Darling Point, Diocese of Sydney, intend to make to the Bishop-elect of Gippsland, Canon E. J. Davidson, a gift of some part of his episcopal robes for his consecration, probably a rochet.

Canon Davidson was curate at S. Mark's from 1936 to 1937 and is the first of the clergy associated with the parish to be elevated to the episcopacy.

SINGAPORE FACES EDUCATION PROBLEMS

FROM OUR OWN CORRESPONDENT

Singapore, February 7

Clergy and educationists came from all over the Federation of Malaya and Singapore for the two-day conference on education, which was held in Singapore during the Chinese New Year holidays, January 24 and 25.

The chairman of the conference, which was organised by the Singapore Diocesan Advisory Council on Education, was the Bishop of Singapore, the Right Reverend H. W. Baines.

Canon D. D. Chelliah, who is the present diocesan secretary for schools said, in his annual report, that there has been considerable progress among the Anglican schools in the diocese.

He reported on the completion of a new syllabus for the schools. The number of pupils has increased so rapidly that the number of children attending Anglican schools is almost 10,000.

There has been much expansion in Kuala Lumpur where

the Pudu English school has new extensions, S. Gabriel's Boys' School has been built and the Domestic Science School started.

S. Andrew's School, Singapore will have a new boarding house and another branch school is to be started.

A new school, S. Michael's, has already a large enrolment. Commercial education has been started in two Singapore secondary schools.

S. Hilda's School, Singapore, is extending to work among crippled children at the Orthopaedic Hospital.

Dr. Chelliah warned the council about the true function of the Anglican school.

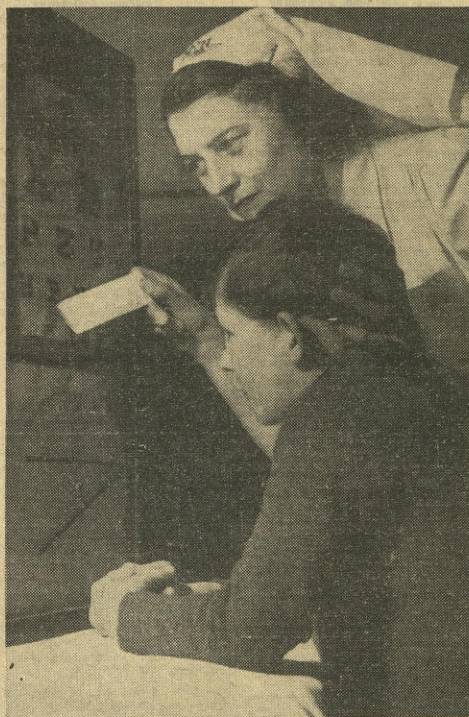
If we fail in instilling Christian principles in our

pupils, we may as well close down and hand over our share of Malayan education entirely to Government, he said.

He also stressed the vital importance of close connection between school and church.

Lastly he said that we have failed miserably in the training of Asian leaders. We have been in existence for a long time, yet we have failed to train Asian leaders.

On the morning of January 25, service of induction was held at S. Andrew's Cathedral, when the bishop installed the Reverend Guok Koh Mou as a canon of the cathedral; and the Reverend A. C. Dumper, Vicar of South Perak, was instituted Archdeacon for North Malaya.



A small boy has his eyes tested at the Brotherhood of S. Laurence's Health Clinic at Fitzroy, Melbourne. Children receive first aid, baths, showers and medical treatment at the clinic. (See article, page 6.)

OPENING OF NEW CHAPEL MARKS N.G. COLLEGE JUBILEE

FROM A SPECIAL CORRESPONDENT

Samarai, Papua, Feb. 3

About 40 former students of S. Agnes' Home, Doublina, in the Diocese of New Guinea, attended the golden jubilee celebration of the home on S. Agnes' Day, January 21.

The visitors travelled to the celebrations in mission boats which had been sent out to pick them up.

The highlight of the occasion was the dedication of the new chapel, recently built by Mr. Brian Sweet and three Papuan helpers, by the Bishop of New Guinea, the Right Reverend P. N. W. Strong.

The chapel was dedicated to the memory of Maud Nowland, foundress and matron of the school from 1905 to 1934, and all its former teachers and scholars who have died.

On the morning of S. Agnes' Day the visitors made their way to the old house chapel, where the Holy Communion was celebrated for the last time.

During the day there were preparations for the dedication service later in the day. The altar and other furnishings were taken from the old chapel and placed in the new building.

A large crowd assembled outside the chapel waiting for the processions to arrive. Among them were the students of S. Aidan's College, in their navy blue and red calicoes, and the school children of S. Paul's, Dogura.

From the house came the procession of school children headed by former students bearing the cross and candles. Behind the cross came Matron Kekwick and Sister Robinson, then Mr. Brian Sweet and the Papuan building team.

The other procession came from Dogura and consisted of the bishop and his attendants.

Archdeacon O. J. Brady, Canon A. P. Jennings, the Reverend John Anderson, who had come down from Bolana for the occasion, and the coadjutor bishop.

The bishop knocked three times on the door of the chapel with the pastoral staff, saying, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of Glory shall come in." From within the chapel came the question, "Who is the King of Glory?" The bishop made reply, "It is the Lord, strong and mighty, even the Lord mighty in battle. The Lord of Hosts, He is the King of Glory."

In a loud voice the bishop cried, "Open." Cecil Uwedo, the foreman of the Papuan building team, (Continued on page 12)

FACT AND FANCY

All roads lead to—or through—Sydney. For inter-State Anglicans the roads happily lead through this office. Miss B. L. Glascodine, Field Officer and Organiser for the G.B.R.E. in Melbourne, reckons that they also run through Melbourne, so if we move our offices to that fine city we shan't miss our friends. Miss Glascodine was en route home from a Y.A. conference held at Dubbo, N.S.W., where a lively time seems to have been had by all. See the report on page 7.

The staff of the G.B.R.E., we learned, has more than doubled in the past eight years.

My bit about Bishop Winter playing the organ has brought a deluge of letters postmarked "Bathurst, N.S.W." And a few from without that diocese. They all tell the same story, of the number of occasions on which Bishop Wyldie said Evensong and played the music during the service.

In addition to these, two readers aver that the late Bishop Radford, of Goulburn, had occasionally played the organ in small country churches. Well, that's a score of three to date, and no doubt more will come in the post.

Another reader, taking up my point about the publicity attached to the visit of a Buddhist monk, refers to an advertisement in a Sydney newspaper. This Buddhist gentleman, it seems, is to speak in the Sydney Y.M.C.A. auditorium. The point the reader makes is that not so long ago the Y.M.C.A. would make it plain in the advertisement that the monk would not be speaking under their auspices. "One begins to wonder what has come over the Y.M.C.A. in recent years, and what it really stands for," he says.

One bishop remonstrated with me about the way in which I referred last week to the editor of the Sydney Morning Herald. I didn't mean in the least to be disrespectful about him, Mr. Pringle. He has the highest reputation among newspaper editors generally. But I still disagree with his contention that nothing like *The Times* or the *Manchester Guardian* is feasible in Australia. The Sydney Morning Herald itself in years gone by was conducted on a much higher plane than it is to-day, for the very reasons that Mr. Pringle gave during his speech in Canberra. The implications are pretty shattering.

The Reverend G. H. Officer, whose Parish of Wyalong, tucked quietly away on the edge of Bathurst Diocese, does a good job of selling the paper, dropped in with Mrs. Officer and baby Gerald, an angelic-looking child who, we were told, may yet become what parsons' sons are popularly expected to.

It was a great pleasure to have a visit from the Reverend Ian Stuart, formerly our Adelaide correspondent, who is en route to become a missionary in New Guinea. Ordinary callers only get a cup of tea (if they come at the right time); but correspondents rate a lunch, and this we provided in simple style for "Our Own Correspondent," as he used to be, in Adelaide.

—THE APPRENTICE

AN EXCITING NEW SERIES

We commence in our next issue the first of a series of Papuan sketches written by Canon James Benson.

The first articles will deal with present day outstanding personalities. Next week's article will be called "Of the Jajora and the Brothers Gau."

These will be followed by some very exciting adventures of the earlier days, and will include such great pioneers as Samuel and Elizabeth Tomlinson.

There will also be Papuan legends and stories of migration well worth the telling as they are pointers to the present.

The series will continue for several weeks. No extra copies can be printed. In order to ensure you receive YOUR copy place your order for THE ANGLICAN NOW.

DR. BARTON ON WIDER ISSUES

EXPERIENCE AT MINNEAPOLIS

ANGLICAN NEWS SERVICE

Dublin, February 5
Speaking at the Diocesan Synod of Dublin and Glendalough and Kildare, in Dublin last week, the Archbishop of Dublin, the Most Reverend A. W. Barton, said the experience of the Anglican Church Congress at Minneapolis during the summer had made him feel that they should turn their thoughts to wider issues than those of the diocese and the Church of Ireland.

He told his listeners that a glance round the assembled delegates at the congress "made one realise how widespread and representative is our Church."

"Indians, Sinhalese, Japanese and Africans occupying the foremost positions in the branches of the Anglican Church gave a variety of colour."

"Representatives of all the Commonwealth countries, of the U.S.A., and of the Churches of England and Ireland were assembled as one representative family."

The fact that "our Communion is so far-flung" was one reason why it was imperative that they should meet and consult together "as to God's purpose for us, and how it can be fulfilled."

RESPONSIBILITIES

"Because we are a constituent Church in a world-wide family, the work, the difficulties, and responsibilities of each of our 40,000,000 of fellow-Anglicans must be part of our work and responsibility."

"For example, we must pray for, and where we can, help the Church of Japan to seize the tremendous opportunities which are hers to-day," Dr. Barton declared.

He said they must be discontented and give voice to discontent in the face of world conditions—material conditions like the fact that three out of four fellowmen had not enough to eat or a decent roof over their children's heads.

The archbishop pointed out that he knew how filled most lives are, with the work and problems and our daily lives—our homes, our farms, our business, our earning of the daily bread—but, however, individualistic we are tempted to become, we are baptised members of a world-wide Church and we must learn to think of that world as one—as something which is our concern."

DIOCESE TO BUY ANCIENT CHAPEL

ANGLICAN NEWS SERVICE

London, February 7
The ancient chapel of Paddlesworth, near Snodland, in Kent, the last service in which was held more than three hundred years ago, is being purchased by Rochester Diocese.

The Bishop of Rochester, the Right Reverend C. M. Chavasse, has guaranteed the £250 purchase price and has opened an endowment fund which he hopes will cover this figure and also bring in a small sum for yearly maintenance.

Situated close by Pilgrim's Way, the church was attached in mediaeval times to the manor near by which formed part of the possessions of Odo, Bishop of Bayeux.

It is believed to incorporate part of an earlier Saxon church. The last appointment was made in 1623, and the last presentation in 1637.

In 1659 Kelburne, in his Survey of Kent, stated that the building was in ruins, and in 1782 it was recorded as being used as a barn.

In recent times it was restored and refurbished as a church by Mr. John Roberts.

CHURCH BUYS BUSH HOUSE

WELSH CLERGY TO BENEFIT

ANGLICAN NEWS SERVICE

London, February 7
The Church in Wales has purchased the leasehold of Bush House, one of the most imposing office buildings in London.

The chairman of the finance committee, Mr. David Vaughan, would not disclose the price paid for the lease, but it is generally thought to be £2,500,000.

Mr. Vaughan said that money from the investment would be used to augment incumbents' stipends.

He said that no one should gain the impression that because the Church in Wales had made this purchase they were a wealthy body. The opposite was the case.

"We do not plead poverty, but churchpeople in Wales are entitled to expect us to make the best use of our financial resources. We hope to do this, in part, by a further modernisation of our investment policy."

"In due course other methods to improve the living conditions of our clergy will be attempted, including a campaign for the revival of the legacy tradition of the Church."

The gross income expected from Bush House was about £310,000 a year, and the Church in Wales hoped to receive an annual net yield of £45,000 more than they had been receiving from the realised investments."

PRIEST'S NEW WAY OF TEACHING

ANGLICAN NEWS SERVICE

New York, February 7
The assistant rector of St. David's Church, North Hollywood, California, is using his parish as a guinea pig for a new, self-devised method of teaching Bible stories.

The new system devised by the rector, the Reverend J. K. Friedrich consists of four weekly cycles of instruction on any given Scriptural episode.

The first Sunday is devoted to pre-discussion; the second to see a movie on the subject; the third to discussion of the film's content and the fourth to a quiz.

"It is only by such a method," the producer explains, "that we can gain effective mass communication in the teaching programme of the Church."

"Due to the growth in Sunday school attendance everywhere, our present teaching curriculum is outmoded," he observes, adding, "it has advanced little during 150 years of notable progress in almost every other field."

His most recent production, to be released in regular movie houses, is "Day of Triumph," showing highlights in Christ's life.

QUEEN'S GIFT TO CHURCH

ANGLICAN NEWS SERVICE

London, February 5
A prayer stall for the restored sanctuary of St. John the Baptist, Windlesham, was presented on behalf of the Queen at a service there on January 23.

The Queen gave the stall to mark her residence in the village after her marriage. She and the Duke of Edinburgh often attended services at the church.

The stall bears the royal cipher and the emblems of England, Scotland, Wales and Ireland.

SOUTH AFRICA FUND

ANGLICAN NEWS SERVICE

London, February 5
The Society for the Propagation of the Gospel's South Africa Emergency Fund now totals £16,000.

INQUIRIES ON RELIGION

R.C. SCHEME'S SUCCESS

ANGLICAN NEWS SERVICE

London, February 5
Cardinal Griffin on January 19 opened at the Mission House, West Heath Drive, the new offices of the Catholic Inquiry Centre.

The centre was founded in February last year to advertise and conduct correspondence courses in Roman Catholic doctrine.

Throughout 1954 display advertisements appeared in the newspapers of England and Wales.

Each advertisement contained a coupon, and those who replied received a series of explanatory leaflets with an invitation to submit queries on any points about which they desired information.

The response was so great that now two priests and a full-time staff are employed on the work.

Cardinal Griffin said at the opening of the Mission House that more than 11,000 inquiries have been received; 6,000 of these have enrolled for a full course of instruction.

The cardinal said that seventy-five per cent. of the inquiries had come from men.

Remarking that the spread of materialism had left large numbers of persons beyond the range of the pulpit, Cardinal Griffin added that there were necessarily many people who never came in contact with a minister of religion.

"New channels of approach have to be established, means have to be found of sending the Word of God into homes from which a priest customarily would be excluded."

"If there is one thing which, under normal circumstances, will always find its way into homes, it is a newspaper, and therefore it is common sense that this medium should be used to bring the Word of God to those who, though they do not know it, are seeking in confusion after truth."

The cost of the advertising scheme and of the correspondence courses, which are free, are met entirely by donations to the Inquiry Centre.

GUIDANCE FOR JAMAICANS

The Archbishop of York, the Most Reverend Cyril Garbett, comments in his February diocesan letter on the "large numbers" of Jamaican immigrants to England.

"As members of the Commonwealth it would be wrong to refuse them admission, but for their own sakes they should be told plainly the discomforts and difficulties they will experience in England—above all, the cold, rain and fog."

Before being given their tickets they should produce evidence that accommodation and work are waiting for them when they land.

Proper arrangements should be made for their reception.

The churches and voluntary societies should be put in touch with individuals to save them, as far as possible, from neglect and loneliness in a strange land.

"But all of these suggestions are palliatives," Dr. Garbett adds. "As long as there is mass unemployment in the West Indies, the best and most active of their people will want to emigrate."

NEW PLAY FOR HOLY WEEK

London, February 7
"Saint Ursula," a new play in verse by Mr. John Prudhoe, is to be given its first performance on April 4 in Truro Cathedral. The place and season for it will be Holy Week, for which the play was specially written.

CRITICISM OF M.R.A.

TOO "UTOPIAN"

CHURCH ASSEMBLY REPORT

ANGLICAN NEWS SERVICE

London, February 5
The Moral Rearmament movement is the subject of a critical assessment issued on January 29 by the Social and Industrial Council of the Church Assembly.

The report speaks of the movement as psychologically dangerous and gravely defective in its social thinking, although its followers "are men of good will, sincere, and of good motive."

The council, of which Sir Wilfrid Garret is chairman, include among its criticisms, the failure of the M.R.A. to take the nature of politics seriously and to make a sufficiently profound analysis of the world's social problems.

It is said that the movement shares with Marxism a quite remarkable Utopianism; that its view of "change" is far less than the Christian view of "conversion"; and that it makes an insufficient appeal to reason.

The report sees Utopianism in the movement's "easy assumption" concerning man's capacity to live by the four absolutes of the M.R.A. moral basis for society—absolute honesty, purity, unselfishness, and love.

A JUDGEMENT

In a way, M.R.A. was a judgement on the Church. In spite of the movement's deficiencies, it had filled a vacuum in the lives of many men and women bewildered by the vast problems of the age.

"The Church," the report continues, "has largely failed to bring home to people the significance of her own faith in the social life of men. She, too, has bleated moral platitudes."

The whole Church must have a clearer understanding of the social insights and teaching of Christianity, and be more able than they commonly were to justify their judgements, attitudes, and decisions in the social field from Christian premises.

The Church should recognise the necessity of a supplementary, non-parochial ministry to meet the demands and opportunities in the field of industry.

Two members of the council disagreed with the report because they felt it would "do harm and cause distress."

The report will be debated by the Church Assembly at the spring session next month.

CHURCH LEASES IN SOUTH AFRICA

ANGLICAN NEWS SERVICE

Durban, February 7
The South African Secretary of Native Affairs, Dr. W. M. Eiselen, has rephrased regulations under the Bantu Education Act, dealing with the cancellation of leases on church sites in African locations.

