

THE ANGLICAN

Incorporating The Church Standard

No. 127

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

FRIDAY JANUARY 14 1955

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

Price: NINE PENCE

"PAN-ANGLICAN" THEME OF CONFERENCE

FROM OUR A.B.M. CORRESPONDENT

Brisbane, January 7

Approximately 100 members, representing every State except Western Australia, attended the sixth annual Federal conference of the Order of the Comrades of S. George, which was held in Brisbane from December 28 to January 3.

The theme of the conference was "Pan-Anglicanism." Its purpose was to make the conference more aware of its heritage in the Anglican Communion and the missionary significance of world-wide Anglicanism.

Each day's programme included the celebration of Holy Communion according to the rite of the particular branch of the Anglican Church that was being considered that day.

This followed the custom of the Pan-Anglican Conference at Minneapolis.

"The Church of England" was discussed by the Bishop of Adelaide, the Right Reverend B. P. Robin, the Episcopal Church of Scotland by the Dean of Brisbane, the Very Reverend D. Taylor, who was brought up and ordained in the Scottish Church.

The next day a lecture was given on the "Protestant Episcopal Church of the U.S.A.," by the Rector of Bowen, N.Q., the Reverend L. C. Bailey, a graduate of Sewanee University of the South (U.S.A.), and formerly rector of a parish in Florida and a chaplain to the U.S. Navy.

The "Church of the Province of South Africa" was dealt with by the Federal Youth Secretary of the A.B.M., Miss Gabrielle Haddingham, formerly on the staff of the S.P.G.

JAPANESE CHURCH

Finally the Reverend Frank Coaldrake spoke on the "Nippon Sei Kokai" (Japan). He had celebrated the Eucharist in Japanese that morning.

These last two talks were followed by lively discussions on the race problem in South Africa and elsewhere, on the problems of Japan and the way in which we in the Church in Australia could help to solve them.

The Bishop of Adelaide, as the newly appointed Visitor of the order was chairman. He gave a series of meditations on the Atonement each evening at Compline.

After breakfast each day there was a Bible Study conducted by the A.B.M. Secretary in N.S.W., the Reverend W. S. Childs, based on the theme of "Vocation."

This was followed by "The Story of the Church of England," by the Home Secretary of A.B.M., the Reverend T. B. McCall, as a background to the main talk of the day which followed morning tea.

The highlight of the evening sessions was the premiere in Queensland of the film "Martyrs Harvest." Presentations were made to one of the stars of the film—Sister Helen Barrett, seen in the sequence of S. Barnabas' Hospital, Kerapei—and also to Mr. Fred Howard of Melanesia, the director, the Reverend Eric Hawkey, the Reverend B. R. Marsh, under whose direction the Guild of S. Cecilia provided some of the music in the film, and to the Reverend T. B. McCall, who wrote the script.

Before the screening of the film two short plays on Queen Victoria were presented by the Sydney comrades, and two very

fine anthems by the conference choir.

The conference choir also provided an anthem at Evensong in St. John's Cathedral on the Sunday night, when the theme of the conference was summed up in a sermon by the Bishop of Adelaide.

The conference members were welcomed on the first night by the Archbishop of Brisbane, and concluded with a bus trip to Southport and Mt. Tambourine on the last day.

The chaplain of the conference was the Reverend Eric Hawkey.

CHAPTER MEETING

At the conclusion of the conference, the first meeting of the newly formed chapter of the order was held.

The Australian Board of Missions approved the formation of a chapter to govern the order in November 1953, but a meeting had not been possible until now.

The chair was taken by the Visitor, the Bishop of Adelaide, after a short opening service, held in the Sisters' Chapel at the Society of the Sacred Advent's Community House.

Representatives were present from each State, as well as the Chapter Clerk (Miss G. Haddingham), and the Home Secretary.

A sub-committee was formed to work out a full constitution for the chapter for submission to the next chapter meeting and ultimately to the Board for ratification.



A Mothers' Union group at Lae, Diocese of New Guinea. There are five white members in all. Mrs. T. J. Gibson, of Hobart, who founded the branch while her husband was locum tenens of the parish for some months last year, is in the centre of the front row.

W.C.C. APPOINTS DIRECTOR FOR RESETTLEMENT WORK

FROM OUR OWN CORRESPONDENT

Melbourne, January 10

The Secretary of the Australian Council of the World Council of Churches announced on Sunday that the Honourable J. J. Dedman has been appointed Director of the Resettlement Department.

The appointment has been made on the advice of the Resettlement Committee and with the approval of the W.C.C. authorities in Geneva.

The resettlement work of the W.C.C. is world-wide, being concerned with the thousands of homeless folk in Europe for whom there is no future there.

There are still refugee and displaced persons unable to return to the land of their birth, and conditions following upon the war have accentuated the problem of over-population in some countries, making necessary the transfer of the surplus abroad.

In addition there are Greeks no longer permitted to remain in Egypt and the hundreds of Russians in Manchuria whose plight is beyond description.

Australia is one of the receiving countries; for the past four years the Australian World Council has had its officers engaged in this work.

The first to undertake it was Miss Margaret Holmes with headquarters in Melbourne.

The work quickly developed and many persons were brought to begin a new life in Australia with relations or friends.

For most of these the W.C.C. paid the fares under a travel loan scheme to be repaid by instalments as finances permit. Miss Elsie Needham was shortly afterwards appointed to carry on the work in Sydney and later a Brisbane office was opened by Mr. J. Robinson.

Some idea of the growth of the movement is shown by the repayment of the travel loans which has now reached approximately £9,000 per month.

A year ago Miss Kathleen Deasey became Agency Sponsorship Officer seeking accommodation and work for those not having relatives or friends in Australia to sponsor them.

This involves working through the member Churches of the A.C.W.C.C. and is a task of great difficulty whilst meaning more than words can express in humanitarian service.

The work has now become so extensive that a director is essential for the efficient working of the scheme, involving as it does careful detailed planning and organisation as well as strengthening in every direction the goodwill of the Australian community.

CIRCULATION NOTICE

Will subscribers and bulk agents kindly help us by giving as much notice as possible of changes of address and of increased bulk orders? It takes eight clear days for these to become effective from the time they reach this office.

OVERSEAS BISHOPS TO COME HERE

The Primate of Australia, the Most Reverend H. W. K. Mowll, has announced that the Bishops of Singapore, Borneo, Melanesia and Polynesia, are expected to visit Australia at the time of General Synod in September this year.

It is expected that the Metropolitan of India and the Bishop of Kurunegala, Ceylon, will visit this country in 1956.

The Primate has already announced that the presiding Bishop of the Protestant Episcopal Church in the U.S.A., with other American bishops, will be here for General Synod, following their own General Convention at Honolulu earlier in the month.

The Presiding Bishop of Japan has invited Archbishop Mowll to visit Japan; the Primate hopes to be able to accept.

FACT AND FANCY

We liked the following extract from a Presbyterian paper: "One of the best stories of the recent census is that of the entry under 'Religion,' which read, 'Presbyterian—but only in case of emergency.'"

First remark by an American reader who blew in to see us last week was, "My, you folk must certainly support your churches here. I've never seen so many clergy walking the streets as I have in Sydney."

We did not disillusion him, poor chap. But we could have explained that probably half of those he saw were country parsons in Sydney, or passing through, on their holidays.

Among those who came our way were the Archdeacon of Tamworth, whose parish sells more copies than any other parish in Australia. We gave him a cup of tea and a cigar (left over from Christmas presents).

Our next caller was Brother McBryde, from S. Barnabas' School, Ravenshoe, 'way up in North Queensland, who had hitch-hiked from Brisbane to Sydney in two days.

The Rector of Boorowa, Diocese of Canberra and Goulburn, the Reverend A. A. Smith, was a welcome caller, because he is one of the clergy who "push" sales of the paper in his parish.

Archdeacon Van, of Casino, Grafton Diocese, was next. He does well with our sales, too—has a new curate who makes sure not a copy is left. The editor was delighted to see a piece of really superb Chinese material which Mrs. Van showed her: it's to be fashioned into a cope suitable for the archdeacon.

We were specially happy to see Mrs. T. J. Gibson, from Hobart, who passed through Sydney on her way back from New Guinea, where her husband has been locum tenens at Lae. She started a branch of the Mothers' Union at Lae, and arranged a Christmas party to which children of all colours attended for the first time together.

Our only Victorian visitor was the Reverend G. F. D. Smith, from Bairnsdale, whose curate has just gone off to England. Mr. Smith wants another curate, and is prepared to offer lots of tough, useful work, good experience, and dashed little to live on. You may have seen a short article recently about Clifton Waters Village, just outside Bairnsdale, where active old people may live in small cottages equipped with all mod. cons., including sewerage and electricity. Three cottages are now completed, and Mr. Smith hopes to have six by the middle of this year. It's a fine piece of work, and the editor will run another article about it before long.

From Adelaide came Mrs. E. J. Cooper, wife of the Rector of S. John's, Halifax Street, with her two children, after a hair-raising motor car journey from that hot city. (All right, rector, the car still works!) The editor was the more glad to see her because she put up (with) our managing director during Adelaide's last synod.

There were many other visitors, and I've some great news about our two funds. But they'll keep till next week.

—THE APPRENTICE.

THE SOUTH AFRICAN CHURCHES NEED HELP FROM BRITAIN

London, January 10

The policy of racial segregation in South Africa and the effect of the Bantu Education Act are discussed in a report, issued on December 31, of a special group convened by the Archbishop of Canterbury to advise the British Council of Churches on opportunities for action which would strengthen the Churches in South Africa.

In November the group asked Mr. L. Bruce Graves and the Reverend W. Fenton Morley to visit South Africa and make personal contact with Church leaders there, and the present statement has been compiled in the light of the information supplied by Mr. Graves and Mr. Fenton Morley.

The group state that they are convinced that the Churches in South Africa, except for the Dutch Reformed Church, are unanimous in deploring the policy that lies behind the Bantu Education Act.

The Roman Catholic Church is in favour of trying to retain control of its schools, either as private schools or with a reduced Government subsidy, and the same is true of one or two special institutions in other Churches.

Some Churches propose to close the schools altogether, but the majority, while rejecting the Government's policy,

intend to lease their buildings to the Government in the belief that it is better for African children to be taught to read and write rather than be without any elementary instruction.

The loss of their schools, says the report, throws on the Churches a grave responsibility.

Some will try to extend their work among African youth by retaining control of the hostels at schools and institutions, and proposals are being considered to improve the training and conditions of pastoral workers, lay and ordained.

MANPOWER SHORTAGE

The most serious difficulty arises from shortage of manpower, "which can only be met by the Churches in Britain releasing men and women of outstanding devotion and ability for work in South Africa."

At the same time, it is pointed out, these needs must be looked at in world perspective. There are other parts in Africa where the Churches

stand no less urgently in need of help; for example, Kenya and Central Africa.

The group say that criticism of the South African Government's policy on moral grounds is liable to be declared politically subversive by ministerial edicts against which there is no appeal.

"Might not the freedom of the Churches to teach and to preach be threatened by the insecurity now attaching to their leases?" it is asked. "Might not religious liberty ultimately be threatened?"

The report is signed by the Archbishop of Canterbury; the secretary of the Congregational Union, Dr. L. E. Cooke; Dr. R. F. V. Scott, Church of Scotland; the general secretary of the Baptist Union, Dr. E. A. Payne; the secretary of the Methodist Conference, Dr. E. W. Baker; and the general secretary of the International Missionary Council, Dr. Norman Goodall.

PEACE ON THE HOME FRONT

DR. GARBETT ON STRIKES

ANGLICAN NEWS SERVICE

York, January 8
Speaking of the hope and courage which should be shown as we entered 1955, the Archbishop of York said on January 2 that unhappily the opening days of the new year were overshadowed by the threat of a grave railway dispute.

Christian people, day by day, should pray that counsels of peace might prevail and a just settlement be reached.

Dr. Garbett, who was preaching at Acomb Parish Church, said he would urge that one more sustained effort should be made by all concerned to reach agreement.

All had a high regard for the men who worked the railways, and those who, like himself, travelled frequently by train, owed much to them.

All were anxious that any legitimate grievance should be brought to light and dealt with promptly.

ARREST PROGRESS

A strike would be a disaster. It would gradually bring suffering to every class, cause unemployment in many directions, and arrest the progress made towards economic recovery.

It would threaten, and possibly destroy, the machinery for conciliation and arbitration and, whatever the result, would leave behind a legacy of bitterness and resentment.

In addition to harming a nation, a strike would injure the railways to such an extent that it would make it more difficult than ever either to meet the demands of the men or to carry out improvements long overdue.

"In the long run," said Dr. Garbett, "it is public opinion that will be decisive. Let that public opinion be well informed, charitable and, if need be, outspoken."

OVERTIME A "CLUMSY EXPEDIENT"

The Bishop of Sheffield, the Right Reverend L. S. Hunter also comments on the possibility of a railway strike in his current "Diocesan Review."

The bishop states that there is a growing danger—of which the request that the railways should have a capital subsidy from the State is a symptom—that industry might settle disputes without regard for the third party involved, the consumer.

"Wage rates are becoming more and more irrational," he writes.

"Men in an industry like the railways have not the same opportunities as men in some other industries of working overtime and earning double money, so that their actual wages are less than those of men doing comparable work."

"The whole business of overtime and double pay for it is a clumsy as well as costly expedient and tends to encourage slack work in normal hours."

There was evidence that the English industrial economy compared unfavourably with that of countries where normal rates were higher and there was far less overtime because at all levels men worked hard and efficiently during normal working hours.

EARLY CHRISTIAN BUILDING

ANGLICAN NEWS SERVICE

London, January 11
Michael Gough, lecturer in Classical Archaeology at Edinburgh University gave a talk over the B.B.C. about "Christian Architecture in South-East Turkey", to-day.

In the course of his talk Mr. Gough gave an account of early Christian building in south-east Turkey, hitherto almost overlooked in this field, but where he considers there are outstanding examples of the earliest fusion of ancient pagan and the new Christian art-forms.

INFORMATION CENTRE

MICHIGAN'S ENTERPRISE

ANGLICAN NEWS SERVICE

New York, January 10
The Diocese of Michigan has an Episcopal Information Centre at what is considered by many to be one of the busiest corners of the world.

Dedicated by the Right Reverend R. S. M. Emrich last month, the centre is located in S. Matthias' Church at the intersection of Grand Boulevard and Grand River Avenue, Detroit, where buses load and unload as many as 4,000-5,000 passengers in a single hour.

The centre will have two general methods of making information about religion and the Episcopal Church available.

It will function as a place to which non-Episcopalians may come with their questions, and it will offer help in Christian education and leadership training to the Episcopal parishes and missions in Detroit and vicinity.

One of the projects will be a perpetual inquirers' class, to be held every week for the purpose of answering questions for those who seek information about the Church, or who are desirous of Confirmation instruction.

There will be classes for lay readers and instruction in lay visiting.

The centre will also maintain a bookshop, reading room and library.

THE "GADGET MONGERS"

ANGLICAN NEWS SERVICE

London, January 8
A conference for young schoolmasters which opened at S. Peter's Hall, Oxford, on January 3, marked the resumption of a series of Harrow conferences held before the war.

They were organised, like the present one, by the headmaster of Bryanston School, Mr. T. F. Coad.

The opening address, on the problems of specialisation, was given by Canon C. E. Raven. He recalled that during the war a group of young science teachers complained to him that scientists matriculated as human beings but graduated as gadget mongers.

They asked for the advice of Archbishop Temple, and a policy emerged, but the shortage of qualified teachers had delayed the overhaul of the science curriculum.

These scientists, said Canon Raven, at least had the complacent superficiality of certain art graduates. Their initiative had led to a successful series of lectures on religion and art for scientists, and it was sad that the arts faculties had made no corresponding move.

GIFT FOR MISSIONS

ANGLICAN NEWS SERVICE

New York, January 10
A millionaire philanthropist, Charles S. Mott, of Flint, has presented the Diocese of Michigan with 100,000 dollars for missionary expansion.

Mr. Mott stipulated that the money be used as a revolving fund to aid new churches and missions in building adequate facilities.

The Bishop of Michigan, the Right Reverend R. S. Emrich, described it as the largest single gift ever given the diocese for that purpose.

The Mott gift will increase the diocesan mission revolving fund to 400,000 dollars.

HISTORIC CHURCH DAMAGED

ANGLICAN NEWS SERVICE

London, January 10
The fifteenth century church at Sydenham Damerel, near Lavisock, Devon, was badly damaged by fire early on the morning of January 5.

Fire-fighters were able to save the tower, but the roof of the church has disappeared.

It is thought that the church may have been struck by lightning.

ADVICE TO WORKERS

PROVOST URGES FORGIVENESS

ANGLICAN NEWS SERVICE

London, January 10
A public outcry must be raised against the principle of making men outcasts by sending them "to Coventry," the Provost of Derby, the Very Reverend R. A. Beddoes, said on January 1.

He was referring to the recent cases in England of workmen being ignored by their work-mates because they ignored strike pickets.

The Provost was vicar of the Durham mining Parish of Easington for nine years.

Preaching at a New Year's service in Derby Cathedral, he said: "There is no more miserable and despicable action than this business of ignoring a man because you do not see eye to eye with him."

"I grew up among workers and trade unionists, but never before have I come across such a childish, mean attitude."

Afterwards he said: "It is about time, some said quite bluntly: 'This practice must stop.' If it continues it will be quite likely to become the accepted thing. Other flocks of sheep will follow these stupid flocks of sheep."

NEW YEAR MESSAGE

"I am all for solidarity among workers, and it may be that the men who were ostracised were in the wrong."

"Such practices, however, do not make for solidarity among trade unions."

"They cannot be called un-Christian because they are not measured by any Christian standards."

"I commend to the workers responsible the text of my New Year message: 'And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.'"

ROYAL MESSAGES TO THE Y.W.C.A.

ANGLICAN NEWS SERVICE

London, January 8
In reply to a message sent by members of the Young Women's Christian Association of Great Britain on the occasion of the opening of their centenary year, the Queen states:

"As patron of the Young Women's Christian Association of Great Britain, I rejoice to think that this movement, built on the sure foundations of Christianity, has attained its centenary. Will you please convey to all its members my warm thanks for their loyal and generous message and my sincere good wishes for their future prosperity and for that of the cause they serve."

Queen Elizabeth, the Queen Mother, also a patron of the association, replying to a message sent to her, states that she has always followed the activities of the association with the deepest interest and admiration.

In the United States she heard much of the magnificent work which the sister society was doing in the country. She sends very good wishes to all those engaged in "this great Christian work."

ROYAL FAMILY JOIN IN CAROL SINGING

ANGLICAN NEWS SERVICE

London, January 3
Members of the Royal family, including the Duke of Cornwall and Princess Anne, joined in singing in the drawing-room at Sandringham House on December 23 with a party of carol singers from the Dersingham village branch of Toc H.

The carol singers had been singing outside, but were invited into the house where they sang three more carols. Then at the request of the Duke of Edinburgh, they sang "While Shepherds Watched..." the Royal party joining in.

The Queen and the Duke contributed towards the branch's collection for leprosy relief and cancer research, and offered the singers coffee and biscuits.

CHAPEL FOR MUSICIANS

LINKED WITH HENRY WOOD

ANGLICAN NEWS SERVICE

London, January 10
Musicians now have a chapel of their own, within the Church of S. Sepulchre by Holborn Viaduct.

The Dean of S. Paul's Cathedral, Dr. L. W. Matthews, dedicated the chapel on January 2.

It was at S. Sepulchre's that Henry Wood worshipped as a boy, and learnt the organ, and where his ashes lie beneath the memorial window in the north wall of the church.

The new chapel has been made around the conductor's memorial; on one side is an altar, on the other a case holding a book of remembrance in which are written the names of musicians who have died.

Trumpeters from the Royal Military School of Music sounded fanfares by Bliss and Bax, a string orchestra under Sir Malcolm Sargent played the slow movement of Elgar's "Serenade," and the B.B.C. Singers sang before the remembrance book was dedicated.

In his sermon, Dr. Matthews spoke of the virtues of remembrance as taught by the Scriptures.

Sir Arthur Bliss exhorted the congregation, in the words of Ecclesiasticus, to praise famous men and those who have no memorial.

DR. FISHER WRITES TO THE CARDINAL

ANGLICAN NEWS SERVICE

Paris, January 10
The mayor and representatives of the borough council of Lambeth, on January 3, delivered a message of good wishes to the Cardinal-Archbishop of Paris, Cardinal Feltin, from the Archbishop of Canterbury.

