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G.B.R.E. SUMMER SCHOOL WAS BRILLIANT SUCCESS

MANY CHURCH LEADERS ASSIST

Melbourne, January 23

150 people from every State and representing 17 dioceses attended the General Board of Religious Education's All Australian Summer School from January 9 to 16.

The school was held at Trinity College, University of Melbourne; addresses were given at Janet Clarke Hall and the beautiful "Horsfall" Chapel was used for devotions.

The Bishop of Geelong, the Right Reverend J. D. McKie, was chairman at the happy gatherings of Sunday School teachers and youth leaders.

At the opening session he introduced the theme of the school, "Ourselves and our Neighbours," reminding us that the Christian doctrine of man and human relationships in the spirit of the Christian Gospel were vital needs of our day.

He outlined its need in home and community and in national and world affairs.

Each day began with Matins and a celebration of Holy Communion in the chapel and then after breakfast the school divided into six Bible study groups.

The Bishop of St. Arnaud, the Right Reverend A. E. Winter, led one which studied "The Bible and Nationalism"; and two groups under the leadership of the Dean of Adelaide, Dr. T. T. Reed, and the Reverend J. Falkingham considered "The Biblical Basis of Church Teaching."

"The Bible Speaks To-day," was the title of discussions by two groups led by the Reverend T. Gee and the Archdeacon of Ballarat, the Venerable R. E. Richards; while the sixth group studied "The Pauline Letters" under the guidance of the Reverend A. Bird, chaplain of Trinity.

These study groups were very valuable and firmly established a conviction that the study of the Bible was particularly relevant to the consideration of the "theme."

LEADER TRAINING

After morning tea the school assembled in the hall for a series of lectures which included a brilliant exposition of the spiritual basis of Leader Training by the Reverend Neil Molloy, Principal of S. John's Home for Boys, Canterbury, Victoria; a very interesting and informative talk by Dr. John Munro on "Religious Programmes and Television," a valuable and extremely helpful address on "The Child and Worship" by the Reverend W. H. Graham, and a happy presentation of the value and scope of Religious Drama by Mr. James Murray.

After these lectures the school divided into sectional groups where the various aspects of Sunday school teaching.

THE REVEREND JOHN HOPE

The parishioners of Christ Church S. Laurence, Sydney, presented the Reverend John Hope, with a new cassock on Sunday last to mark the thirtieth anniversary of his induction as rector.

The presentation was made at the parish breakfast, attended by 150 people, following the celebration of the Holy Eucharist at 9 a.m.

It was a great joy to his parishioners and many friends that Father Hope had been able to celebrate as he is now convalescing after two months in hospital.

It is thought that his return to duty will be much sooner than originally anticipated as he is making such excellent progress in his convalescence.

ing, music and organisation were developed while two groups reviewed the challenge of overseas missions.

Each afternoon was free for recreation and even the inter-State visitors adapted themselves to the "summer" weather Melbourne provided and enjoyed trips to the beaches and hills and tours of Melbourne churches and places of interest. Some of the wise slept. After tea we assembled in the chapel for Evensong.

The chaplain, the Bishop of Gippsland, the Right Reverend E. J. Davidson, in devotional addresses each evening developed the theme of the school.

In his first address the bishop pointed out that our appreciation of the theme depended on our understanding of ourselves.

"OUR NEIGHBOURS"

He contrasted the Christian doctrine of Man as a "Child of God" with the conflicting philosophies current during the last half century, the theory of the self-sufficiency of man which has been exploded by the tragedy of two world wars and the fears of an atomic age, and the current pessimistic philosophy which underlies the popular serials which suggest that a solution of our problems can only be achieved by the intervention of a "superman" from some distant planet.

The bishop then wisely reminded us that our closest neighbours were the members of our homes which were units of tremendous importance in the building of a Christian community and a sphere in which we could all exert a determining influence.

He then extended the relationship of "neighbour" to our associates at work, our teammates in sport, and then to the spheres of municipal, national and world affairs.

In each of these aspects the life and teaching of our Lord

gave us clear guidance and definite responsibility and the Christian Gospel and the history of the Church gave us confidence and a sure hope in the midst of a perplexed and bewildered world.

Everyone enjoyed the evening addresses. We were very fortunate to hear one on the "Church in the Community" bewildered world.

(Continued on page 12.)

BIG RALLY IN PERTH WORLD LEADERS TO ATTEND

Perth, January 23

A united Christian rally will be held in Wesley Church, Perth, on January 26, to greet world Church leaders on their way to the meeting of the central committee of the World Council of Churches.

The participants at the Wesley Church rally will include the general secretary of the World Council of Churches, Dr. W. A. Visser 't Hooft, and the head of the Orthodox Syrian Church of Malabar, South India, Metropolitan Juhanon Mar Thoma.

SPEAKERS

Leaders who will probably be present include Dr. Martin Niemoller, the celebrated leader of the Evangelical Church of Germany, Dr. Josef Hromadka, leader of the Czech Reformed Church, and the Bishop of Kurunagala, Ceylon, the Reverend Lakdasa De Mel.

The chairman will be the Archbishop of Perth.

There will also be a special meeting for all clergy and members of the World Council of Churches Fellowship in the lower Burt Hall, St. George's Terrace, on January 27 at 6.45 p.m.

WORLD COUNCIL LEADER ON CHURCH IN COMMUNIST COUNTRIES

FROM OUR OWN CORRESPONDENT

Singapore, January 19

The general secretary of the World Council of Churches, Dr. W. A. Visser 't Hooft, said in Singapore this week that the ordinary expression "persecution" did not apply to the Church behind the Iron Curtain.