Until now, the regulations gave the Government power to cancel leases if churches "interfere in matters outside the scope of Church work."

The Durban City Council had criticised the provision on the ground that it was a threat to religious bodies which did valuable work in other fields such as nursery schools, clinics and recreational and social activities.

Dr. Eiselen, in a letter to the Council, said it was now intended that when churches allowed sites to be used for activities which might "encourage a deterioration in relations between Natives and the Government, or its representatives, or which were aimed at defiance or breach of the law," notice would be given that the lease would be cancelled if there was any recurrence of undesirable activities during the next twelve months.

This, the letter added, would give transgressors a chance to "put their house in order."

TO ANY EXECUTIVE FROM THE DOCTOR

Despite your 40 odd years your general condition is good.

That feeling of tiredness, always battling to cope, is a common complaint among fellows in your kind of job; it is a combination of mental and nervous strain which, in your case, has not yet become critical, but which eventually may lead to high blood pressure. The cause is just one of the penalties of modern business life.

In order to show how the cause operates, I would require to detail your general behaviour from the moment you arise till you retire at night. Briefly, it is the mind operating on the daily round, supplying the answers to a multifarious collection of problems, all associated with your job, immediate or future.

The situation is aggravated by Trying To Carry The Load Mentally till it is relieved by dictating to your secretary, or writing it all down while it is hot.

The simple cure—Why You Have Not Done It Before Eludes Me!—the simple cure is to have one of those

dictating contraptions in your home and in your office.

As each problem arises, you talk it out with the microphone (have a look at the Dimafon mike), thus relieving your mind so that you can forget it until it is transcribed.

You See The Point! The speed with which you can Relieve The Mind of the problem, the security you give the mind now that the machine is carrying the load. Reduce The Pressure; a relaxed mental state follows, the blood resumes its natural ebb and flow; mind and body are "toned" up—invigorated—and you are ready for anything.

My advice is: Get dictating equipment prices, compare them with my fees, plus 1 month only in a sanitarium at £100, plus the incidental expenditure associated therewith, and you will agree that dictating equipment is easily cheaper.

I recommend Dimafon for its simplicity of operation, high fidelity and economy—of course, it is up to you.

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CELEBRATIONS AT N.E.G.S. THE DIAMOND JUBILEE

FROM OUR OWN CORRESPONDENT

Armida, February 7
The diamond jubilee celebrations at the New England Girls' School began on Sunday with special services in the beautiful chapel at the school to which there was a special invitation to the old girls to attend.

Many of those who live locally took the opportunity, and more attended the big assembly which followed on Monday afternoon.

The Bishop of Armidale, the Right Reverend J. S. Moyes, who is chairman of the school council, preached the sermon at yesterday morning's service.

He took as his text the verse from the Book of Joshua: "This stone hath heard all the words of the Lord Which He spoke unto us."

"Listening stones! It sounds like romance, like poetry, curious and exciting," said Bishop Moyes. "To-day, when the radio can catch words spoken on the other side of the world, we can realise that such poetry is truth."

"Every word, every thought is registered, is undying. Thus Jesus could use parables to tell how the field, the net, a coin all had a message to give of spiritual things; and as our Lord Himself, when the Pharisees wanted to forbid children praising, said: 'If they are silent the stones will sing.'"

"How true it is that a building, a place, a school gathers character and meaning, a 'spirit', from the happenings within its walls across the years. And this spirit bears its witness to us who belong to the school."

"Its character, its atmosphere, its name won through the lives of the past members bear witness to us to-day lest we deny that character, lest indeed we deny God under whose blessing this school has come to be what it is to-day."

The celebrations were continued on Monday with an open invitation from the headmistress, Miss E. M. Colebrook, to all past pupils to join with the president of the Old Girls' Union, Miss Elsie White, and the president of the younger set to join the present members and staff at an anniversary service and reception.

N.E.G.S. began the new school year last week with a full complement of girls (many of whom come from Queensland) and, in fact, is "booked up" for at least two years.

During the jubilee year Miss Colebrook hopes that further extensions will be made to the school which has been extended several times since it was first opened by Miss Florence Green on February 7, 1895.

VICAR OF WIALDA IN HOSPITAL

The Vicar of Wialda, Diocese of Armidale, the Reverend J. L. Sullivan, is at present in the Repatriation General Hospital at Concord, Sydney, for treatment for war disabilities.

The Registrar of the Australian College of Theology, Canon P. Cash, has told the vicar that he was successful in New Testament, Dogmatics and Liturgical examinations.

Mrs. Sullivan is making her Sydney headquarters at The Rectory, Concord North, where she is staying with the Reverend D. E. O. and Mrs. Crawford.

Mr. Hector Berryman has been taking Sunday services at Wialda during the absence of the vicar and he will be joined soon in this work by another lay reader, Mr. Ross McDonald.

The vicar does not yet know when he will be able to return to the parish.

ANNIVERSARY IN ADELAIDE ORGAN APPEAL LAUNCHED

FROM OUR OWN CORRESPONDENT

Adelaide, February 8
Holy Trinity, North Terrace, where the first church service ever held in South Australia was conducted in 1837, celebrated its 118th birthday last Sunday, February 6.

An appeal for £5,000 was launched for a new organ for the church. It will take three years to build, and will be ready for the 120th anniversary of the setting of the foundation stone of Holy Trinity.

A Grenfell Memorial Organ Appeal Committee has been formed to raise money from friends of Holy Trinity all over Australia and in England for the new instrument, which will commemorate the generosity and self-sacrifice of Mr. P. St. Leger Grenfell, an early benefactor of the church.

Major F. A. Stretton is chairman of the committee, which also includes the secretary, Mr. B. R. Cox, Mr. J. D. Gill, and the treasurer, Captain A. G. Mack, R.N. (retired), to whom donations can be sent.

The names of all donors (but not the amounts given) will be inscribed in a book which will be kept in a special place near the organ as a memorial to all those whose gifts helped towards its construction.

Special services last Sunday at Holy Trinity included Matins at 11 o'clock, when the Governor of South Australia, Sir Robert George, and the Memorial Appeal Secretary, Mr. Brian Cox, read the lessons; and Evensong, when members of the Pioneers' Association of South Australia were present.

The rector, the Reverend Graham Delbridge, preached at both services.

The joy of the anniversary celebrations was only marred by the sad news that a former Rector of Holy Trinity, the Reverend F. B. Dillon, was seriously ill in Sydney. Prayers were offered for his speedy recovery.

ADAMINABY MOVE
NEXT YEAR
FROM OUR OWN CORRESPONDENT

Goulburn, February 7.
1955 promises to be the last year for the town of Adaminaby.

Those houses capable of being moved will probably be taken to the new site of the town five miles away, early in 1956.

The land set aside for the Church of England in the new township is in an excellent position, looking down the main street.

S. John's Church, and the parish hall which is only seven years old, will be moved to the new site or buildings will be erected to replace them.

The church is ideal and needs no alteration, but the parish council considers that an addition to the hall of a kitchen and two other rooms is necessary.

As these additions will be the responsibility of the parish, the council has opened an appeal for funds to do the work. The target for 1955 is £1,000 and already over £300 is in hand.

VICAR'S ENGAGEMENT

The Vicar of St. Mark's, East Brighton, Diocese of Melbourne, the Reverend J. E. Romanis, has announced his engagement to Miss Gwen Nethercote, of Surrey Hills, Victoria. Miss Nethercote is on the staff of the Church Missionary Society, Melbourne, where she is organizer of Children's work for the Society.

KING CHARLES THE MARTYR MELBOURNE SERVICES

FROM A SPECIAL CORRESPONDENT

Melbourne, February 7
The 306th anniversary of the martyrdom of King Charles I was commemorated by a celebration of the Holy Eucharist at two Melbourne churches on Monday, January 31.

At Christ Church, South Yarra, the Reverend S. T. Ball celebrated, assisted by the Reverend A. Robin, deacon, and Mr. J. E. Yewers, sub-deacon. Messrs. A. C. Frecker and C. Gibson acted as tapers, and John Hitchens as a second clerk.

The vicar, after recalling his earlier days in England and the recollection of many churches dedicated to the memory of Charles, K.M., said the solemn commemoration called to mind most clearly the fact that the Church of England has never been without chosen witnesses.

It was equally clear that three centuries ago a sovereign of England was martyred rather than accept a way of life unidentified with the cause of Christ and His Body, the Church.

He chose to lose his life in this world that he might attain a heavenly crown hereafter, rather than surrender his faith.

Later that morning the Reverend Norman Hill held a similar service at St. Mark's, Fitzroy, and in delivering the address, Mr. J. E. Yewers, a life member of the S.K.C.M., said that had the Royal Martyr acquiesced to the intolerant demands of the rebels the faith of the Church sacramental worship maintained down the ages and held inviolate, would have ceased to exist.

Our spiritual and national heritage, the Book of Common Prayer, would have become a relic of antiquity, and Englishmen and women would have been given over into the hands of religious fanatics and misguided men who, in the determination to destroy every vestige of the Catholic faith, set up every type of strange sect, each mirroring man's utter conceit and stupidity.

King Charles the Martyr died a barbarous death by the hands of his own subjects, but by his death preserved for succeeding generations the right to worship God in the beauty of holiness.

It is of historic interest that the epistle and gospel were read from a book printed in 1850, and entitled "The Communion and Other Services According to the Use of the United Church of England and Ireland."

Actually this service book was used for the observance of King Charles the Martyr's Day in 1858, when it was read for the last time by "the Queen's authority," and after a lapse of 97 years it was rescued from obscurity to play its part in the offering of divine worship.

ANOTHER CADETSHIP FOR S. PETER'S BOY

FROM A SPECIAL CORRESPONDENT

Canberra, February 5
An External Affairs cadetship has been granted to an old boy of S. Peter's College, Adelaide, Mr. Charles Robin Ashwin.

Mr. Ashwin, who is 24, went from S. Peter's College to the University of Adelaide where he obtained an honours degree in Arts and was chosen as South Australian Rhodes Scholar for 1952.

During the years 1952-54 he studied at New College, Oxford, gaining an honours degree in philosophy, politics and economics.

This cadetship is in addition to the six announced last month, which included two South Australian Anglicans, one of whom was an old boy of S. Peter's.

ORDINATION AT MOONAH THREE NEW DEACONS

FROM OUR OWN CORRESPONDENT

Hobart, February 7
The Parish Church of S. Mary's, Moonah, was packed for the service of ordination yesterday.

Those ordained to the diaconate were John Beaversstock, Athol Broadfield and Nat Sonners.

The Archdeacon of Hobart, the Venerable W. Barrett, giving the occasional sermon, reminded the ordinands of their great task of ministering. Basing his words on Colossians, 4:17: "And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it," he pointed out that the ministry was a sacred one that could only be fulfilled by constant contact with people, and no amount of organisation or "remote control" from the study desk, could ever replace the personal ministrations.

He emphasised that the ministry was received "from the Lord," and that a full presentation of the Gospel of Christ was embodied by the faithful ministry of the Word and Sacraments.

SELF-EMPLOYED

The clergyman, according to the Taxation Department, was "self-employed," and the work of a deacon depended a great deal on his own conscience.

A successful ministry could not be gauged by the number who attended church, or the popularity of the minister, nor could one's ministry be said to be a failure if congregations remained sparse.

The important task was to take heed to the ministry, received as a call from God, and to carry out to the full that sacred calling.

The Reverend Nat Sonners, who was ordained to the permanent diaconate, has been a lay reader for many years, and is almost totally blind. He followed the service in Braille.

While the two other deacons received copies of the Greek New Testament, Mr. Sonners was handed a Gospel in Braille. After the service, the ordinands and their friends were entertained by the ladies of the parish to morning tea.

The warden of the municipality, in welcoming the bishop and congratulating the new deacons, emphasised that the ordination in the parish church would do a great deal towards putting the work of the Church before all those thousands who lived in the district.

At Evensong, the deacons had the opportunity of preaching, either at the parish church, or at the out-centres.

EIGHTH DIVISION SERVICE

The A.I.F. Eighth Division and Associates memorial service will be held in S. Andrew's Cathedral, Sydney, on Sunday, February 13, at 11 a.m.

The Archbishop of Brisbane, the Most Reverend R. C. Halse, will preach.

Major-General Gordon Bennett and Brigadier Harold Taylor will read the lessons.

This service is quite separate from the service that will be held at the Cenotaph on Tuesday, February 15.

The memorial service is usually held on this day also but this year has been changed to February 13.

VICTORY PEAL

FROM OUR OWN CORRESPONDENT

Melbourne, February 7
At their usual Wednesday evening practice on February 2, six English members of the S. Paul's Cathedral Society of Bellingers rang a joyful touch of Stedman Doubles as a victory peal, while Australian members of the society watched them more or less tolerantly. They were celebrating the retention of the Ashes by England.

AGED MENTAL CASES ARCHBISHOP'S SUGGESTION

The Archbishop of Sydney, the Most Reverend H. W. K. Mowll, writing in the "Sydney Diocesan Magazine," advocates community twilight homes for mental aged cases.

"There has been much controversy in the Press in recent weeks over the state of affairs in the mental hospitals," writes the archbishop.

"The Church of England in this diocese provides chaplains in connection with the major mental hospitals."

"The chaplains all speak in warm terms of the general management and service at the hospitals."

"It would appear that any difficulties that may arise are mainly connected with over-crowding and want of sufficient medical personnel."

"It has been pointed out that the increase of senile mental cases is a very pressing problem, and the suggestion has been made that efforts should be put forward to induce the Government to establish twilight homes for aged mental cases, so that the afflicted could be looked after in small communities of no more than 40 or 50."

"Such homes might be established in suburban areas, so as to serve a given number of suburbs, and local people could be then asked to take a direct interest in them."

"If such twilight homes were used only for local patients and were built for the purpose, with proper facilities, they would be of very great value."

S. PAUL'S PLAYERS

FROM OUR OWN CORRESPONDENT

Melbourne, February 7
The S. Paul's Chapter House Players held their first casting session at the Cathedral Buildings after the evening service on Sunday, February 6.

The Dean of Melbourne invited all persons who would like to take part in religious drama to attend this audition, which is the preliminary to the Passion Play which the company intends to perform during Holy Week.

The S. Paul's Chapter House Players, Melbourne, is a new society, affiliated with the Church Drama Society, and aims solely to produce religious drama in the Cathedral and Chapter House.

The director of productions will be Mr. A. Musgrave Horner, the representative in Australia of the Guild of Drama Adjudicators.

Mr. Musgrave Horner was formerly tutor and examiner for the Guildhall School of Music and Drama in London, and was producer for the Cripplegate Theatre in London.

He is well known, not only as a lecturer and producer, but also as a broadcaster and writer.

At the present time Mr. Musgrave Horner is tutor for the Council of Adult Education in speech and drama.

LEGAL SERVICE IN SYDNEY

A service to mark the beginning of the new Law Term was held in S. James' Church, King Street, Sydney, on February 8.

The arrangements for the service were made by S. Andrew's Cathedral, whose choir, under the direction of Mr. Kenneth Long, sang.

The Archbishop of Sydney conducted the service.

The address was given by the Rector of S. James', Canon E. J. Davidson, who preached from the text, "Ye call me Master, and Lord: and ye say well: for so I am." (John 13:13.)

The service was attended by the Chief Justice, Judges and barristers, as well as a large congregation of people outside the profession.

WANGARATTA CELEBRATIONS THANKSGIVING ON SUNDAY

A THREE-YEAR
PLAN
FROM A SPECIAL CORRESPONDENT

Wangaratta, February 7
Thanksgiving services will be held in Holy Trinity Cathedral, Wangaratta, on February 13.

It will be exactly a century since the Reverend Cooper Searle arrived in Wangaratta as the first resident rector for the township and the surrounding district.

He was warmly welcomed and the project for erecting a church was greatly stimulated.

On Wednesday, February 16, a centenary party for all associated in the past or present with Holy Trinity Church will be held.

A pageant in two acts, the arrival of the Reverend Cooper Searle at the Hope Inn, and the welcome to him in the temporary Court House will be given.

There will be a ceremony to inaugurate the "Friends of the Cathedral" with a badge and prayer membership card.

There will also be a buffet tea in the grounds with music and speeches.

FURTHER PLANS

Two further commemorations will follow. In May, 1956, it will be just a hundred years since the dedication of the old Holy Trinity, the first Anglican church in what afterwards came to be the Diocese of Wangaratta.

In August, 1959, it will be fifty years since the first part of the new Holy Trinity Cathedral Church was opened and dedicated.

On May 26 this year a three-year giving campaign for sufficient funds to complete the cathedral will be launched.

It is hoped that at the end of this period, in August, 1959, the foundation stone for the final section of the cathedral will be set.

ARCHBISHOP HALSE IN SYDNEY

FROM OUR OWN CORRESPONDENT

Brisbane, February 7
The Archbishop of Brisbane, the Most Reverend R. C. Halse, left for Sydney to-day.

From February 8 to 11 he will attend the meeting of the Australian Council for the World Council of Churches.

On February 13 he will preach at Christ Church, St. Laurence at 9 a.m., and at S. Andrew's Cathedral at 11 a.m.

From February 15 to 18 he will attend Sydney board meetings and meetings of General Synod committees.

GRADUATES CONFER AT RIDLEY

FROM A SPECIAL CORRESPONDENT

Melbourne, February 1
A conference of Christian doctors, scientists and graduates was held at Ridley College last week-end to discuss the distinctive contribution which Christian graduates can make in their several spheres.

Graduates came from every part of Australia; they included research workers from C.S.I.R.O., school teachers, university lecturers, medical practitioners, social workers and others.

The Dean of Melbourne and Mrs. S. Barton Babbage acted as host and hostess.