This was in connection with the joint "adoption" of one another by the boroughs of Lambeth and Vincennes under the auspices of the Anglo-French Bilingual Association.

In his message to the cardinal, the archbishop recalls that Christmas is a reminder of "how important it is that there should be real friendship and understanding on the political and social levels between all nations," and that "discord and differences may be surmounted in the power and love of God."

It is a "great concern of the Church of England," says Dr. Fisher, "and is, I am sure, a great concern of yourself and of the Church in France" that secular authorities and Governments should become more sensitive "to the guiding spirit of Almighty God and more and more obedient to His will and His laws. . . . I trust that your Eminence may feel, as I do, that there is a work of God being done in this exchange of visits."

The archbishop concludes by sending the cardinal his "sincere, brotherly good wishes."

PASSING OF VILLAGE SMITHY

ANGLICAN NEWS SERVICE

London, January 8
The Archbishop of Canterbury, speaking on January 1 at Canterbury after dedicating a new parish hall, deplored the fact that the village smithy had almost gone from the life of the countryside.

He said that in one new housing community of 5,000 people that he had visited recently, from end to end he saw not one shop, and certainly not one craftsman's shop.

In the old days there was in any village the blacksmith—a craft now unfortunately dying out.

No one passed the smithy without stopping and in doing so they talked to others, while the children spent their time looking in at the door. So the smithy became the centre of community life.



Reproduction CONDIMENT SET 3-piece Lion Foot Condiment Set. Blue glass liners.

E.P.N.S. £5. 10. 0.

Sterling Silver

(in Learbrette Case) £14. 14. 0.

Catanach's

Cnr. Royal Arcade & Lt. Collins St. Melbourne. C. 4096.

ROAMER
MAKERS OF FINE SWISS WATCHES SINCE 1888

FACTORY
ROAMER WATCH CO. S.A. SOLEURE

AT ALL LEADING JEWELLERS
DISTRIBUTORS TO THE TRADE
PONSFORD, NEWMAN & BENSON LTD. (ALL STATES)

CO-OPERATION IN MILK DISTRIBUTION

Thousands of dairy farmers own and control Sydney's largest milk distributing organisation.

THE DAIRY FARMERS' CO-OPERATIVE MILK COMPANY LTD.

distributes annually over forty-six million gallons of milk. Particular attention is given to the hygiene of all plant and equipment associated with its treatment and distribution.



The Dairy Farmers' Co-operative Milk Company Ltd.

Sydney — Wollongong — Newcastle — Bethurst — Goulburn — Canberra — Albury.

CHURCH and SCHOOL FURNITURE

For All Your Requirements Contact
LONGHURST, KINDRED PTY. LTD

1-11 MOUNTAIN STREET, BROADWAY

MA 2301 — MA 2377

SORBY'S LIMITED

Wholesale and Retail Hardware Merchants

HEAD OFFICE:
285-289 Hunter Street,
Newcastle.
Phone: B 0433—14 lines.

BRANCH STORE:
42 Keiro Street,
Wollongong.
Phone: B 2424.

C.M.S. NEWS ACTIVITIES IN ADELAIDE

FROM OUR C.M.S. CORRESPONDENT
Adelaide, January 10

A quiet time of prayer and devotion will open the year for C.M.S. friends and workers on January 24 at the C.M.S. depot in Worando Building, Grenfell Street, Adelaide.

There will be two sessions, commencing with tea at 5.45 p.m., then prayer and an address. The second session will commence at 7.45 p.m. with intercessions, address and closing devotions.

The speakers and leaders will be the Rector of Kadina, the Reverend C. Cooper, Mr. Kevin Hoffmann, from Groote Eylandt, and the Reverend G. Delbridge.

Miss Judith Stokes returned to Adelaide on January 2 after two and a half years' service at the Groote Eylandt Mission School, where she did valuable work, particularly in learning the local aboriginal language.

Toward the end of her term, Miss Stokes was able to tell simple Bible stories in the aborigines' own tongue.

After seven weeks' rest in Adelaide, Miss Stokes will go to Sydney to study for her Diploma of Education before returning to the north next year, as a missionary of the C.M.S.

SUMMER SCHOOL

Enrolments for the C.M.S. Summer School at the Retreat House, Belair, from January 28 to 31, are now being received by the secretary of the school, Mr. Clem Appleby.

The study book, "We Would Be One," is on sale at C.M.S. Depot for 2/6. Newcomers are especially welcomed to attend the school, which is always a time of great inspiration and fellowship.

Missionary speakers will be Mr. Kevin Hoffmann, of Groote Eylandt, and the Reverend C. Cooper, formerly of Tanganyika, whilst S.A. missionaries, Misses N. Chegwidden and J. Stokes, will also be present.

Canon Arthur and Mrs. Riley, who were due in Adelaide from the Sudan on January 19, will now be delayed as their ship, the *Iberia* has been detained owing to the Suez Canal blockage. They are due for five months' furlough in Australia, and three months of that at least will have to be a rest period.

Alterations to the new C.M.S. House are well under way, and the C.M.S. hopes to move its office and bookroom to 350 King William Street, Adelaide, during the first or second week in February.

SCHOOLS FOR PERTH DIOCESE

FROM OUR OWN CORRESPONDENT

Pertth, January 8

The 18th Annual Summer School of the Diocese of Perth will be held at Le Fanu Conference House and S. Hilda's School, Cottesloe, from January 28 to 31.

At the conclusion of this school there will be a clergy refresher school at Le Fanu House from February 1 to 4.

The theme of the Summer School will be "The Worshiping Church."

The officials at Le Fanu House will be: chairman, the Reverend T. R. Fleming; chaplain, the Reverend D. R. Bazley; hostess, Miss D. Pearce.

At S. Hilda's School: chairman, the Reverend R. S. Judge; chaplain, the Reverend P. Hart; Sunday school organiser, Mrs. L. M. Evenson.

The topic of the Refresher School will be "The Anglican Church in Other Fields."

The chairman will be the Archbishop of Perth, the Most Reverend R. W. H. Moline; the chaplain will be the Reverend L. G. Whent; director of Bible Study will be Archdeacon A. C. H. Lerpiniere.

SOUTH YARRA SPEECH NIGHT

DISTINGUISHED GUESTS

FROM A SPECIAL CORRESPONDENT
South Yarra, Vic.,

January 10
At the annual Speech Night of Christ Church Grammar School, South Yarra, held on December 18, 1954, Air Marshal J. P. J. McCauley (created K.B.E. in the New Year's Honour list) was the guest speaker and presented the awards.

Mrs. (now Lady) McCauley presented the House and sports cups.

The Secretary of the Victorian State Cabinet, the Hon. F. R. Scully, M.L.A., was also present.

In presenting the report, Mrs. E. F. Bingham described the year as the most exciting, exasperating and satisfactory in her five years at the school as headmistress.

Two spacious and colourful classrooms after innumerable and often inexplicable delays were completed, and the conversion of a disused entrance into an attractive staff common room had removed many problems of accommodation and overcrowding which had worried the school for quite a few years.

The school's reputation of a high scholastic standard had been maintained, and in support of this, Mrs. Bingham quoted from a report by an Education Department inspector in which he commended the school upon its attainments.

Bob Nicholls (school captain) and John Pierce (prefect) were both successful in the competitive entrance examination to Melbourne High School, Bob actually topping the examinees, and John not far below him.

The school is co-educational, providing facilities from kindergarten to the second year of a secondary course for less than 200 pupils, and despite the disappearance of all but a few parish schools throughout Australia, Christ Church Grammar School has more than justified its survival over the past 60 years.

PRIESTS FROM ENGLAND

Pertth, January 8

Two priests have so far taken up posts under the Diocese of Perth's scheme to relieve the shortage of clergy-men by recruiting them in England.

The Archbishop of Perth, the Most Reverend R. W. H. Moline, said this week that one priest has been instituted Rector of Scarborough and another at Merredin.

Another minister would arrive in February and was expected to go to the York parish.

A fourth minister was due, but the date of his arrival and the parish he would go to has not yet been decided.

The archbishop said that three more English clergymen would come from Western Australia as soon as they had finished their studies.

The Church needed many more ministers, not so much to fill the vacancies as to create new parishes, he said.

The State has been growing so fast that the Church could not keep pace.

VOLUNTEERS BUILD CHURCH HALL

FROM A SPECIAL CORRESPONDENT
Melbourne, January 10

Volunteers from the congregation of S. John's, Deer Park, Diocese of Melbourne, have now completed a tremendous job which has taken three years—the building of a church hall in Mt. Gambier limestone.

The stone was brought in two-ton blocks from Mt. Gambier, and was cut into small blocks by hand, with a cross-cut saw—this was by far the biggest part of the work.

With the exception of the tiled roof, the whole building was erected by voluntary labor, and is now worth about £8,000.

MELBOURNE PREPARES

C.E.F. ARRANGES CONFERENCE

FROM A SPECIAL CORRESPONDENT

Melbourne, January 10

In a little over a week the quiet of Merton Hall, Melbourne, will be transformed into a hive of activity. The Church of England Fellowship will be occupying it in full force to make the most of the most important event of the year, the Provincial Conference for 1955!

This year the conference to be held from January 29 to 31 will be the ninth arranged by the Provincial Council through its organising secretary, Mr. Robert W. Jones.

Through this gathering of young people from all over Victoria, this council makes its influence for good felt and tries to send the young and old members away with new ideas and plans for the future.

There is no doubt in the minds of the organisers that Melbourne will see an influx of at least 400 members, all keen and full of the enthusiasm which has marked the great physical and spiritual progress of the organisation. From far distant Yackandandah, the sea coast town of Warrnambool to the inner suburbs of Melbourne itself they will come, all ready to attend a first-rate programme.

WORKSHOP

The Saturday's workshop will be conducted by experts in all subjects, men and women who have the interest of youth at heart and who are willing to pass on their knowledge.

It is so easy to criticise the things and doings of our church life and yet do nothing to improve them. This year in particular subjects have been introduced so that the influence of the younger generation may be fully felt.

In the decoration of our churches one can seek improvement with the floral arrangements. For this reason an expert, Mrs. Douglas Allen, will seek to guide the young people in more tasteful and artistic decorations.

Our Church has need of publicity, whether it be written or otherwise, and to this end the subject of Photography has been introduced so that those whose leaning is in this direction may use their talents.

Drama will play its part in the workshop, for each year finds more religious plays on the market and yet insufficient trained and equipped people to portray them.

A conference is of necessity a time of discussion and this one will be no exception. From last year came the Leader Training, and it is hoped that this year all members, whether they come from a large or a small branch, will declare themselves willing to support wholeheartedly the new subscription and the forward progress. It is a time to air grievances and to map out the future. The responsibility lies in their hands.

Australia Day will be a time for Major-General F. Kingsley Norris to address the members on loyalty to Queen and country.

TRAINING OF CHAPLAINS

VICTORIAN SCHEME

MENTAL HOSPITAL COURSE

FROM A SPECIAL CORRESPONDENT
Melbourne, January 10

The Government of Victoria has allocated £10,000 for the provision of efficient chaplaincy services in its mental hospitals.

In conjunction with a Chaplains' Committee, representative of all churches, a chaplains' course has been arranged to take place at Royal Park Mental Hospital from Monday evening, February 7, to Friday morning, February 11.

The following programme has been arranged:

Dr. Dax: The place of the mental hospital in the Mental Hygiene Department.

Dr. Stoller: The culture of the mental hospital.

Dr. Brothers: The organisation of the mental hospital.

Dr. Edmonds: The law and the mental hospital.

Dr. Cade: Treatment in the mental hospital—general features—social therapy.

Dr. Webb: Treatment in the mental hospital—specific therapies.

Dr. Ellis: Use of ancillary therapists in the mental hospital.

Mr. Ward: Nursing in the mental hospital.

Dr. Ashburn: Classification, segregation and clinical features of mental hospital patients.

Dr. Goding: Working relationship of mental hospitals to community.

Dr. Dax: Pastoral practice in mental hospitals.

Evenings will be occupied with discussion groups under senior denominational chaplains.

Any priests or theological students interested in attending this course are asked to contact the Reverend G. Sambell, Melbourne Diocesan Centre, 73 Queensberry Street, Carlton, Victoria, immediately, as a limited number of places have been allotted to each denomination.

COTTAGES FOR BOYS' HOME

FROM A SPECIAL CORRESPONDENT
Melbourne, January 10

When the re-building project at the S. John's Home for Boys at Canterbury, Diocese of Melbourne, is completed early this year, the boys will live in four cottage units.

Each cottage will accommodate 11 boys, under the supervision of a married couple.

An appeal has been launched to furnish these cottages.

Before Christmas, the boys were the guests of the members of the Brighton Grammar School's social service group at the C.E.B.S. camp at Frankston.

G.F.S. CAMPS

The first Commonwealth G.F.S. Camp is at present being held at Tallebudgera, Burleigh Heads near the Queensland border under the leadership of Miss Doris Richardson of Brisbane.

84 members from Victoria are also at the Toc H Camp at Point Lonsdale.

PAGEANTRY AT SOUTH YARRA

CANDLELIGHT SERVICE

FROM A SPECIAL CORRESPONDENT
South Yarra, Vic.,

January 10

For the fifth successive year the annual Carol Service by Candlelight took place at Christ Church, South Yarra, during the week preceding the Feast of the Nativity.

Many ancient ceremonies were revived, including the Ceremony of the Light. The selection of mediaeval, sixteenth century and modern carols, under the direction of Mr. Leonard Fullard, were sung to the accompaniment of ceremonial of Solemn Evensong.

The two altar candles were lit at 6.45 p.m., and shortly before the hour the sub-deacon, attended by three acolytes, entered and, after lighting a taper from the Gospel candle, lit the tapers of each acolyte, who then proceeded to light some 120 candles placed in the sanctuary, chancel and along the rood screen.

Within a few minutes the entire east end was a blaze of soft candlelight. Last of all, the acolytes gathered while the *Trendle* (Star of Bethlehem), suspended from the rood beam, was lit.

The service commenced with the choir entering quietly by a side door and singing two unaccompanied carols from the north-west end of the nave.

As the vicar, assistant ministers, attended by Cross and lights, entered from the west door, the choir, each member carrying a taper and singing "Once in Royal David's City," joined the procession as it slowly moved down to the rood screen and then to the High Altar, where ancient stational prayers and responds were said.

THE PROPHECY

The Prophecy was proclaimed in the following manner. "Hear the words of the prophet Isaiah as he foretold the nature of Christ's kingdom and birth seven centuries before fulfilment," and concluded with the response, "Thanks be to God."

The *Magnificat* was rendered to a Gregorian chant, after which the vicar, preceded by attendants, Cross and lights, went to the floor of the nave and read the Prologue of S. John with the ceremonies of the Liturgical Gospel, the lesson being introduced with the declaration, "In majestic words the Holy Apostle and Evangelist, S. John, unfolds the Divine Mystery of the Incarnation of our Lord and Saviour, Jesus Christ."

Following the hymn after the sermon, all knelt while all lights were put out, and the choir boys sang two lovely carols by candlelight.

When the blessing, which was preceded by the ancient Christmas formula, "May He who by His Incarnation gathered into one, things earthly and heavenly, fill you with the sweetness of inward peace and goodwill," was pronounced, the colourful procession left the chancel and processed to the west door in candlelight singing the *Adeste Fideles*.

BOOK REVIEWS CONFLICT OF FAITHS

CHRISTIAN FAITH AND COMMUNIST FAITH, A series of Studies by Members of the Anglican Communion; edited by D. M. Mackinnon, Macmillan.

THIS is not an easy book, but how richly it repays reading and reading again!

The first two studies on the "Thought of Karl Marx" and "Leninism and Stalinism," by Professor Hodges and Denys L. Munby (who made a splendid contribution at Evanston), are technical but challenging, and reveal in clear fashion the communist beliefs, purposes and policies.

One remark attributed to Stalin is significant, as he discussed the 1924 revolution: "One unique feature of the tactics of the revolution during this period deserves to be noted. The feature consists in this: that the revolution tries to make every, or almost every, step of its offensive look like a defensive."

The second section of the book deals with philosophical issues raised by Marxism, and is a close-knit discussion of Truth and Truthfulness, Historical Materialism and Social Clockwork, and Utilitarian Morality. "Marxism is a myth, a restatement in the 19th century of man's all time desire to be free from all the limitations of creatureliness, finitude and sin."

We can't demolish it by reason. But we can know whether it illuminates our world, and in the last resort Marxism breaks faith with existence.

Section three is an essay on "The Faith of the New Testament," a gem full of insights and throwing light again and again on communist conceptions.

The fourth section, with four essays, deals with "Studies in the Christian Understanding of Human Life and Destiny." Father Jarrett-Kerr writes an unusual and provoking essay on "The Measure of Man," drawing his material from fiction, Professor Arnold Toynbee illuminates "the Christian Understanding of History."

One of the gems of the book is Professor Robinson's essay on "The Christian Hope": "Time is redeemed; redeem the time." The end of God's work cannot be achieved at the expense of its beginning. "It is a resurrection of the whole body and texture of history, not the raising of a new Jerusalem from the ruins of the old."

This is in direct contrast to the communist hope of a classless society built on the wrecks of all previous social structures and over the bodies of those who resist it. The Christian hope is the gospel of the New World, of an order which must be hereafter because it already is now.

One could quote extensively from nearly every essay, they are so packed with thought and with epigrammatic expression.

But those who want to know the positive fashion in which Anglicanism is seeking to evaluate and meet communism without the fear and hysteria shown by some others, should get this book, read it and study it.—J.S.A.

EVERYMAN EDITION OF HOOKER

THE LAWS OF ECCLESIASTICAL POLITY. Richard Hooker. Everyman's Library. Two Volumes. 7/- each.

This *Everyman* edition contains the first five books, as originally published by Hooker, issued in two volumes, a new introduction to which has been contributed by Christopher Morris, Fellow of King's College, Cambridge. There is an appendix containing Hooker's replies to his critics and a letter from George Crammer on the Discipline of the Church.



At the first ordination service ever to be held at S. Thomas', Port Macquarie, N.S.W., the Reverend Frederic Myhill-Taylor was ordained priest. A group taken after the service shows: Back row (left to right): The Reverend E. Wheatley, the Reverend C. Egerton, the Reverend W. Devonshire, the Reverend C. Miller, and the Reverend G. Bradley. Front row: The Reverend A. Pappill; Archdeacon O. N. Manny, of Coll's Harbour; the Bishop of Grafton, the Right Reverend C. E. Storrs; the Reverend F. Myhill-Taylor; the Rector of Port Macquarie, Canon T. M. P. Gerry; and the server, Roy Phillips.

THE ANGLICAN

Incorporating The Church Standard

FRIDAY JANUARY 14 1955

THE MIDDLE CLASS ROLE

DR. GILBERT MURRAY, O.M., one-time Regius Professor of Greek at Oxford University, is not only one of Australia's greatest sons; he is an outstanding member of that tiny band of Helenists and philosophical thinkers, mostly Anglicans, mostly of British origin, which forms the intellectual conscience of the modern world. His remarks on western civilisation and the dangers which confront it, made on the eve of his eighty-ninth birthday and reported briefly elsewhere in this issue, should be received with the profoundest respect.

DR. MURRAY maintains that the gradual eclipse of democracy in Europe, both before and since the war, has been linked with the submergence of the European professional middle classes. A depressed middle class is at once a cause and an effect where there is any decline in democratic standards, and modern history is full of examples. Imperial Russia never had an effective middle class: those who gained election to the pre-1914 Dumas were only beginning to feel their strength when the cataclysm overwhelmed them. They were powerless against the currents of 1917. The German middle classes of the beginning of this century may not have exerted the role to be expected of them as a moderating influence in the policies of Imperial Germany; but such moderation as there was came exclusively from their ranks, and they were not less possessed of a sense of responsibility for the whole state of mankind than the American middle class of to-day.

It is one of the great tragedies of the twentieth century that the German middle class, almost annihilated in the time of the Weimar Republic and as a consequence of the mob-dictated policy of the victorious Allies, should in its despair have formed the basis on which Hitler later built the Nazi Party. As for France, the religious divisions which had their roots in 1789 still poison the life of the country, and vitiate the possibility of a predominantly anti-clerical middle class achieving the status enjoyed by the middle classes of England. That the French middle class is highly intelligent cannot be denied; it lacks a spiritual basis of belief.