Dr. Visser 't Hooft is on his way to Australia for the meeting of the executive of the World Council of Churches.

Dr. Visser 't Hooft said he had been twice to Hungary and once to Czechoslovakia.

If by persecution was meant deliberate destruction, there was, in fact, no persecution, he said. When he was in these countries, so long as he did not ask too many questions, he was left alone.

"Many people living there feel how close they are to the Church; when the Church is in danger, people cling to it more closely. They are afraid that it might be taken from them," he said.

At the same time he warned against a too-rosy picture of the Christian situation behind the Iron Curtain.

No youth movement of any sort could be undertaken. Christian education was constantly being narrowed down; Sunday schools were closed.

Dr. Visser 't Hooft said that after his visits to the churches in the communist countries he realised the more the need for those living in the free world to appreciate the value of our religious freedom.

OUR FREEDOM

"We, too, should learn to stand for our Church just as much as our less fortunate brothers," he said.

The director of Inter-Church Aid, Dr. Leslie E. Cooke, passed through Singapore at the same time.

He spoke of the vast refugee problem in Istanbul and Bulgaria. The combined Churches had brought much relief to the distressed in this area, he said.

"The Christian Church has shown by its quick help the feeling that the Christian Church has for those people who are non-Christians," he said.

The Archdeacon of South Malaya, the Venerable Robin Woods, has gone to Australia as an observer at the meeting of the executive.

Archdeacon Woods, one of the dynamic personalities of the Church in South-East Asia, has contributed a tremendous share to the life of Singapore in the last five years.



S. John's Church, Flinders, Diocese of Melbourne, where the Royal School of Church Music in Victoria holds camps for choirboys each year. Sixty-three boys attended the courses this month. (See story, "The Anglican," January 20.)

BISHOP'S STATEMENT ON CHURCH FINANCE

The Bishop of Ballarat, the Right Reverend W. H. Johnson, has addressed a message to the diocese on Church finance.

The following is an extract from the bishop's statement:

A layman in one of our country parishes recently expressed himself thus: "I am thoroughly ashamed of myself. When I go to Church I put two shillings in the plate as my offering to God—£5/8/- a year and even less because Sundays are missed! When I compare this with what I pay to my Lodge and to my Golf Club, I feel deeply humiliated."

This man has made a discovery that many others are making to-day. There are, of course, the few whose support of the Church is generous and consistent. But there are many who have been both thoughtless and mean, like the man whose words I have quoted.

CRUDE METHODS

The consequence of this thoughtlessness and meanness has been that the Church has been driven to resort to crude and unworthy methods of raising money. I have heard from another Diocese of a parish in which boys are sent out regularly on a "Milk Bottle Top Collection" to raise money for the Church.

A recent visitor to Bishops-court told me in distress that where he lives in N.S.W. gambling devices are used to raise money for the Church because it is the only way in which many people will give money.

Here I want to quote another of our own laymen. "Bishop," this layman said, "I ought to be kicked, and a lot of other people in this parish ought to be kicked also. We have been expecting our Vicar and his wife and children to live on less than is paid to many a young single girl with meagre education and with no family responsibilities."

AWAKENING

The words of the two laymen, both of them in this Diocese, prove that an awakening is coming. If these two men were isolated cases, my statement that an awakening is coming might not be justified. But there are instances of the same kind of thing being said by men in Western Australia and in Queensland as well as in Victoria and New South Wales.

In the Synod of the Diocese of Sydney in October a speaker introduced the subject of church finance. What he said revealed that in many quarters there had been a shocking neglect by the laity.

He said: "With our present methods of raising money for the Church we are like an Indian farmer using a water-buffalo and a crooked stick to plough his field. What we need is a tractor and a bulldozer."

SYDNEY'S LEAD

This statement was acclaimed with enthusiastic applause and the Synod then listened with keen attention to a proposal that a Department of Promotion should be established in the Diocese of Sydney to co-ordinate and direct the raising of money for parochial, diocesan and overseas objectives.

Similar movements are being promoted in other dioceses. The basis of them all is the insistence on the necessity of teaching the scriptural principle of stewardship of money. The key of this principle is the giving of a set proportion of one's weekly income to the work of God.

FACT AND FANCY

Good for the Parish of Parkes (Bathurst Diocese) which has this note in its parish magazine: "Those of our congregation who, by reason of age or infirmity, are unable to attend Sunday services are advised that transport will be arranged if they phone Archdeacon Arnold at Parkes 83. They will be transported to the Service and afterwards back to their homes."

When the Reverend Frank Coaldrake is away from home for a night, as he occasionally is, his wife Maida is the only European in a city of 30,000 Japanese.

Apart from a few men from overseas, has any clergyman been appointed to a Sydney parish in the past twenty years from another diocese, and who has not done his training at Moore Theological College? It seems a bit rough, when Moore College trains so many men for other dioceses, that more clergy from outside do not come to Sydney.

One churchwarden to another as the new rector entered the church for his first Evensong: "Look at him coming in with a smile all over his face. We'll have to wipe that off."

We hope the congregations of those three Victorian musicians sing out of tune next time. They were to have sent us a report of the R.S.C.M. Summer School at Morpeth; but not a line appears in this issue.

Last year the South American Missionary Society sent eight new missionaries to the field, which is not bad when you learn that they did so with the faith that the money to do it would come in somehow. They needed £5,000 to close the year free of debt.