Among those addressing the conference were Dr. J. Allan Friend, senior lecturer in chemistry in the University of Tasmania; Mr. Charles Troutman, a zoologist from the United States of America; Dr. L. L. Morris, Vice-Principal of Ridley College, and Mr. John Thompson, director of the Australian Institute of Archeology.

THE ANGLICAN

Incorporating The Church Standard

FRIDAY FEBRUARY 11 1955

RELIGION IN THE POST

The Protestant Episcopal (Anglican) Church in America, and the Roman Catholic Church in England, have for some time past been conducting what has proved a most successful experiment in evangelism in nominally Christian countries. The experiment was in each case designed to place Christian doctrine before agnostics, non-churchgoers and others who either had never had any experience of the Church, or who had fallen away from it.

The method in each case was to insert paid advertisements in small country and provincial newspapers. Each advertisement contained a coupon. The newspaper reader who filled in the coupon and posted it off was sent promptly a series of admirably couched pamphlets explaining the fundamental teachings of the Church, and was invited to send in complete confidence any questions which he then wished.

So successful has the scheme proved that in both countries these advertisements are now being inserted in mass-circulation Sunday newspapers.

According to the Roman Catholic Archbishop in Westminster, Cardinal Bernard Griffin, some 6,000 persons from among the 11,000 who made a first enquiry have now enrolled for complete courses of instruction in the doctrine and practice of the Roman Catholic Church.

There is no doubt that this number will be doubled by advertising in Sunday newspapers. There is similarly no doubt that very few indeed of the students who receive their tuition in the mail bag would ever have taken the slightest active interest in Christianity otherwise.

Most of them, Dr. Griffin reports, "are men . . . who do not normally go near a church, who would be most hesitant at initiating discussion about the Faith, and who would think more than twice about setting foot in a presbytery."

In Australia, as in England and America, the clergy find their way into the homes of a mere fraction of the total population; but where the clergy cannot go, newspapers do, and in Dr. Griffin's words "it is common sense that this medium should be used to bring the Word of God to those who, though they do not know Him, are seeking in confusion after truth."

There is a lesson for us all in this. Despite our incomparable liturgy, and despite our sound doctrine, we do not attract to corporate worship anything like the numbers of people whom we should as a regular practice. The fact is that many services held in most churches are to the non-churchgoer either unutterably boring or completely mystifying. This does not mean that the same service is either dull or unintelligible to the regular worshipper. What it does mean is that the Church has to wake up and devise forceful means to bring before the non-churchgoing community the facts of Anglican doctrine and practice.

Were the Apostles on earth to-day, they would be making full and effective use of newspapers and radio stations. There are very few parishes in the whole of the Commonwealth, and very few indeed of our Church leaders, who have the slightest idea of how to use these media.

The bishop who speaks over the air deludes himself if he thinks for a moment that any save the already converted are likely to give him more time than it takes to switch on the next station. The only people who read religious news in the secular Press are, again, the already converted.

Here is a golden opportunity for some energetic small parish to blaze a trail, without waiting for any ponderous action by General or Provincial or Diocesan Synods!

What we should like to hear of is a rector, with his church officers and a few keen lay people, using the local secular newspaper as intelligently as the local and provincial Press has been used by the Roman Catholics in England. There is no need for a large scale effort. A few pounds will pay for the advertisement. A few more will cover the cost of literature which any parish priest will know how to get from booksellers and ecclesiastical publishers. The additional time spent by any parson in framing answers to "curly" questions will be useful intellectual exercise for himself.

There are other methods better suited to some individual circumstances than reading and correspondence courses. Simple, down-to-earth talks on the air, or at meetings specially arranged for men who know little and care less about Christ, but who are easy-going enough in the Australian style to come along and listen to the man who has something to say in language they can understand, can be enormously useful.



Wanted T.V. Policy

What is the Church going to do about television? Shouldn't its intentions have been clearly known before this in view of the battle now being waged by rival business groups for the four commercial television licences to be allotted soon (two in Melbourne and two in Sydney)?

It is conceivable, of course, that the Church may decide to stand entirely clear of commercial television, and concentrate its attention on the national television stations to be built in Melbourne and Sydney.

However, one hopes that a bold lead on this important question will emerge this week from the annual meeting of the Australian Council for the World Council of Churches at Gibbulla, N.S.W. There 70 delegates from seven denominations are expected to discuss the place of religion in both national and commercial television, and doubtless, in view of the urgency of action, the Church policy will be worked out in considerable detail.

The Royal Commission on Television said: "The presentation in suitable form of religious services and other religious matter is one of the important obligations of television stations to the public, and should be discharged in co-operation with the churches and other religious bodies. The Australian Broadcasting Commission should in general apply the same principles to the allocation of time for religious broadcasts and other religious matter as has proved applicable and acceptable in the field of broadcasting."

Evidence given before the Australian Broadcasting Control Board last week suggested that the Australian Council for the World Council of Churches contemplated the investment of £50,000 in commercial television, but had been advised to conserve its money for the production of religious programmes.

In view of the amalgamation of somewhat dissimilar interests into groups to seek the limited number of commercial television licences, there would seem to be a very real danger of the Church, with its £50,000, having very little voice in, say, a £2,000,000 company. Might it not, then, be much better for the Church, firstly, to concentrate on getting from national stations the same television treatment as it gets now for ordinary broadcasting, and, as far as commercial stations are concerned, to accept (and even press for) advisory panel appointments to ensure that religious programmes which are televised commercially conform to the best standards?

Religion, in my view, is not a subject for commercial sponsorship. But in a nation that calls itself Christian, there should not be much argument about the allocation of adequate time for religious programmes on either national or commercial television stations.

I have said in this column before that the A.B.C. does a fine work in the variety of its religious programmes. One remembers especially the daily readings from the Bible, the Sunday evening popular hymns session and the Plain Christianity talks. But at other hours during the week there are also thoughtful talks which thousands must find comforting and often inspiring.

If national television is conducted on similar lines we will soon have in Australia a great new instrumentality with a powerful influence for good. But let us have that Church policy, clear and comprehensive, so that the very best may be made of this great opportunity.

More M.P.s?

To advocate a progressive enlargement of the Federal

Parliament so soon after the increase in constituencies from 74 to 123 and the doubling of Senate membership may not win much support—except from budding politicians.

But the inspired forecast that two Federal seats in the Sydney area will be abolished to enable two new electorates to be reformed elsewhere in line with the growth of population does seem a little strange. For the great sprawling metropolis of Sydney is not growing smaller. Apparently, though, the rate of growth is faster elsewhere.

One realises that electoral boundaries must be regularly redrawn to keep the enrolments roughly the same in each. How these can vary grotesquely is shown by an example from Victoria. At the general election last year enrolments for Latrobe totalled 65,732, contrasted with 35,061 for Melbourne Ports and 34,050 for Melbourne.

But there seems to be a danger of overloading members of Parliament if increases in population are to be met, not by increasing the number of members but by major re-casting of boundaries, involving the disappearance of some electorates and the creation of others.

The salaries of two more members of Parliament might be less than the work entailed in such large-scale changes in boundaries. And, in any case, a limit should be set to the number of constituents a member can be expected to represent with justice to himself and them.

Labour's Tragedy

The bitter internal strife in the Labour Party must be acutely distressing to all but the most dyed-in-the-wool political partisans.

There is no doubt that tens of thousands of electors, with no interest in factional fights, look to the Labour Party to ensure social justice. That is not to infer that other parties are not fired with the same laudable aim.

But those folk who have been

CLERGY NEWS

DAU, The Reverend F. J. Rector of Tumburumba, Diocese of Canberra and Goulburn, to be Rector of Tumut, in the same diocese.

MC DONALD, The Reverend N. W. Rector of Drouin, Diocese of Gippsland, to be Acting Rural Dean of Warragul, in that diocese.

GREY, The Reverend C. A. formerly Curate at St. John's, Croynode, Diocese of Melbourne, will be inducted as Rector of the Cathedral Parish of Christ Church, St. Arnaud, on February 15 at 3 p.m. He will also be installed as Canon Residentiary and Rural Dean of St. Arnaud.

SEATREE, The Reverend E. J. of Grafton is acting as Locum Tenens at St. John's, Darlinghurst, Diocese of Sydney, while the rector, the Reverend C. A. L. Lucas is in hospital.

THE REVEREND A. J. GLENNON

The Reverend A. J. Glennon is returning to the Diocese of Sydney from England at the end of February.

Mr. Glennon has been at St. Martins-in-the-Bull Ring, where Canon Bryan Green is the rector since 1953, and has also been a priest-student at St. Augustine's College, Canterbury, the Central College of the Anglican Communion.

He is expected to arrive on February 20.

THE REVEREND C. A. L. LUCAS

The Rector of St. John's, Darlinghurst, Diocese of Sydney, the Reverend C. A. L. Lucas, entered the Royal Prince Alfred Hospital, Sydney, last week. He has since undergone an operation which involved the amputation of one leg.

brought up in the Labour tradition do not find it easy to change their allegiance just because the party, as now functioning, is so tragically disappointing many of their fondest hopes.

The average elector, Labour or non-Labour, must be shocked at the present sorry state of the party, "by schisms rent asunder," as emphasised almost daily by the emergence of new recriminations.

There is a faint hope that the Federal conference of the party next month will result in Labour putting its house again in order. But thoughtful observers believe that it will take years to restore some real sense of unity in the party.

The pity is that the dissension has been allowed to run so long a course without the convening of an emergency Federal conference to deal with it. It is a national as well as a party loss that Labour should have come so ineffectively to voice in Australian affairs in the past five or six months through the present calamitous internal discord.

Education Anomaly

Queensland has just made a quaint discovery—that it is the only State in which children still learn writing on slates.

Inquiry showed that Western Australia and South Australia claimed to have abolished this unhygienic practice 50 years ago. The other States had banned the practice more recently—but still some decades ago.

This discrepancy is, of course, relatively minor. But it is symptomatic in its way of Australian lack of uniformity in important fields.

I have never been able to understand why education is not treated on a Federal basis. Each State has its own syllabus, and examinations of broadly similar standard have different names in different States.

We are training our children to be good Australian citizens, and surely that aim would be better achieved by unifying the education code (if one may so describe it). Then a Queensland youth going to Victoria or a Tasmanian youth going to New South Wales could have his educational achievements quickly assessed on the same basis as a local youth.

Luxury Milk

I was interested to meet this week a New Zealand nurse who is just completing a year's working holiday in Australia, in the course of which she has been in Victoria, Queensland and New South Wales. I wanted to find out her chief impression of this country.

"The cost of living," she promptly replied. "It's the one thing that makes me want to go home. Fancy having to pay tenpence for a milk shake."

Gently I told her that we have been paying elevenpence for a pint of milk in Sydney for a long time now.

Parenthetically, I don't know how families living on or near the basic wage manage to get enough milk for their real needs at that price.

The nurse told me that in her New Zealand town milk costs fourpence a pint.

I subscribe fully to the argument that the man whose cows produce the city's milk should be adequately rewarded for his labours. And doubtless distribution is costly.

But the old habit of reducing the price in the flush season seems to have gone entirely into the discard. A Labour Government should surely apply itself diligently to ensuring that essential foodstuffs are sold at the lowest price compatible with reasonable profits to the producers and distributors. I cannot think that that task is being tackled in Sydney as zealously as it should be.

—THE MAN
IN THE STREET.

ONE MINUTE SERMON

THE EPISTLE FOR THE SUNDAY CALLED SEXAGESIMA

The Text:

Ye suffer fools gladly, seeing ye yourselves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak; howbeit, whereinsoever we are bold (I speak foolishly), I am bold also. Are they Hebrews? I am Hebrew. Are they Israelites? So am I. Are they the seed of Abraham? So am I. Are they ministers of Christ? (I speak as a fool), I am more; in labours more abundant; in stripes above measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one; twice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep; in journeying often; in perils of water; in perils of robbers; in perils by mine own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren; in weariness and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness; besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? Who is offended, and I burn not? If I must need glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

The Message:

There are no messages so persuasive as those which come to us through the experience of others. Last Sunday, for example, we could not but realise that St. Paul was speaking to us through his own experience in running the race of life and facing the temptations which beset him. So does he again to-day.

And this time it is not the tragedy of temptation from within that troubles him, but the bitter and unkindly treatment of those without. For St. Paul had unscrupulous opponents, who sought constantly to undermine his authority as an Apostle.

He praised himself, they said. He was a renegade, no true minister of Christ. Indeed these violent accusations were carried on by a small remnant for 200 years. Clearly St. Paul had to make some reply and vindicate his position as an Apostle of Christ's.

So he glories, not in what he has done, but in what he has suffered for Christ. Ironically, in part, he reminds them that being sensible men they put up with fools gladly enough. They have borne with worthless pretenders, let them listen to him.

He has everything to enhance authority, that these opponents have. He has pure descent as a Hebrew, he is a member of the Israel Covenant, he is descended from Abraham and has a title to all the promises.

He does not mind if they think him mad (as a Festus once did, Acts 26:24) but in his service for Christ what has he not endured. The list seems beyond one man's bearing, of beatings, scourings, stoning, shipwreck. What it all must have meant in weariness, hunger, thirst, cold, exposure.

And besides a host of other things which he cannot stop to mention, he has the pressure of anxiety of the Churches under his care. For this involves the anxieties of every individual member of his flock.

As one reads and meditates—one can only ask, what has my faith cost me in comparison with this? Surely he was a disciple of His Lord!

LETTERS TO THE EDITOR

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

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

Parts of some of the following letters have been omitted.

A PERMANENT DIACONATE

FOR AND AGAINST

TO THE EDITOR OF THE ANGLICAN

Sir,—It is difficult to see what good purpose would be served by the establishment of a permanent diaconate. What could these ministers do other than conduct morning and evening prayer, officiate at the occasional services, and assist at Holy Communion. They would have the doubtful privilege of adding "Reverend" to their name for non-business correspondence, and of wearing the clerical collar after office hours.

The priesthood as at present constituted does not appear to need assistance for baptisms, funerals, etc. What we do need is an effective lay witness to win our fellows for Christ. Any keen member of the Church can and should do as much in this direction as a permanent deacon. If assistance at the Holy Communion is required, a qualified lay reader could be licensed.

If the ministry of the Church is that of the Word and the Sacraments, it is only as the Word is proclaimed in the power of the Holy Spirit, and the Sacraments are duly administered that the Body of Christ is built up to witness and serve.

A permanent diaconate would be no more effective in the ministry of the Word than the excellent lay readers we already have; and in the ministry of the Sacraments they would be hobbled and trying to get about on one leg.

An effective ministry of the Word takes much training, time and devotion. We cannot despise proper theological training. If there are any cogent reasons for a part-time ministry (bishops, priests and deacons), I would say they are strongest for the priesthood, which at any rate might give faithful Christians more opportunities to have their souls strengthened and refreshed by the Body and Blood of Christ.

Why do we not guard the ministry of the Word as jealously as that of the Sacraments? If we can trust the insight of our Church, the pulpit is no less important than the Holy Table.

Every lay reader could well be supplied each year with six or eight basic sermons on faith and service. These he would either commit to memory or be taught how to read effectively. Everything over the radio, except the patter, is delivered directly from script, and the radio is now surpassing the Church as a vehicle of public instruction.

As a lad I once heard Mr. C. R. Long, M.A., inspector of the Victorian Education Department, give a talk on Psalm 23. It was read from manuscript, practically every word, and was very impressive. I cannot remember a word the vicar said from the pulpit in 10 years.

Yours sincerely,
LAURENCE L. NASH,
S. Augustine's, Moreland,
Melbourne.

TO THE EDITOR OF THE ANGLICAN

Sir,—If Mr. H. W. Rogers cares to examine the antiquity of the office of Reader in the Church he will find that the office entails just what it says—reading. The reading of lessons at Matins and Evensong and the conducting of these services (with appropriate omission of absolution and blessing) is quite a different matter to the exercise of the powers of a deacon, no matter

who or what diocese "licenses" it!

Mr. G. Duffy has a sound point in wanting to see not the establishment but the revival of a general permanent diaconate. Not just for emergencies, either. To give over-worked parish priests a welcome hand as a lay reader, diocesan or parochial, old or young, experienced or inexperienced, no matter how "fully-licensed" he is, cannot do. Not just to be a reader with a clerical collar, but a deacon.

Possibly some of the lack of respect for readers by other laymen has come from some readers "aping a priest." Readers in this diocese have been known to use the full absolution and blessing at morning and evening prayer. Other readers have got away with "blue murder" in the pulpit. I know of one man who was a diocesan reader in Sydney and all the time a convinced British Israelite! Another reader of my acquaintance confessed that he really had always remained a Presbyterian at heart—he was "fully-licensed!"

Yours faithfully,
SUBURBAN READER,
Sydney.

WHAT IS A MYTH?

TO THE EDITOR OF THE ANGLICAN

Sir,—In view of the mythical nature of Christianity as viewed by Mrs. Margaret Knight and the Chinese Prime Minister, Mr. Chou En-lai, it may be well to ask "What is a myth?"

Here is an exposition of the word, taken from "The Poetry of T. S. Eliot" by D. E. S. Maxwell:—"Throughout, 'myth' is not intended to convey simply the idea of a fabulous story. What is meant, rather,—except where the context indicates that it refers to a primitive religion—is a system of symbolism taken from a coherent philosophy. Thus a poetry which uses the Christian myth is one making use of the Christian symbols and ideas, without any implication that the validity of the religion is in doubt."

One other quotation in view of discussions recently held here and at home from the same work is well worth noting. It is this:—"Acceptance of humility makes all the more difficult belief that man can attain a state of bliss on earth by manipulation of the earth's resources. . . . Eliot's sympathy extends beyond human suffering on earth to the problem of man's relation with God, and the tragedy of their unsatisfactory nature. Foreseen is a reconciliation between man and God, not between man and his surroundings."