Apart from a few very small countries, there is no middle class on the mainland of Europe to-day in any sense comparable with that of the United Kingdom. The result, in DR. GILBERT MURRAY's words, is "conflict between the rich and the poor, or between a rich Roman Catholic Church and other elements. A situation results of perpetual strife."

In England, by happiest contradistinction, "we have not only a middle class, but something very remarkable—a highly intelligent and competent middle class doing the government of the country." The equivalent, he said, probably did not exist elsewhere: it meant a high standard of competence, and implied a certain moral standard. This standard is a firmly Christian standard, and the kind of government which it produced is termed categorically by DR. MURRAY "the Christian system of government."

DR. MURRAY's pungent comments on the "proletariat" will not fall kindly upon Australian ears. The rule of the proletariat, as he points out, always means in fact the tyranny of a few leaders. "The proletariat cannot rule; it is too ignorant and incompetent . . . it would not be the proletariat if it were otherwise."

It is said that the helots of Athens have been replaced by the machines of the industrial age. But there is an ever-present danger that the liberated helots, the modern proletariat, may in their unwisdom fail to see how quickly they will again enchain themselves if they attempt the impossible in the sphere of self-government. Few in Australia really see this danger, or recognise what has happened in vast areas of southern and eastern Europe. The only safeguard is a professional middle class soundly trained, incorruptible, utterly unselfish, completely seized of and firmly attached to Christian principles, scornful of money as an end, enjoying the status in society which is its due as the controller of that society.

There is none such in Australia to-day. Nor will there ever be such a class, of sufficient strength, as long as silly parents and ineffective churchmen passively watch the cream of this country's intelligence choose to enter commerce and industry year after year instead of the professions, and as long as the silly proletariat continues to consider the economic value of a parson or university lecturer or civil servant less than that of the unskilled labourer or the lowliest member of the ranks of commerce.



The Empty Pews

A thoughtful correspondence on how to fill the empty pews has developed in the Melbourne "Age."

One correspondent, who says he dislikes criticising clergymen because in the main they do not deserve it, nevertheless appeals for more outspokenness from the pulpit.

"The people are waiting for a lead on ever so many questions affecting their daily lives and their future," he says. "They get precious little leadership and guidance from their politicians, and it does, I think, disappoint many on Sundays that they do not get in their churches a stirring message of hope and comfort, resolution and vigour to face the tasks that beset them . . . We can over-develop the social side of our church with meetings and tea parties. What is needed is a little more brimstone which our preachers of the past were not afraid to pour on their congregations."

I am thoroughly in favour of occasional sermons on the problems of the day, especially when these suggest Christian solutions.

But I shudder at the thought that the "fire and brimstone" type of sermon should be revived. It may have been partly justified in the era when people attended churches as a matter of habit. But in these days of smaller congregations it may broadly be assumed that those who go to church do so because of inner conviction and not merely because they want to conform socially. So that to heap "brimstone" on the faithful attenders would surely be to preach (and that not wisely) to the converted.

My opinion is that the job of bringing people back to church is one more for the layman than for the parson. The clergy on the whole, do a very conscientious work, not by any means confined to preaching. But the laity, going daily into business and professional chambers, into the factory and the field, are surely given many

more opportunities to show the flag for the Christian way of living, and by their example and a word in season should be able to encourage others to begin or to resume church-going.

A Petty Protest

A Japanese Foreign Office spokesman alleged this week that Japan had been required by Australia to alter the English inscription on memorials to be erected in New Guinea and other Pacific islands to Japanese war dead.

Japan had proposed this inscription: "In memory of those who fell in World War II, with ardent prayers and hopes for the eternal peace of the world."

But the inscription will now read: "This stone marks the place from which Japanese war dead were removed by the Japanese Government in 1955."

The Minister for the Interior, Mr. W. S. Kent Hughes, speaking on the eve of a tour overseas which will include an inspection of Australian war graves, said he did not know who in Australia had complained about the original inscription.

That inscription seems to me to be unexceptionally phrased, and much to be desired to the formal, strictly factual one which has been substituted.

As Mr. Kent Hughes pointed out, an Australian cemetery in Yokohama is looked after largely by the Japanese, and we should reciprocate in all respects in the care of Japanese graves in Australian territory.

The grudging spirit revealed by the protest against the original inscription submitted by the Japanese does not redound to our reputation for Christian charity. For that reason it is to be hoped the Australian Government will make it its business to find out from where the protest came, and use its influence to allow the original text to stand.

Too Much Tooting

The peacefulness which Tasmania enjoys, partly through

banning unnecessary tooting of motor-car horns, was mentioned in this column recently. This has prompted a correspondent to send me a pamphlet which was issued in Brisbane in 1947 with the general object of persuading people there to "consume their own noises," particularly with wireless sets, and not to annoy the neighbours.

On the question of tooting the pamphlet quotes this regulation from the Queensland Traffic Act: "No person shall upon any road ride . . . without sounding his . . . alarm . . . when about to turn the corner of any road into any other road, or cross any intersection or junction of such road with any other road."

Conscientious compliance with this regulation would certainly jangle the nerves of people living in corner-houses!

Too often, I feel, a car horn is imperiously sounded because a driver is too inconsiderate to slow down.

I have a neighbour who toots the horn loudly on his arrival home as a signal to some member of the family to dash out and throw wide the garage doors.

Tasmania has shown that car-horn tooting can be drastically curtailed when combined with careful, considerate driving in city streets. The Premier of N.S.W., Mr. Cahill, recently agreed to investigate a suggestion that a similar ban should be tried in Sydney. I hope, for my correspondent's sake, that the Premier of Queensland, Mr. Gair, can be similarly impressed.

Indeed, I think the subject important enough for a discussion at the next Premier's conference. Then perhaps a ban on tooting, except in extreme emergencies, could be applied throughout Australia.

Summer Dress

In this humid month it is comforting, in theory, to note campaigns (a) to enable New South Wales policemen to wear lighter summer uniforms like their brethren in other States, and (b) to allow men to attend church in light sports clothes or even in shorts.

I admit I have not myself the courage to go to church in shorts. But I did admire the sensible decision of a man of my own middle-age group who came to church last Sunday without the coat of his suit.

After all, it is the spirit of worship and not the garb of the worshipper that matters. A certain circumspection in dress is obviously desirable. But there is no reason why a proper respect should not be combined with reasonable comfort.

Perhaps male church-goers as a class are conservative so that much liberty of summer dress may not result even from active clerical encouragement of the practice.

But surely the N.S.W. Police Commissioner will see that his men are not required to endure another summer in their highly uncomfortable uniforms. The Navy is notably more progressive on that subject. I don't advocate a gendarmerie in shorts. But at least the police might be allowed to wear a lighter cloth, and to remove their coats and even their ties on summer daytime duty.

Poles Apart

The Prime Minister, Mr. Menzies, and the Federal Labour leader, Dr. Evatt, are often described as being, metaphorically poles apart.

With Mr. Menzies about to take off for a conference of Prime Ministers in London, and with Dr. Evatt lecturing to a summer school in Hobart, where a crucial Labour conference will also take place soon to discuss the disunity in the party, the two leaders will be, geographically, almost poles apart for some time, too.

—THE MAN
IN THE STREET.

ONE MINUTE SERMON

THE EPISTLE FOR THE SECOND SUNDAY AFTER THE EPIPHANY

The Text:

Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of our faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

The Message:

It is the idea of community life which dominates this great exhortation. We are a family. Yes, and we are different, our gifts are varied. Yet we belong to each other and we have to live together. These are therefore two thoughts complementary to each other. St. Paul would have us specialists in the work God has given us, according to the gifts He has given us. Are we prophets? Are we set as ministers? Are we appointed to teach or to preach? Well, let us concentrate on doing the task to the utmost of our ability. If we give, let it be with a single-mindedness that does not look for recognition or reward; if we are in authority, let there be no carelessness, if we must judge, then let it be in mercy and gladly.

Let there be no pretence in our treatment of each other, but an honest reverence.

And let there be no half-heartedness in our Christian life, let us hate the evil and love the good.

Surely here is the picture of the Christian gentleman or gentlewoman! True friendship, brotherly kindness, a real and deep mutual consideration. And in our work let there be enthusiasm, energy and keenness.

In facing life, let there be a triumphant hopefulness, knowing Christ's victory, let there be patience under the blows of life, a patience that issues out of constant prayer. And withal there must be a sharing with each other such things as we have, even to the sharing of our homes. There must be a sense of victory in life, we are more than conquerors, we can meet persecution without bitterness, we can sympathise with those who suffer. We can meet our fellows as equals in the family of God without pride, without contempt, for we are members one of another.

250 POSSIBLE ORDINANDS

ANGLICAN NEWS SERVICE

London, January 10

The Bishop of Lichfield has already received nearly two hundred and fifty names of youths and men who are prepared to consider seriously a vocation to Holy Orders.

An initial meeting of the Guild of St. Stephen, to which the men belong, will be held at Stafford on January 15.

Not all the two hundred and fifty will be able to attend, nor is there any guarantee that all will be eventually ordained; but the bishop considers it an encouraging sign that such a large number in one diocese should come forward.

The bishop is constantly speaking about the golden opportunities which confront the Church in this generation.

CLERGY NEWS

WOODGER, The Reverend F. A. G., is acting during January as Locum Tenens at St. Andrew's, Lakeland, Diocese of Sydney, and at St. John the Baptist's, Sutherland, in the same diocese. BERTRAM, The Reverend N. C., Rector of Killarney, Diocese of Brisbane, to be Rector of Nalaba in the same diocese. He will take up duties there this week. JONES, The Reverend Robert, Rector of Tully, Diocese of North Queensland, has been appointed Rector of Walkerton in the same diocese. HICKIN, The Reverend R. A., Rector of St. Paul's, Cleveland Street, Diocese of Sydney, has been appointed Rural Dean of Cook's River.

BUCKLE, The Reverend E. G., Rector of Adelong, in the Diocese of Canberra and Goulburn, to join the staff of the Parish of St. John the Baptist, Canberra.

PROUDMAN, The Reverend J. H., Curate at Cootamundra, Diocese of Canberra and Goulburn, will leave on January 15 on the *Oreway* to further his studies in England.

SHAW, The Reverend J. R. A., Assistant Priest at St. John's, Balmain, Diocese of Gippsland, will leave on the *Morerton Bay* for England on February 12.

DIPLOMATIC CADETS

FROM A SPECIAL CORRESPONDENT
Two South Australians are among the six new diplomatic cadets whose appointment was announced in Canberra, on January 6, by the Minister for External Affairs, the Right Honourable R. G. Casey.

They are both Anglicans. Mr. Duncan Campbell, who was educated at the Clare High School, has just left St. Mark's College after gaining a B.A. Honours degree at the University of Adelaide. He is the son of the Headmaster of the Mount Gambier High School and Mrs. Campbell.

Mr. Neville Meaney, of Brighton, was educated at St. Peter's College, Adelaide, and the University. He is an intervarsity hockey player.

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m. NATIONAL. S. John's Church, Sydney.

JANUARY 17: Miss Ruth Burns, Freeman.

JANUARY 18: The Reverend A. C. Freeman.

JANUARY 20: The Reverend James Waterman.

JANUARY 21: The Reverend David Broughton.

JANUARY 22: The Reverend Frank Hamblin.

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

JANUARY 16: Waverley Methodist Church Sydney. Preacher: The Reverend Alan Walker.

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

JANUARY 19: "Civic Duty," by Mrs. Emily Nightingale.

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

JANUARY 19: St. John's Church, Camberwell, Melbourne.

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

JANUARY 16: St. John's Fellowship Choir, Melbourne.

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

JANUARY 16: The Reverend Keith Dowling.

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

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

JANUARY 17: Father Colin Miller. READINGS FROM THE BIBLE: 7.10 a.m. A.E.T. NATIONAL, 8.10 a.m. A.E.T. Regionals, 8.45 a.m. W.A.T.

JANUARY 17-21: Father Kevin Halpin, O.F.M.

EVANGELIST: 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.

JANUARY 17-22: Sister Julian.

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

JANUARY 19: "Religious Journalism," by Brian Doyle.

EVENSING: 4.30 p.m. A.E.T. INTERSTATE.

JANUARY 20: St. Peter's Cathedral, Adelaide.

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

JANUARY 22: "Some Hymns and their History," by Dr. George Wheen.

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.

STATE MENTAL HOSPITALS

IN DEFENCE OF KENMORE

TO THE EDITOR OF THE ANGLICAN
Sir,—That you should identify yourself with the Press campaign against our State mental hospitals gives me concern.

The intemperate and inaccurate statement in your leader, "A Shoddy Year," that this Christmas "the mentally ill in asylums of . . . N.S.W. . . . are mangled and languished in conditions which would be a reproach to a savage society," must give added anxiety to the thousands of relatives of the mentally sick.

While Kenmore Mental Hospital has only come under sporadic fire compared with the Sydney hospitals more accessible to Press and politicians, every adverse comment I have read concerning Kenmore is untrue. It follows, therefore, that charges made against other hospitals must be treated with great reserve. My fellow chaplains in other mental hospitals would be the best source for an unbiased opinion, and not the sensation-loving secular Press. We are entering wards at all hours and thus see patients and staff "off parade."

An attack upon a mental hospital is probably the easiest campaign to organise. If so minded I could produce in very short time enough witnesses to fill the columns of Sydney papers with stories of inhuman treatment at Kenmore.

They would all be untrue. No one, not least the staff, would condemn these mentally sick people for their hallucinations.

But condemnation must rest on responsible journalists who portray mental hospitals as places of horror and barbaric treatment which would be, as you say, "a reproach to a savage society!"

I am proud to be associated with the staff of Kenmore Hospital, one of the largest in our State, but at the same time I believe them to be but a fair cross-section of all mental hospital staffs under N.S.W. administration.

In fairness to all workers among the mentally sick I urge all hospital chaplains to core forward and repel the wicked attacks made upon hospital staffs and administrators who, by Public Service rules, cannot defend themselves.

Yours faithfully,

JOHN BASKIN,

Chaplain, Mental Hospital, Kenmore, N.S.W.

(We are happy to endorse Mr. Baskin's high opinion of the staff at Kenmore. No criticism can reasonably be levelled at them as far as we are aware. But there is insufficient staff at Kenmore, as Mr. Baskin can confirm by asking any present member there. He will also discover that members of the staff at Kenmore of all grades have no illusions about the administration of the Department; that they are all conscious of, and constantly frustrated in their fine efforts by, the unimaginative bureaucrats in Sydney. If Kenmore is a good hospital by comparison with others, Mr. Baskin will find that the staff consider it could be an infinitely better one if they were listened to by responsible quarters in Sydney. As to the position in Sydney: The testimony offered by five physicians who resigned recently from the largest institution in the State remains unbroken. Three of these five physicians are practising Anglicans, whose only object in resigning and making public their reasons was the public interest.

We still maintain that the condition of mental hospitals in the three eastern States is, on the whole, a disgrace and a reproach to our society.—Editor.)

CHRISTMAS EVE COMMUNION

TO THE EDITOR OF THE ANGLICAN

Sir,—I can well remember in my younger days, when our elders commented upon the vagaries of the then generation they would say, "It was not so in our day." This remembrance causes me to be somewhat cautious in my approach to a matter in modern life which is causing me some concern—the matter of the observance of the great Christian Feast of Christmas.

Although I have not noticed any comments in your columns either from you or from any of our Church leaders, yet I feel that a very great number of Christian people have been greatly shocked by our State Premier's attitude towards the observance of Christmas Day.

As I understood his remarks, he virtually said that Christmas Day need not be observed this year, but business may be carried on as usual. The State has decreed that Christmas Day is transferred to Monday, December 27, and this is the official Christmas Day, which will be much more convenient.

To me, the attitude of our State Premier is, to say the least, extremely lamentable. It is an official recognition of a Pagan Christmas—Christmas without Christ.

But I have been wondering if to some extent we, as a Church, are supporting Mr. Cahill in the position he has adopted. In comparatively recent years the custom has grown to such an extent as to be almost general of having a "midnight celebration" of the Holy Communion on Christmas Eve.

In my own diocese until quite recent years it was very exceptional to have such a celebration; but to-day it is almost general, and I am regarded as rather "peculiar" because I do not fall in with the general custom. My brethren impress upon me its "popularity," which is indicated by the very large numbers of communicants they draw.

But I am so "peculiar" that I am unimpressed, because I feel that very much larger questions are involved. I feel quite convinced that a very great number are influenced by its "convenience." I have had it asked by young people who have come from a parish where a midnight celebration has become the rule, "Do you not have a midnight celebration?" When I have replied in the negative, the comment has been, "What a pity; it is so convenient to have the whole of Christmas Day free so that we can get an early start on our trip or picnic to the beach."

There is another angle from which this question may be viewed. It has been said to me many times by church people who live in adjacent parishes where a midnight celebration has become the rule, "It is so convenient because one can go to the pictures and then go straight on to church and make your Christmas Communion, and Christmas Day is free."

Rather than assist in this paganism, we surely should be fighting strenuously to maintain the sanctity of these special days, and against that spirit of materialism from which this paganism spirit emanates.

If this spirit is not brought under control there is nothing left to save the world from the disaster which must follow when the Christ is eliminated from the life of mankind.

I plead with my brethren to consider the point of view I have put forward, and in making their arrangements for next Christmas to consider whether they are giving the right lead to the souls committed to their care by encouraging the taking of their Christmas Communion on Christmas Eve.

Yours sincerely,

CECIL SAUNDERS.
Bangalow, N.S.W.

DO YOU WANT TO BUY OR SELL ANYTHING?

Why not advertise it in the Classified section of

THE ANGLICAN?

(See Rates, Page 12.)

THE YOUNGEST INCUMBENT

TO THE EDITOR OF THE ANGLICAN

Sir,—I am interested in the Parish of Scarborough's claim to "the youngest incumbent in Western Australia and probably in the country."

The Reverend Paul Dunn, who has been Rector of Pemberton, in the Diocese of Bunbury, since February, 1954, will not be twenty-six years of age until May of this year.

Before his appointment, he spent four years in theological college (gaining his Th.L. with honours) and served a two-year curacy at Holy Trinity, Kew, Victoria.

Yours sincerely,

DONALD BUNBURY.
Bishopscourt, Bunbury, W.A.

NEW YEAR HONOURS

TO THE EDITOR OF THE ANGLICAN

Sir,—Sergeant-Major C. F. E. Platell, M.B.E., also received his award in the New Year's Honours list for outstanding services, and for being an inspiration to others.

He is a member of the Perth Diocesan Synod and a churchwarden in this parish, being conspicuous for all manner of good works, both in the parish and outside of it.

He is an Anglican layman—First Class.

Yours sincerely,

(Canon) JAMES PAICE
S. Patrick's Rectory,
Mt. Lawley, W.A.

PROCESSION WITH CAROLS

TO THE EDITOR OF THE ANGLICAN

Sir,—In reply to "Novocastrian" may I point out that the statement made in THE ANGLICAN of December 31 remains correct.

We are well aware that many churches have various combinations of carols, candles, and processions at Christmas.

At the same time the particular form of the service used at S. Andrew's Cathedral, based as it is on the Advent Carol Service used at King's College, Cambridge; beginning with the Mattin Responsory for Advent (sung to Palestrina's setting) and leading up to the Vesper Responsory for Christmas Eve; deeply liturgical in conception; and involving the employment of three different choirs; makes this particular service unique in Australia.

Your faithfully,

KENNETH LONG.
Organist and Master of the Choristers, Sydney.

CHRISTMAS CARDS

TO THE EDITOR OF THE ANGLICAN

Sir,—As you have published letters about Christmas cards, I send you one purchased before this Christmas at one of Sydney's chain stores, and inscribed on the back, "Photogravures, Melbourne."

It portrays the Angel in the Easter Tomb, with Easter lilies at foot, and inside has good wishes for "Christmas and a year of happy days."

Yours truly,

MONICA M. EWART.
Sydney.

HOTEL FOR IRISH CLERGY

FROM A SPECIAL CORRESPONDENT

Dublin, January 10
"S. Ernan's," at Donegal, was opened last month as a residence for retired clergymen and their wives who have at some time served in the Church of Ireland.

The residence is being run on hotel lines, with none of the irksome rules often associated with "homes" or "institutions." The average cost of maintaining a resident is expected to be about £230; no one will be expected to pay more than this; the actual sum charged will depend upon the means of each individual.