—THE APPRENTICE

DEDICATION OF S. MICHAEL'S

FROM OUR OWN CORRESPONDENT

Bathurst, January 23
The Bishop of Bathurst will dedicate the completed building of S. Michael's Prisoner of War Memorial Children's Home at Kello, N.S.W., on Saturday, April 28, at 2.30 p.m.

All well-wishers are invited to inspect the building following the ceremony.

The appeal for funds to furnish the Memorial Home will proceed and it is hoped soon to open S. Michael's fully furnished and free of debt.

THE BIBLE IN KOREA SOCIETY'S MANY SETBACKS

The British and Foreign Bible Society in Australia has received a detailed report of the disastrous fire which took place in the premises of the printers for the Korean Bible Society last year.

The company, the Pyung Hua Printing Company, does the bulk of Scripture printing in Korea.

Mr. J. C. F. Robertson, Bible Society representative in the Far East, writes

"They had 5,500 copies of pocket Bibles in the press for us. Fortunately they had delivered 2,000 copies. The paper and binding materials for 3,500 copies were lost in the fire.

"A more serious loss is that of the negatives and shells of the new Easy Mixed script of the New Testament in thick type; the bilingual New Testament; and New Testaments in four different sizes.

"The Korean Bible Society has had its full share of misfortune. The Bible House in Seoul was burned down by the Communists in 1950 and thousands of pounds of valuable Scripture lost.

"A temporary headquarters was set up in Pusan, but about two years ago a great fire in that city caused the loss of thousands of pounds of books, paper and other materials. When the society was able to return to Seoul after the armistice it had to be housed in temporary quarters."

NEW PREMISES

New premises are forthcoming. The British and Foreign Bible Society is building a new Bible House in Seoul. It is on an excellent site in the heart of the city. The foundation stone was laid on 18th October, in the presence of the Vice-President of the Republic of Korea, representing the president.

The Assistant Bishop of Korea, the Right Reverend A. E. Chadwell, acting as representative of the British and Foreign Bible Society, laid the foundation stone, inside which a Bible was deposited.

BIBLE FOR ROMAN CATHOLICS

ECUMENICAL PRESS SERVICE

Geneva, January 9

For the first time the Roman Catholic Church has granted permission for a Protestant Bible to be printed.

The December number of the *Herber-Korrespondenz* (Orbis Catholicus) which appears in Freiburg-in-Breisgau (Germany) says: "On October 24 Archbishop Bernhard Alfrink who was appointed Archbishop of Utrecht by Pope Pius XII, as successor to the late Cardinal de Jong, granted permission to publish the Old and New Testaments in several volumes as translated into the Friesian language by the Friesian Protestant theologian Ulbe van Houtan.

The Archbishop recommended the work and included it in the list of books to be used for Roman Catholic religious instruction in Friesian schools.

The Friesian version of the Psalms, of the Dies Irae, and of other Catholic hymns translated by the Protestant poet Fedde Schurer, also received the imprimatur."

A Protestant edition of the "Imitation of Christ" in Friesian was also recommended to Catholics by the Dutch Carmelite, Professor Titus Brandsma.

The *Herber-Korrespondenz* adds the following explanatory note: "According to canon law, Catholics are forbidden to read Protestant editions of the Bible; but the responsible ecclesiastical authority can permit exceptions to be made within the district under his jurisdiction."

10 POINTS FOR PEACE

DR. BELL'S PLEA IN LORDS

London, January 2

The Bishop of Chichester, the Right Reverend G. K. A. Bell, speaking in the House of Lords last week, urged the Western nations to put forward a declaration to convince the world of their intentions.

He outlined ten basic points: "First, we believe that there is a higher law than the law of the State.

"Second, we believe in the free exchange of ideas, free speech, free elections, free Parliaments, and the free practice and teaching of religion.

"Third, we believe in a scrupulous regard for the pledged word.

"Fourth, we believe that all nations should recognise and safeguard the inherent dignity, worth and essential rights of human persons without distinction as to race, sex, language, or religion.

"Fifth, we believe in the right of the individual person to freedom from arbitrary arrest and are opposed to purges.

"Sixth, we believe in tolerance for nations and policies different from our own.

"Seventh, we believe in the development of international responsibility in place of the old colonialism.

CO-OPERATION

"Eighth, we believe that the relations between peoples hitherto subject and ruling should be those of partnership and co-operation, and that countries enjoying new political freedom urgently need and should receive economic and technical aid.

"Ninth, we believe that the world is one world, in which all nations must recognise their interdependence and contribute freely according to their means to the welfare of the whole world.

"Tenth, believing in the first article of the San Francisco Charter defining the purposes of the United Nations, we will do everything in our power both to secure the universal elimination of all weapons of mass destruction and to abolish war."

NUCLEAR WEAPONS

CHURCH INFORMATION SERVICE

London, January 16

A bishop and a scientist have collaborated to produce a booklet, "Nuclear War and Peace," which has just been published by the National Peace Council.

The bishop is Dr. G. K. A. Bell, Bishop of Chichester, who was asked, as a "non-pacifist," to contribute a chapter on the moral issues involved.

The scientist is Professor J. E. Roberts, Joel Professor of Physics as Applied to Medicine in the University of London.

Professor Roberts has set out the scientific facts, explaining the various types of nuclear weapons and their effects, the possibilities of protection, and the peaceful uses of nuclear energy. Dr. Bell has set out the grave ethical problems which the invention of these weapons has put to mankind.