These are but two quotations illustrating the outlook of T. S. Eliot. This outlook is worthy of the attention not only of Anglicans, among whom Eliot ranks himself, but of all who really wish to truly understand the problems so recently discussed in the Press.

ALDRED F. BARKER,
Portland, Victoria.

GAMBLING

TO THE EDITOR OF THE ANGLICAN

Sir,—When Bishop Burgmann spoke over the A.B.C. on Sunday, January 23, he quoted the Melbourne Age as stating that Australians spent £550 million a year on legalised gambling.

That amounts to about 300 per head of population. In other words, 70 per cent. or over gamble, and the only other nation to beat this would be the fan-tan Chinese.

The Government encouragement in N.S.W. (through the Premier, J. J. Cahill) of lotteries means that when "luck" and greed take over, sense and reason go out—on a barrel of marbles.

The lotteries are a money-maker for Premier Cahill, they are also a dangerous narcotic, working against the Christian way of life, national reason, and right social and moral responsibility.

Yours faithfully,
JANIE TAYLOR,
Sydney.

THE VIRGIN BIRTH

TO THE EDITOR OF THE ANGLICAN

Sir,—In THE ANGLICAN of February 4, Mr. H. J. Tindale, rightly draws our attention to variant readings on the matter of the Virgin Birth.

I think, however, that he has misread the evidence.

Matthew in I. xviii—xxv plainly emphasises our Lord's virginal conception. But Mr. Tindale claims re I. xvi that "the earliest Syrian (sic) and Greek manuscripts of the Gospel of Matthew ended with the words, 'Jacob begat Joseph and Joseph begat Jesus.'" Our text, he says, is an alteration from that.

The fact is that no version or manuscript has that reading. The Sinaitic Syriac has those words, but with the important parenthesis of "to whom was betrothed Mary the virgin" after the second "Joseph".

This reading is most likely a paraphrase of the famous caesarean variant supported by some Old Latin manuscripts, the Armenian and the Curetonian Syriac. But the significant point is that if the Caesarean witnesses are divided into earlier and later recensions, we find that in the earlier there is only one witness for the reading approved by Mr. Tindale. Hence, on the evidence, his reading is the alteration.

On the other hand the support for our R.V. reading is overwhelming. Not only do most uncials and minuscules thus support the Virgin Birth but so do such early versions as the Sahidic, the papyrus known as I (one), and the quotations in Tertullian and Augustine.

Again, Mr. Tindale believes it to be "frankly inexplicable" that Mark contains no reference to the Virgin Birth. Once more he is wrong. If he will look up Mark 6:iii, he will find Jesus referred to by the strange title, "Son of Mary." As Mark begins his Gospel with the preaching of John, how could he give an account of the Virgin Birth?

Mr. Tindale also states that S. John makes no reference to this belief. As he has quoted textual evidence as regards Matthew, I may be permitted to add, that at John I, xlii, the pronoun and verb are singular in the Old Latin manuscript b. In Justin, Irenaeus, Tertullian, some Syriac versions, and other authorities. This reading is manifestly in support of the Virgin Birth. Indeed, Tertullian accused the Valentinians of altering the text to the plural found in our R.V. It is of interest to note that the manuscript b (Codex Veronensis) though it here supports the Virgin Birth, is one of the authorities in Mt. I, xvi, for Mr. Tindale's Caesarean reading.

With the textual and patristic support as it is, we may claim that it is flying in the face of the evidence to deny the Virgin Birth.

Yours faithfully,
C. C. COWLING.

The Vicarage, Lismore,
Victoria.

TO THE EDITOR OF THE ANGLICAN

Sir,—It is impossible to "exaggerate the Divinity of our Lord," as suggested by Mr. Heydon in THE ANGLICAN of January 21.

Either He is Divine or not. If He is not, He is simply a man. A man's humanity cannot be exaggerated. He is either human or sub-human.

So, any intermediate position for our Lord is Arianism, or else pagan mythology. If our Lord is God it is rank blasphemy to talk about exaggerating his Divinity. Who are we to measure out how much homage we will condescend to pay to His Godhead?

No-one is forced to accept His Divinity. It does not depend upon our acceptance of it for its reality. ("The Village that Voted the Earth was Flat" did not thereby flatten the earth.) However, I cannot see how His Divinity can be a

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT.

What is Heaven?

A Sydney layman has written to us as follows:—"The Prayer of Faith can only be made when we are sure we pray to someone who has power to grant our prayer. We cannot concentrate on our prayer unless we can picture in our minds the Someone and His location. 'Our Father which art in Heaven.' How should we think of Heaven?"

This is a most interesting question and I imagine our correspondent wishes us primarily to deal with his last sentence and not with the more general problem of faith and prayer.

It is true that imagination is a very vital help to prayer, especially mental prayer. On the other hand, it is not essential that we should have any definite picture in our minds of what God is like, or even of what Heaven is like.

It is so easy for these conceptions to be idols of our own making and different people will have quite different conceptions.

The African Christian quite genuinely may picture God as an elderly white man with a white beard and a frock coat presiding over a gigantic fish-ry.

Other Christians at different times seem to have pictured Heaven as materialistically as the adherents of Islam, who think of an after-life of comfortable feasting and glamorous dancing girls.

I have met many people who have allowed themselves to become the slaves to some often quite false pictures of the nature of God, thinking of him primarily as an avenger and punisher or in some sentimental way like the representations familiar through the art of people like Margaret Tarrant.

We know that God revealed himself in Jesus of Nazareth, who himself said, "He that hath seen me hath seen the Father." Now, of course, no actual pic-

ture of the earthly appearance of Christ has survived but, as Erasmus pointed out in the sixteenth century, if we read the Gospels aright we can see Him there more vividly than if we were to behold Him with visible eyes.

We can, as it were, picture Him when we are in a fever of anxiety, stilling the storm on the lake, when we pray for our own sick we can see Him dealing with the diseased folk of Galilee.

When we pray for peace we can relate it to the Christ sitting on the mountain top talking to His disciples in words which have come down to us as the Sermon on the Mount, and through meditation on the parables we can see Christ in our own farmers as they sow the seed or reap the harvest, in the woman doing her cooking in the kitchen, the gardener pruning his trees and the prospector looking for uranium in a lonely field.

It is the situation in which our imagination works, clothing the actual words spoken, rather than on any definite picture. After all, the essential truth about Heaven lies in the fact that there we realise what it means to be fully in Christ and Christ in us, and when the imagination is used in the way I have just outlined, it does succeed in conveying to us—that sense of the nearness of Christ which we shall enjoy perfectly in Heaven.

Aids to Devotion

Imaginative thinking does aid concentration, and this is why some people find it easier to pray with a cross or a picture before them. A devout soul of my acquaintance once told me that bluebells shimmering under an English beechwood, when recalled to the mind, thrilled her with such a sense of beauty that she was enabled thereby to concentrate in her devotion to a personal God.

Because Heaven is a state and not a place, it is somewhat

hard for us to proceed to picture it. A religious genius like S. John the Divine found it difficult enough, and piled up a host of imagery which often fails to be convincing to the modern mind. But you can no more picture Heaven exactly than you can picture love.

Heaven is, as I have said, to be at home with our Father in Heaven, and our souls begin to dwell in Heaven as soon as they begin to know and to love God. The Bible is very reticent about the Heaven into which we shall enter after death, and we speak of going to Heaven after this life because of the Heaven we have already enjoyed in this life.

The New Testament constantly emphasises that to know Christ is to enjoy eternal life and this we experience when we pray, when we read our Bible, when we receive the Holy Communion. We believe that this knowledge will somehow become deeper, less selfish and more beautiful beyond the grave.

Eternal Fruition

There is a fine passage in Canon Quick's book, "Doctrines of the Creed," which well expresses how the Christian should think of Heaven.

"The Christian 'Heaven' is not the world of Utopian or Elysian fantasy which mocks the hopes of the utilitarian moralist and provokes the righteous scorn of the stoic.

"It is not a sphere of being where the labours and sorrows of earth find a questionable compensation in perpetual ease.

"Neither must the painful process of self-sacrifice accomplishing itself through death be thought of like a ladder, which, having enabled us to scale the heights, may forthwith be kicked away.

"The Lord's risen body, as we are told in a symbol, bears for ever the marks of His cross. Heaven is the unimaginable state of being where souls made perfect in the sacrifice of love find their eternal fruition in the communion of Christ's body.

"There, it is truly said, pain and death are no more." Yet we may also say that they have not been simply annihilated.

"They are no longer imposed or endured; but, having been once for all accepted and passed through, they remain for ever, as it were, present in the memory of eternal life as elements which contribute to its essential joy. As for sin, its exclusion from Heaven is, of course, absolute; yet even so, were it forgotten or in process of being forgotten, the deepest note of thanksgiving would be excluded also.

"The Christian, therefore, who believes in salvation through Christ's atonement has a much deeper and fuller hope than that of any future state of bliss in which the evils of our present life will recede into an ever dimmer and more distant past.

"It is indeed impossible for us adequately or completely to relate eternal life to that which is temporal.

"But we do well to think of 'Heaven' simply as the final accomplishment of the work of Christ's love, the hope of which quickens us to sacrifice, rather than as the reward of our loyalty, the hope of which taints our sacrifice with selfishness.

"It is thus that Christian faith transcends the moralist's dilemma—either a hope which spoils itself with selfishness, or no hope which can inspire it.

"S. Paul, in driving home the lesson of Christ's resurrection to his Corinthian converts, speaks not at all of the reward of our labour, but only of its fruit.

"Be ye therefore steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord."

ANGLICAN PAPERS FOR CONCORD

TO THE EDITOR OF THE ANGLICAN

Sir,—In this hospital the establishment carries two Anglican chaplains, who are Padres McLeod and Cowland. Day and night, year in and year out, spiritual ministrations are given to men whose minds and bodies have been injured by war.

In the perversity of human nature, men soon forget the things spiritual for things material and a cup of tea becomes more important than the Blessed Sacrament. So it is not surprising that the work of the two chaplains is overlocked and more is thought of those who come in and deliver tracts and other reading matter, in the name of numerous religious societies and organisations.

In a city as vast as Sydney surely there is a group of C.E.M.S. members or a youth group who would give up Sunday afternoon to come to the hospital to give each inmate a copy of THE ANGLICAN, the A.B.M. Review, the C.M.S. Open Door and other church publications.

They could easily raise the money to purchase these, or get people to give used copies. However it was arranged, the fact that a group of Anglican laity visited the hospital and distributed literature, in the name of the Church, would strengthen the work of the chaplains.

Yours faithfully,
JOHN SULLIVAN,
Vicar of Warialda,
Ward 630,
Repatriation General Hospital,
Concord.

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DR. FISHER AND MRS. KNIGHT

ANGLICAN NEWS SERVICE

London, February 7

The Archbishop of Canterbury refers to the recent broadcasts of Mrs. Margaret Knight in the February issue of his "Diocesan Notes."

Remarking that the present-day challenge is a spiritual one, he says: "Mrs. Knight, whose broadcast talks have attracted a good deal of public comment, thinks that the cold self-love of scientific humanism will put an end to bombs and strikes. I do not."

"Nothing but a true desire to live by the laws of God will do that. They are directly relevant to every human situation, and when all concerned admit their validity and seek to apply them in all their dealings, then only will evil be really overcome and peace be obtainable."

The Rectory,
Corryong, Victoria.

Yours faithfully,
A. M. GILBERT.

THE BROTHERHOOD OF S. LAURENCE

By A SPECIAL CORRESPONDENT

THERE are few Victorians who have not heard of the Brotherhood of S. Laurence, which this year celebrates its first 25 years of Christian community service. All who know the name associate it with "good works" and with outspoken campaigning for social reforms, particularly in the field of housing and care of the aged.

The title "brotherhood" is something of a misnomer, for although founded as a religious order of priests, deacons and laymen who dedicated themselves to the pastoral work of the Church, to-day the sole remaining member of the brotherhood in its strict and original sense is the founder and superior, the Reverend G. Kennedy Tucker. Father Tucker still hopes that the brotherhood will be a rallying point for priests and laymen keen to test their vocation for the Church's most challenging tasks.

The wide range of social work maintained by the B.S.L. is to-day carried out by a team of laymen and lay women most of whom are professionally trained in their particular social work tasks. The full time staff, numbering 18, is aided by voluntary helpers.

From the outset the brotherhood believed that the task of a Christian social work organisation should not be confined to administering palliatives, and the relief of poverty. This "first aid" work is necessary but the primary task should be to seek out causes and to promote social conditions which will do away with the necessity for a minority of the community to be dependent on others for their welfare or even existence.

This is the real challenge of Christian social work to-day. The brotherhood attempts to meet it by an extensive campaign to educate Governments and the public to social needs. Its main concern is housing in the poorer districts of Melbourne. Here its social work is directed by the Reverend Geoffrey Sambell, who is also director of the Melbourne Diocesan Centre.

THE brotherhood carries out research into slum conditions and ways of tackling slum reclamation. A monthly journal, "Now," is published to stimulate interest and action on such social questions as housing, slum clearance, care of the aged, town planning, penal reform and aboriginal welfare.

Speakers and study groups are organised for schools, and the brotherhood has made films on sub-standard housing and juvenile delinquency. The emphasis in all this educational work is the need for seeking out and tackling the causes of to-day's social problems.

Social Work:—In the partslum suburb of Fitzroy the B.S.L. maintains a Social Service Bureau where three trained social workers and their assistants provide advice and practical assistance for the stream of callers—deserted wives, widows, pensioners, mothers with family and child welfare problems, and the unemployed.

A Children's Health Clinic in charge of a trained nurse provides baths and showers for children, most of whom come from homes where there are no bathing facilities.

The main object of the clinic is to detect minor health weaknesses in children from poorer districts before they develop into more serious and chronic illnesses. Children are referred on to the Children's Hospital and to specialists for treatment.

The Children's Club works in close co-operation with the Health Clinic. It tries to provide a "home from home" for the many children who live in hopelessly overcrowded conditions. The club opens in the afternoons and evenings and organised classes and activities

such as handwork, needlework, are carried on.

THE Coolibah Club for men and women pensioners was the first elderly citizen's club to be opened, in 1946.

To-day it has a membership of 150, most of whom live in sub-standard rooms and lodging houses in Fitzroy. The main problem of old folk is loneliness and the club, which is open from 10 a.m. to 10 p.m., provides a haven of companionship. Club amenities include cups of tea for a penny and a three-course meal in the middle of the day for 1/-.

A full-time welfare worker among the aged keeps in touch with club members and many hundreds of other elderly folk in the district.

Legal Aid:—Three years ago a Legal Aid Bureau was established with the co-operation of the Law Department of the University of Melbourne. Senior students and tutors provide a free legal advice service and assistance two evenings a week.

Holiday Home:—The B.S.L. Holiday Home, at the seaside resort of Mornington, is an extension of the city social work. Each year two hundred pensioners, invalids and convalescents enjoy holidays in the spacious home and its attractive surroundings.

During the summer holidays, camps are held in the grounds for two hundred children from inner industrial areas.

Village Settlement for the Aged:—Best known of the brotherhood's activities is the village settlement for the aged at Carrum Downs. It is inspired by the belief that old people want much the same things as the young— independence, security, companionship and interests, both occupational and recreational.

Scattered through the bush setting are some 110 cottages, where single people and couples live independent lives running their own little households. While cherishing their independence, they know that if the time comes when they are unable to continue managing their own homes, they can move on to "Collins Court," a series of furnished bed-sitting rooms with kitchenette. Main meals are provided in a communal dining room and a matron is on hand to attend to the needs of the aged infirm.

Should serious illness overcome residents they know that the four-bed cottage hospital will be able to provide medical and nursing care and there will be no need to leave friends and the accustomed environment of the settlement.

SECURITY and independence are not enough, so the settlement provides a wide range of interests for its elderly residents. The Community Centre houses a library, tea room and meeting hall.

Carrum Downs Industries is

a co-operative movement which includes a store. The members manufacture and grow goods and produce which are sold for the benefit of the settlement.

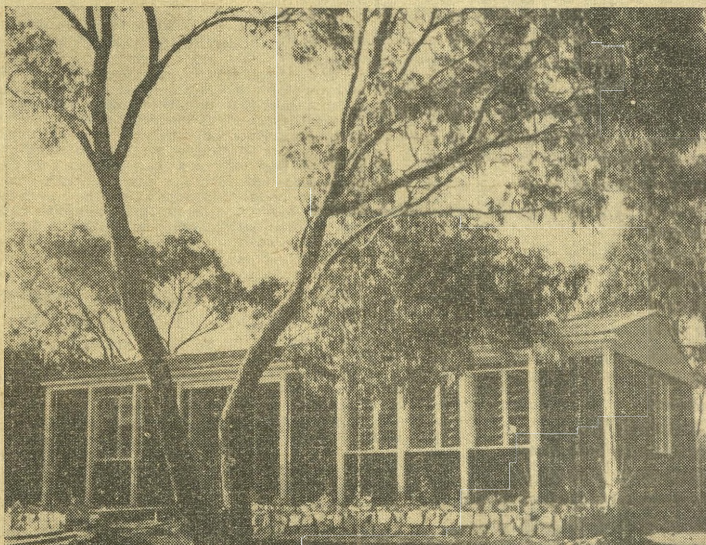
Services are held regularly in the settlement chapel. Work has commenced on a new community centre and the site prepared for extensions to the hospital.

The 50 acre settlement now accommodates 130 residents and plans to eventually provide homes for 200.

Residents are encouraged to run the settlement as far as possible. A measure of their enthusiasm is the fact that there are only four full-time staff members at the settlement.

The settlement plan of encouraging independence and self-help among the elderly while providing companionship and occupational interests is gradually being accepted as the happiest, most economical and most effective method of meeting the challenge of a fast-ageing population.