Clergymen wishing to take up residence at "S. Ernan's" should communicate with the Chief Officer and Secretary, The Representative Church Body, 52 S. Stephen's Green, East, Dublin, C.2.

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT.

The Virgin Birth

I was most interested in Mr. Tindale's long and informative letter commenting on my earlier notes on this subject in this column.

He has clearly made his point that there is evidence of a Virgin Birth in other religions, but I do not think the evidence he brings forward affects the general conclusions of my previous article.

Of course I was familiar with the story of Perseus, and Justin's use of the parallel, but at the time of the Roman Empire (and indeed long before, possibly from Plato onwards) no one took seriously the events of Greek mythology, or would have been prepared to recognise Perseus as a God in anything like the same sense that the Christians conceived of Jesus as divine or the Mystery Cults, Isis or Adonis.

Justin, in the middle of the second century, finds himself faced with the necessity of defending Christianity to the intellectuals of the Graeco-Roman world, and stresses every possible parallel, though probably none recognised the specious nature of some of his arguments more thoroughly than himself.

The main point that I was concerned to labour was why Christianity should have adopted the doctrine of the Virgin Birth if it was not true.

The Jews had little reverence for virginity, whilst early Christianity would have nothing to do with pagan customs or pagan thought.

Until Justin and the second century Apologists, Christian teachers would not tolerate any borrowing from pagan ideas.

Now the doctrine of the Virgin Birth is clearly established in the Gospels of S. Luke and S. Matthew, which cannot have been written much after 70 A.D., and the doctrine is also found in Ignatius, who was martyred about 115.

It therefore belongs to the period when the Church was most unlikely to be influenced by the myths of Horus and of Perseus, and must have come from the Christian tradition of Palestine.

The Christian Church has not taken pains to deny the universality of man's religious experience, as Mr. Tindale suggests. I would refer him to some earlier replies of mine on the subject of comparative religion.

God has revealed something of his truth and his wisdom through Greek Philosophy, Hindu or Buddhist Mysticism and the simple faith of child-like races.

But every religion must have its background of dogma, those things that have been revealed and proved good and reasonable by the spiritual experience of its adherents.

Theology is as necessary to religion as scientific law is to modern technology. Otherwise religion would become mere myth and science the fiction of the comic strips.

This does not mean that every dogma must remain binding for all time, and there are precedents for the wise decision of the members of the Doctrinal Commission of 1937 that belief in the Virgin Birth and in the physical Resurrection of the Body of Jesus should not be regarded as essential for members of the Anglican Communion.

Saint Alphege

A Queensland reader has asked me to give her some information about S. Alphege, the martyred Archbishop of Canterbury, to whom Becket refers in the famous sermon on martyrdom in Mr. T. S. Eliot's "Murder in the Cathedral."

Aelfeah or Alphege was murdered by the Danes in 1012, and he is commemorated in the Calendar of our Prayer Book on April 19.

He was originally a monk in the little Saxon priory at Deerhurst in Gloucestershire on the Severn, where a window still commemorates him in the beautiful little church there; we next hear of him as a hermit attached to Bath Abbey, where he later became abbot.

Through the influence of the great Dunstan, he was consecrated as Bishop of Winchester in 984, and translated to Canterbury in 1006.

As a bishop at one of the darkest and most confused periods of our history, he attempted the conversion of the invading Norsemen. In 994 he met King Olaf Trygvesson of Norway at Southampton, brought him to meet King Aethelred at Andover, and later confirmed him.

As Archbishop of Canterbury, he carried on the reforms of Dunstan, and at the Council of Enham he made enactments condemning simony, clerical marriage, and the sale of slaves. On the other hand he preferred to encourage reform, rather than harshly to insist upon it with penalties.

In 1002, there was a brutal massacre of Danes in England, which horrified the archbishop, and incurred his condemnation. He was, however, involved in the reprisals which ensued for some twenty years after the massacre, the Norsemen being particularly vindictive against Alphege because he had played the dominant part in Olaf Trygvesson's conversion, and had extracted from him a pledge that he would not again invade England.

The City of Canterbury was taken by the Danes in 1011, and the archbishop made prisoner. For seven months he was kept in close captivity on Danish ships in the Thames, and every effort was made to persuade him to raise a large sum for his ransom.

He refused, however, to impoverish his church, which was already far too poor for the securing of his own safety. Eventually his refusal so infuriated the Danes, that they brought him in at the end of a feast, and in their cups brutally bludgeoned him to death.

Afterwards they regretted the deed, and took his body up the Thames to the City of London, where they reverently laid it to rest in S. Paul's Cathedral, and in 1023 Cnut translated the remains to Canterbury.

Alphege was not canonised until 1078, after a famous debate between Lanfranc and Anselm, in which the former denied that he was a true martyr for the Christian Faith, whilst Anselm declared that he should rightly be honoured among the saints of the Church in so far as he died for righteousness sake rather than that the poor of England should be taxed on his behalf.

MISSIONARY'S TOUR OF MALAYA

FROM OUR OWN CORRESPONDENT

Singapore, January 6

A welcome visitor to Singapore and the Federation of Malaya at present is the Reverend Cecil Johnston.

Mr. Johnston is the General Superintendent of the Children's Special Service Mission, and has been working on behalf of the Scripture Union in India, Pakistan and Ceylon.

The Archbishop of Sydney is the president of the Scripture Union.

Mr. Johnston is an Anglican clergyman who saw much active service during the war in Burma. Twenty years a missionary, he served eight of these years in Burma before war came to South-East Asia.

He worked among the hill tribes of Burma, the Karens, as a member of the Bible Church Missionary Society. A Burmese scholar, Mr. Johnston did pioneer work in the training of evangelists there.

When the Japanese invaded Burma, he escaped by making a 500-mile trek into India. Mr. Johnston came back with Wingate of the Chindit Force. He then spent six months in the Burmese jungle.

On the conclusion of the war, he travelled throughout Britain for two years on behalf of the S.C.M.

In 1947, Mr. Johnston was appointed to his present position, and for the past few months has been touring India and Pakistan holding special missions for children. He says that the Scripture Union to-day has 60,000 members in these two territories.

Besides touring the English schools there himself, he has been training 14 C.S.S.M. vernacular supervisors on the basis of one man for one main language-group in that sub-continent. After these 14 men have been trained, they will be in complete charge of schools, Sunday schools and their own programmes.

Mr. Johnston will arrive in Australia at the end of February. He will visit every State and see C.S.S.M. work. He will spend four months in Australia and New Zealand. Sydney will be his headquarters.

Although his programme in

Australia has not been fixed yet, he hopes to meet youth leaders, attend youth camps and see Sunday school work. He hopes also to address adult groups and discuss with them work in India.

Since leaving India, he has spent two months in Burma, where, he says, the condition of the Church is not in a healthy state. It is different, however, among the hill tribes.

After his Australian and New Zealand trip, Mr. Johnston hopes to return to Britain, where he will hold beach meetings during the August vacation.

PARISH OF SOUTH PERAK

Since the return from leave of the vicar, the Reverend A. C. Dumper, the Parish of South Perak has been extending the scope of its work.

One marked feature is the New Villages work. There is evangelistic and educational work by the Overseas Missionary Fellowship and the Church Missionary Society in at least half a dozen villages in South Perak. In addition to this, there are regular clinics held in many of these villages.

Anglican New Village work does not court publicity, but members of the Church in Australia must realise the large extent of this work.

G.F.S. WORLD TOUR

FROM OUR G.F.S. CORRESPONDENT

Melbourne, January 11

A visit to Glamis Castle as the guests of Lord Strathmore, a motor coach tour through the Trossachs and into the Highlands, a drive along the entire length of Loch Lomond on the western side, a visit to S. Andrew's the "home" of golf, a day in the Burns country, and a tour of the "Royal Mile" in Edinburgh, are highlights in the Girls' Friendly Society's World Tour to be held from March to September this year. The tour is fully booked.

CHALLENGE TO CHURCH IN "THE TERRITORY"

By the Rector of Christ Church, Darwin,
THE REVEREND A. N. HALEY.

LAST night we attended, as the chaperones of Ngarla Kunoth, the world premiere of "Jedda." It is an understatement to say that this is a magnificent film in every department.

The story is interesting, and not outside the bounds of possibility. The photography is magnificent and very true to the colours as they are seen by those of us who know something of the Territory. The casting and acting is unbelievably good.

Marbuk's naga was not right, but the rest of the film is accurate—so accurate, in fact, that the Church does not get a mention.

The Church has no part in the life of these people because the Church is not there. The station owner's wife, in her tremendous grief, can call only for a certificate so that she might bury her dead child. It's useless her calling for the Church to comfort her or give her child a Christian burial, for the Church could not get there. The Church has no means of getting there, and if she did have the means, she hasn't a priest who could go.

In the city areas and even the country areas, the fact that the Church has neither a priest nor the means of conveyance would not mean much, for the priest of the next parish could be called upon. In the Northern Territory you call for a priest from either Darwin or Alice Springs.

There are 1,000 miles between these two places, and not one priest along those miles. The work in Darwin itself is ample for one man. It has a population of just over 6,000. All three Services have establishments numbering in all about 600 souls. The hospital has about 150 beds. I am told the population turnover is 130 per cent. per annum, with the great majority of people staying no longer than they can help.

Not so long ago the rector travelled 500 miles in 14 hours for a funeral, and didn't go outside the parish. Fortunately, he didn't have to go off the bitumen road, but he could have gone on to bush tracks for 300 miles and still been within the parish.

The back roads around the hills of Victoria are American highways compared to some of these roads.

Within 60-odd miles of Darwin there is the famous Rum Jungle uranium mine. There are nearly 850 souls living at Batchelor, the nearby town. Only one service has been held at Batchelor so far. Over 50 people attended and 26 made their Communion.

The rector went to Katherine between Christmas and New Year and, after Communion on the Friday morning, was asked by one of the congregation to baptise her child. On going to the hospital to baptise this premature baby, the survivor of twins, he found that the woman hadn't seen a priest for seven years.

For the past 12 months she has been living only 19 miles from the highway.

I could go on for hours telling you stories which all point to one thing. The Church has and is "missing the boat."

This is not the fault of the Bishop of Ceylon, in whose diocese the Northern Territory is. Nor is it the fault of the priests who have spent some time in the Territory. It is the fault of the whole Church of Australia, which can alone be blamed for having driven men out of the Territory. Driven them out because they couldn't stand the strain economically, mentally or physically.

The writer has served in two city parishes, a country parish, and on the mission field, and has no doubt whatever in saying such work is almost a sine-cure compared with trying to run a parish of the size and difficulties of the Darwin Parish in the Northern Territory. . . . the forgotten Territory of the Anglican Church.

NOTE this: It is the forgotten Territory of the Anglican Church only. It is not forgotten by the Government, nor by the Roman, Presbyterian or Methodist Churches. They consider the Territory is sufficiently important to be pouring men and money into it.

But the Anglican Church does virtually nothing. Christ Church, Darwin, is the only self-supporting church in the whole of the Northern Territory.

The Roman Church has four priests and a bishop, along with 16 sisters, and this is apart from the mission priests and sisters. They have five vehicles and receive assistance from outside immediately they leave the town areas.

The Australian Inland Mission has three "patrol padres," a welfare officer, and six vehicles. Their only financial burden is to issue receipts for any donations they receive. All salaries, vehicles, and buildings are handled "down South." The Methodist Inland Mission takes care of other areas by arrangement.

Surely there are three suitable priests in the whole of Australia who have a big heart, are capable of maintaining a motor vehicle on faith and fencing wire when necessary, mix with the roughest and finest of men and women, establish churches in isolated spots, and mostly build them with their own hands, love flies, mosquitoes, sandflies, long, hot and dusty roads through barren and yet grand country.

If there are three such men, they will be lucky if they get a holiday every two years, they might be able to live on their stipend, they will seldom see a bed (for by the time they get to it they won't be able to keep their eyes open to look at it) and they will probably be convinced that no one else in the Church cares about them except

the people to whom they shall minister and who have been neglected for years.

What of the laymen? Surely there are 100 Anglicans who can give £100, 50 who can give £50, and smaller gifts to establish this work?

Maybe there is someone who will give a vehicle such a four-wheel drive Willys station wagon or a similar vehicle.

What of the C.E.M.S. doing something in the outback? Or the women's organisations of the Church trying to help their sisters undergoing more than enough privations without being denied the administrations of the Church?

There are many things smaller groups or the young people could do—two-way wireless in each of the vehicles, added petrol tanks, vestments, water tanks, sound projector and so on. Some of these are essential, but all of them most desirable.

We have a lot of leeway to make up, and it is no good attacking this in a half-hearted way. We have four months before the back roads can be tackled owing to "the wet," but there is six months' work ahead along accessible roads.

This is the gateway of Australia, but the blind spot of the Anglican Church. It need not be blind, and it remains blind at our own peril.

These souls are just as much our responsibility as the natives of New Guinea, Africa or India. In fact, they are more so, for we are overlooking them and presenting the Gospel to others before even offering it to our neighbours. Is it any wonder that a young man stood in this study from which I write and confessed he knew nothing of the story of Christmas, but thought it to be just like Mother's Day, which "the shops made up so as to sell up their trash."

AN AUSTRALIAN PRIEST MET BISHOP DE MEL — 24 YEARS AGO

By the Rector of Wickham, N.S.W., THE REVEREND W. G. COCHRANE

I WAS on my way to England on two years' leave of absence from the Diocese of Newcastle for experience in England.

Our ship the s.s. *Moreton Bay* arrived at Colombo on March 23, 1931 where the Reverend H. L. J. de Mel came on board.

On March 25, Lady Day, and March 29, Palm Sunday, we held services of Holy Communion, Father de Mel celebrating on the first occasion and I on the second.

Evensong on Palm Sunday was a memorable occasion when Canon Poulton officiated and about 200 were present. Everyone enjoyed the excellent sermon given by Father de Mel on "The Church of Ceylon."

There were five Anglican priests on board; I was about the youngest.

The Roman Catholics were going to have a daily mass for Holy Week.

I had been anxious about a daily Eucharist but did not take the initiative as the other priests were older and more experienced.

However I did speak to them about it and they thought we should try but would be unlikely to get permission.

LIVERPOOL ROMAN CATHOLICS RESIGN

ANGLICAN NEWS SERVICE

London, January 10

Liverpool Roman Catholics, acting on instruction from the Vatican, have resigned from the Liverpool branch of the Council of Christians and Jews.

Last week, acting on the same instruction, Cardinal Griffin relinquished his post as one of the council's presidents.

Lord Perth, Lord Pakenham and other Roman Catholic members also resigned.

The Bishop of Kurunegala, Ceylon, the Right Reverend H. L. J. de Mel, is expected to visit Australia in 1956. He was one of the outstanding personalities at the Minneapolis Congress in August last year.

When asked, the purser granted the use of the reading room for a daily Eucharist for each day of Holy Week.

We took it in turns to celebrate; our number of commun-

BOOK REVIEW

TWO GOOD ISSUES

EXPOSITORY TIMES, October and November, 1954.

Forty per cent. of the Church's evangelistic efforts lie outside the communions of the World Council of Churches. They are made by Pentecostal sects with an emotionalised faith, a deep sense of fellowship and keen missionary zeal. They take no cognisance of existing Christian communities and care not where they seek their converts.

Their one link with the rest of the Christian world is their support of the Bible societies. Such is a conclusion found in the documents provided for Evanston.

The Reverend G. V. Vaughan, in this October number, presents a most interesting note on Dostoevsky in a discussion on *agapas* and *eros*.

Of such importance is Dr. Cullman's "Peter, Disciple, Apostle, Martyr" that the English translation by Professor Lloyd Filson is reviewed (the original was a year ago).

Dr. Daniel Jenkins, in "Congregationalism: A Restatement," notes that one result of the oecumenical movement has been a re-discovery within each denomination of its own tradition. Will this mean a hardening to denominational pride?

The October issue has many reviews of books, two solid articles on "The Logos of Philo," and a book of Dr. Bultmann's, and the usual helpful sermon.

The November issue has an illuminating article on the "Scientific Attitude and the Relativity of Morals," by Dr. Urquhart; a challenging review of Father Thornton's "Confirmation: its Place in the Baptismal Mystery"; another article on "Religious Education," by Margaret Avery; and a most interesting discussion by J. M. Rigg on "The Decline of the Devil." Good issues!

—J.S.A.

WEDDING IN SUMATRA

By THE REVEREND H. H. BUTLER.

The author of this article, the Reverend H. H. Butler, was until recently Rector of Deloraine, Tasmania. He is now chaplain at All Saints' Church, Djakarta.

JAN was a pretty lass all the way from America. She called to see me at the Canadian Ambassador's residence, where I was staying.

"Reverend," she said, "could you come to Sumatra to marry us? I'm engaged to a boy from Alaska and we haven't a parson."

I endeavoured to explain that as far as I knew Sumatra was not in my parish, but I would get information as soon as possible and let her know.

Imagine my surprise when a letter from Singapore informed me that all lower and central Sumatra was in my parish. As my American friends would say, "Nobody tells me nothing."

So the answer was "yes" when Jan returned, and I can still hear her saying in her pleasing American drawl as she turned to leave, "Gee, Reverend, this is the first and last time I'm getting married—it's too worrying."

The following week the oil company picked me up and we boarded the plane at the Djakarta airport, several other Americans and Indonesians joining us after a week-end shopping expedition. We flew through the centre of Sumatra over what appeared to be endless jungle, punctuated occasionally by winding muddy rivers with red-roofed houses hugging their shores.

After three and a half hours' flight we landed at Pakam Baru, where a car drove us to the banks of the Siak River. A powerful motor launch took us up-stream to Rumbai, our destination: an oil base 120 miles inland, literally carved out of the jungle.

That evening we had a service, attended mostly by Americans, and afterwards supper at the home of Mr. and Mrs. Hadjis, my Greek-American hosts. Next morning several of us dressed in our Sunday best white and made our way by launch, accompanied by the young people, to the Registry Office at Pakam Baru. We were met by the Bopati (resident), a most distinguished Indonesian, and his wife, attractively dressed in her Sumatran attire of silks and sarong.

All had been neatly arranged, and the papers were duly signed. The Bopati then invited us over to his residence, where he had erected a Sumatran canopy and dais used for local ceremonies, draped in pink silk with white satin bows, cushions,

mirrors and tiny electric lights. Some bridal couples have to sit under these canopies for three days. We all deeply appreciated the graciousness of the Bopati.

WE returned to a scene of great activity: the Americans were making ready for the wedding. The clubroom was rearranged: a Cross of polished teak, made for the occasion, and a lovely pair of silver candlesticks were placed on the temporary altar at my request: large Chinese vases contained masses of November lilies, behind which soft lights were placed; wicker chairs were arranged for the 200 guests. A tenor was practising at a piano in the alcove.

By 8 o'clock all was in readiness. Ushers, immaculately dressed in white jackets and black trousers, proffering their arms, escorted the ladies to their pews. The bride entered on her father's arm, accompanied by bridesmaids and flower girls.

The English Prayer Book was used; a little page stood with two rings tied together with ribbon on a cushion and proceeded to give one to the best man and one to the matron of honour, according to American custom.

The young bridegroom, dressed in white jacket, black trousers, a broadened waistcoat and a white satin bow tie with gold thread, looked particularly attractive alongside his fair bride in her bridal array as they knelt for the blessing.

As I made my way to a room to change, I met the little five-year-old flower girl. She made a curtsy, patted my arm, and said, "How ya, Reverend?" It was a memorable occasion for all of us—we had just taken part in the first Christian wedding in Rumbai.

Somewhere in Sumatra a dark-skinned boy may be wearing a linen shirt or some dusky mad a linen dress. Someone had stolen my surprise!

REST FOR DEAN OF ARMIDALE

FROM OUR OWN CORRESPONDENT

Armidale, January 8

The Dean of Armidale, the Very Reverend M. K. Jones, who has been troubled with outbreaks of a leg condition that developed during his three and a half years' internment as a P.O.W., left Armidale on Wednesday for a fortnight in hospital at Concord.

The trouble broke out during his return voyage from England in November-December, and has not cleared up since his arrival.