In his January diocesan letter, Dr. Bell says of these problems: "I cannot help thinking that the moral implications need far more attention than they have hitherto received.

"In considering these implications I state reasons why, in my opinion, the use of the hydrogen bomb, and of the atom bomb as employed in the cases of Hiroshima and Nagasaki, is morally indefensible, and draw certain conclusions."

LE HAVRE CHURCH

ANGLICAN NEWS SERVICE

London, January 23

Steps are being taken to repair Holy Trinity Church in Le Havre, built in 1870, and the only remaining Anglican Church in Normandy.

The building suffered considerable damage during the war but regular services are now held there.

REPORT ON RE-UNION

PRESBYTERIAN TALKS

ACTION EXPECTED AFTER STUDY

ANGLICAN NEWS SERVICE

London, January 21

The hope of a final report in 1957 from the conference of delegates of the Church of England, the Church of Scotland and the Presbyterian Church of England was expressed in a statement on January 12 about resumed conversations on re-union at Lambeth Palace this month.

The statement, issued by the Church of England, said: "Resumed conversations between delegates appointed by the Archbishop of Canterbury, Dr. Fisher, in accordance with resolutions passed by the Convocations of Canterbury and York, and delegates appointed by authority of the General Assembly of the Church of Scotland were held at Lambeth Palace from Wednesday, January 4, to Friday, January 6, inclusive.

DRAFT OUTLINE

"Appointed representatives of the Episcopal Church in Scotland and of the Presbyterian Church of England were also present as full members of the conference.

"Consideration was given to a draft report prepared at the request of the conference by one of its members.

"This was in pursuance of the intention, recorded last year, 'To set about the completion, within three years, of a draft outline of practical ways and means whereby, with some measure of mutual assimilation and of modification of their respective traditions, but without disloyalty to principles held to be essential, the Churches taking part in the conversations might by God's grace be enabled to attain mutually a fuller amplitude and catholicity of faith and order than was enjoyed by either or by any of them separately.'

SCRUTINY

"The draft report was carefully scrutinised and discussed, and provision was made for its amplification and amendment in what it is hoped may become an agreed form. The conference looks forward to being able to submit in the course of 1957 a final report for consideration by the authorities of the Churches concerned.

"The conference does not intend to include in its report specific proposals for immediate action. What is hoped is that, after the reception and publication of the report, there may ensue a fairly prolonged opportunity for thought, study, and prayer on the part of the ministers and members of the respective Churches.

"Eventually, however, it is hoped that the contents of the report may lead to the taking of practical action concurrently by the four Churches concerned."

BOW BELLS APPEAL

ANGLICAN NEWS SERVICE

London, January 23

One of the jobs and perhaps, in his own words, the most important, that the Lord Mayor of London, Alderman C. L. Ackroyd, has set his heart upon is to make Bow Bells ring again.

Announcing last night the decision to launch an appeal for the restoration of S. Mary-le-Bow, he said: "I hope it may well be during my year of office that the means will be found of enabling these bells to be put up again in the steeple of Wren's famous church, but the work, of course, will extend much beyond that period."

The re-building of the main part of the church will begin next month. The Lord Mayor is a churchwarden of S. Mary-le-Bow.

CHRISTIAN UNITY

MEETINGS IN ENGLAND

CHURCH INFORMATION SERVICE

London, January 16

The eight days January 18 to 25 will be observed by Christians in many lands as a week of prayer for Christian unity.

Most of the Anglican Communion joins with members of the Protestant, Orthodox and Roman Catholic Churches to pray, in the words of the Abbe Couturier, that unity may come "in the form Christ wills and by the means which He intends."

Meetings will be held in different parts of England. In London the Bishop of Middleton, the Right Reverend Frank Woods, will take the chair in St. Pancras Town Hall on January 18, where the speakers will be the Reverend Kenneth Allar (Roman Catholic), the Reverend Donald Lee (Methodist), and Canon C. K. Sansbury (Church of England).

In the Dutch Church, Austin Friars, there will be daily addresses from January 18. The speakers will be: the Reverend Oldrich Trnka (Old Catholic), the Very Reverend Panteleimon Rodopoulos (Greek Orthodox), the Reverend Claude Reverdin (Swiss Reformed, French-speaking), the Reverend Dr. R. van Apeldoorn (Netherlands Reformed), the Reverend Eberhard Bethge (German Lutheran), the Very Reverend Vladimir Rodzianko (Serb Orthodox), and the Reverend Herbert W. Newell (Anglican).

CIVIC MEETING

In Exeter a public meeting in the cause of Christian unity will be held in the Civic Hall on January 25, under the chairmanship of the Bishop of Exeter.

Speakers will be: the Bishop of Crediton (Church of England), the Reverend Dom Bede Winslow, O.S.B. (Roman Catholic), the Reverend Rupert Davies (Methodist), and the Reverend W. H. S. Webb (Congregational).

The same theme will be discussed at a meeting to be held in the Chapter House of Lincoln Cathedral.

On January 22 the Reverend F. O. le Sueur, chairman of the Lincoln and Grimsby district of the Methodist Church, will preach at a joint service in the cathedral.

In most parts of Australia the week of prayer for Christian unity will be held from Ascension Day to Whit Sunday (May 10 to May 20).

QUEEN TO VISIT LEPERS

ANGLICAN NEWS SERVICE

London, January 23

During their tour of Nigeria, starting on January 27, the Queen and the Duke of Edinburgh will visit the Oji River Settlement, a centre in eastern Nigeria for control and treatment of leprosy.