As the range of State-operated social services increases the brotherhood believes that the role of voluntary bodies, with their greater freedom, should be to pioneer new fields of social work, to carry out research and meet the needs of those in need who do not come within the scope of Government services.



The four-bed cottage hospital at Carrum Downs, the Brotherhood of S. Laurence's village settlement for the aged.

BOOK REVIEW

PRAYERS FOR SCHOOLS

A BOOK OF SCHOOL WORSHIP. Edited by Norman J. Bull, M.A., S. Luke's College, Exeter, with a foreword by the Bishop of London. Pp. 231. George G. Harrap and Co. Ltd. Australian price, 12/6.

This book is a welcome addition to the collection of prayers for schools.

The material is arranged in fifteen chapters, Opening of Worship, Praise, Thanksgiving, Confession, The Year of Nature, The Christian Year, The Christian Life, Home and Family Life, The School, The Church, Citizenship, World Citizenship, Closing of Worship, Grace at Meals and Litanies.

There are indexes of authors and sources, subjects and first words.

Most of the sections of material are prefaced by several suggestions for hymns and lessons which, used with some of the prayers, make a service of suitable length for daily use in school.

These suggestions are well-chosen and the plan is very convenient. Ease of reference is a notable feature of the book.

Another clear and favourable

impression is that the material itself is good on the whole.

It avoids the romantic, the sentimental and the high-faluting language which often anaesthetises the adolescent soul, and contains real emotion simply expressed.

It covers a wide range of interest and includes most of the classical prayers it occurred to me to look up.

The author's introduction has much wisdom in it. For example, "it is indeed nonsensical to insist that every word be understood by the children. The result of this passion is seen in 'children's' hymns, which are quite false to the psychology of the child."

Children's games to-day—as in Our Lord's day—are modelled on the adult, not the baby in the pram. So should their hymns, etc., be."

We warmly commend this book to teachers.

—D.A.G.

A NEW LAUNCH

FROM A SPECIAL CORRESPONDENT
Forrest River,

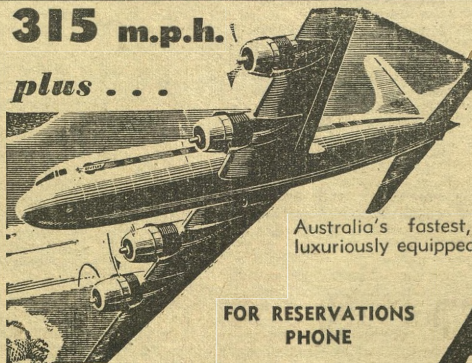
January 28

The new launch for the use of the Forrest River Mission, the "Munumburra," was named and dedicated at a special service on the river bank at the mission on January 25.

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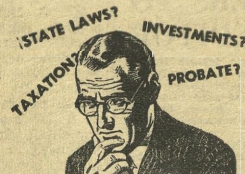
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NEW BUDDHIST TEMPLE

The report in the daily Press of the proposal to erect a Buddhist temple in London at a cost of £100,000 will come as a surprise to many who still believe that the Bible was once the secret of England's greatness.

Moreover, the report, if true, brings into the open one of the vital practical issues involved in liberalising the so-called White Australia Policy.

There are those who, for the sole reason of national security or appeasement, have modified their stand against the immigration of Asiatics into Australia.

But, if the reported move concerning the Buddhist temple in London is true, then the implication is that Australia will have to be prepared to make similar concessions to Asians entering this country.

The Church's position, in that case, becomes almost paradoxical. While maintaining missions overseas to those of other religions, she has to acquiesce in the establishment of such other religions in her own homeland.

Such a situation can only be permitted as part of one of two policies.

The first is "live and let live." That policy is inconsistent with a true Christian approach to man.

The second is that of expediency. That is, it is expedient in view of the present uneasy world peace, that we admit Asians into Australia. That view is hardly sincere for a Christian.

What, then, should be our attitude to the problem? Surely nothing less than the recognition that the immigration of Asians into Australia is bringing a section of foreign missions into the department of home missions.

The Church has a responsibility to make it clear to all concerned that incoming Asians will be evangelised with all the vigour and urgency and Christian love that the Saviour of men Himself showed in seeking the lost.

This is no time for kid gloves or easy liberalism.

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Y.A. CAMP AT DUBBO

RECORD RALLY

FROM OUR OWN CORRESPONDENT

Bathurst, February 7

A spectacular march on Sunday night, January 30, of 200 J.A.s and Y.A.s from many parts of the State, highlighted the Bathurst Youth Camp held at Dubbo from January 29 to 31.

Visitors from all parts of the West, Central West and Sydney attended the camp, which was the largest yet held west of Bathurst.

Both the Bishop of Bathurst and the Bishop of Adelaide attended for the whole period.

The camp opened with a welcome social in Holy Trinity Hall on Saturday afternoon.

The Chairman of the A.B.M., Archdeacon C. S. Robertson, spoke on: "Vocation, Church and Home" and "Vocation Missions Overseas."

The Field Officer of the C.B.H.E., Miss B. L. Glascoine, spoke on "The Church in Action," and "Call to Young Women."

The main business session of the rally was held on Monday afternoon, during which plans were made for the ensuing year.

The two camp mothers, Mrs. A. Peters, of Orange, and Mrs. E. Uphill, of Dubbo; and the camp committee, Heather Armstrong, Jean Burslem, Bede Morton, Laurie Medcalf and Bert Morton were thanked for their help.

Greetings were received from the provincial conference of the C.E.F., being held in Melbourne at the same time.

Greetings were sent to the Y.A. Conference at Canberra, also held over the holiday weekend.

A new issue of the Young Anglican magazine was printed and distributed at this camp.



A floral exhibit at the Victorian C.E.F. Workshop held during the Provincial Conference from January 29 to 31.

FOR SMALL PEOPLE

STARS

Do you know the little song—"Twinkle, twinkle, little star?"

How is it that the stars twinkle so brightly, like diamonds in the sky?

The Bible says God made them. (Read Genesis 1, 16.) They were put there they are by God.

On a clear, dark night, there are so many stars that the sky seems full of them.

But many of them form pictures. Long ago men used to point to the sky and show their friends how a number of stars, if joined together by

S. MARK'S GOSPEL THE CURE OF SOULS

By WILLMA TERRY

THE DISCIPLE did not understand—instead they sought Him. Later they were to come and ask Him "teach us to pray." Now they expected great things of Him without any preparation or guidance.

So he continued his work of preaching and healing throughout Galilee. For the first time we find someone asking his healing. "If thou wilt thou canst make me clean" (1: 40). The leper by the roadside. What a day for that man! No longer forced to beg; no longer an outcast from his home; he is free.

The leper made an act of faith in asking Jesus to heal him. Every time we say the Creed we are making an Act of Faith. Next time you say the Creed see how many clauses you really believe in.

If there are any which you doubt or are not sure about, have a talk with your parish priest or someone who you know can help you. There is a great need to-day for us to know what we believe and why. Let us see we have the answer.

"And again he entered into Capernaum" (2: 1). Every mission has to have headquarters, and Jesus seems to have made His Capernaum. At the time of our Lord, it was a large town on the north-west shore of the Lake of Galilee, the hub of a crowded and prosperous district. Many roads led from it into the country centres in that part of Palestine.

When he visited the town this time He healed the man sick of the palsy (2-1: 12). How ingenious those friends were! We often say we need God's help to do something, but it falls to get done. Have we asked ourselves whether we have used all our resources? Often when we fail it is because we have not believed that God's resources are never ending, provided we have the faith to believe. It was for this

reason that these men won through.

The religious leaders are beginning to criticise Jesus because he is ignoring some of their trivial laws. Mark narrates three episodes:

Jesus eating with publicans and sinners (2: 15), his disciples plucking corn on the Sabbath day (2: 23), and His healing of the man with the withered hand (3: 2).

Let us look more closely at the story of the man with the withered hand. It seems as though he was placed in a prominent position where Jesus could not fail to see him, and of course the scribes and Pharisees were ready to challenge Him.

Instead, they were challenged! "And he said unto them, Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill? But they held their peace." (3: 3).

Their conscience told them what was right, but none had the courage to say so. One of the most necessary things in the world to-day is to find people who have the courage of their convictions, and are prepared to say a thing is wrong, then having said so, to right the wrong.

So often we fail Christ because we are afraid. In S. Matthew 12:11 Jesus is reported to have said more. Read the story there.

AND WHEN he had looked around about on them with anger, being grieved at the hardness of their hearts" (3:5). Here were a group of men who had done great things for the religion of Israel, but now though they observed the minutest laws they looked for a reward for their righteousness.

Instead of becoming better men they were bloated with spiritual pride. Jesus could have felt nothing but sorrow for these men whose zeal for goodness had led them into false byways.

So antagonistic to Jesus were they that they were prepared to join forces with the Herodians, the courtly party with whom they had little in common. Herod might be more willing than the Roman governor to either put Jesus in prison or to death.

So Jesus, knowing Herod had no cause to arrest Him, realised that He would never be safe while in his territory, withdraws to the Lake (3:7).

Things To Do:

Find out all you can about the background to Jesus's Mission. Either "The World Into Which Jesus Came" in the Teachers' Commentary or Cambridge Bible Introduction.



WORD-PICTURES FROM THE BIBLE

Dear Boys and Girls, How are you all this week? I hope you like your story. It may be that some of you have words from the Bible that you would like me to write about as your special word-picture. I have lots of words, but if you have a special one of your own, then write to me and I will do my best to make it your own word-picture. God bless you all, Your friend, UNCLE PETER.

lines, could make all sorts of shapes and figures.

Abraham had a special love for the stars. There was a time when God told him to go

out and try to count them. He knew he could not.

But God wanted Abraham to know that just as he could not count the stars, so he would not be able to count all his children, and grandchildren, and great-grandchildren, and great-great-grandchildren.

This was very wonderful for, when God was telling Abraham this, the old man did not have even one boy or girl.

So the stars always reminded Abraham that God keeps His promises.

Let the stars that twinkle above your house always remind you that God knows and remembers you. (Read Psalm 8.)

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PAPUANS AND EUROPEANS COME TOGETHER IN LAE

By MARY GIBSON.

HAVING JUST returned from about seven months in a parish in New Guinea, I felt I would like to write a little of my impressions and experiences there while it is all fresh in my mind.

If I say some things with which old-timers up there do not agree, well, I am sorry, for, of course, in so short a time one only gets a very superficial knowledge of the real life of the people.

Living in a parish such as Lae is totally different from living in the mission field. Many people do not realise this.

Instead of living on £30 a year, and working continuously at several jobs at once, as nearly all missionaries do, in this parish the European population provide a house, car and an adequate stipend.

On the other hand, naturally the church caters for, and belongs, just as much to all Anglican natives who live in the neighbourhood.

Lae is justly proud of an unusual church built with special air-conditioning and beautiful and dignified furnishings that make it a pleasure to worship in.

There is also a rectory, garage and boy-house, and four and a half acres of garden, including pineapples in such abundance that we sold about 20/- worth a week at 1/- each.

The garden is also famous for its variety of hibiscus.

To return to the native Anglicans in Lae: they are all Papuans, and in good positions of skill and trust, carpenters, taxi-drivers, or working in stores and shops.

There are between thirty and forty at church each Sunday, as well as ten Papuan women, wives of these men.

WHEREVER ELSE there must be differences and degrees of position, in church brown and white worship with a strong fellowship and oneness—a genuine feeling of mutual liking and respect prevails.

All the natives are spotlessly dressed and worship with great reverence and dignity.

So far there is little social contact between white and brown in European centres like Lae, but this year a lovely Christmas tree provided by a white man was shared by the small white children of the Sunday school and the small brown children of the Mothers' Union members, and a very happy time was had by all.

The white mothers brought a lovely tale and the church gave each child a book and a sparkly star; also some kind person had a little gift for each Papuan mother.

The afternoon started with carol singing, then the presents, and then all the children sat in a ring on the lawn, where the mothers gave them their bread and butter with hundreds and thousands, cakes and biscuits and glasses of "lolly water."

When the small guests were fed all the mothers had tea, and the clearing up and washing up was shared by brown and white with complete accord and gracious friendliness.

When they had all departed (though the brown mothers and children only moved to the church steps to wait for the carols by candle-light at 7.30 p.m.) there was no mess to clear up, or damage to anything, just the tree left, with its bells and streamers still on it.

So many times we were surprised at the willingness of the people to step in and do things for their church.

At the time of our festival, All Souls' Day, we held two breakfasts, one for the brown

and one for the white, which caused no ill feeling.

Someone gave 20 tins of meat for the brown breakfast and also to bring a barbecue to grill sausages for the white breakfast. So we had a scrumptious breakfast of hot sausages, hard boiled eggs and lots of tea, all on the lawn under the trees.

MANY SATURDAY mornings native men arrived to clean and polish the church and always some came early on Sunday morning to do the flowers before the early service. Both white and brown served for the 4.30 Communion service.

As the Mothers' Union is one of my greatest interests, and I felt the Papuan mothers would find great help and joy in having a branch, I started a group as soon as we arrived, helped very ably and enthusiastically by Mrs. Burt, who never failed, not only to be there, but came

to breakfast each time to help with the breakfast for the brown mothers.

We found the only possible time for the Mothers' Union meeting was at 9.30 on Sunday morning, so that they should not have to make two long journeys.

As many came three miles, I gave them a very simple breakfast on the front verandah, once a month, before the meeting and later several other white mothers joined us. By the way, the fathers kindly minded the babies during the service.

It is heart-warming to find in these far-away places how much the church means to the people settled there—how grateful they are for any little interest taken in them, and how faithful and willing they are to uphold our glorious faith in a new land.



Papuan and white children at the Christmas party held at Lae, New Guinea, last year. Mrs. T. J. Gibson, who organised the party, is speaking to the children.

COUNTY FAIR IN JAPAN

ANGELICAN NEWS SERVICE
New York, February 5
Japan's first County Fair has been sponsored by a pioneer Christian farm project in the rugged highland country west of Tokyo.

The scheme is the Kiyosato Educational Experiment Project (K.E.E.P.), founded by the American Brotherhood of S. Andrew and directed by Colonel Paul Rusch, executive vice-president for the Brotherhood in Japan.

When dawn broke over the mountains on the great day, a small boy was the first to trudge up the hill to the "fair grounds," leading his own Jersey cow by a rope. He had come from five miles away.

Forty-one other owners and their cows followed, some by foot, others by truck.

The cows were some of the 150 Jerseys distributed to individual highland farmers by the prefectural government in 1953, after K.E.E.P.'s success with that breed in the area.

Other contestants came, too—young mothers with giggling, healthy babies on their backs, each mother bearing a doctor's certificate in hand. Their offspring were entrants in K.E.E.P.'s "Healthy Baby" contest.

Winners' cups and prize money provided some incentive to farmers and mothers at the fair, which was attended by more than 2,000 people.

CANON WARREN IN AMERICA

London, February 5
The general secretary of the Church Missionary Society, Canon M. A. C. Warren, who has left London for New York, will have discussions with mission leaders in America and give several groups of lectures.

AUSTRALIA DAY ADDRESS

FROM OUR OWN CORRESPONDENT

Brisbane, February 6
Prayers for Australia were incorporated in the services at St. John's Cathedral, Brisbane, on January 30, the Sunday nearest Australia Day.

The Archbishop of Brisbane, the Most Reverend R. C. Halse, preaching in the cathedral at Evensong, said that Australians would never make a great nation until they lost their irresponsibility and looked to God.

He said that the country was slipping, and that the Bible was a closed book in most homes. All around there was a predominating lust for money: workers were seeking higher pay and superstition was walking hand-in-hand with gambling.

Newspapers, he said, had no spiritual basis, and concentrated on the superficial things of life.