'PHONE: BX3438

(AFTER HOURS LB 2476)

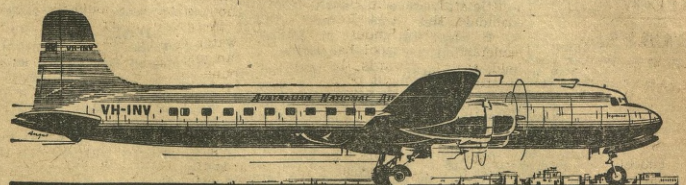
For Crockery (Badged or Plain), Glassware, Elton Globes, Bed and Table Linen, Towels, Cutlery, Blankets and E.P.N.S. Ware.

EVERYTHING FOR SCHOOLS AND INSTITUTIONS

John Dynon & Sons Pty. Ltd.

ESTABLISHED 1854

Showrooms & Warehouse: 395 KENT STREET • SYDNEY
Phones: BX3438 (5 Lines) Telegrams: JONDYRON Sydney



DOUGLAS SUPER DC.6.

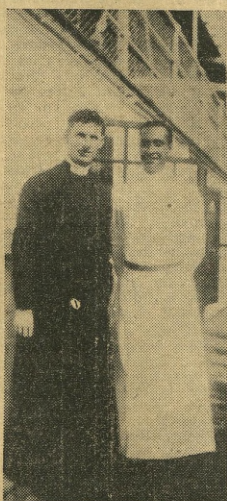
"SKYCHIEFS"

A.N.A.'s Super DC.6 "Skychiefs" are the fastest, largest and most luxuriously equipped pressurised airliners ever to serve Australia's inter-capital routes.

AUSTRALIAN NATIONAL AIRWAYS PTY. LTD.

For reservations phone

ANA



The Reverend H. L. J. de Mel, of Ceylon (white cassock), with the Reverend W. Griffiths Cochrane, of Newcastle (black cassock), on board the s.s. "Moreton Bay" on March 24, 1931, between Colombo and Port Said.

BACK TO WORK

The wheels of industry have begun to turn again after the Christmas and New Year holidays. In the cities, trains and trams are pouring forth their peak-hour crowds for work again.

But there is a difference between this year's crowds and last year's. There are more young faces among them now than there were before Christmas.

Some of these young people have already enjoyed the thrill of receiving their first pay envelopes. From now on they are free to spend more than they have ever done before.

S. Andrew's Cathedral School, Sydney

Founded 1885
PRIMARY, A N D
SECONDARY FOR
BOYS.

Language, Technical and Business Courses Provided.
Staff of Trained Teachers and Graduates.

Choral Training under MR. KENNETH LONG, M.A., Mus.B., F.R.C.O., A.D.C.M. Cathedral Organist and Master of the Choristers.

The School now has accommodation for an additional 40 boys who want to pursue the general courses apart from music or choral training.

Fees Moderate.
Scholarship for Choristers.
For further particulars, apply to the Headmaster.

The Reverend M. C. Neuth, B.A., Th.L.
Minor Canon of the Cathedral.
Telephone: MA7836, M3774, JW3094, UL1348.

TRINITY GRAMMAR SCHOOL

(Incorporated)
Kew, Victoria

CHURCH OF ENGLAND Day and Boarding School for Boys.
Situating on the crest of the highest part of Melbourne. Classes from Kindergarten (4 years) to Matriculation. Boys prepared for the University and for Commerce.

Older boys may take Wool-classing. New Buildings provide greater accommodation.
A few vacancies for boarders and day-boys in the age range 11 to 18.

Separate Preparatory School and Senior School oval.
Illustrated Year Book on application.

A. BRIGHT, M.Sc., B.A.
Headmaster.
Telephone: How. 412
How. 2278

CHURCH OF ENGLAND GRAMMAR SCHOOL MORPETH, N.S.W.

The Country Boarding School for Boys.

Registered under the Bursary Endowment Act.
Chairman of the Council: The Right Reverend the Bishop of Newcastle.

Full curriculum from Primary to Matriculation, including an Agricultural course. Music, Art and Dramatic work fostered, and good facilities for cricket, football and athletics.

The School has over 90 acres of grounds and playing fields. Of boys accepted from the age of seven years.

Illustrated prospectus on application to:
The Headmaster,
R. BRENDON GARNER, B.A., post grad. (Oxon.)

Claremont College

A CHURCH OF ENGLAND SCHOOL FOR GIRLS

30 COOGEE BAY ROAD, RANDWICK, N.S.W.

Kindergarten to Matriculation. Special attention given to Sport and Physical Culture.

Reduced Fees for Daughters of Clergymen.

Headmistress,
Miss Margaret Glover, B.A.
Tel.: FX 4217

NEWCASTLE

Church of England

GRAMMAR SCHOOL FOR GIRLS

BOARDING AND DAY SCHOOL

Splendid Position Near Sea. Thorough Education from Kindergarten to Leaving Certificate Honours.

Illustrated Prospectus on application to the Headmistress:
Miss M. D. Roberts B.A., B.Ed.

A.Y.F. LEADERS' CONFERENCE

TRAINING WEEK AT COTTESLOE

FROM OUR OWN CORRESPONDENT

Perth, January 10

Study, worship and recreation were enjoyed by thirty-one members of the West Australian Anglican Youth Fellowship which met at Le Fanu Conference and Retreat House, Cottesloe, for a Leaders' Training Week from Boxing Day to New Year's Eve.

Leaders came from the Dioceses of Perth and Bunbury. The Youth Director, Mrs. L. Evenson, was hostess, and the Reverend W. Bastian, chaplain. Chairmanship was shared by Mr. D. Costello, of the Central Executive of the A.Y.F., and Mr. P. Duncan. All members spent in house duties, saying grace at meals and reading lessons at services.

Each day began with Matins and Holy Communion. Bible Study was conducted by the Reverend H. J. S. Best, the subject matter being the First Epistle General of St. Peter.

Talks on the Prayer Book were then given by visiting priests. The subjects and the speakers were: "The Ordinal," by the Reverend W. Kirby; "1662 Prayer Book," the Reverend R. R. Gibson; "The Liturgy," the Reverend A. T. Pidd; "Occasional Services," the Reverend F. C. Eccleston; and "The Church's Year," the Reverend W. G. P. D. Painter.

These talks were followed by discussion groups.

The afternoons were left for recreation, with Evenson being said just before tea.

The evenings were devoted to practical sessions on the organisation and management of the A.Y.F. The chaplain spoke on "What is the A.Y.F.?" Miss E. Holland on "Business Procedure" and "Programme Planning"; and Mr. R. Hewitt on "Public Speaking."

Community hymn singing followed these practical talks each night; then in turn came a forum on the work of the A.Y.F. and the faith of the Church; personal readings when each member read his or her favourite Bible text or poem, as a guide and inspiration to others; and, lastly, a social evening when a tape recorder proved a source of great interest, and it was put to good effect.

The day's programme ended with Compline.

THE YOUTH EDITOR.

Only in this way will we begin to learn the meaning of sacrificial giving.

"My God shall supply all your need," said St. Paul. If we believe that, we should demonstrate our faith by our works, when it comes to allocating the contents of our pay envelopes.

Then let us base our giving on a proportion of our income. The Jews gave a tenth of their total income. Many Christians do the same. The vital thing is that we should have a clear conscience before God in the light of the question, "Lord, what wouldst Thou have ME to do?"

What we term "needs" must first be brought prayerfully to God for His appraisal. For those who believe in the guidance of God and His readiness to answer prayer, this presents no difficulty.

Giving our left-over, therefore, to God's work is not only unworthy, but wrong in principle.

What we term "needs" must first be brought prayerfully to God for His appraisal. For those who believe in the guidance of God and His readiness to answer prayer, this presents no difficulty.

Then let us base our giving on a proportion of our income. The Jews gave a tenth of their total income. Many Christians do the same. The vital thing is that we should have a clear conscience before God in the light of the question, "Lord, what wouldst Thou have ME to do?"

Only in this way will we begin to learn the meaning of sacrificial giving.

"My God shall supply all your need," said St. Paul. If we believe that, we should demonstrate our faith by our works, when it comes to allocating the contents of our pay envelopes.

Then let us base our giving on a proportion of our income. The Jews gave a tenth of their total income. Many Christians do the same. The vital thing is that we should have a clear conscience before God in the light of the question, "Lord, what wouldst Thou have ME to do?"

Only in this way will we begin to learn the meaning of sacrificial giving.

"My God shall supply all your need," said St. Paul. If we believe that, we should demonstrate our faith by our works, when it comes to allocating the contents of our pay envelopes.

Then let us base our giving on a proportion of our income. The Jews gave a tenth of their total income. Many Christians do the same. The vital thing is that we should have a clear conscience before God in the light of the question, "Lord, what wouldst Thou have ME to do?"

Only in this way will we begin to learn the meaning of sacrificial giving.

"My God shall supply all your need," said St. Paul. If we believe that, we should demonstrate our faith by our works, when it comes to allocating the contents of our pay envelopes.

Then let us base our giving on a proportion of our income. The Jews gave a tenth of their total income. Many Christians do the same. The vital thing is that we should have a clear conscience before God in the light of the question, "Lord, what wouldst Thou have ME to do?"

Only in this way will we begin to learn the meaning of sacrificial giving.

"My God shall supply all your need," said St. Paul. If we believe that, we should demonstrate our faith by our works, when it comes to allocating the contents of our pay envelopes.

Then let us base our giving on a proportion of our income. The Jews gave a tenth of their total income. Many Christians do the same. The vital thing is that we should have a clear conscience before God in the light of the question, "Lord, what wouldst Thou have ME to do?"

Only in this way will we begin to learn the meaning of sacrificial giving.

"My God shall supply all your need," said St. Paul. If we believe that, we should demonstrate our faith by our works, when it comes to allocating the contents of our pay envelopes.

Then let us base our giving on a proportion of our income. The Jews gave a tenth of their total income. Many Christians do the same. The vital thing is that we should have a clear conscience before God in the light of the question, "Lord, what wouldst Thou have ME to do?"

Only in this way will we begin to learn the meaning of sacrificial giving.

"My God shall supply all your need," said St. Paul. If we believe that, we should demonstrate our faith by our works, when it comes to allocating the contents of our pay envelopes.

Then let us base our giving on a proportion of our income. The Jews gave a tenth of their total income. Many Christians do the same. The vital thing is that we should have a clear conscience before God in the light of the question, "Lord, what wouldst Thou have ME to do?"

Only in this way will we begin to learn the meaning of sacrificial giving.

"My God shall supply all your need," said St. Paul. If we believe that, we should demonstrate our faith by our works, when it comes to allocating the contents of our pay envelopes.

Then let us base our giving on a proportion of our income. The Jews gave a tenth of their total income. Many Christians do the same. The vital thing is that we should have a clear conscience before God in the light of the question, "Lord, what wouldst Thou have ME to do?"

Only in this way will we begin to learn the meaning of sacrificial giving.

"My God shall supply all your need," said St. Paul. If we believe that, we should demonstrate our faith by our works, when it comes to allocating the contents of our pay envelopes.

Then let us base our giving on a proportion of our income. The Jews gave a tenth of their total income. Many Christians do the same. The vital thing is that we should have a clear conscience before God in the light of the question, "Lord, what wouldst Thou have ME to do?"

YOUTH NEWS

A five-day camp for members of the Church of England Boys' Society has just concluded in Hobart. Held at the new youth centre, Montgomery Park, at Snug, twenty boys, under the guidance of the Reverend L. Benjafield and his team of helpers, had a holiday based on the four-square idea of growth: their activities being arranged to cater for their mental, physical, social and spiritual needs.

The interstate conference of the Church Missionary Society League of Youth is now taking place at Woodlands Hostel, in Hobart. Attended by 35 delegates, business sessions are being held daily. Bible studies and evening public addresses are under the leadership of Dr. L. Morris and the Reverend L. Shilton, of Melbourne. Over 60 people attended the welcome dinner, held buffet style at Christ College, on the opening night of the conference. League members will be conducting services in some of the local churches on Sunday, while Dr. Morris will be the preacher at Evensong in St. David's Cathedral.

Mr. Luke Ooi, of Penang, whose theological training in Australia is being sponsored by the Young Anglicans of the Diocese of Canberra and Goulburn, is visiting various Y.A. branches and conferences in the diocese during vacation from studies at Ridley College, in Melbourne. At present he is staying with his former rector at Penang, the Reverend D. B. Hobson, of Berridale.

CONGRATULATIONS TO PADRE THORPE

The Governor of N.S.W., Sir John Northcott, wrote a personal letter of congratulations to Padre Harry Thorpe, of Bathurst, on his inclusion in the New Year Honours list.

The Prime Minister, Mr. R. G. Menzies, sent the following message:

"On behalf of my colleagues and myself I offer sincere congratulations on the well-merited honour bestowed upon you by Her Majesty the Queen."

Rohan Rivett, ex-P.O.W. author of "Behind Bamboo," was amongst the many who sent good wishes.

RECORD YEAR OF FINANCE

BATHURST YOUTH DEPARTMENT

FROM OUR OWN CORRESPONDENT

Bathurst, January 10

The year, 1954, ended a record year of support for the Anglican Youth Department of the Diocese of Bathurst with £2,472 in receipts for the twelve months.

With steady support, part proceeds from functions, camp surplus amounts, and registration fees, during the six years of working the department has received £10,860 at Bathurst for work amongst youth.

The Youth Department not only supports fully its commissioner, but pays every expense in connection with the children's Homes appeal, so that every donation made to this appeal is received in full.

In the 1954 parish list of donations, Cowra heads the list with donations totalling £362; followed by Eungwara, £300; Parkes, £255; Forbes, £172; Canowindra, £167; Condobolin, £154; Dubbo, £152; Bathurst, £134; Orange, £116; Peak Hill, £99; Molong, £88; Stuart Town, £48; Rylstone, £42; East Orange, £31.

Of the 46 parishes in the diocese, the following also contributed: Blayney, Narromine, West Wyalong, Wellington, South Bathurst, Cobar, Coolah, Trundle, Coonabarabran, Gulgong, Bourke, Rockley, Gulgong, Kelso, Cummoock, Kandos, Cudal, Coonamble, Mudgee. Only nine parishes failed to give any support for youth work.

Next month the Youth Department will send two young women to train for two years at St. Christopher's College, Melbourne, for future full time work in the diocese as Sunday school organisers and youth workers.

The policy for 1955 will be planned during the conference of Y.A.s at the Anglican Youth camp at Dubbo at the end of January.

£8,095 FOR SOUTH AFRICA APPEAL

ANGELICAN NEWS SERVICE

London, January 10

£8,095 has already been received by the Society for the Propagation of the Gospel in England towards the South African Emergency Fund.

something more than ordinary water. He thought of people who are all the time wishing and wishing to be good and happy. If they came to Him, He would make them just as happy as the thirsty people who had a good long drink of water. They wanted no more. They were full.

Jesus thought too of those people who are hard and rough in the way they treat other people. He can make them soft and loving and helpful.

He thought of those who used to be soft and loving once, but have now become hard. He can take the hardness all away, by making those people gentle and kind again.

So there are two things we can do.

We can give water to those who need it.

We can also tell others about Jesus, who can do all the things that water can do. But He does it down in that deeper part of us which makes us the sort of people we are.

Does your friend need a drink of water? Or does she need Jesus? Perhaps she needs both. Take them to her now.

But Jesus was thinking of

FOR SMALL PEOPLE

WATER

What a wonderful thing it is on a hot summer day to have a drink of water.

You may get it from a little sparkling stream or from a tap, but whatever one of these it comes from, it's usually cool and fresh.

That is something to remember about water. A little of it is able to make tired, thirsty people fresh again.

Water is able to bring new life, too, to things which are nearly dead. See how the flowers and vegetables in your garden begin to grow bigger after rain or a good hosing.

Without water we should die. But there are other things that water can do too.

It can make a hard dry piece of ground into a beautiful garden. It softens the hardness. It makes the dry little seeds lying on the ground begin to shoot out their tiny roots and send their little stems upward towards the warm blue sky.

Wonderful water.

When work in the garden is over, what do you use to clean your hands? That's it—water.

Dear Boys and Girls,

In case you missed last week's story, we have just begun a new set of stories called "Word-Pictures from the Bible."

We shall be looking together at some of the interesting words found in the Bible and the lessons we learn from them.

Start collecting your set of stories now. I do hope you will enjoy them.

God bless you all,
Your friend,
Uncle Peter.

So water brings new life where things were dead before. Water makes fresh again things which have grown hard and dry. Water gives new strength to those who are thirsty and tired.

Would you like to be a jug of water and do all those wonderful things to help people? You can't, can you?

But you can always be ready to give water to others who need it.

And remember, when you do, you are doing what Jesus did. He said He would give a drink to people who are thirsty.

But Jesus was thinking of

RECORD YEAR OF FINANCE

BATHURST YOUTH DEPARTMENT

FROM OUR OWN CORRESPONDENT

Bathurst, January 10

The year, 1954, ended a record year of support for the Anglican Youth Department of the Diocese of Bathurst with £2,472 in receipts for the twelve months.

With steady support, part proceeds from functions, camp surplus amounts, and registration fees, during the six years of working the department has received £10,860 at Bathurst for work amongst youth.

The Youth Department not only supports fully its commissioner, but pays every expense in connection with the children's Homes appeal, so that every donation made to this appeal is received in full.

In the 1954 parish list of donations, Cowra heads the list with donations totalling £362; followed by Eungwara, £300; Parkes, £255; Forbes, £172; Canowindra, £167; Condobolin, £154; Dubbo, £152; Bathurst, £134; Orange, £116; Peak Hill, £99; Molong, £88; Stuart Town, £48; Rylstone, £42; East Orange, £31.

Of the 46 parishes in the diocese, the following also contributed: Blayney, Narromine, West Wyalong, Wellington, South Bathurst, Cobar, Coolah, Trundle, Coonabarabran, Gulgong, Bourke, Rockley, Gulgong, Kelso, Cummoock, Kandos, Cudal, Coonamble, Mudgee. Only nine parishes failed to give any support for youth work.

Next month the Youth Department will send two young women to train for two years at St. Christopher's College, Melbourne, for future full time work in the diocese as Sunday school organisers and youth workers.

The policy for 1955 will be planned during the conference of Y.A.s at the Anglican Youth camp at Dubbo at the end of January.

£8,095 FOR SOUTH AFRICA APPEAL

ANGELICAN NEWS SERVICE

London, January 10

£8,095 has already been received by the Society for the Propagation of the Gospel in England towards the South African Emergency Fund.

something more than ordinary water. He thought of people who are all the time wishing and wishing to be good and happy. If they came to Him, He would make them just as happy as the thirsty people who had a good long drink of water. They wanted no more. They were full.

Jesus thought too of those people who are hard and rough in the way they treat other people. He can make them soft and loving and helpful.

He thought of those who used to be soft and loving once, but have now become hard. He can take the hardness all away, by making those people gentle and kind again.

So there are two things we can do.

We can give water to those who need it.

We can also tell others about Jesus, who can do all the things that water can do. But He does it down in that deeper part of us which makes us the sort of people we are.

Does your friend need a drink of water? Or does she need Jesus? Perhaps she needs both. Take them to her now.

But Jesus was thinking of

something more than ordinary water. He thought of people who are all the time wishing and wishing to be good and happy. If they came to Him, He would make them just as happy as the thirsty people who had a good long drink of water. They wanted no more. They were full.

Jesus thought too of those people who are hard and rough in the way they treat other people. He can make them soft and loving and helpful.

He thought of those who used to be soft and loving once, but have now become hard. He can take the hardness all away, by making those people gentle and kind again.

So there are two things we can do.

We can give water to those who need it.

We can also tell others about Jesus, who can do all the things that water can do. But He does it down in that deeper part of us which makes us the sort of people we are.

Does your friend need a drink of water? Or does she need Jesus? Perhaps she needs both. Take them to her now.

But Jesus was thinking of

something more than ordinary water. He thought of people who are all the time wishing and wishing to be good and happy. If they came to Him, He would make them just as happy as the thirsty people who had a good long drink of water. They wanted no more. They were full.

Jesus thought too of those people who are hard and rough in the way they treat other people. He can make them soft and loving and helpful.

He thought of those who used to be soft and loving once, but have now become hard. He can take the hardness all away, by making those people gentle and kind again.

So there are two things we can do.

We can give water to those who need it.

We can also tell others about Jesus, who can do all the things that water can do. But He does it down in that deeper part of us which makes us the sort of people we are.

Does your friend need a drink of water? Or does she need Jesus? Perhaps she needs both. Take them to her now.