The Queen will meet two child patients who have been "adopted," respectively, by Queen Elizabeth, the Queen Mother and the Duke of Edinburgh through arrangements by the British Empire Leprosy Relief Association.

A statement issued yesterday by the Church Missionary Society said it is believed to be the first time British royalty has visited a leprosy settlement.

The Queen and the Duke of Edinburgh will see examples of the work of the Churches, including that of the society itself, the statement continued.

BRADFORD APPEAL

ANGLICAN NEWS SERVICE

London, January 9

The Bradford Cathedral appeal for £250,000, launched on November 3, has so far produced £151,518.

A MESSAGE TO EXECUTORS AND TRUSTEES



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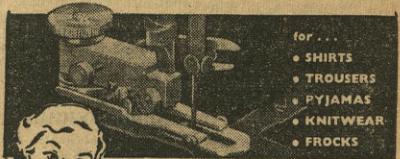
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OBITUARY

CANON C. A. DICKENS

Canon C. A. Dickens died at Bellingen, N.S.W., on January 16 as reported briefly in our columns last week. An Armidale correspondent writes:

Clive Archdall Dickens came to us from the Parish of Ashfield, Sydney, where he had been under the spiritual influence of the Reverend J. C. Corlette.

He was advised to come north where he was licensed in 1908 under Archdeacon Abbott for his preliminary training and testing.

From here he went to Moore College, Sydney, and by the year 1910 he had satisfied the Bishop of Grafton and Armidale by passing the Durham University Diploma of L.Th.

He was made Deacon in S. Andrew's Cathedral, Sydney, by the Archbishop of Sydney under commission of our own Bishop in the same year, 1910; and in the same year came to Tamworth and served his first curacy until 1912.

In this year he was chosen by the Bishop to open up the new district of Bogbilla which was separated from the Parish of Warialda.

Here he remained till the end of 1913 when the Bishop brought him up to Armidale for the work which was to hold him with growing intensity for 38 years.

The diocese was in a desperate state for a Registrar just as the diocese was to be divided in two, the eastern or coastal part to be formed into a new diocese known as Grafton, whilst the Tableland of New England and the western arc were to remain and be known as the Diocese of Armidale.

REGISTRAR

The Bishop of the time was in sore need, one man after another had been approached in the previous three years and tried. The last had been chosen out of 70 applicants.

He resigned after a few months. He had seemed to have all the qualifications for a success, but alas! They were all too good to be true. So Bishop Cooper by this time, knowing of Clive Dickens' career as an accountant, brought the young man into the Registry.

The need at the moment was great. The year 1913 was the last year of the undivided diocese.



The late Canon C. A. Dickens.

cess, all kinds of work was ahead of the most delicate and intricate description to make a harmonious settlement of the Capital Funds before the Diocese of Grafton could be launched and its first Bishop appointed.

There were 70 clergymen in the whole of the undivided diocese, more than one half being in the coastal area. The Capital Funds in many accounts had to be amicably divided that Grafton should not feel aggrieved.

It is pleasing to relate that so fair and agreeable was the settlement that at its first Synod a motion was passed in which much appreciation was expressed to the mother diocese.

In this motion was also recognised the tremendous amount of work in sorting and separating the deeds of all the lands and transfers which had accumulated since 1869 when

Grafton and Armidale was finally cut off from Newcastle.

The main part of all this work fell upon the newly-appointed Registrar.

When all the big task was over to everyone's satisfaction, it was found that the diocese had obtained a man of splendid and sustained enthusiasm who carried through his work with tact and good humour.

To his brother clergy he was a source of inspiration by his devotion to duty. So much was this the case that at his marriage they made him a presentation as a token of their respect and goodwill. He married Dorothy, the only daughter of the late Reverend H. W. Forster, who had been Vicar of Gunnedah.

As the years rolled on the work of the diocese grew immense. The change of Bishops brought new ideas and methods to which the Registrar accommodated himself gracefully and acceptably.

GIRLS' SCHOOL

As secretary of the New England Girls' School he saw it grow until it was more than double its size when he retired. This expansion has meant much to the Registrar and his staff in the way of correspondence, and extra buildings, etc. The number of boarders to-day is 287; in 1917 the numbers were 63.

The removal of the students from S. John's, Armidale, to S. John's, Morpeth, left an empty building which the Registrar soon opened up as the hostel for country boys who needed accommodation whilst taking their terms at Armidale. Taking over the lodge he became Warden with the added task of longer hours for chaplain and supervision.

As a man of figures and finance for so long, Clive Dickens was also a priest with a pastoral heart and large sympathies. So many things could be added to tell of this side of his life and character.

The prisoner in goal, the dying pianist, the tuner, nothing was too much trouble rendered by a gentle heart and a light touch. So had Canon Dickens gone from his many cares, sorrows, and long enduring sufferings having—

*Walked life's Common way
In cheerful Godliness.*

So did he fulfil his many places in the diocese having also been appointed Canon of the Cathedral and Domestic Chaplain to the Bishop with all that goes with it.

THE REVEREND WILLIAM E. PUGH

We record with regret the death of the Reverend William Edward Pugh, at Bungee, Victoria, on January 18, in his 94th year.

Mr. Pugh was a student at Moore College, Sydney, and after his ordination served in the parishes of Dimboola, Landsborough, Rokewood and Bungee. He retired from active ministry in 1925 and at the time of his death was living with his daughter, Mrs. George Trigg.