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SAILINGS TO EUROPE, 1955/6

Vessel	Tonnage	Class	Depart Brisbane	Sydney	Melbourne	Adelaide	Fremantle	Due Colombo	Bombay	Naples	Marseilles	U.K.
Stratheden	23,500	A	Feb. 8	Feb. 11	Feb. 14	Feb. 16	Feb. 16	Feb. 20	Feb. 22	Mar. 2	Mar. 14	Mar. 19
Orcades	28,000	B	—	Feb. 12	Feb. 15	Feb. 16	Feb. 20	Feb. 26	Mar. 18	Mar. 8	Mar. 9	Mar. 14
Strathaird	22,500	C	—	Feb. 26	Mar. 2	Mar. 4	Mar. 8	Mar. 16	Mar. 22	—	Mar. 30	Apr. 4
Arcadia	28,000	A	—	Mar. 4	Mar. 8	—	Mar. 12	Mar. 19	—	—	—	Apr. 5
Oceania	13,000	A	—	Mar. 5	Mar. 9	—	Mar. 14	Mar. 24	—	Apr. 6	Apr. 7G	—
Orsova	28,000	B	—	Mar. 11	Mar. 14	Mar. 15	Mar. 19	Mar. 25	—	Apr. 5	Apr. 6	Apr. 11
Strathnaver	22,500	C	—	Mar. 19	Mar. 23	Mar. 25	Mar. 29	Apr. 6	Apr. 9	Apr. 21	Apr. 21	Apr. 27
Himalaya	28,000	A	—	Mar. 26	Mar. 30	—	Mar. 31	Apr. 7	Apr. 11	—	May 5G	Apr. 11
Neptunia	13,000	A	—	Apr. 2	Apr. 6	—	Apr. 11	Apr. 22	—	May 4	May 4	May 9
Oronsay	28,000	B	—	Apr. 7	Apr. 12	—	Apr. 16	Apr. 23	—	May 3	May 4	May 9
Orontes	20,000	C	—	Apr. 7	Apr. 9	Apr. 11	Apr. 15	Apr. 23	—	May 6	May 8	May 14
Strathmore	23,500	A	Apr. 19	Apr. 22	Apr. 25	Apr. 27	May 1	May 8	—	May 21	May 21	May 27
Australia	13,000	A	—	Apr. 23	Apr. 27	—	May 2	May 12	—	May 25	May 26G	—
Iberia	28,000	A	—	Apr. 25	Apr. 30	—	May 4	May 11	May 14	—	—	May 28
Otranto	20,000	C	—	May 4	May 7	May 9	May 13	May 21	—	June 3	June 5	June 11
Oceania	13,000	A	—	May 6	May 9	May 10	May 14	May 20	—	June 1	June 1	June 6
Orion	24,000	B	—	May 14	May 19	May 20	May 24	June 1	—	June 13	June 15	June 21
Stratheden	23,500	A	May 16	May 20	May 23	May 25	May 29	June 5	—	June 18	June 18	June 24
Moreton Bay	14,000	D	—	May 21	May 24	May 26	May 30	June 6	—	June 22	June 23G	—
Strathaird	22,500	C	—	May 30	June 4	—	June 8	June 15	June 18	—	—	July 4
Arcadia	28,000	A	—	May 31	June 4	June 6	June 10	June 18	—	—	July 3	July 2
Moreton Bay	14,000	D	—	June 18	June 25	—	June 22	June 29	—	—	—	July 9
Neptunia	13,000	A	—	June 18	June 21	—	June 27	July 7	—	July 20	July 21G	Aug. 6
Strathnaver	22,500	C	—	June 28	July 2	—	July 8	July 16	July 19	—	July 31	Aug. 6
Himalaya	28,000	A	—	July 8	July 13	July 15	July 18	July 25	July 27	—	Aug. 7	Aug. 12
Australia	13,000	A	—	July 9	July 13	—	July 18	July 26	—	Aug. 10	Aug. 11G	—
Orontes	20,000	C	—	July 13	July 16	July 18	July 22	July 30	—	Aug. 12	Aug. 14	Aug. 20
Strathmore	23,500	A	July 24	July 27	July 30	Aug. 1	Aug. 5	Aug. 13	Aug. 15	—	Aug. 27	Sept. 2
Otranto	20,000	C	—	Aug. 10	Aug. 13	Aug. 15	Aug. 19	Aug. 27	—	Sept. 9	Sept. 11G	Sept. 17
Oceania	13,000	A	—	Aug. 13	Aug. 17	—	Aug. 22	Sept. 1	—	Sept. 14	Sept. 15G	—
Stratheden	23,500	A	Aug. 21	Aug. 24	Aug. 27	Aug. 29	Sept. 2	Sept. 9	Sept. 12	—	Sept. 20	Sept. 26
Oronsay	28,000	B	—	Aug. 27	Aug. 30	Aug. 31	Sept. 4	Sept. 10	—	Oct. 12	Oct. 13G	Oct. 19
Strathaird	22,500	C	—	Sept. 6	Sept. 10	Sept. 12	Sept. 16	Sept. 24	Sept. 27	—	Oct. 9	Oct. 15
Neptunia	13,000	A	—	Sept. 10	Sept. 14	—	Sept. 19	Sept. 29	—	Oct. 21	Oct. 22G	Oct. 29
Orion	24,000	B	—	Sept. 21	Sept. 26	Sept. 27	Oct. 1	Oct. 9	—	Nov. 1	Nov. 3G	Nov. 7
Australia	13,000	A	—	Oct. 1	Oct. 5	—	Oct. 10	Oct. 20	—	Nov. 2	Nov. 4	Nov. 10
Strathnaver	22,500	C	—	Oct. 3	Oct. 6	Oct. 8	Oct. 12	Oct. 20	Oct. 23	—	Nov. 4	Nov. 10
Himalaya	28,000	A	—	Oct. 8	Oct. 12	—	Oct. 16	Oct. 22	—	Nov. 15	Nov. 16	Nov. 21
Orontes	20,000	C	—	Oct. 19	Oct. 22	Oct. 24	Oct. 28	Nov. 5	—	Nov. 18	Nov. 20	Nov. 26
Orsova	28,000	B	—	Oct. 22	Oct. 25	—	Oct. 29	Nov. 4	—	Nov. 15	Nov. 16	Nov. 21
Oceania	13,000	A	—	Oct. 29	Nov. 2	—	Nov. 7	Nov. 17	—	Nov. 30	Dec. 1G	—
Strathmore	23,500	A	—	Nov. 1	Nov. 5	Nov. 10	Nov. 13	Nov. 19	—	—	—	Dec. 5
Otranto	20,000	C	—	Nov. 16	Nov. 19	Nov. 21	Nov. 25	Dec. 3	—	Dec. 16	Dec. 17	Dec. 23
Orcades	28,000	B	—	Nov. 18	Nov. 21	Nov. 22	Nov. 26	Dec. 2	—	Dec. 13	Dec. 14	Dec. 19
Neptunia	13,000	A	—	Nov. 26	Nov. 30	—	Dec. 3	Dec. 15	—	Dec. 27	Dec. 29G	—
Stratheden	23,500	A	Nov. 26	Nov. 29	Dec. 3	—	Dec. 7	Dec. 15	Dec. 18	—	—	Jan. 3
Arcadia	28,000	A	—	Dec. 3	Dec. 6	Dec. 8	Dec. 11	Dec. 17	—	—	Dec. 28	Jan. 2
Strathaird	22,500	C	—	Dec. 13	Dec. 17	Dec. 19	Dec. 23	Dec. 31	Jan. 3	—	Jan. 15	Jan. 21
Himalaya	28,000	A	—	Dec. 31	Jan. 4	—	Jan. 8	Jan. 14	—	Jan. 27	Jan. 28	Jan. 30
Orion	24,000	B	—	Dec. 31	Jan. 3	Jan. 4	Jan. 8	Jan. 15	—	—	Jan. 29	Feb. 4
Strathnaver	22,500	C	—	Jan. 10	Jan. 14	Jan. 16	Jan. 23	Jan. 28	Jan. 31	—	Feb. 12	Feb. 18
Oronsay	28,000	B	—	Jan. 14	Jan. 17	Jan. 18	Jan. 22	Jan. 28	—	Feb. 7	Feb. 8	Feb. 13
Orontes	20,000	C	—	Jan. 25	Jan. 28	Jan. 30	Feb. 3	Feb. 11	—	Feb. 24	Feb. 26	Mar. 4

NOTES: "A" First & Tourist. "B" First & Tourist B. "C" One Class. "D" Tourist. "G" Arrive Genoa.

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COLLEGE OF THEOLOGY CLASS LISTS

Students from South India, Singapore and New Zealand are included in the 1954 class lists of the Australian College of Theology.

The lists are published hereunder in full:

SCHOLAR IN THEOLOGY (Th.Schol.)

(In Alphabetical Order)

Second Class Honours: Connell, Philip Minton (Willchora). Pass: Lawrence, Philip Sydney, M.A. (Melbourne); Macbell, Bernard John (Nelson, N.Z.); McGregor, Milton (Armidale).

Passed in Single Subjects

(In Alphabetical Order)

New Testament Delbridge, G. R. (Adelaide); Everall, T. R. (Auckland, N.Z.); Hooper, G. N. (Ballarat); Langford, D. A. (Sydney); Lloyd, A. (Bathurst); Rymmer, J. O. M.A. (Armidale); Sullivan, J. L. (Armidale).

Dogmatics: Butler, N. B. (Carpentaria); Hughes, R. D. (Nelson, N.Z.); McFarland, A. R. (Th.Schol., Newcastle); Merritt, Miss W. M. (Ballarat); Potter, J. D. B.A. (Armidale); Sullivan, J. L. (Armidale).

Christian Sociology: Ford, S. B. (Can.-Goulburn); Lloyd, A. (Bathurst); Marshall, H. (Th.Schol., Newcastle); McKnight, T. P. M.A. (BEC, Tanganyika); Nelson, Miss P. J., B.A. (Sydney).

Greek and Latin Fathers: Sister Moira, B.A., Dip.Ed., S.S.A. (Brisbane).

Liturgiology: Sullivan, J. L. (Armidale).

LICENTIATE IN THEOLOGY (Th.L.)

All Classes in Order of Merit

First Class: Oakes, H. R. G., B.A. (Canberra-Goulburn); Neal, J. R., M.A. (Trinity College, Melbourne); Churchward, K. F. (Moore College, Sydney).

Second Class: Walker, G. F. (S. Francis, Brisbane); Moxham, H. R. (S. Francis, N. Queensland); Smith, B. L. (Moore College, Sydney); Keen, N. J. (Moore College, Sydney); Reid, J. R. B.A. (Moore College, Sydney); Butters, L. (Ridley College, Melbourne); Horton, S. A. (Moore College, Sydney); Horsford, D. D. O. (Ridley College, Melbourne); P. D. (Moore College, Sydney); Brooks, R. C. (Ridley College, Sydney); Hardman, B. E. (Moore College, Sydney); Taylor, G. B.A. (S. Francis, Brisbane); Fisher, D. F. B.A. (Trinity College, Gippeland); Frost, D. L. B.Sc. (Ridley College, Melbourne); and Thierne, B. B.A. (Sydney); aeq.; Hanlon, R. W. (Moore College, Sydney); Stout, A. G. (Ridley College, Melbourne); Plunridge, E. N. (Ridley College, Melbourne); Smart, A. J. H., M.A., G.B.R.E. (Armidale).

Pass: Walden, G. H. M.A. (S. Francis, Carpentaria); Smith, S. B.A. (S.S.M., Adelaide); Willington, L. S., B.A. (S.S.M., Adelaide); Derrett, J. (Moore College, Sydney); Hildebrand, A. R. (Moore College, Sydney); Jones, T. V. (Moore College, Sydney); Turner, J. J. (Moore College, Sydney); Richardson, B. W. (Sydney); Brown, C. J. (Rockhampton); Gibson, D. W. (Ridley College, Gippeland); Hann, Miss A. G. (G.B.R.E., Carpentaria); Douglas, C. W. (S. John's College, Newcastle); Armstrong, P. C. (Perth); Hewlett, J. O. (Moore College, Sydney); Kirby, M. B. (Perth); Curriew, K. B.A. (Ridley College, Melbourne); Arkell, W. J. (Grafton); Bransgrove, Miss D. (Sydney); Drayton, J. L. (Moore College, Sydney); Milne, R. L. (Sydney); Tung Yep, G. (N. Queensland); Hopkin, P. J. (S.S.M., Adelaide); and Simmons, G. B. (Sydney); aeq.; Muriel, Sister, C.H.N. (G.B.R.E., Canberra-Goulburn); Ransford, G. M. (Moore College, Sydney); Percival, D. H. (Sydney); Fengeley, L. M. (Gippeland).

PASSES IN PART I OR II OF THE EXAMINATION

In Order of Merit

I. Durkin, Miss V. J. (S. Christopher's, London); II. Brasington, K. A. (S. John's College, Armidale); I. Beaverbrook, J. S. (Christ College, Hobart); II. Byron, N. (S. John's College, Bathurst); I. Blow, C. J. (Rockhampton); II. Joyner, K. V. (Sydney); I. Jones, A. S. (Moore College, Gippeland).

PASSED IN SINGLE SUBJECTS

Key:

Part One: Old Testament, 1; New Testament, English, 2; New Testament, Greek, 3; Doctrine, 4; Church History, 5; A Section of Greek New Testament, 6; Greek New Testament, 7.

Part Two: Old Testament, 8; New Testament, English, 9; New Testament, Greek, 10; Doctrine, 11; Church History, 12; Prayer Book, 13.

Optional Subjects: Philosophy 14; Principles of Education, 15; Christian Mission, 16; Psychology, 17; Latin, 18; Hebrew, 19; Christian Ethics, 20.

In Alphabetical Order

Adam, A. J., 16 (Ridley College, New Mile); Agnes Mary, Sister, (Canberra-Goulburn); Alfrod, B.

C., 4 (Ridley College, Melbourne); Andersen, Mrs. L. C., M.B., B.S., 1 (Ridley College, Melbourne); Austin, T. A., 13 (G.B.R.E., Gippeland); Bailey, E. A., 1, 2, 4 (S. John's, Newcastle); Bailey, C. M., 1, 2, 4 (S. John's, Newcastle); Ball, M. J., 1, 2 (Ridley College, Melbourne); Barnes, R. V., 1, 2, 4, 5 (S. John's, Newcastle); Beard, G., 2 (unattached); Belamy, J. L., 1, 2, 5 (G.B.R.E., Sydney); Black, B. C., 2, 5, 6 (Moore College, Sydney); Booker, R. H., 1, 2, 4 (S. John's, Bathurst); Bottomey, R. J., 1, 4 (Ridley College, Melbourne); Boucher, R. J. S., Th.A., 1 (G.B.R.E., Gippeland); Brasington, K. A., 1, 2, 4, 5 (S. John's, Armidale); Brasington, L. R., 4, 5 (S. John's, Canberra-Goulburn); Brewer, K. R., M.Sc., 2, 17 (G.B.R.E., Canberra-Goulburn); Broadfield, A. J., 1, 2, 5 (Christ College, Tasmania); Brown, W. J., 8 (Melbourne); Browne, A. R., 1, 4, 5, 15 (Moore College, Sydney); Buckland, B. R., 1, 2, 4, 5 (S. John's, Bathurst); Burchill, W. L., 1, 5 (Nelson); Burrows, M. B., 2, 4, 5 (Moore College, Sydney); Byron, N., 1, 2, 4, 5 (S. John's, Bathurst); Byrill, N. J., M.Sc., 1, 2, 4, 6 (Ridley College, Tanganyika); Callow, D., 1, 2, 4, 5 (Moore College, Sydney); Camilatos, N., 1 (G.B.R.E., Melbourne); Cerutti, Miss D., M.A., 4 (G.B.R.E., Melbourne); Chapman, J. C., A.S.T. (Adelaide); Christanson, C. E., 1 (Ridley College, Melbourne); Clark, K. N., 1, 2, 4, 5 (S. John's, Newcastle); Claydon, W. J., B.A., 1, 2, 4, 5, 6 (Trinity College, Melbourne); Clifford, Miss E., 4, 13 (Melbourne); Cliff, Miss J., 1, 4, 11 (G.B.R.E., Melbourne); Coveney, F. J., 2, 4 (Trinity College, Melbourne); Dalling, A. T., E., 4 (Moore College, unattached); Darlington, J. H., 1, 2, 4, 5, 6, 15 (Moore College, Sydney); Date, R. S., 1, 2, 4 (S. John's, Grafton); Davies, R., 1, 4, 5, 9, 11, 12 (S.S.M., Perth); Davis, S. C., 13 (G.B.R.E., St. Arnaud); Dillon, J. W., 1, 4, 7, 9, 11, 13 (S.S.M., Adelaide); Doncaste, E. W., 4 (S. John's, Perth); Dove, P. J., B.A., 3, 4, 5 (G.B.R.E., Sydney); Dyson, R. A., 10 (Armidale); Edwards, F. J., B.Sc., 2 (G.B.R.E., Armidale); Elliott, P. R., 1, 2 (G.B.R.E., Sydney); Everall, T. R., J., 2 (Armidale); Fenn, W. J., 1, 4, 6 (S. John's, Riverina); Fincher, W. J., 12 (Armidale); Frawley, W. J., 11 (G.B.R.E., Gippeland); Furnedge, J. M., 1, 5 (Ridley College, Melbourne); Gilbert, A., 1, 5, 13 (G.B.R.E., Bathurst); Gilmore, K. C., 13 (S.S.M., 6 Moore College, Sydney); Goldsworthy, J. L., 4, 6 (Moore College, Sydney); Green, L. V., 1, 4 (Ridley College, Melbourne); Griffiths, John's, Bathurst, 1, 2, 4, 5 (Ridley College, Perth); Hannon, J. F., 3 (S. John's, Bathurst); Hansen, Mrs. C. J., B.A., 1 (Sydney); Harker, E. D., 1, 2, 4, 5, 6 (Moore College, unattached); Harradence, P. R., 1, 2 (Ridley College, Melbourne); Harris, Miss J. M., 5 (Sydney); Harvey, J., 4 (G.B.R.E., Sydney); Hayes, G. E., 1, 2, 4, 5, 6 (Moore College, Perth); Heald, W. J., H. C., 1, 2, 4, 5 (S. Francis, Rockhampton); Hazlewood, R. 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PRIZES
The Hey Sharp Prize: Oakes, Hugh Roy Gilbert, B.A. (Canberra-Goulburn).
The John Forster Memorial Prize: Keen, Neville James (Moore College, Sydney).
The Frank and Elizabeth Cash Essay Prize: McFarland, Allan Rowland, Th. Schol. (Newcastle).
On behalf of the Council of Delegates,
FRANK CASH,
Registrar.

A VARIED FILM PROGRAMME

At the "Regent" Theatre, Melbourne, this programme gets off to an excellent start with a glorious short film called "Roger Wagner Choral."

It is a male choir of about sixty voices conducted by Roger Wagner of the Twentieth Century Fox studio, and their singing of "Ye Watchers and Ye Holy Ones" is as fine as anything heard on the screen in Australia.

This is followed by a first-class documentary about the Nevada desert town of Las Vegas.

The main feature—"Black Widow" is CinemaScope's first venture into murder mysteries, and is very well done.

The performance of Van Heflin, George Raft, Reginald Gardiner, Gene Tierney and Virginia Leith is excellent throughout, but Peggy Ann Garner hardly makes the grade, even as the corpse, and does not fulfil the promise of talent that she showed as a child star a few years ago, and producer Nunnally Johnson has made a mistake in bringing Ginger Rogers out of her rocking-chair near the fireplace to play a part in this story.