But Jesus was thinking of

something more than ordinary water. He thought of people who are all the time wishing and wishing to be good and happy. If they came to Him, He would make them just as happy as the thirsty people who had a good long drink of water. They wanted no more. They were full.

Jesus thought too of those people who are hard and rough in the way they treat other people. He can make them soft and loving and helpful.

He thought of those who used to be soft and loving once, but have now become hard. He can take the hardness all away, by making those people gentle and kind again.

So there are two things we can do.

We can give water to those who need it.

We can also tell others about Jesus, who can do all the things that water can do. But He does it down in that deeper part of us which makes us the sort of people we are.

Does your friend need a drink of water? Or does she need Jesus? Perhaps she needs both. Take them to her now.

But Jesus was thinking of

ABBOTTSLEIGH

WAHROONGA (12 miles from Sydney on the North Shore Line).

Church of England School for Girls

Both Day Girls and Boarders are admitted.

Illustrated prospectus on application to the Headmistress,
MISS E. RUTH HIRST,
B.A., Dip.Ed.

ALL SAINTS' COLLEGE

BATHURST

(Established 1874)

Church of England Boarding and Day School for Boys. Pupils accepted from the age of seven. 180 boarders. Courses from Lower Primary to Leaving Certificate.

ACTIVITY IN PRAYER : THANKSGIVING

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

ADORATION and Confession we have so far considered, as we think together in this series of articles about the "Five Fingers of Prayer" constituting its Activity. Now we come to the third letter of "ACTIP," namely, **Thanksgiving**.

Some citizens of Connecticut State in the United States of America remember one of the shortest yet most beautiful Thanksgiving Day Proclamations—put forth by President and Governors on our annual "harvest home" festival—ever issued by an American official. I refer to that by Governor Wilbur Cross at the end of November, 1930.

"As the colours of autumn stream down the wind, scarlet in sumach and maple, spun gold in the birches, a splendour of smouldering fire in the oaks along the hill, and the last leaves flutter away, a dusk falls briefly about the worker bringing from the field a late load of its fruit, and Arcturus is lost to sight, and Orion swings upward the great sun upon its shoulder, we are stirred once more to ponder the infinite goodness that has set apart for us in all this moving mystery of creation a time of living and a home.

"In such a spirit, I appoint Thursday, the twenty-fourth of November, a day of Public Thanksgiving. In such a spirit I call upon the people to acknowledge heartily in friendly gathering, and house of prayer, the increase of the season, rearing now its close; the harvest of earth, the yield of patient mind and faithful hand that have kept us fed and clothed and have made for us a shelter even against the storm.

"It is right that we whose arc of sky has been darkened by no war hawk, who have been forced by no man to stand and speak when to speak was to choose between death and life, should give thanks also for the further mercies we have enjoyed beyond desert or any estimation, of Justice, Freedom, Loving-Kindness, Peace—resolving as we prize them to let no occasion go without some prompting or some effort worthy in a way however humble of those proudest among man's ideals, which burn, though it may be like candles fitfully in our gusty world, with a light so clear we name its source Divine."

But how many of us only confine our thanksgiving to the day when Church and State unite to ask us to do it? First, adoration of God; second, confession of sins to God; third, thanks offered to God: this is the best and truest way of prayer.

FOR GOD HIMSELF

Let us begin at the beginning, namely, that the greatest and most continuing feature in all our private and public prayers of thanksgiving should be fervent thanks to God as He is in Himself. We ought to keep this steadily before us in connection with our thanksgiving-emphasis in prayer, for it is so often either forgotten or overlooked. As we look out even at this moment upon a world in which all things seem to be shaken, let us not overlook our Father in Heaven. He is still there.

Let us, as we realise this afresh, thank Him for the assurance of this steady truth which comes to us from the past of Jewish and Christian history in the Bible and Church history. We can praise Him with devout thankfulness in our hearts that His truth crushed to earth has always risen again, centring in the Cross and Resurrection; and that in the long last, ruthless might has always been self-defeating and self-destructive.

Let us give thanks that, though Love has been crucified, dead, and buried by hate, always it has come to Life again. And so, we thank God for the long look back through Hebrew and Christian generations, and thus take courage for the lift of a long look ahead, as individuals and members of His Body the Church.

This is the third of a series of articles on Prayer by the Reverend A. Appleton Packard, of the Order of the Holy Cross, West Park, New York.

The fourth article, which will discuss the "Fourth finger of Prayer"—Intercession—will appear next week.

Learn to say "Thank you" to God. A boy's mother used to remind him as a preventative against selfishness, "You can't say 'Thank you' enough." So be polite and reverent to God, "from Whom all blessings flow."

There are such an innumerable number of causes for thanksgiving to Him for Himself, Father, Son, Holy Ghost, Trinity in Unity—His Love, Power, Mercy, Grace, Providence—putting theological declarations concerning Him into prayers of thanks.

Render Him His due. Think of the small things forgotten or overlooked by you wherein He has revealed His nature to you and countless others.

CONSTANT LESSON

Remember the story of our Lord's healing the ten lepers: one, and that a despised Samaritan, returned to give thanks to Him. This is a constant lesson for us to learn and re-learn.

Give Him "thanks for His great glory." He gives you things. Thank Him. He gives you people. Thank Him. But beyond all the rest He gives you Himself as He is in His fullness, manifested in Christ Jesus through the Christian ages by the Holy Ghost; and this is the supreme cause for thanksgiving.

I would indeed give thanks, I am so rich today; Rich in the things which count the most—

Love and a child at play;
Home and those who are near and dear;
Health and strength of limb;
Courage and comradeship and peace,
A faith in Him
Who gives all blessings, understands

The things that I would say
In humbleness and gratitude
Of thanks-to-day."

Since the Church is the very Body of the Living Christ, let us also say many heart-felt thanks for it, too. After all, it is the House of God. Remember Jacob's dream in Genesis 28: 16-17? "And Jacob awoke out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place, this is none other but the house of God, and this is the gate of heaven."

See that youth in a lonely land, on a solitary adventure. His home lies far behind him, with all that is familiar and dear. He is on his way to quite unknown experiences. Yet he carries with him a strange and majestic tradition, for he is the heir of a great promise, and the whole wide world will be too narrow a stage for its fulfilment.

So the youth lights upon a certain place in the vast, silent region of his pilgrimage and carries there all night, because the sun has set. And, in the night, a vision comes to him. He sees sweeping heavenward from his desert couch "the stairs that slope through darkness up to God." And on the stairs are angels, going up or coming down.

And, above, is the Lord God Himself, the God of his father and his father's father, speaking to him about the Great Promise that is to pass on to his seed and his seed's seed, and to all the families of the earth. And, when he wakes in the gray of the dawn, his mind is full of the glories that have only just vanished, and he shivers and is afraid. "Surely the Lord is in this place; and I knew it not. This is none other but the house of God, and this is the gate of Heaven."

Then, he takes the "pillow of his rest" and sets it up as a "pillar of praise," and pours oil on it to hallow it, and calls it Bethel, the House of God, and vows his vow. "This stone, which I have set up for a pillar, shall be God's House."

How little Jacob knew, as he went on in the morning light,

what he had done, as he put forth his youthful strength and strained his well-knit muscles, to raise aloft that pillar in the waste!

For indeed, he was laying the cornerstones, the foundations, of the shrines and temples and sanctuaries of all time to come. He was building up the walls of the Jewish Temple in Jerusalem, of S. Sophia's in Constantinople, of S. Peter's Church in Rome, of S. Paul's in London. He was covering land after land with a "white veil of churches."

He was raising the walls of the very church where you pray now. So, don't you see how great things and wonderful are made known to us, of which Jacob could not even dream, till at "life's prophetic close" the promise of Shilo sprang to his lips. We know that Heaven and Earth are at length united in the Incarnate Son of the Most High, and that it is in His Church, His Body, that angels come down with gifts for us, and return carrying our gifts to present them on high.

Jacob knew not that the Lord was "in this place"—but we know that this is indeed the House of God, for God in Jesus by His Spirit dwells, tabernacles night and day within those walls. It may be years since your holy house was dedicated and solemnly given to God, hence let us give thanks to Him for all that He has done, for us and for many others, in that place.

Recall instances of God's blessing and deliverance to you; showings-forth of His goodness to His children. Do not these provide rich opportunities for thanksgiving? Thank Him, therefore, for His Church: its saints, bishops, humble members everywhere.

FOR THE EUCHARIST

This word, which occurs in the American Book of Common Prayer in the Office of Institu-

tion of Ministers, as well as in most of the other Anglican Prayer Books, means "thanksgiving." So one very real cause for our prayers of thanks is to our Lord for "this our sacrifice of praise and thanksgiving" wherein He comes to us.

As we think of Holy Communion, in connection with it we must give far more care to preparing before and thanksgiving afterwards than most of us do.

Above all, try to render thanks, careful thanks, for receiving this Blessed Sacrament, our greatest and highest Christian and Catholic privilege. It is indeed the "Bread from Heaven." Jesus in His totality.

Preparing, one should make a confession of sins at least privately oneself, and to a priest in serious cases. Be quiet, recollected, using special prayers on the night before and morning of receiving, from the host of devotional books of private devotion.

DUE REVERENCE

Have definite regularity about receiving. Be particular in your outward demeanor, reverent in whatever you do. For reverence combines awe and love: awe at the majesty of God in our midst; Incarnate Love calling to us. Jesus says "Come unto Me," and we come.

Thanks? You would leave a dinner party with scarcely a "Thank you," no acknowledgment to host and hostess? But we turn our backs on Jesus with scarcely a "Thank you."

Recall once more the ten healed, and only one to give thanks, and he a despised stranger. In the Kru tribesmen's church on the Liberian coast of West Africa, public thanks is offered in the vernacular, after Communion. It might be tried elsewhere.

Think it over, pray over it, and for the love of Jesus Who is the Truth and says He is here, do something about it yourself. It is Jesus Who is present. Prepare, adore, give thanks. The touch of Christ has been felt. Are you ready to receive it? He is ever ready to give you of Himself.

BOOK REVIEWS

THE CHURCH IN AMERICA

THE ANGLICAN CHURCH IN NEW JERSEY. Nelson R. Barr; The Church Historical Society; pp. 768.

VERY little is known in Australia about the history of the Protestant Episcopal Church of U.S.A. But it is indeed a colourful story. This vast volume, giving only an account of the struggles of the Church in New Jersey from 1701 to 1800, with an epilogue telling briefly the story from 1800-1950, is overflowing with interest.

By 1700 the religious and moral climate of New Jersey was already becoming fixed—evangelistic, not liturgical. The "Great Awakening" of 1740 inspired by Jonathan Edwards and George Whitefield had already in 1700 a leaven at work.

The Anglicans had but two parishes in the state, and then the two apostles of the Church in New Jersey, Alexander Innes and George Keith, began their work, in a day of small things.

The needs of the tiny Church stirred Archbishop Tenison of Canterbury and others, and in 1702 the S.P.G. was founded and began its wonderful work in America, sending out more than 350 men, 40 to New Jersey, before the days of the revolution.

But how impossible is it in a brief review to describe the "Great Awakening," the missionary life, the care of the Negroes, the battle for the Episcopate, the Church and the revolution.

Anyone who is interested in the American people will find this book a thrilling picture of the work of the Church we love in just one province of U.S.A. In 1664 one makeshift church and a lone priest, in 1952, two dioceses, Newark and New Jersey with over 100,000 communicants, with 314 churches, 344 clergymen, 4,000 Church teachers, 32,000 pupils and a total giving for Church purposes for the year 4,800,000 dollars. Certainly God gave the increase.—J.S.A.

A STING IN THE TAIL

POEMS IN THE PORCH. John Betjeman. Illustrations by John Piper. S.P.C.K. Price, 3/4.

"Lines on the Church in which I live, The Church of England of my birth, The kindest Church to me on earth."

Here is a pungent little volume touching some aspects of "domestic" life within our Church. Originally written for broadcasting, these verses have been published by popular request—and small wonder!

In his foreward the author says: "These verses do not pretend to be poetry." But he need not apologise for these racy, rhythmical lines, twinkling with humour and at the same time provoking serious thought.

The diary of a "good" church mouse, grieved by the "pagan" rodents who invade the church at harvest festival, is a satirical gem. A plea for Christian realism in our attitude to death is noteworthy in the lines on "Churchyards"; whilst many a weary incumbent reading: "Blame the Vicar," will breathe a sigh of relief that someone, at least, understands what ought really to be expected of him (and perhaps secretly hope that here and there a conscience will be pricked!)

John Piper's illustrations blend aptly into the tone of the book to make a volume which will be popular and well worth having. Light verse it certainly is, but the sting is in the tail of each poem.

—A. de Q. R.
[Our review copy came from Church Stores, Sydney.]

S. PAUL'S FUND NOW OVER £300,000

ANGLICAN NEWS SERVICE
London, January 10
S. Paul's Cathedral Fund, launched ten weeks ago, has passed the £300,000 mark, including expectations under seven-year covenants. The purpose of the campaign is to secure a permanent annual income for the cathedral of £20,000 for maintenance and repairs, and to establish a fund of £400,000 for reconstruction and capital works.

SAILINGS TO EUROPE, 1955/6

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

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

SUBSTANTIAL CONCESSIONS TO FOUR PARTIES OF 15 OR MORE

PLEASE DO REGISTER YOUR NAMES NOW

FARES & FULL DETAILS AT:

COOKS WORLD TRAVEL SERVICE

133 ANN ST.,
BRISBANE.

350 GEORGE ST.,
SYDNEY.

IS OUR WORSHIP SUFFICIENT?

By the Reverend G. T. SAMBELL

AN OFFICIAL of the B.B.C. once remarked that one of the essential precautions for a broadcast preacher to observe is the avoidance of technical terms. "If," he said, "a man were to begin a broadcast sermon by saying: 'To-day, my friends, is Septuagesima'—about 5,000 sets would at once be switched off."

We have seen that lack of understanding of Christian worship in previous papers presented to this group. I would underline the problem, as I believe it is accentuated in inner industrial areas where the gulf between Church and man is so much wider. The novelists of the 19th century talk of the unwillingness of the working class masses to attend public worship.

The Archbishop of Canterbury remarked to Disraeli in 1860 that the Church has lost the towns. "Your Grace is mistaken," replied Disraeli, "the Church never had the towns." And I would say that the position is unchanged.

Before we follow a tendency to demand new and additional Prayer Book worship, let us ask why our present forms of worship are unendurable. Max Warren, in a recent article in "The Scandal of Worship," quotes 1 Corinthians 1:23: "Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness." Men confronted by Christ and Him crucified resented the encounter. He was unintelligible, irrelevant and unconvincing.

Men prefer their own way to Christ's. Is the worship of His Church unendurable for the same reason? Man cannot take its demands.

APPROACH TO GOD

Worship, basically, is man's approach to God. The character of worship is determined by the worshipper's conception of God. Our main problem in looking at our present forms of worship, therefore, starts with man and society rather than the Church and its forms. As Maurice Reckitt said at a recent Kelham re-union, "We ought to study more carefully how we are to secure the mass of men to-day from the anonymous claws of apparently fatalistic impacts . . . a society, aims and practices of which impel it to fly in the face of natural law cannot be sanctified—perhaps cannot long be preserved—by any measure of devotional energy or ethical endeavour." Here a reminder that brighter services do not what the world is waiting for.

Emil Brunner, in "The Church in the New Social Order," defines the Church's task to-day as "the re-discovery of sacramental existence," and that that will not be done in more energetic services. Our answer is not in an appeal to man's goodness and humanism—not only an appeal but sometimes a praise. Our answer is not in the removal of doctrinal terms from worship services; it is not in a religion on man's terms. It would seem we must begin with a scheme of training for worship, training the vast majority of churchgoers as to the forms of service of which they partake, and training of non-churchgoers by the revival of the catechumenate.

Is a new approach to Confirmation the beginning of a new appreciation of our services? At the time of the compiling of the Prayer Book, children were confirmed in a background of religion in the home, and Confirmation was more likely to be worthwhile. This is not to say that England was by any means wholly Christian, but certainly there was a knowledge of the existence of God and an awareness of what was sin. In 1954, society, as made up by our homes, knows not God, and sin is more or less confined to murder. Our own experiences in parishes, if we could check on the percentage of those who have prepared for Confirmation who still are regular communicants, confirms this. We go on creating lapsed communicants.

Confirmation itself is made up of two parts: One, the ratification of baptismal vows, and

This article, under the title of "Do Holy Communion and Morning and Evening Prayer constitute a sufficient response to the challenge of the Australian scene?" is the text of an address given to the Melbourne branch of the Anglican Evangelical Group Movement for its discussion of the topic, "The Australian Scene," last year.

two, the admission to the sacrament of Holy Communion. I suggest we don't deny the younger child the grace of the sacrament or the opportunity to develop a good habit in attendance—and habits are formed in the younger years; but I do question the value of the ratification of vows by a young child. I question it for three reasons:

1. Is a child of 12, 13, 14 able to make life vows? Surely this child is not old enough to appreciate the meaning of such vows and will not do so until out in the world in which these vows must be kept. We would certainly question the taking of marriage vows—less in content—at this early age. A child who makes the vow at 13 finds himself a few years later in an entirely different world, and a world in which his earlier promises are no longer significant.

2. I believe our Church societies recognise this fact when they insist on their members on admission—whether it be to C.E.B.S. or G.F.S. or Mothers' Union or C.E.M.S.—repeating a promise that surely should have been covered once and for all on admission to full membership of the Church.

3. In our own experience, aren't we much happier presenting an adult candidate whom we feel knows completely what is involved in a life vow?

Thus, whether it is a rearrangement of Confirmation or just leave that as it be, we most certainly need a catechumenate for the communication of Christian dogma and an appreciation of what is involved in Christian life and worship. I believe the order of progression in reaching our goal is in the establishment of cell groups in private house, vicarage or hall; from the teaching of dogma on to the worship training and then on to worship.

The business of the catechumenate teaching is to present the Christian creed so that men realise that it has a direct relation to themselves and to the society in which they live. The presentation of the creed as good news; and this groundwork must be covered before any idea of man's duty to worship God will have anything on which it can be fastened. Might I suggest here the value still to-day of a real evangelical mission, but a mission which so often fails because we expect people to move straight from mission services to church services instead of from mission services to catechumenate. With all this as introduction let us look at the services themselves.

HOLY COMMUNION

I start with the Communion service, as I believe that this is the service of primary obligation for Sunday worship. It is the climax of all worship; it is the Church's family meal, whereas Matins and Evensong are the Church's family and daily prayers. Matins and Litany are natural preparation preceding and Evensong natural thanksgiving succeeding the Lord's own service—a service rooted in the person of the Lord, the great proclamation of His position; the most important because it is the most distinctively Christian rite, combining the Word and Sacrament.

I quote Max Warren's article again when he refers to the place of the Sacrament during the Evangelical revival: "Part of the secret of that flowering of eucharistic worship was the insight that 'Word and Sacrament' are one. There was no divorce then such as we have become accustomed to in this generation of a small group of the specially devout at 8 a.m. meeting largely as strangers to one another to enjoy their private devotions in a corporate setting, with no emphasis on the proclamation of the Word, while later at 11 a.m. the people

who really do know each other and want to be Christians meet for a worship in which there is sometimes a genuine consciousness of the corporate but no sacrament. That is not the whole picture of to-day but it is a large part of it.

I suggest that it reflects a situation that is neither Catholic nor Evangelical, neither 'intelligible' nor 'relevant,' and with but little 'converting' power. As Brunner remarks, "This individualistic approach is not adequate to the meaning either of the Word or the Sacrament."

Again in the newest approach to liturgical reform in the Church of South India, I quote T. S. Garrett of that Church: "The notion of Communion as an optional extra for the faithful few to be celebrated in a minor key is most strenuously repudiated by the whole structure and ethos of the service. As the admirable introduction to the service puts it: 'A large and essential part of the liturgy is given to the congregation, even in the prayer of thanksgiving, for every member of the Church has his own part in the action of the eucharist. It is the act of God Himself, by which He proclaims His love and will in word and sacrament through the Church, the body of Christ.'"

"But the praises and prayers of the Church are also the expression of our response to this gracious act of God. This order shows that in our response we act together as one body in Christ; some parts are given, not to the presbyter, but to the deacon or to the congregation as a whole. Deacon here is to be taken as including ordained deacons and also laymen, for it is desirable that laymen should always take part in the conduct of the service. . . . The liturgy is intended for use as the Sunday morning service of the whole congregation, not as an extra service for a small section."