The funeral service at S. John's, Bungee, was conducted by the vicar, the Reverend J. Greenwood, and the Archdeacon of Ballarat, The Venerable R. E. Richards, preached the sermon. The funeral then left for the Burwood cemetery where the service was taken by the Right Reverend M. C. James.

MELANESIANS FOR NEW GUINEA

By A SPECIAL CORRESPONDENT Honiara, B.S.I., January 21
Ten members of the Melanesian Brotherhood will leave early next month to work with the New Guinea Mission, more especially under the direction of Bishop David Hand.

They have been receiving intensive training for the last four months under the direction of Dr. C. E. Fox.

A CHURCH FOR GLEN OSMOND

MISSION HALL REPLACED

FROM A SPECIAL CORRESPONDENT
Glen Osmond, S.A., January 16

The Bishop of Adelaide, the Right Reverend B. P. Robin, will set the foundation stone of the new Church of S. Saviour, Glen Osmond, on January 29.

The church, built of cream brick, will stand at the intersection of four roads and will accommodate 200 people.

The parishioners have raised £3,000 and, with a loan of £3,000 from B.H.M.S., the main part of the church is expected to be finished in June.

It is hoped that the first service in the new church will be held on June 13, the anniversary of the dedication of the original Mission Hall, which was built in 1928.

Many parishioners have worked for years to replace the hall with a church to accommodate the expanding congregation.

When the main part of the church has been completed, efforts will be made to raise money for the building of the chancel.

INDUCTION AT ELTHAM

BY A SPECIAL CORRESPONDENT
Melbourne, January 16

The small, but very noble structure of S. Margaret's Church, Eltham, Victoria, was filled on Friday, January 13, by well-wishers and parishioners to witness the induction of the Reverend David B. Warner by the Archdeacon of Kew, the Venerable R. H. B. Williams.

Neighbouring clergy and many from far afield came to share the solemnity of the occasion, for the new incumbent is well-known.

The vicar's father, the Reverend Edwin Warner, assisted in the service and expressed his happiness and assurance that his son would be successful in the parish, when called upon to speak in the parish hall.

The incumbent of S. Margaret's has recently returned from England where he and his wife have lived and served for the past three years.

Whilst in England Mr. Warner worked in an industrial parish of Manchester where he found excellent opportunities to carry out youth work and find at first hand the problems of ministry in the poorer quarters.

The latter part of his stay was spent in the outer suburb of London, Southgate.

In welcoming Mr. Warner, the Vicar's Warden, Mr. W. Ward, expressed the hope that the new vicar would carry on the work begun by his predecessor and to bear with the vicarage for a short while until plans had been finalised to make improvements.

Mr. Warner in his response expressed his happiness at the tasks ahead and his desire to serve the people whose prayers he needed to carry out his ministry.

STUDENT FROM PAPUA

FROM OUR OWN CORRESPONDENT
Melbourne, January 20
Septimus Debilno Nimo, a native medical orderly from the Anglican Mission at Dogura, Papua, arrived in Melbourne yesterday.

He will attend a four months course at the Royal Melbourne Hospital, during which time he will be the guest of Canon F. E. Maynard, of S. Peter's, East Melbourne.

DO YOU WANT TO BUY OR SELL ANYTHING?
Why not advertise it in THE ANGLICAN (See Rates, Page 12)

PROGRESS AT MELVILLE

NEW HOUSING AREA

FROM A SPECIAL CORRESPONDENT
Perth, January 21

Astounding progress in the activities of the Church in the new housing areas near Fremantle, Diocese of Perth, W.A., was reported by the Mission Priest, the Reverend W. Bastian, at a special meeting of Melville parishioners on January 12.

Within three months three excellent blocks of land have been purchased on one of the highest points south of the Swan River at Melville Heights and a church hall was in the process of erection on one of them. The other blocks will be used for the future church rectory.

Credit for this progress must go to the priest-in-charge and the enthusiastic committee.

After the land had been specially surveyed for the church by the estate agents, the Melville committee negotiated for the purchase of the disused wooden church of All Saints', Peppermint Grove, in the parish of Cottesloe.

All Saints' church was dismantled in sections and moved with special permission of the Police Traffic Department in the early hours of the morning.

The church is now being erected on the new site by workmen who volunteered to work through their normal holiday period so that the church hall might be finished for opening before Easter.

The other wooden wall is being replaced by a brick veneer and the roof will be tiled.

MANY GIFTS

The Melville parishioners supported an appeal to enable the necessary furnishings to be installed. Already many gifts have been given or promised, some coming from people in other parishes.

The Mission District worked by the Reverend W. Bastian with the assistance of the Reverend D. Finlay, from the Clergy House in Willagee, includes the areas of Melville, Willagee, Hilton Park, Hamilton Hill, Spearwood and Jandakot.

A new church hall is nearing completion at Hilton Park and will be opened shortly.

In some five years in these areas some 3,000 houses have been built. Once trackless bushland is now flourishing residential areas with schools and shops.

The spiritual needs of the people have not been forgotten by the Church. At the moment services are conducted in school rooms, public halls and the Clergy House.

PARISHIONERS TO RESTORE OLD S.A. CHURCH

FROM OUR OWN CORRESPONDENT
Adelaide, January 17

Following a report by their architect, Mr. John Cheesman, the parishioners of the old church of S. Ann, Aldinga, in the Parish of Willunga, S.A., are busy raising funds for urgent repairs to the building.