It is the story of a country lass who in her endeavour to

make a name for herself as a writer in New York does not worry unduly about whom she uses as ladders on her way up, and when one of them murders her there are so many people about to whom her murder would seem quite a good idea that the detective of only average intelligence finds it difficult to pick what, to most of the audience, was rather obvious from the start, namely, who did strangle her.

Not quite a good programme for your adolescent sons and daughters, but quite all right to take your wife to, and you will enjoy it.

—W.F.H.

QUEEN PRESENTS

BIBLE

ANGELIC NEWS SERVICE

London, February 5
Her Majesty the Queen on January 23 presented Diana Baker, 15, of Wolferton, near Sandringham, with a leather-bound Bible at Sandringham House.

Each year the Queen presents a Bible to a pupil living on the estate and attending Dersingham Modern Secondary School who is most proficient in religious knowledge.



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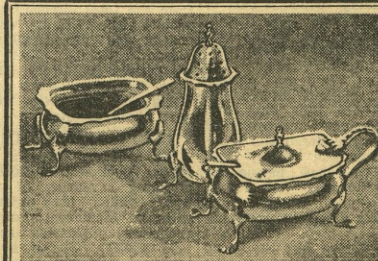
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WHAT IS MEANT BY "OBLATIONS"?

BY THE REVEREND G. H. OFFICER

"We humbly beseech thee most mercifully (to accept our alms and oblations and) to receive..."
 "If there be no alms or oblations, then shall the words (of accepting our alms and oblations) be left out unsaid."

In recent years there has been a growing tendency to reter and oblations (in the parenthesis of the Prayer for the Church Militant) to the Bread and Wine, in defiance of expert opinion and of the plain wording of the rubric, and to alter the parenthetical phrasing of the prayer accordingly. Though it is tempting (as the late Archbishop Darbyshire wrote) to identify "oblations" with the bread and wine, it would seem that this clearly refers to moneys collected other than for the poor.

Most unofficial manuals of instruction and books of devotion, such as the "Parson's Handbook," quite definitely identify "oblations" with the elements, often referring to them as "The Oblation," and equating this with the "oblations" mentioned in the Prayer for the Church. On the other hand authoritative works, notably "Liturgy and Worship" and "The Prayer Book Dictionary," are less dogmatic and tend to leave the question open.

It is to be regretted that there are very few competent Anglican liturgical scholars—a fact which was very evident when the 1928 Revision was being discussed. More recently it has been said of one influential Anglican liturgist that he 'seems to suffer from a tendency always to end up at the Latin Mass wherever he may begin from.'

To argue from the usage of the Latin Mass is often entirely irrelevant. And in a discussion of the meaning of "oblations" in the Anglican Rite definitely so: for the Revisers in 1594 made a deliberate departure from the Latin "Oblation of the Elements" and gave an entirely different meaning to the service, a meaning which has yet to be fully grasped. This misunderstanding is hindered by the "Mass fixation" of many writers; until "Roman paralysis" is thoroughly purged from our thinking it will not be understood.

In none of the various Anglican rites is there any identification of "oblations" with the Bread and Wine.

These Liturgies can be divided into three main groups:

1. English 1662, Irish 1926, Canadian 1918, Scottish 1929 (the "English Liturgy").
2. South African 1929, Ceylon 1938.
3. Scottish 1764, American 1928, Indian 1933.

To these must be added the Coronation Service, which is in a class by itself.

The three mentioned in (1) all follow 1662 in text and rubric, and need not be considered further. 1662 will be considered last in connection of developments from 1549.

OTHER RITES

Both South Africa and Ceylon direct "alms and other devotions" to be collected during the Offertory (which is part of the service and not, despite popular usage, the "collection") and brought to the priest, who is to "present" them. The Bread and Wine are "placed" on the Table, not offered. In South Africa the "alms and other offerings" are presented first, then the Bread and Wine, followed by the "Secret" said audibly with the people responding "Amen." The Prayer for the Church which follows has "alms and" in parenthesis.

In the Ceylon Rite the Bread and Wine are "placed" on the Table whilst the "alms and other devotions" of the people are received. When these have been "presented before God by the priest" he may use a Prayer for the Church, following the South African form, or more usually, say:—"We humbly beseech thee O Father, most mercifully to accept these our (alms and) oblations which we offer..." This is an audible prayer, answered by the people. In neither of these rites is there any accompanying rubric.

The Indian Liturgy is diverse from all the others, being

nearer Eastern liturgies than any other Anglican rite. In it there is no reference to "alms and oblations," "alms and other devotions" are received and presented during "The Prayers of the Catechumens." (It is the only Anglican rite wherein the use of incense is canonically sanctioned; and the Irish the only one that definitely forbids its use.)

The Scottish Rite makes no mention of "oblations," whereas the American (which derives from it) does. In the Prayer for the Church "alms and" are parenthetical, but without any accompanying rubric. However, the rubrics following the Offertory Sentences are interesting:

The second rubric refers to the collections of "Alms for the Poor, and other offerings of the People" brought to the priest, who is to "... present and place it upon the Holy Table." Then he is directed to "offer, and place..." the Bread and the Wine.

The fourth rubric begins:—"And when the Alms and Oblations are being received and presented..."

These rubrics are quite clear; "oblations" are the other offerings!

To return to 1662, wherein the term "oblations" and the accompanying rubric first appeared. This rite is still the Official Liturgy of the Church of England and subsequent productions, 1928, the Anglican and English Missals (the latter being "Latin in all but name") and sundry coloured Books, have no official standing and are not admissible as witnesses to authoritative Anglican teaching.

A consideration of pre-Reformation Liturgical practice, followed by an analysis of the changes between 1549 and 1663, leaves no doubt as to what is meant.

PRE-REFORMATION

In the pre-Reformation rite there was no mention of money offerings at all; and the intercessions for the Church were all contained within the canon—not, as in our various Anglican rites, collected into a Prayer for the Church at the Offertory.

At the pre-Reformation Offertory, many short prayers were said, but nearly all of them were the celebrant's private prayers, appropriate to the several incidents of the Offertory ceremonial, and the Lavabo. After the Lavabo came the prayer:—"Suscipe, Sancta Trinitas, hanc oblationem." (Note the use of "oblation" in the singular not plural.) This was followed by the: "Orate fratres."

All these Offertory Prayers were of mediaeval growth except one, namely, the "Secret." This was ancient, being originally the prayer said at the separation of the elements for immediate use at the Eucharist from the total offerings of the people. The "Secret" was not "fixed" but varied with the season.

All these Offertory Prayers were full of allusions to the "Oblation" which the faithful were about to offer.

1549 PRAYER BOOK

The makers of the 1549 Prayer Book had a horror of anything savouring of "oblation," which they identified with the Mediaeval notions of "Sacrifices of Masses" (see Article XXXI). Hence a clean sweep was made of all the Offertory Prayers, including even the "Secrets," some of which might, without prejudice, have well been retained. Even the Offertory Chant, which had been sung to the accompaniment of the Offertory and its prayers, was removed, and supplanted by the Offertory Sentences.

As in the pre-Reformation rite, so also in that of 1549, the intercessions for the Church formed part of the Canon. (There was, of course, no reference anywhere to money offerings, e.g., "alms.")

Consistent with the above excisions, the Liturgical Oblation ("We offer unto Thee this Bread... this Cup"), which had always been an essential feature of every rite in Christendom, was startlingly omitted from the revised canon, and has never yet been restored. (The Liturgy of the Non-Jurors, 1718, restored it—and, following suit, so have the later and independent Scottish, American, South African and Indian Liturgies.)

The salient feature, then, of the 1549 Rite is its rigid exclusion of all reference to "Oblation" or Eucharistic "Sacrifice" at the two traditional points, namely: At the Offertory and within the canon.

1552 CHANGES

In 1552 the canon was dissected, the Prayer for the Church being removed from it, and placed at the time of the Offertory. Along with this transposition of the Prayer for the Church, a novel feature (as far as Eucharistic rites go) was introduced; namely, the interpolation within it of the phrase "accepte our alms."

Note that any suggestion of "Oblation" is still rigidly excluded, whether at the time of the Offertory, or from what must now be called the "Prayer of Consecration" (instead of "canon").

1662 INNOVATIONS

This made no change from 1552, as far as the "Prayer of Consecration" is concerned, the liturgical "Oblation" being still excluded. But note two synchronous innovations:—

1. In the Offertory Rubric;
2. In the Prayer for the Church.

1. The 1552 rubric had read: "Then shall the Churchwardens, or some other by them appointed, gather the deuotion of the people, and put the same into the poremens boxe..."

In 1662 this was altered as follows:—"... the Deacons, Churchwardens, or other fit person... shall receive the Alms for the Poore and other deuotions of the People, in a decent Bason..." etc. And when there is a Communion the Priest shall then place upon the Table so much bread and wine as is sufficient."

2. In the "Prayer for the Church," as we have already noted, 1552 had:—"We humbly beseech thee most mercifully to accepte our alms, and to receive these our prayers..." etc."

1662 now reads:—"We humbly beseech Thee most mercifully (to accept our Alms and Oblations and) to receive these our prayers..." etc."

The directions accompanying the above two parenthetical formulae (though 1552 did not actually bracket "accepte our alms") were:—

1552:—"If there be none almsen guen unto the poore, then shal the wordes of accepting our almes be left out unsayde."

1662:—"If there be no Alms or Oblations then shall the wordes (of accepting our Alms and Oblations) be left out unsaid."

Whilst the text of the 1549 Mass contains no reference to

either "alms" or "oblations" there are directions regarding voluntary contributions that are placed in the "poore mennes boxe" during the Offertory as well as "the due and accustomed offernges" to be paid "at the offering daies apointed." These directions are embodied in the rubrics immediately following the Offertory Sentences.

In 1552 the rubric regarding contributions to the "poremens boxe" and the "due and accustomed offernges" to be paid "upon the offering daies appointed" remained, with the further reference to "almosen" in the Prayer for the Church.

In 1662 there is no reference to "due and accustomed offernges," on offering days appointed; there is now mention of "alms and other deuotions of the people" and the word "oblations" now makes its appearance.

MEDIAEVAL ORIGIN

Clearly then "oblations" is intended to be synonymous with the "devotions of the People" mentioned in the 1662 rubric. "Oblations" (used in the plural, of course) was, from mediaeval times, commonly used of money offerings of the people (presumably for the sustenance of the clergy) as distinct from the "alms," which were for the poor.

The Coronation Services of 1937 (George VI) and 1953 (Elizabeth II) are quite definite. In 1953 the Queen first offered the Bread and Wine, and then made her "Oblation":—"A Pall or Altar-cloth... and an Ingot or Wedge of Gold of a pound weight."

A similar procedure was followed in 1937: The King first offered the Bread and Wine and then made his "Oblation," following which the Queen made her "Oblation." There is no possibility of making "oblations" refer to the Bread and Wine in these two examples.

Canon XCVIII of the proposed revised "Canons and Constitutions Ecclesiastical" reads in part:—

"There shall also be provided a bason for the reception of the alms and oblations of the people, and a convenient crier or fagon for bringing the wine to the Communion Table."

Maybe the modern craze for equating the parenthetical "oblations" with the Bread and Wine was inspired by an erroneous interpretation of the pre-Reformation Offertory Prayer:—"Suscipe Sancta Trinitas, hanc oblationem," and is a feeble attempt to compensate for its exclusion. If that be so, would it not be far better to re-introduce the "Secret," as the South African and Coronation Rites have done? But there will be little chance of this improvement being effected so long as people (priests and bishops included) imagine that oblations mean Bread and Wine.

Texts of Indian, Ceylon and South African rites referred to are as printed in "Anglican Liturgies," ed. J. H. Arnold, for the Alcuin Club pub. O.U.P. Scottish (1764), Irish, Canadian, American in official Prayer Books, and 1549 and 1552 in Everyman's Library Edition.

YOUTH'S ATTITUDE TO RELIGION

Montreal, February 5
 The Warden of Madingley Hall, Cambridge, Canon C. E. Raven, is conducting a religious mission here at McGill University as the guest of several of the students' religious organisations.

One of the most encouraging factors concerning religion in Britain since the war, he said, had been the remarkable attitude of youth, in direct contrast to what happened after the first World War when young men and women revolted against moral, political and religious traditions.

During his mission here, he said, students would be encouraged to find a firm intellectual basis for religious expression.

ORDINATION IN BRISBANE

FROM OUR OWN CORRESPONDENT
 Brisbane, February 6
 In St. John's Cathedral, Brisbane, on February 2, the Archbishop of Brisbane, the Most Reverend R. C. Halse, held an Ordination Service, at which three young men, recently students of St. Francis' Theological College, Brisbane, were made deacons. They were Messrs. Gerald Taylor, Geoffrey Walker and Ivan Lahey.

The Rector of Warwick, Canon W. Hoog, preached the occasional sermon.

The three newly ordained deacons will serve at the seaside—Mr. Taylor will go to Wynnum, Mr. Walker to Southport, and Mr. Lahey to Redcliffe.

BURNING THE MORTGAGE

NEW YORK CEREMONY

ANGELICAN NEWS SERVICE
 New York, February 7

A ceremony was held at the S. Barnabas House, New York, towards the end of last year to burn the final mortgage of 119,000 dollars on the building.

S. Barnabas House is a temporary children's shelter, the only one of its kind in the U.S.A., maintained by the New York Protestant Episcopal City Mission Society.

Two laymen, who have played leading roles in the story of the shelter, held a basin containing the mortgage while the Reverend G. C. Blackhurst touched it with a lighted wick.

About 300 children and forty young women are cared for annually by the shelter for periods from one night to three months or longer.

The home has facilities for 75 children, some motherless, some ill-treated or deserted by parents and many awaiting placement in foster homes or institutions.

On the same day, a new chapel was consecrated by the Bishop of New York, the Right Reverend H. W. B. Donegan.

SUPPORT FOR CHURCH IN PRETORIA

ANGELICAN NEWS SERVICE
 London, February 5

The response by English churchpeople to the appeal for the new church at Arcadia, Diocese of Pretoria, has been so generous that it is expected the new building will be completed by April, 1957. More than £3,000 has been raised.

TRIESTE CHURCH

ANGELICAN NEWS SERVICE

London, February 7
 The Anglican church in Trieste has reverted to the Diocese of Gibraltar after serving for nine years as the garrison church of British troops stationed at Trieste.

The church was built in 1830 with funds subscribed by members of the British business community in the Adriatic port.



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DIOCESAN NEWS

ARMIDALE

FOR S. CHRISTOPHER'S

When Miss Margot Watkins was hidden Godspeed by the choir and congregation of S. Peter's Cathedral after Sunday night's service, she was presented with two suitcases and a photograph of the Cathedral where so much of her service has been given. Miss Watkins, who has been in an accountant's office in the city, leaves Armidale on Thursday, and next week begins a two-year course at S. Christopher's College, Melbourne.

She has been a loyal and regular member of the choir, and assistant organist, a Young Anglican, and Sunday school teacher. The dean, the bishop and the choir mistress, Mrs. Lucy Foggioli, all spoke in the highest terms of her service.

On the same occasion the parish farewelled another member of the choir, Miss Elizabeth Wild, who is returning to England after two years in Australia, and who promises to return in a few years time.

The third farewell was made to Mrs. Hughes, founder president of the Young Wives' Group, and one of the devoted members of the Sunday school, Mothers' Union, and other organisations associated with the church. A presentation was also made on behalf of the congregation to her by Mrs. Hoy.

BATHURST

BUILDING PROGRESS

The new Wellington Kindergarten Hall looks very nice and will be ready soon for opening. Walls and roof are now on the new Molong rectory, and the roof is also on the new cathedral rectory at Bathurst.

THANKS, DUBBO

All who attended the recent Anglican Youth Camp at Dubbo were tremendously pleased with the great welcome given by the clergy and people of the parish. Churchwardens donated £10 towards camp funds, the first time this has ever happened in places where such camps have been held.

Christians delight to sing . . .

POPULAR HYMN AND CHORUS BOOKS

From America and Britain. Books available at present include:

Radio Songtime, Nos. 1 and 2 (compiled by Merrill Dunlop). 3/9 each (4/-).

Glad Gospel Songs (Popular American selection.), Nos. 1, 2 and 3. 5/6 each (5/11).

Action Songs for Boys and Girls, Nos. 1 and 2. 3/9 each (4/-).

Praise Him With Melody, by Rev. L. J. Whitbourn. A new Anniversary Song Book—29 hymns (Aust.). Music, 2/6; words only, £1 per 100.

The Converts' Chorus Collection. (Rev. Ivor Powell.) 2/- (2/3).

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David Jones
for service

A donation was made to S. Francis' House (Boys' Hostel) in appreciation for the use of the B.G.S. and parish buildings for the Y.A.s and J.A.s in camp. The B.G.S. had had a busy time just prior to the camp with the annual re-union and retreat of the Bush Brothers and probationers. The retreat was conducted by the bishop of the diocese.

NEW WARDEN

Mr. D. J. Peters, a former high school teacher and a member of Orange Y.A.s, has been appointed Warden of S. Francis' House (Boys' Hostel) at Dubbo, and has commenced his duties. He was welcomed and congratulated during the conference of youth at Dubbo last week. He is the editor of the 1955 Young Anglican magazine which has just been issued.

At the camp, Miss Joan Halloran of Barraba was given a keen welcome by all the young folk, and made many friends. Miss Halloran, a C.E.F. member from the Armidale diocese, enters S. Christopher's College this month for two years' study, to later return to Bathurst Diocese as a youth worker and Sunday school organiser. Four Barraba C.E.F. members joined her at the Dubbo Youth Camp. It was the first time C.E.F. members had joined with Y.A.s in fellowship in the diocese, and already pen-friends have been made.

MILLTHORPE

First off for the year in social activities, the parish will hold its fete and social to-night, February 11, in the Amuse Theatre. The Orange C.E.B.S. groups will commence activities for the year this coming week.