Practical thoughts on the service are the use of a conductor, a greater stress on the offertory, giving the people a more real place, and, finally, Advent or Lenten series based possibly on the three central thoughts—He took, He blessed, He gave; or else on a more detailed break up of the service.

MORNING AND EVENING PRAYER

We must accept first of all, of course, that in these two services emphasis has moved from family prayers to those things which have become additions, i.e., the hymns and address. If we cut out anything in the service, we cut out a lesson or canticle. If the worshippers have anything to say about the service, it's about the bad choice of hymns or the terrible sermon. We would appear to have to choose between three courses of action:

1. To modernise Matins and Evensong till they are unrecognisable as such.

2. To regard them as outmoded and provide a substitute relevant to modern conditions.

3. To regard them as providing the normal standard of Anglican worship and to face the need for training the uninstructed to use them properly.

Many of the modern criticisms that have been made, e.g., psalms and lessons are usually too long and obscure; church and State prayers are not very good examples of Christian intercession and are too restricted; the sermon comes too late for directed thinking; thus new calendars help overcome the first objection, the freedom with which we use special prayers, the second objection, and some have brought the sermon forward and follow it with the intercessions.

Where, however, does Matins fit in with the Communion service if the latter should be the chief obligation? Many to-day

cut out Matins altogether and, in England particularly, are developing a 9.30 Family Communion. This surely is denying a service of the Church which has its devotional place in worship. Why not use it as originally intended, a family devotion shorn of the additions and as a preparation leading on to the Communion service? With an address limited to 15 minutes the service need take no longer than an hour and a quarter, although varying with the number of communicants.

Evensong is never likely to be replaced by Compline. Here again, though, we do need an occasional training course along the following lines:

1. Omitting the General Confession and having the address after the third collect on the General Confession, at the end of which it is repeated by all.

2. After the first hymn a reminder from the pulpit of the

(Continued on page 11)

DOLLARS FOR CLERGY HOMES

ANGLICAN NEWS SERVICE

London, January 10

The Church of England Pensions Board has received a gift of two thousand five hundred dollars from Texas, U.S.A., for its fund for homes for aged and infirm clergymen and for widows and dependants of clergymen.

This gift was made, in association with the founder padre of Toc H, the Reverend P. B. Clayton, in memory of Edward Disney Farmer, an Englishman who was the son of a clergyman, and lived in America for a number of years.

Since 1948, the Pensions Board has opened seven homes, including a nursing home for the aged and infirm.

During the summer of 1955, it will add accommodation for a further eighteen.

Substantial grants towards the cost of adapting the house are being made by the donors and by the London Diocesan Fund.

FIRE AT SOUTH ISLAND CHURCH

FROM OUR OWN CORRESPONDENT

Auckland, N.Z.,

January 10

The Church of S. Michael and All Angels, Christchurch, was nearly burnt down deliberately on two occasions on January 6.

At 3.30 p.m. a woman parishioner found, on entering the wooden building, three small fires which she and a friend put out with jugs of water.

At 5.30 p.m., the vicar, the Reverend Cecil Gault, discovered that the wall between the vestry and the sacristy was burning furiously.

He called the fire brigade and, a moment or so before it arrived, detained a man who was later given into police custody.

Smouldering carpets and hangings were dragged outside; the fire was under control in half an hour.

S. Michael's is the mother church of the Canterbury Plains. The first church was built in 1851.



THE FINEST QUALITY CUSTARD POWDER MONEY CAN BUY, YET IT COSTS YOU MUCH LESS THAN OTHERS

Compare the quality and flavour of Uncle Toby's Custard . . . you will find them unequalled. Add to this the fact that Uncle Toby's Custard Powder actually costs you less by up to 1/- per lb. than any other on the market, and you will quickly realise why so many housewives are changing to Uncle Toby's Custard Powder.

"The BEST, and NOTHING BUT THE BEST, is labelled Uncle Toby's."

UNCLE TOBY'S CUSTARD POWDER

A Product of Clifford Love & Co. Ltd.

THE CITY MUTUAL LIFE ASSURANCE SOCIETY LIMITED

(Incorporated in New South Wales in 1878.)

An Australian Institution Purely Mutual

Total Assets £24,000,000

Funds are available for HOME PURCHASE FINANCE

HEAD OFFICE:
City Mutual Building,
60-66 Hunter Street,
Sydney.

Board of Directors:
WALTER F. MCGRATH, Chairman;
HENRY E. COLEMAN, Deputy
Chairman; Hon. T. G. MURRAY,
M.L.C., H. MORRISSEY, Dr. W. J.
MC CRISTAL.

General Manager, C. A. RALPH.
General Secretary, J. G. TAYLOR.
A.F.I.A., A.C.I.S.

GUARDIAN ASSURANCE COMPANY LIMITED

FIRE, ACCIDENT, MARINE.
All classes of Insurance effected
at Lowest Current Rates. Prompt
and Liberal Settlement of losses.
GUARDIAN ASSURANCE
BUILDING.

Chr. Pitt and Hunter Streets,
SYDNEY.
CYRIL HODGE, Manager.
Telephone: BL2231-2232.



Founded 1919.

S. LUKE'S HOSPITAL

Darlinghurst, Sydney
Church of England General and
Obstetric Hospital

S. Luke's perform a very valuable service to suffering people. It is now taking public patients and therefore receives a Government subsidy but the need for improvement and up-to-date medical equipment is always urgent. Patients are taken regardless of creed.

Legacies and contributions will enable the Board to improve the services and the conditions of the Hospital.

Donations are subject to the Income Tax Concessional Allowance.

F. M. Wildash, Secretary.
Telephone: FA 1987.



MARINE FIRE ACCIDENT

New South Wales Branch:
95 Pitt Street, Sydney.
Manager for New South Wales:
W. Moffatt.

Directors: V. G. Watson (Chairman), L. A. Poole, W. E. Day and H. V. Reynolds.

Joseph Medcalf

Funeral Director.

Head Office:

172 Redfern Street, Redfern

Telephones: MX 2315, LL 1238

THE SHELLAL MOSAICS

By DR. BEDFORD ELWELL

This article was formerly given as a talk over 4BK, by whose kind permission it now appears in THE ANGLICAN.

and Roman world received such an impetus.

It is unfortunate that the name of the bishop has been lost but the name of the most pious George, priest and sacristan, has been preserved.

When the mosaic was first discovered, wild rumours circulated that this might be S. George, the Patron Saint of England, and it was suggested that the bones found beneath the inscription belonged to him. Professor Trendall, however, dismisses this theory without further argument as being completely impossible.

At the west end of the floor was another inscription now too badly mutilated to make any attempt at restoration.

It is the lower part of the surviving fragment which is now in S. John's Cathedral together with another piece depicting a dove with outstretched wings, symbolical of the Holy Spirit. These two fragments were secured for S. John's by Chaplain Maitland Woods, who was then Rector of Kangaroo Point.

From the evidence it is concluded that this inscription tablet projected as a sort of threshold into the recess of a

BOOK REVIEWS

A REPORT OF EVANSTON

WE CAME TOGETHER: Victor Hayes. Price 3/-.

This is a vivid account of 17 wonderful days when Anglicans, Assyrians, Baptists, Brethren, Congregationalists, Copts, Disciples, Orthodox, Evangelical, Friends, Lutherans, Presbyterians, Methodists, Moravians, Old Catholics, Salvation Army, and others met to consider, Faith and Order, Evangelism, the Social Order, International Affairs, Race Problems, the Work of the Laity.

Facing us each day was the Primitive symbol of the Church, with a Cross at the heart, on the sea of life.

This little book tells of the people who were there, of the discussions held, of conflict and agreement, of refugees, of delegates from behind the Iron Curtain, of the place of women in the Christian world, and the contributions of youth. This is good reading and informative and inspiring!

—J.S.A.

[Our review copy came from the Australian Council of the World Council of Churches, 242 Pitt St., Sydney.]

MINNEAPOLIS IN RETROSPECT

MIGHTY RIVER. The Bishop of Stepney. Church Information Board. English Price 1/- (postage extra).

"Mighty River" is an informal account of the Anglican Congress at Minneapolis, 1954, by the Bishop of Stepney.

It could not have been better done. Only 35 pages, 10 chapters, and for those who were not there the Congress lives, and for those who were it lives again.

This should be in every parish in Australia for congregations to have and read.

660 delegates from 327 dioceses 660 delegates from 327 dioceses spread across the world.

How incisively is this written, with what a sense of humour, an appreciation of American generosity, a deft summing up of the discussions, all this is to be found.

How challenging was the 5,000 Missionary meeting, how terrifying almost the realisation of the small numbers of Christians in the mission field.

Key words were "partnership" and "witness." But get this! Read it! Pass it on!

—J.S.A.

[Our copy came from the Church Information Board, Dean's Yard, Westminster.]

western entrance door or porch, the inscription, probably of an exhortatory nature, being intended to be read on entering the church.

THE MAIN DESIGN of the mosaic consists of a vine arising from a central amphora and forming with its tendrils 45 medallions arranged in nine horizontal rows of five.

Of these the top three rows are now almost completely lost through erosion or enemy action or other accident and of the original little more than half remains.

The grape vine plays a most important part among the decoration motives of floor mosaics from the fourth century onwards, especially in the form shown in this piece of a vine trellis from an amphora to form medallions.

The popularity of this pattern is due not only to its religious significance ("I am the true Vine, ye are the branches") but also to its variable form capable of extension either vertically or horizontally and to the compactness and rhythm it achieves by the repetition of the circular medallions.

The medallions are normally filled with a variety of beasts and birds, and when the number of the vertical rows is odd, as is generally the case, the central row is filled with various inanimate objects such as baskets, vases, bird cages and the like. These are introduced more as ornaments than emblems.

Despite its mutilated condition, the Shellal Mosaic deserves a place amongst the best mosaics of its period, notably for its stylistic setting and the skill of its artist in the use of colour and his power and ability to represent birds and beasts in a natural and lively fashion.

He has produced a notable piece of work which Australia should be very proud to possess and which, in view of its history and associations, should form an important part of our national heritage.

We in Queensland are fortunate in having fragments of this archaeological treasure in S. John's Cathedral, a building which when completed as a war memorial any of the world's great cities would be proud to possess.

BOOK REVIEWS

THE MEANING OF HOLY COMMUNION

APPOINTMENT WITH GOD. J. B. Phillips. Epworth Press. English price, 5/-.

"I wish to goodness Sister wouldn't go to early service on the third Sunday," said one young nurse to another, "She always comes back in such a filthy temper."

The sister is not the only one who by a wrong approach to the Holy Communion has allowed Satan an advantage he readily takes and robs the act of worship of the benefit which should accrue.

So this little book was written, a gathering up of addresses made to a congregation. It is a very honest book, seeking in 14 brief chapters to find out what our Lord meant in this Sacrament, what prejudices have hindered for its meaning, what Our Lord's Presence can mean for our lives, how to prepare that we may receive worthily, and what such Communion should mean in our lives afterwards.

Many of the clergy would find this book a help in instructing their people, and many a layman would be the richer for reading it.

—J.S.A.

VESTMENTS FROM THE SALE OF OLD RAGS

FROM A SPECIAL CORRESPONDENT Melbourne, January 10

A new and beautiful set of vestments were worn by the Vicar of Burnley, Diocese of Melbourne, for the first time on Christmas Eve.

The material, costing £30, was bought from the proceeds of old rags, and was made up and embroidered by a parishioner, Miss Anne Crocker.

HISTORIC DOCUMENT

THE CASE OF THE EPISCOPAL CHURCHES IN THE UNITED STATES CONSIDERED. William White.

THIS fascinating document, dated from 1782, has been published by the "Church Historical Society" of the U.S.A.

There were fears at that time that the position of the Protestant Episcopal Church was hopeless. The War of Independence seemed likely to hinder the introduction of Episcopacy into the States. Hitherto there had been no bishops in America. The Church was served from England.

White expected England would refuse to recognise the independence of the States and that therefore the Church of England would have no fellowship with the "Anglicans" there.

He therefore thinks out a plan of an interim Presbyterianism to bridge the gap till the time shall come when the American Church can be brought into the line of Apostolic succession. Happily, England did recognise the Independent States, and the Church in Scotland provided the young Church with its first bishop.—J.S.A.

[Our copy from the Church Historical Society, Philadelphia.]

GENERAL CARIAPPA ON BUDDHISM

INDIA NEWS SERVICE

The High Commissioner of India, General K. M. Cariappa, will speak on "Buddhism in India" at a meeting organised by the Buddhist Society on January 31 at 8 p.m. in the Adayar Hall, 25 Bligh Street, Sydney. The meeting is open to the public.

RICHARDSON & WRENCH LTD.

A Name Synonymous with the highest Traditions of Real Estate Practice since 1857.

92 PITT ST., SYDNEY

Phone: BL 3051

DAVID JONES

for service

Youth Centre Expands to two Whole Floors!

BOYS, 4 to 18 years of age now on 3rd Floor, Market St. Store
GIRLS, infants and tiny boys remain on 5th Floor, Elizabeth St. Store

Now we have more space, better service, bigger variety for the Younger Set. We've made a second edition of our famous Youth Centre, and boys' wear, from 4 years on, are in D.J.'s Market St. Men's Store and shoe Dept. with expert fitters, and model railway just for fun! Original Youth Centre is for big and little sisters and brothers under 4, at Elizabeth St.

Coming in on Track 29! D.J.'s famous model train! The kiddies will love it! Red and green signals flash, it stops at the town's railway station, too! On the new floor for boys, Third Floor, Market St. Store.



THE SINGLE BOTTLE LICENCE

By J. W. S. VROLAND

The writer of this article draws from the workings of the "single bottle licence" in Victoria to put the case against its introduction in New South Wales.

It was in the latter part of the last century that the Liberal Government of Great Britain introduced a new form of licence to sell liquor, the bottle licence. The idea was that respectable folk (at that time great store was set on respectability) might call at the grocer's and get a bottle of "the doings" without being forced to go into an hotel. This form of licence, single bottle licence, was copied in some, but not all, Australian States—then colonies. The question has lately arisen "How has it worked—here in Victoria for instance?"

It was sworn before the Royal Commission (by a partisan it is true) that it had worked well here. What is the test? For whom has it worked well? The grower? The seller? The consumer? The community? If efficient peddling sells more soap, the community may be cleaner, more milk—healthier, more "frigs"—a higher standard of comfort may result. What does the increased sale of alcohol bring?

HABIT-FORMING

It must be remembered that the sale of alcohol can only be seen in its proper perspective if we recall that we are dealing with a habit-forming narcotic drug. No smoke screen can completely hide the fact, recorded by science and history, that we are dealing with a branch of the drug traffic and, if you increase the sales of a drug, you must take the consequences. Put up the graph showing the consumption of alcohol and up goes the graph of crime, broken homes, road wreckage and the rest.

Three particular evils of the bottle licence as we know it here may be mentioned:—1. Not only husbands but wives also get liquor into the home more easily and unobserved. A bottle of vinegar and a pound of butter on the grocer's bill have, too often, been camouflage for a bottle of wine or spirit.

2. When drinkers are going

down hill and want something with more "kick" in it than beer but cheaper than spirits, they go to the grocer and buy a bottle or two of immature fortified wine, commonly known as "plonk." According to the police, the results are not much ahead of those of methylated spirits.

3. The last two results are of long standing. A modern one and perhaps a more dangerous one to the community, is that young people going to a party or a dance, find their wants easily supplied.

There has been a pretence that the Victorian system is better than that of New South Wales. As "the trade" has spent thousands of pounds on organising petitions seeking the change, it may be supposed that by "better" is meant "more remunerative." If the anticipated results were more sobriety or more decency, "the trade" would scarcely be ploughing back its profits to reap such a harvest.

Even moderate drinkers, while expressing opposition to some aspects of temperance work, have been heard to say, almost in the same breath, that grocers' licences should be abolished. As Mr. Justice Maxwell did not say "There are evils associated with the bottle licence that should not be tolerated by any civilised community."

"The ravages of alcoholism are least felt in the countries where liquor laws are most severe." (From a report for the World Health Federation).

CHURCH AND STATE

ANGLICAN NEWS SERVICE
London, January 10

A series of four talks on Church and State will be given in February on the B.B.C. Third Programme.

The speakers, in order of appearing, are Noel Annan, Christopher Morris, Canon Charles Smyth, and the Reverend Gordon Rupp.

THE AUSTRALIAN BOARD OF MISSIONS

(14 SPRING ST., SYDNEY)

is a Board appointed by the General Synod of the Church of England in Australia and Tasmania, to encourage interest in the missionary work of the Church, to foster vocations and to raise sums for the work.

WE SUPPORT WORK AMONGST ABORIGINES IN THREE AUSTRALIAN DIOCESES, and also in NEW GUINEA, which is part of the Australian Church.

WE SHARE WITH NEW ZEALAND IN SUPPORTING THE DIOCESES OF MELANESIA AND POLYNESIA.

WE ALSO GIVE SOME SUPPORT IN THE DIOCESES OF SINGAPORE, BORNEO, SOUTH TOKYO AND JERUSALEM.

Write to us for further information or offers of service.

Christian Hospitals in the Outback need

A CHRISTIAN STAFF

An Assistant Medical Officer

Four Qualified Nurses

Urgently Required Now!

Apply—

ORGANISING MISSIONER

BUSH CHURCH AID SOCIETY

CHURCH HOUSE, S. ANDREW'S CATHEDRAL
GEORGE STREET, SYDNEY

DIOCESAN NEWS

ARMIDALE

TAMWORTH

An increase in numbers is expected during the coming year at the Tamworth Church of England Girls' School. The school council is spending £50,000 on dormitory accommodation, which will be extended to take at least 150 girls.

CONFIRMATIONS

During the past few weeks the Bishop of Armidale, the Right Reverend J. S. Moyses, has been conducting confirmation services in the country parishes. He has found that on the whole, numbers are slightly up on recent years.

The parish churches where these services have been held are: Deepwater (20 confirmations), Wandala (11), Walcha (32), Emmaville (30), Torrington (7), Tenterfield (14), Emmaville (second visit 6), Glen Innes (40), Gunnedah (44), Walgett, Tamworth (103), Mungindi (20), Narrabri (26), Tambar Springs (10), Barradine and Inverell (no figure available).

Confirmation services were also held before the school break-up at N.E.G.S. (36), and T.A.S. (28).

LANTERN LECTURES

A feature of the long series of lectures that the Bishop of Armidale has been giving throughout his diocese in the past few weeks has been the beautiful collection of coloured slides of the Minneapolis and Evanston conferences.

VISIT

Mrs. Helena Correll, elder daughter of the Bishop of Armidale and Mrs. Moyses, arrived with her husband, Canon R. S. Correll, and their three children to spend three weeks at Bishopscourt, Armidale, with her parents, on Thursday. Canon Correll, who has just been appointed Sub-Dean and a Canon of Salisbury Cathedral, enjoyed the name in the R.A.A.P. of "The Sin Buster."

BATHURST

THE CATHEDRAL

Mothers' Union members were kind to the patients in the hospital prior to Christmas, and also gave little gifts to the ladies at the Macquarie Homes at Bathurst. Voluntary workers cleaned up the cathedral following the major renovations to the building interior. Cathedral Scouts have had much activity lately with den-shifting and camps. Miss Trehanne has resigned as Lady Quinmaster, a position she has held for many years alone. After a very successful year, the Women's Guild has gone into recess until the fourth Thursday in February.

S. MICHAEL'S

Parke's Parish will again be high on the list of parish donors for the Children's Home for the year when 1954 lists are published. The Ladies' Guild, Mothers' Union, and a parishioner, have ear-marked amounts for the furnishing of the Memorial Home. A Peak Hill woman continues to give her annual donation according to her written promise to give the amount for "as long as I live." It will cost quite a lot to maintain the home, even if it is possible to open S. Michael's free of debt. £10,000 will be required during 1955 to achieve this objective. The B.G.S. parishes in the far west have sent a further £100 to the appeal to be added to amounts already sent in for the 1954 appeal. Trundle parishioners gave more than £25 for the home in retiring collections on Christmas Day.

DUBBO

Heather Armstrong and her camp committee are now making early preparations for the Anglican Youth camp to be held in the parish during Australia Day weekend.

CANBERRA AND GOULBURN

COOTAMUNDRA

Miss Lucy Duley, formerly parish assistant at Crookwell, has arrived to take up a similar position in Cootamundra.