Mrs. Augustus Short, wife of the first Bishop of Adelaide, set the foundation stone of S. Ann's in October, 1865. For some years the church fell into disuse and disrepair, but now the small but enthusiastic congregation is working hard to restore it.

The first stage in a £2,500 renovation programme has already been taken, and the old church is taking on a new lease of life.

ARMIDALE DIOCESAN HISTORY

FROM OUR OWN CORRESPONDENT
Armidale, January 23
Canon W. P. Best, of Quirindi, is working on a history of the Armidale diocese. He is assisted by a documentary record compiled by Archdeacon E. H. Stampler.

C.M.S. NEWS

AUSTRALIAN AS TRANSLATOR

FROM A C.M.S. CORRESPONDENT

An Australian missionary in Kenya, Miss Lee Appleby, has completed the translation of a number of Old Testament books.

Miss Appleby was chosen to do translation work following a linguistic survey of parts of Kenya some years ago.

She has also translated into Luyia the books of Genesis, Proverbs and Isaiah, and has now started on the books of Samuel.

Previously translations had been made of a hymn book, the Book of Common Prayer, and several small publications.

While fully engaged in this work, Miss Appleby spends part of each year on safari in order to make a vocabulary check, as well as to engage in evangelistic work.

PAKISTAN FLOODS

The following paragraph from a letter by a missionary at Narowal, Pakistan, spotlights the tragedy that has befallen many Pakistanis through the recent disastrous floods.

"As the floods advanced one group of Christians gathered near the grinding mill. They thought the mill would be too heavy for the water to wash away so they stood there for three days. Then a swift torrent of water carried away 20 people, leaving a woman with a child alone to weep."

There are 10 church centres in the Narowal district. Eight have been swamped by floods and the other two were severely damaged.

The Church in this area is supported by C.M.S. (London) and the society has decided to increase its grant to the affected areas this year in order to bring relief.

CHURCH FOR CHINESE

The small congregation of the Chinese Church in Kuala Lumpur, the capital of Malaya, has resolved to try and build a new church for their worship during 1956.

This work amongst the Chinese received an impetus a year ago with the arrival from Hong Kong of the Reverend Roland Koh to take charge.

Since Mr. Koh's arrival there have been 35 baptisms, and church attendances have greatly increased.

TANGANYIKA

Mr. Barry Bryant, a chemist, sailed last month for Tanganyika to become the first worker in the new "professional unit" in Dodoma.

The professional unit, which has been pioneered by the Bishop of Tanganyika, the Right Reverend Alfred Stanway, will eventually comprise doctors, a dentist and an optician as well as Mr. Bryant.

It is expected that the unit will be able to serve effectively the better educated African, Indian and European population of Dodoma.

VICTORIAN C.E.F.

CONFERENCE PLANS

FROM OUR OWN CORRESPONDENT
Melbourne, January 23

Young members of the Church of England Fellowship from all over Victoria will come to Melbourne next week-end for the 10th C.E.F. Provincial Conference, to be held at Melbourne Grammar School.

Groups are expected from far distant places on the coast, Portland and from inland cities and towns deep in the heart of the bush.

The week-end begins with a short service in the chapel taken by the chairman of the Provincial Council, the Reverend R. G. White, followed by the workshop. C.E.F.'s workshop provides a full development of the mind and practical side of the members with its drama, handicrafts, floral art, photography, games, folk dancing and choral work all taken by experts in specialised fields.

This year, in conjunction with the workshop, a competition is being held in each subject to give an opportunity for the country visitors to show their work to their city friends.

CITY TOUR

The guest speaker at the Conference Session will be the Reverend Phillip Potter, of Jamaica, assisted by the Reverend Loyal McIntyre.

Communion will be taken in the parish churches throughout Melbourne, followed in the afternoon by a tour of the Christian social centres and churches. The fellowship tea, at which the Archbishop of Melbourne will be guest speaker, will be held in the Chapter House and followed by the annual C.E.F. Service in S. Paul's Cathedral. A social hour will conclude the day.

An Australia Day ceremony will be held at Yarra Bend with the raising of the flag and an address by the Director of Civil Aviation, Air Marshal Sir Richard Williams.

The remainder of the day will be given to sports and cricket, with a social evening and conference in the evening at the Prahran Town Hall.

OBITUARY

MRS. H. S. J. BODLEY

We record with regret the sudden death of Mrs. H. S. J. Bodley, wife of the Vicar of Clunes, Victoria, on January 11.

Mrs. Bodley was an accomplished musician and will be sadly missed as organist of S. Paul's, Clunes. She was also president of the Ladies' Guild and the Altar Guild and took a great interest in Church life. Her funeral was conducted by the Reverend A. P. L. Rutter.



The Reverend C. F. Sexton (centre) seen outside All Saints' Church, Seaciff, Diocese of Adelaide, on Christmas Day after he had celebrated his first Holy Communion since his ordination on December 21. Three of his five sons (left to right): Michael, Geoffrey and David were servers and his youngest son, Christopher, was a choirboy. His eldest son, John, lives in London.

THE ANGLICAN

FRIDAY JANUARY 27 1956

A CHOICE FOR VICTORIA

If Victorians, soon to decide upon the merits of later closing hours for public houses, want any practical evidence upon which to base their decision, they need only stray for a day or so north of the border to see what has happened in New South Wales, where the much-vaunted "civilised drinking" promised by the politicians and the brewers who pay money into the coffers of all political parties has become a greater scandal than ever, and now constitutes an even greater threat to road safety.