BRISBANE

MEMORIAL

The Vicar of Palmwoods, the Reverend Alan G. Ryan, writes in the "Church Chronicle" that the people of S. Andrew's Church, Kakondra, where the late Canon J. T. Perry laboured during his latter years, have opened a fund

for a memorial to be placed in that church.

Canon Perry died last year after giving service for many years in the Diocese of Brisbane.

KANGAROO POINT

New windows for the Warriors' Chapel in the Parish Church of S. Mary, Kangaroo Point, Brisbane, were received before Christmas, and have been placed in position. The windows are the gift of Miss M. J. Bedford and depict our Lord and the Centurion. The design is by the Sydney artist Norman Carter; manufacture is by the Albion Glass Company as agents for Messrs. Barnard.

The rector, the Reverend W. B. Ward, says that the dedication of the windows will take place very soon. The donor, Miss Bedford, is in hospital at the moment, but on her return to the parish the ceremony will proceed.

CANBERRA AND GOULBURN

PARISH MISSIONS

Two parishes have made plans for missions in the near future. At June, the Archdeacon of Wagga Wagga, the Venerable R. E. Davies, and the Diocesan Commissioner, the Reverend G. D. Griffith, will conduct a parish mission from February 27 to March 6.

Already every Anglican home has been visited and mission literature distributed, and it is intended that every home shall be visited once again as part of the thorough preparation which the rector, Canon G. A. M. Neil, and his helpers have undertaken.

The assistant bishop, the Right Reverend K. J. Clements, will be the missionary at Berri during Holy Week. The suggestion for a parish mission came first from the Young Anglicans, and the venture is being enthusiastically supported by church people of all centres in the parish.

MELBOURNE

WEST BRUNSWICK

Anniversary services were held at S. John's, Brunswick, on February 6 to commemorate the setting of the foundation stone which was first set by Archbishop Head. A film of the service taken twenty-five years ago was shown. The vicar at the time of the building of the church, the Reverend A. R. Sinclair, preached at Evensong on Sunday.

C.M.S. RALLY

The Church Missionary Society held a Tanganyika rally in the Chapter House, S. Paul's Cathedral, on February 8, at 7.45 p.m. Bishop Donald Baker was the chairman. Those welcomed were Canon C. D. Maling and Mrs. Maling and the Reverend E. H. Arblaster. Canon Maling has been Educational Secretary for the Diocese of Central Tanganyika.

Mr. Arblaster, also from Tanganyika, has spent the first part of his furlough in England and then visited America with Bishop Stanway attending the two conferences at Minneapolis and Evanston.

The Reverend G. A. Pearson and Mrs. Pearson, who are returning to Tanganyika, were farewelled, also Miss Jean Guy and Miss Joan Rice who are going to Tanganyika for the first time. Miss Guy will occupy the position of accountant to the Diocese of Central Tanganyika, and Miss Rice will be in the Church bookshop in Dodoma.

NEWCASTLE

GARDEN PARTY

A garden party will be held in the grounds of Christ Church Cathedral Hall on February 19, commencing at 2.30 p.m. There will be a work stall, flowers, jam, sweets, etc. Proceeds are in aid of the Cathedral Fair.

SCHOOL OF RELIGION

The ninth session of the School of Religion will be held in the Cathedral Hall, Newcastle, on Thursday nights during Lent, at 7.45 p.m. The main subject of the school will be "Christian Beliefs and Modern Questions." A fee of ten shillings will be charged to cover the expenses of the school. The lecturer will be the Dean of Newcastle, the Very Reverend W. A. Hardie.

ST. ARNAUD

AVOCA

The Reverend J. H. Shields was inducted as Rector of S. John's, Avoa, by the bishop on Thursday, February 3, in succession to the Reverend P. E. D. Gason. The rectory has been thoroughly renovated.

MANANGATANG-ROBINVALE

The Reverend A. R. Cameron was instituted as Vicar of Manangatang-Robinvale in S. Andrew's, Manangatang, on January 31, by the bishop. He was also introduced to the congregation of S. Peter's, Robinvale, on February 1. He succeeds the Reverend E. F. S. Reynolds, who has gone to Melbourne.

SYDNEY

LONGUEVILLE

The Tambourine Bay Memorial Church Hall will be officially opened by the Archbishop of Sydney on Sunday, February 27, at 3.30 p.m.

The hall is situated in a rapidly expanding area of Lane

Cove municipality. It has been built mainly by voluntary labour for less than £2,500—less than half, it is estimated, of the cost using fully professional labour.

ROTARY SERVICE

A service in connection with the golden jubilee of Rotary International will be held at S. Thomas', North Sydney, at Evensong on February 20, at 7.20 p.m. The rector will conduct the service, the lessons will be read by the President and District Governor of the North Sydney Rotary Club. The address will be given by the Rector of S. Alban's, Lindfield, Canon P. W. Tugwell, who is the Anglican representative on the Rotary Council.

FRIENDS OF S. MARK'S

Members of the Friends of S. Mark's, Darling Point, continue to grow. It is expected that it will exceed 1,000 before the end of July. A number of repair jobs, including the re-wiring of the church, have been done as a result of the improved financial position from the help given by the Friends.

LENTEN ADDRESSES AT S. JAMES

The Rector of S. James', King Street, Canon E. J. Davidson, will preach on Sunday evenings during Lent at 7.15 p.m. on "Six Important Questions about Christ." They are:

February 27: "Who was He?"; March 6: "Why was He a Jew?"; March 13: "What did He preach?"; March 20: "Who were His friends?"; March 27: "Who were His enemies?"; April 3: "Why was He killed?"

There will be a daily celebration of the Holy Eucharist at 7.30 p.m. during Lent. Evensong will be held daily from Mondays to Fridays at 5.20 p.m. with an address on Wednesdays. There will be the Litany and Devotions on Wednesdays and Fridays at 1.15 p.m.

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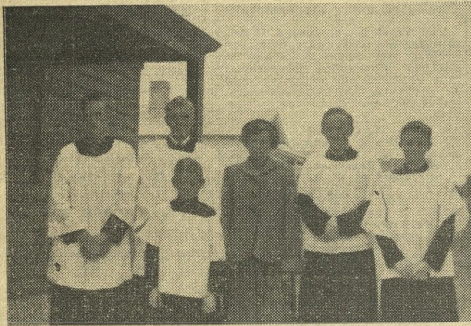
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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is the Reverend B. L. Sommer, of S. David's, South Bunbury, who sent us this picture of his church secretary, Mr. F. Underwood, and five of his seven children. Mr. Underwood is also a lay reader; his four sons, Edward, Charles, Ernest and Robert are servers; and his daughter, Barbara, is the church organist and a Sunday school teacher. We think this may be a record for one family's service in a parish.

NEW GUINEA CHAPEL DEDICATED

(Continued from page 1)

ing team, had the privilege of opening the door.

The bishop traced the sign of the cross on the floor of the chapel with the pastoral staff and said, "Behold the sign of the cross. Availant all ye spirits of evil."

During the singing of the hymn "All people that on earth do dwell," the congregation quietly entered the chapel.

In the exhortation, the bishop reminded all present that it was the custom of the Church to build places for the worship of God and to separate them from all profane and common uses and to declare them sacred solely for religious purposes. He exhorted all to put away worldly and unworthy thoughts and to use the chapel as a resort for prayer and for the refreshing of our souls through the Holy Word and the Sacraments.

The bishop preached from the story of turning the water into wine at Cana of Galilee. He compared the way of the world with the way of God. In the world the good things were set out first and then "that which is worse." But with God it was different: the spiritual joys increased as we went through life.

He reminded the students and old scholars that they should look back and thank God for the devoted work of the founders, Miss Maud Nowland, but not to think of those days as the "best time." It must be the duty of all to build on the devoted work of the past and keep the home on the improve, because the best days were yet to come.

After the sermon, a special act of praise and thanksgiving was offered for the past 50 years of the home. The service concluded with the singing of the Te Deum and the Blessing. The act of dedication was completed the following morning with the celebration of the Holy Communion.

In the afternoon of January 22 a meeting of the old scholars and parents of the present scholars was held. Edward Guise, who is the only surviving scholar of the first group which entered the school 50 years ago, gave a history of the school.

Reuben Mark, one of the old scholars, said that Doubina students had entered into almost every kind of job, skipper of our mission ships, engineers, clerks, electricians, carpenters, plantation owners and workers, etc., but there had never been a priest or a teacher from the home. He hoped that in the next 50 years there would be some offering for these important vocations, so that the half-caste may share fully in the Church's wealth.

At the conclusion of the meeting an offering was made towards the expenses of building a new school for the home. Together with the offering made at the dedication service the day before, £96 was given. Many of the old scholars were not present and their gifts will no doubt increase this amount.

After the meeting Solemn Evensong was sung in the chapel and the first members of S. Agnes' Guild, which is an old scholars' association, were admitted by the bishop.

A.B.M. NEWS

MISSIONARY FOR SOUTH-EAST ASIA

Mr. Nigel Heyward, of Tasmania, was met in Sydney on January 30 by the Bishop of Borneo's Commissary, the Reverend W. H. S. Childs, before he proceeded by air to Kuching in Sarawak.

Mr. Heyward has been on the staff of two leading schools in Tasmania, and will strengthen the missionary staff of the diocese at S. Thomas' School.

With the arrival of Mr. N. Heyward in Borneo A.B.M. will have five Australians working in the diocese.

DONATIONS

Two substantial cheques have been paid to the South-East Asia Appeal through the New South Wales office of A.B.M. They were the result of contacts the State secretary had made recently while speaking about South-East Asia.

DYAK STUDENT

Mr. Ngitar Mal, a Dyak student, arrives in Australia this week from Kuching and will commence studies at S. Francis' College, Brisbane, when the first term begins. He has for the past two years been a student for Holy Orders at the House of the Epiphany at Kuching, and will continue his study before ordination.

TASMANIAN C.M.S.

Queenstown.

The Reverend Arthur Cloudsdale, on furlough from Tanganyika, leaves Hobart for Queenstown on Friday, February 13, for deputation work on the West Coast.

Richmond

The General Secretary of C.M.S. in Tasmania, the Reverend H. Butterley, will be taking the morning service in the Parish Church of S. Luke's, Richmond, next Sunday.

After the service he will proceed to S. David's, Port Arthur, for an afternoon service, and to S. Alban's, Koonya, for Evensong.

Fingal-Avoca

The General Secretary of C.M.S. will be visiting the Parish of Fingal-Avoca, where the rector is the Reverend H. Hadrill, for the last week-end in February.

While there it is hoped that he will be able to visit all out-centres, and will speak to several scripture classes.

PERTH INDUCTION

The Reverend R. Hobby was inducted as Rector of the Parish of Belmont-Armadale on February 4 in S. Matthew's Church, Armadale.

A "COUNTRY STYLE" ANNIVERSARY

FROM OUR OWN CORRESPONDENT

Armidale, February 7

All the serenity of the beautiful New England countryside was reflected on Sunday afternoon in the 75th birthday service at S. John's Church, Kelly's Plains, the little church among the trees, five miles from the cathedral city of Armidale.

It was in the shade of the elms and the Scotch firs that the service was held, for the congregation was many times too great to enter the beautiful little church.

A small table covered with an embroidered tea cloth served as the altar, with the crucifix from the church upon it.

The trees sheltered the worshippers from the brilliant sun, and whispered softly as a light breeze swept across the landscape.

The liquid notes of friendly magpies, the green and brown of the leafy branches, the occasional glimpse of vivid blue upwards, and the softness of the grassy floor upon which one knelt, all spoke by their simplicity of the sincerity of the occasion.

In the background was the handsome little brick and tile church that seats forty to fifty people. The foundation stone was laid in 1923 by Canon F. Riley, then Vicar of Armidale, who was one of the clergy taking part in the birthday service.

The brick church replaced a wooden building, in which the first service was held on February 8, 1880, and two of the members of that congregation were also at the birthday service.

They were Mrs. Gordon, daughter of the first Vicar of Armidale, the Reverend J. Tingcombe, and Miss Nellie Perrott, whose family have been great benefactors of S. John's. Both are well into their nineties.

The congregation at Kelly's Plains is only a small one—a dozen families or so—but they were joined on this occasion by their friends from miles around, including a strong contingent from the mother church in Armidale, S. Peter's Cathedral, and by the Methodists and Presbyterians in the neighbourhood.

The service was conducted by the Dean of Armidale, the Very Reverend M. K. Jones, just back from hospital at Concord.

His pleasure at being back in time to take part in this celebration was reflected in the little community who have served S. John's for so long.

He read an extract from the Armidale Express of February 13, 1880, recording the first service to be held in this little church that stood on this site, and of the gladness of the assembly on that occasion.

On that occasion, as on this, he pointed out S. Peter's Cathedral choir and many

members of the cathedral congregation shared the festival with Kelly's Plains.

The dean was assisted by the assistant priest at the cathedral, the Reverend Ron Dyson. The lessons were read by Archdeacon Stammer and Canon Riley, both former Vicars of Armidale.

The address was given by the Bishop of Armidale, the Right Reverend J. S. Moyes, who took as his theme the priesthood of the men on the land.

Within a few minutes the church under the trees became a picnic ground, and in the pews sat neighbours and old acquaintances discussing the service, their friends, the crops and the world in general.

Across in one corner tea was being served from orthodox tea-pots, though the thirstier poured theirs straight from a four-gallon billy can.

To round it all off Canon Riley cut the birthday cake that had been made by Mrs. Wildman, and led by Mrs. Rice.

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m.

NATIONAL: 10 a.m.

February 4: Dr. Gwen Nash.

February 15: The Bishop of Tasmania, The Right Reverend Geoffrey Cranwick.

February 16: "Stories from the Old Testament," Epis. 24—"God chooses a successor to King Saul."

February 17: The Reverend Hayden McCallum.

February 18: Monsignor James Hannan.

February 19: The Very Reverend John Bell.

RADIO SERVICE: 9.30 a.m. A.E.T. INTERSTATE.

February 13: Choral Eucharist from S. Peter's Cathedral, Adelaide.

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

February 13: "They make you think—William Temple, Archbishop of Canterbury," The Reverend Alfred Bird.

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

February 13: Belgrave Heights Convention, Victoria.

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

February 13: Westminster Madrigal Singers, Melbourne.

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

February 13: Professor J. Davis McCaughey.

THE SPIRIT: 11.20 p.m. A.E.T., 11.25 p.m. S.A.T. and W.A.T.

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

February 14: Father Colin Miller.

READINGS FROM THE BIBLE: 7.10 a.m. A.E.T. NATIONAL.

8.10 a.m. A.E.T., 8.45 a.m. W.A.T.

February 14-18: Dr. John Munro.

EVENING MEDITATION: 11.20 p.m. A.E.T. (11.45 Sat.), 11.25 p.m. S.A.T., 10.55 p.m. W.A.T.

INTERSTATE.

Professor James Peter.

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

February 16: "You can't change human nature," by Dr. W. L. Carrington.

EVENING: 4.30 p.m. A.F.T. NATIONAL.

February 17: S. Peter's Cathedral, Adelaide.

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

February 19: "Some Hymns and their History," by Dr. George Wheen.

C.S.G. WORKERS MARRY

FROM OUR OWN CORRESPONDENT

Brisbane, February 7

Mr. Ken McKay and Miss Gloria Davidson, both active members of the Comrades of S. George in Queensland, were married at Holy Trinity Church, Fortitude Valley, on February 5.

The marriage was celebrated by the rector of the parish, the Reverend R. E. Wicks. The Nuptial Eucharist was sung by the organising secretary of the Australian Board of Missions, the Reverend E. E. Hawkey.

HOLIDAY CAMP FOR G.F.S.

FROM A SPECIAL CORRESPONDENT
Brisbane, February 5

About 35 leaders from nine dioceses in three States attended the first Commonwealth G.F.S. Summer Camp at Tallebudgera, on the Queensland South Coast, last month.

The week began in earnest on Saturday with Holy Communion. The day's programme set a pattern for the rest of the week: Bible study, lectures on G.F.S., physical training, free time, folk dancing and activity of a varied nature.

The conference had as its Bible study lecturer, Canon F. Sharwood, of Clayfield, who gave a comprehensive outline of the background to the Bible, the contents and the relationship to every-day living.

The chaplain, the Reverend A. Lupton, of Coorparoo, gave a series of addresses on "Bear ye one another's burdens and so fulfill the law of Christ."

G.F.S. lectures were given by the organising secretary of Brisbane's G.F.S., Miss D. Richardson, and Miss S. Fletcher, a graduate of S. Christopher's College, Melbourne.

Sister Una Mary, of the S.S.A., gave a talk on vocation.

NEW CATHEDRAL WINDOW

London, February 7

All the windows in S. Anne's Bede House Chapel, Lincoln, were war casualties.

On February 3 the Bishop of Lincoln dedicated a new stained glass window in the Chapel, designed by Sir Ninian Comper. The Mayor and Sheriff attended the ceremony.

CLASSIFIED ADVERTISEMENTS

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COMMISSIONING OF HEADMASTER

FROM OUR OWN CORRESPONDENT

Melbourne, February 7

The Reverend S. W. Kurre was commissioned by the Archbishop of Melbourne as Chaplain and Headmaster of Caulfield Grammar School on February 4.

The service was held at S. Mary's, Caulfield which is used as the school chapel.

As far as can be ascertained it is the first time that such a service has been held in the diocese.

The headmaster was presented to the archbishop by the President of the Council of Caulfield Grammar School.

DR. GARBETT FOR JERUSALEM

London, February 7

The Archbishop of York, the Most Reverend Cyril Garbett, is to visit Jerusalem on the invitation of the Bishop in Jerusalem immediately after Easter.

This will be his fourth visit. The first was over forty years ago.