PERSONAL

The Reverend John Bennett and Mrs. Bennett and family arrived in Australia from England on January 5. Mrs. Bennett was formerly Miss Dorothy Burghmann, youngest daughter of the Bishop of Canberra and Goulburn and Mrs. Burghmann. They will live in Sydney.

QUEANBEYAN

A Parents and Friends Association in connection with Christ Church Sunday school, Queanbeyan, has been formed. The numbers are growing slowly and the members take a keen interest in all aspects of Sunday school work.

MELBOURNE

R.S.C.M.

The combined choirs of the Royal School of Church Music led the singing at S. Paul's Cathedral on Sunday.

MISSIONS

The Reverend F. W. Hipkin and Mrs. Hipkin, of the Yarrarah Mission, are on furlough in Melbourne for the month of January. They are staying at Ridley College.

The Victorian Secretary of the Australian Board of Missions, the Reverend C. M. Kennedy, is on annual leave and will resume duty on January 17.

TASMANIA

BUCKLAND

A tribute to the memory of the late Miss Louise Fehre was made at the Church of S. Michael and All Angels, at Orford, when a festival altar frontal was dedicated by the Bishop of Tasmania. Also dedicated was a new East window depicting the Good Shepherd, given as "A thanks offering for services received by a grateful worshipper."

The service was conducted by the Rector of Buckland, the Reverend R. D. Tyson, assisted by the Rural Dean, the Rector of Sorell, the Reverend C. S. Mitchell. The occasional address was given by the Bishop of Tasmania.

Later at Buckland, a Wall of Remembrance in the churchyard of the Church of S. John the Baptist was dedicated.

WANGARATTA

RUSHWORTH

The annual Temple Day was observed in S. Paul's Church, Rushworth, on Sunday, December 19. During the Thanksgiving Service in the evening, a large gathering of parishioners made their offering, which amounted to £106. The special speaker was the Rector of Nathalia, the Reverend Edwin Badger.

The following Sunday the rector, the Reverend L. G. B. Rose, presented to the Bishop of Wangaratta, the Right Reverend T. M. Armour, in S. Paul's, 23 candidates for Confirmation, of which 14 were adults.

WILLOCHRA

CECUNA

The new church, replacing the old building at Cecuna, is nearly completed and will be dedicated in March.

MINNIPA

At Minnipa the new rectory is almost ready for occupation and it is hoped to start building the church this year.

YEELANNA

At Yeelanna a plan will be prepared for a church and at Yalunda Flat when the late Mr. Cabot's estate is settled, a start will be made with the church there.

BLINMAN

At Blinman some necessary repairs to S. Mark's have been carried out and others will receive attention.

OUR WORSHIP

(Continued from page 9)

previous week's instruction and the joining together in the General Confession as a prologue to the story of the Incarnation which Evensong unfolds.

Then after the last prayer, an address on the link between the Old Testament and the New; prophetic word on the Incarnation, followed then by psalm, Old Testament lesson, etc., and so this, of course continues. However, as I suggested earlier, evangelistic missions have their place, so I believe that from time to time, even monthly, mission services and/or film services can well take the place of Evensong in order to recruit again for the catechumenate.

SOME QUESTIONS AND SUGGESTIONS

1. Why a hymn to introduce a penitential opening and a versicle in which we say, "O Lord open thou our lips?"

2. Why persist in an uncomfortable two minutes kneeling when the choir and clergy have entered the church when a choir prayer has already been said?

3. Why persist in the anticlimax of closing hymn and sometimes prayers after the blessing?

4. Why announce hymns, and sometimes words, when we all have hymn-books in our churches?

5. I believe it is a commendable and growing practice for special intercessions to be said by the clergy from the nave where he makes intercessions with his people and not for them.

6. Could more of us follow the custom in some English churches when at non-choral Communion services instead of leaving a wide gap of empty choir stalls in the chancel, the people are brought up into the choir stalls or chairs are placed between the choir stalls?

NEW ARGENTINE MOVE AGAINST CHURCH

ANGLICAN NEWS SERVICE

Buenos Aires, January 8
A decree signed by General Peron and all his Ministers was issued on December 30, authorising the governments of Argentine provinces and federal territories, and the municipality of Buenos Aires, to re-establish brotherhood.

The decree said this measure was an "imperative public need."

This step has been taken, even more quickly than the recent divorce law. It is usual in Argentina to modify or repeal one law by another law in Congress.

In this case the new decree amends a decree which implemented the law of social prophylaxis without consulting Congress.

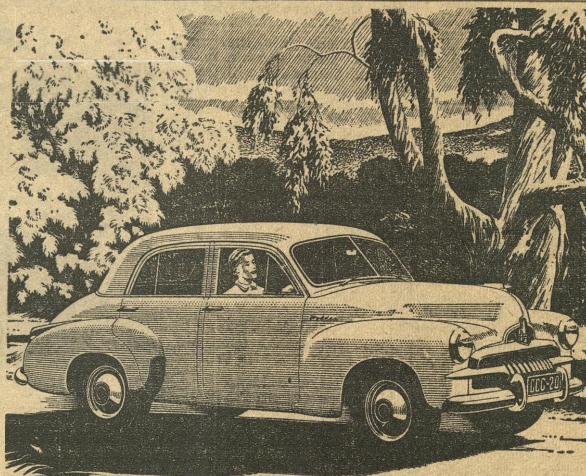
The purpose of such haste is apparently to give the Roman Catholic ecclesiastical authorities no time to protest.

The law of social prophylaxis of 1936 was passed by a Conservative Government, and, inter alia, banned brothels and prostitution throughout Argentina.

General Peron's Government has hitherto carried out this law inflexibly, and suppressed open prostitution to an extent probably unequalled elsewhere. His motives were understood to be to obtain the good will of the Church.

At a conference of federal and provincial health authorities here yesterday, the Director-General of Health of the Buenos Aires district, Dr. Oscar amano, emphasised the need of revising the prophylaxis law, which, he said, had caused a great increase of sexual crime.

He added that there was popular clamour for modification of the law. Simultaneously, the chief of police announced the arrest of several hundred sexual pervers whose aberrations are attributed to the prophylaxis law.



MOST NEW CAR BUYERS AGREE

Holden is today's finest value

Here's the plain proof of Holden's extra value. During the first nine months of 1954, official registrations of Holden were more than three times greater than those of any other car model. There are so many reasons for this Holden popularity. Australia's Own Car is the only car that gives you this ideal combination: • 6 cylinder performance at the lowest price • 30 m.p.g. as reported by owners • 6 passenger roominess at the lowest price • Dependability proven by more than 170,000 satisfied owners • List prices from as low as \$870 plus tax • High resale value. And, in addition to these big-value features, it's good to know that

anywhere in Australia you can rely on being able to get low cost factory guaranteed Holden parts and service.

With all these real benefits Holden is to-day's finest value—the car you'll want to see and drive first.

In view of the very heavy demand for "New-Look" Holden Sedans we suggest that you place your order as soon as possible.

HOLDEN*

Australia's Own Car
LIST PRICES FROM £870 PLUS TAX

* Registered trade mark

• Convenient GMAC hire purchase available.



• Air Chief car radio is specially designed for Holden.

GENERAL MOTORS-HOLDEN'S LTD.
BRISBANE • SYDNEY • MELBOURNE • ADELAIDE • PERTH

Sold and serviced by Holden dealers throughout Australia

SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Mr. P. MacFarlane, until recently head teacher at S. Paul's School, Moa Island, Diocese of Carpentaria, who sent us this picture of the "Stephen Davies" showing off her new sails, watched by a Torres Strait boy from the deck of the mission ketch "Herald." The "Stephen Davies" carries supplies to the Edward and Mitchell River missions on the west coast of the Cape York Peninsula.

FILM REVIEW

"ROMEO AND JULIET"

Seen at the Grosvenor Theatre, Melbourne, the film "Romeo and Juliet" is a mixture of brilliant photography and poor casting.

Susan Shental is a good stenographer with no idea of acting and of insipid appearance.

Lawrence Skilne is a Lithuanian whose name was changed by a minor film studio into Laurence Harvey. He is not yet a sufficiently good actor to appear not to be acting. He over-acts most of the time, and tends to drift into an entirely unnatural voice.

The Italian director, Castellani, could have found dozens more capable of filling the parts of Romeo and Juliet.

Flora Robson as the nurse and Mervyn Johns as Friar Laurence are excellent, and the costumes magnificent.

In these enlightened days in Australia, of course, the 13-year-old Juliet would have been in the dock in the Children's Court as a delinquent had she indulged her passions to the extent of getting married without her parents' consent, and her adolescent boy friend's habit of knifing people would have ended in Long Bay or Pentridge.

Filmed in Italy it has some wonderful scenes, particularly of church interiors, and mob and street scenes and many of the action sequences are almost perfect.

—W.F.H.

CHURCHES IN CAMBRIDGE

CHURCH INFORMATION SERVICE

London, January 10

One of the most stubborn problems of planning which faces the Church in the United Kingdom is that of how to make the best use of its resources.

Cambridge presents the most recent example. Within the boundaries of the old town are a large number of parishes and churches; but the population has dwindled as people move out to the suburbs.

In the area of the old city there are now probably more churches than are required, while in the new areas there are too few.

The Bishop of Ely has accordingly set up a committee with the following terms of reference:—

To enquire into the provision for public worship in the City of Cambridge with reference to the question of whether any of the parish churches should be closed or parish boundaries altered, or parishes amalgamated, or the site of any church or the funds of any parish used for other purposes, with particular regard to the need for the provision of further churches to serve areas insufficiently supplied, and to report thereon to the Bishop of Ely with recommendations.

DO YOU WANT TO BUY OR SELL ANYTHING?

Why not advertise it in the Classified section of

THE ANGLICAN?
(See Rates this Page.)

ORDER FORM

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

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

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

FULL POSTAL ADDRESS:.....

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

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

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

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

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

This order IS NOT to stand until further notice.

*Strike out whichever is not required.

ABOUT 1,400 years ago, on the top of the rugged Monte Cassino, overlooking the broad Liri valley some 80 miles south of Rome, a man was writing a little book. That book has been called the Rule of S. Benedict. Written at a time when Italy was being overrun by barbarians; when the Empire of the mighty Caesars had collapsed everywhere on its far-flung borders; when cruelty and murder were rampant and the Christian religion seemed about to be strangled, the Rule of S. Benedict exerted such an influence on men's minds that out of the ruins of one civilisation another grew.

S. Benedict wrote a book and a handful of men silently and without fuss lived according to its precepts. Their example spread throughout Europe. Within 50 years of S. Benedict's death S. Augustine had established a monastery at Canterbury, and in the succeeding centuries England was dotted with Benedictine abbeys and priories.

Yet S. Benedict had not planned his rule to be a civilising influence in the world. S. Benedict was a saint who loved God and thought only of drawing men's souls to Him. Nor was his monastery a college for budding Prime Ministers or would-be archbishops. Sometimes in his book he calls it "a School of the Lord's Service" where "beginners" learn about God, sometimes a "workshop" where the spiritual "tools of good works" are handled and used. It describes a life where

the monk is occupied day and night with God; finding Him, looking at Him, enjoying Him, learning to do His will, a life in which he attempts to do as S. Benedict says, "only that which will profit for eternity." It was to follow that ideal that, fourteen centuries later, Abbot Denys Prideaux moved his little community of Our Lady and S. Benedict to the present site of Nashdom in 1926.

THE OXFORD MOVEMENT

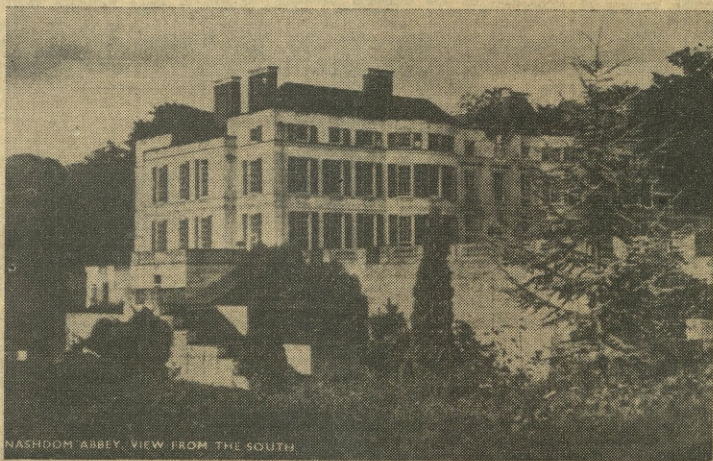
In the nineteenth century brought Catholic Christianity back to England. It was natural, too, that attempts should be made to revive the Benedictine life which had been lost at the Reformation. These attempts, however, were not successful at first, and it was not until 1914 that Father Prideaux laid the foundation of the Nashdom Community under the shadow of the ancient Benedictine Abbey at Pershore in Worcestershire. Little by little his work prospered, and there gradually came into being the existence of a practical way of fulfilling Our Lord's words: "If thou wilt be perfect, go and sell that thou hast and give to the poor and thou shalt have treasure in heaven; and come and follow me"; and now in the wooded heart of Southern England a few miles from the Royal castle of Windsor, in a house once the home of a Russian princess, the community seeks to shape its life in accordance with the principles laid down by S. Benedict so many years ago.

Abbot Denys died in 1934, and

together by the daily High Mass. It has been well called "the chief event of every day." In the holy mysteries offered on the altar, the sacrifices, the renunciations and all the activities of the monk are enfolded in the greatest of all acts of worship and find a place in Our Lord's offering of Himself on Calvary. It is this that gives meaning to what the monk does; the place where he finds union with what the Church is doing throughout the world.

At Nashdom, work and study are quite varied. The house and chapel have to be kept clean and tidy. There is the cooking to be done, the pigs and poultry to be reared, and the grounds and garden to be cared for. Many of the monks are priests with their own theological studies. There are sermons and addresses to prepare, retreats and guidance to be given. A few have the spiritual care of convents of nuns. The younger monks have to be trained and some prepared for the priesthood which is considered the crown of the monastic life. Recently the manufacture of incense was begun and is receiving an increasing demand. The abbey is visited by guests throughout the year, and they have to be cared for. They come from far and wide for retreats, instructions, spiritual aid or "just to enjoy the quiet of the monastery."

IN ALL these activities the monk, by his second vow of stability, finds his happiness. It is by "staying put" within the



NASHDOM ABBEY, VIEW FROM THE SOUTH.

A view of Nashdom Abbey, the home of the Anglican Order of S. Benedict.

there have been two abbots since then, and the community, including novices, now numbers about thirty. Yet it remains a family because the Benedictine life is a family life. The abbot is the father of the monastery, the monks are brothers. The life is cemented by the monk's vow of obedience in all things to the abbot because, as S. Benedict says, the abbot "is believed to hold the place of Christ in the monastery." In giving all to the abbot, the monk gives all to Christ.

S. BENEDICT sought to make an orderly life, so he planned a day in which the whole time would be occupied in prayer, study and work. Naturally S. Benedict considered the direct worship of God as being very important. So much so that he calls it "the work of God." It consists of eight services arranged at intervals throughout the day. Day by day, year in year out, the chapel bell calls the brethren to these services, beginning with Matins at 5.30 a.m., and ending with Compline at 8.30 p.m. Some services are long, others like Sext and None are quite short. Yet to the monk they are all equally important; they are all opportunities for talking with God and for drawing near to Him in adoration and praise.

But this threefold daily activity of prayer, study and work centres round and is knit

walls of the monastery in happy contentment which is so much of a challenge to the restlessness of the world to-day.

The monk's third vow is "conversion of character." By it he tries to tend always towards God and to become God-centred. The monk comes to the monastery "seeking God," trying to find Him in all his wants, all his needs—in fact, to find Him in his whole life.

A growing community like a plant puts out new shoots. A Priory has been successfully established in the United States of America and now has a dozen members. It will in time become an independent monastery with its own abbot. Meanwhile two of the Nashdom monks are over there helping with its foundation.

As yet there is no Benedictine Community for men in Australia, but a number of Australian friends are associated with the abbey in varying degrees of intimacy. Although separated by thousands of miles yet they share the work of prayer and praise.

God calls his monks from all walks of life and there may be in Australia men in whose hearts the stirrings of God's grace are urging them to a state of renunciation and self-sacrifice which the Benedictine life provides. Please God that in His good time they may be numbered among S. Benedict's sons on Australian soil.

BLESSING THE SEAS AT PAYNESVILLE

FROM A SPECIAL CORRESPONDENT

Bairnsdale, Victoria,
January 11

The Bishop Administrator of Gippsland, the Right Reverend D. B. Blackwood, conducted the ceremony of Blessing the Seas and Fishing Fleet at Paynesville, in the Parish of Bairnsdale, last week.

The rector, the Reverend G. F. D. Smith, and the assistant priest, the Reverend J. R. A. Shaw, assisted.

A large number of parishioners and campers took part in the service.

The Gippsland Yacht Club followed the fishing boats in the Sail Past.

CLASSIFIED

ADVERTISEMENTS

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

ACCOMMODATION WANTED

WANTED IN MELBOURNE. Furnished or Unfurnished. Self-contained flat for young married couple. 2 Taylor Street, East Brighton, Melbourne. Phone XM3021.

EN ROUTE to Japan, self and family require rent cottage or flat furnished. Sydney, from middle May, approx. one month till ship sails. The Reverend Frank Coal-drake, C/o "The Anglican."

ANGLIAN, MARRIED, with one child, wishes to rent unfurnished house or flat in Sydney, north side. XM7566 (Sydney Exchange).

YOUNG ANGLICAN couple require self-contained flat, etc., from end April. Mosman area. XM1832 (Sydney Exchange).

ACCOMMODATION VACANT

ULLADULLA, SOUTH COAST, N.S.W. Holiday Cottage, private home, available. Five guineas. Concession clergy. Electric stove, every convenience. Apply "Cottage," c/o THE ANGLICAN.

WANTED

WANTED URGENTLY. Copy of "The English Office" (S.S.F.P.). Any price. G. S. Waters, 8 Gilbert Street, Gilberton, South Australia.

EDUCATIONAL

S. BARNABAS' SCHOOL, RAVENSHOE, NORTH QUEENSLAND. BOARDING SCHOOL for boys. Conducted by the Brotherhood of S. Barnabas. Boarders from the age of 6 years to Scholarship. All primary subjects and Agriculture. Situated in 105 acres of land, 3,000 feet above sea level. For Prospectus write to the Brother-in-Charge.

POSITIONS VACANT

A CHRISTIAN STAFF of Cook-Housekeeper, Wardmaids. Qualified Nurses. Urgently Required for OUTBACK HOSPITALS.

BUSH CHURCH AID SOCIETY, Church House, S. Andrew's Cathedral, George Street, Sydney.

FINANCE COMMISSIONER wanted for the Diocese of Grafton, to commence in February or March. Priest preferred. House provided. Conditions on application. Kindly send full particulars and references to the Bishop, The Registry, Victoria Street, Grafton. THE ANGLICAN invites applications for the following permanent staff position:—

MANAGERS WANTED for new Youth and Synod Centre (Man and wife, or two ladies.) Mean Church people. Retired professional couple preferred. Rooms provided. Conditions on application. Kindly send full particulars and references to the Bishop, The Registry, Victoria Street, Grafton. THE ANGLICAN invites applications for the following permanent staff position:—

Senior Stenographer. The duties demand the highest standards of accuracy and professional competence, and the remuneration is liberal. All applications MUST be made in the first instance to the Editor of the applicant's own handwriting.

ASSISTANT HOSPITAL CHAPLAIN, Royal Melbourne Hospital. Opportunity for younger man (no church experience in hospital chaplaincy work. Further particulars, The Reverend G. Sambell, Melbourne Diocesan Centre, 73 Queensbury Street, Carlton, Victoria.

ORGANIST AND CHOIRMASTER, Holy Trinity Church, Bairnsdale (Melbourne). Apply, The Reverend W. R. Tyler, 7 Dickens Street, Elwood, Victoria.

TYPIST, 18 to 30 years, short-hand an advantage, required for an interesting and responsible position. Hours 9 to 5, no Saturday. Australian Religious Film Society, 44 Margaret Street, Sydney. Phone BX 6134.

Printed by The Land Newspaper Ltd., 57-59 Regent Street, Sydney for the publishers, Church Publishing Co. Ltd., No. 1 Rawson Lane, Sydney, N.S.W.