The people of New South Wales were deceived. They were assured that "amenities" would surely follow the introduction of later closing hours for the beer-selling machines which nearly every "hotel" in the State is. Alas! The cart was placed before the horse. Later closing hours should follow, not precede, the provision of civilised surroundings in which men may take their glass of beer—if we are going to sell beer or consider altering the hours during which it is sold at all. In the event, the consumption of alcohol has risen. The number of road accidents in which consumption of alcohol was a factor detected by the police has risen. There are now two "six o'clock swills" instead of one. And so far from anything like the quiet English inn coming into being men can be seen competing for chemically manufactured poison in sties as disgusting as ever.

The Church And A Strike

The Church supports the general proposition that her children are in duty bound to obey just laws; but that they are not to obey the law of the secular State when it runs counter to moral law. For this reason we conceive it the duty of all Christians to condemn the strike sponsored by the communist-led Waterside Workers' Federation and to support the Federal Government, not hitherto conspicuously courageous in its handling of the waterfront, in such drastic action as it may take.

The strike is disgraceful, not because the waterside workers plainly lack any grievance—they may well have a substantial grievance—but because they have defied the authority of the judicial body whose function it is to preserve industrial peace and goodwill, and because they have set themselves up as judges in their own cause.

Not the least surprising aspect of the disturbance in its early stages was the support given these misguided men by the Australian Council of Trade Unions, whose President, MR. ALBERT MONK, actually said in justification of the strikers that they refused to submit to the jurisdiction of the Arbitration Court because they were not sure they would get any increase in pay if they did so!

Meanwhile, it is to be hoped that Anglicans will follow the lead given in the Diocese of Adelaide by praying for a speedy end to the dispute.

A Charlatan Exposed

A plausible charlatan, humbug and apparently psychopathic liar with considerable financial acumen, by name Oral Roberts, is the latest of a lengthy line of singularly untalented American entertainers to have honoured us with a visit. His predecessors, whatever they lacked in ability, made up for this in some degree by honesty: they were here to make money, and they said so. Mr. Roberts is different. He is here to make money; but he masquerades as one possessed of the Divine gift of Healing. This blasphemous financial racketeer, whose manner of life and conduct are the antithesis of all that our Lord Jesus Christ was and taught, has been exposed for the wicked fraud that he is by the Sydney Press, as he will no doubt be exposed in Melbourne.

It would be interesting to know two things. Why was this man, whose record in the United States could readily have been ascertained by the Department of Immigration through the Embassy in Washington, given a visa to come here; and are his gross profits taxed? Of net profits there will be none, because Australians have not shewn themselves as ignorant of Christian doctrine as the unlettered fundamentalists who are Roberts' prey at home.

If these appear to be strong words, it can be replied only that Christians are not required to turn the other cheek to the Devil and his works, and that Mr. Roberts works on a plane lower than that of the bogus "International Council of Churches" and its unfringed leaders who will attempt shortly to create confusion here during the forthcoming meeting of the World Council of Churches Executive.

In the meanwhile, the quiet, unpublished Ministry of Healing goes on under the careful guidance of our own clergy in every State of the Commonwealth.



What of the Japanese?

A Sydney churchwoman told me this week of her meeting in Yokohama a few weeks ago with a Japanese woman she had known in Australia before World War II.

The story touches on so many points that concern the gradual restoration of relationships between Australia and Japan that I feel it may be helpful to pass it on briefly.

The reunion was the result of a note written on the spur of the moment while the Australian woman was in Hongkong on her way to Japan on a round tourist voyage. It was sent to the last known address of the Japanese woman, and fortunately, was passed on to the recipient.

Fortunately, I say, because the resulting reunion, while poignant, showed that it is possible for personal friendships to survive a war and bridge the way back to peace.

The Japanese woman, accompanied by two adolescent children called on the Sydney woman at the latter's hotel in Yokohama. Then, as the Japanese woman held her Australian friend's hand in both of hers, she could just exclaim, "Oh, Mrs. X."

Tears streamed down the Japanese woman's cheeks while the two children stood respectfully aside. It was several minutes before she could speak more than her Australian friend's name.

"They say the Japanese are unemotional," the Sydney woman told me. "Don't believe it. It transpired that my Japanese friend had had a most unhappy time since her return to her own land. She hardly mentioned the war. But she did tell me her eldest child, a girl, had been killed in it. What had caused her tears, I expect, was that my visit had recalled to her all her happier past in the peaceful days of our Australian friendship.

"But smiles replaced her tears at last and she gave me a wonderful day in both Yokohama and Tokyo. The only time she really mentioned the war

was in Tokyo, when she asked rather nervously, whether I would care to visit the Tokyo war memorial.

"I did so gladly—and while there prayed for world peace." Well, that's the story. I cannot blame those who find it hard to forgive the Japanese for the way they waged war, particularly those whose loved ones suffered as the result.

Yet, somehow, if this world is ever to know enduring peace, we must strive to love our former enemies. The story I have recounted surely suggests that there must be many people in Japan, too, who hate war and value their old friendships with us of the West.

Strike Weapon is a Boomerang

It is always saddening to see brother's hand raised against brother—for that, in essence, is what is involved in current industrial dislocations and in national waterfront and in Queensland factories.

In spite of a wave of strikes in Sydney in the middle of last year, the general industrial scene in Australia has been relatively peaceful in recent times. This encouraged the hope that the great and bitter upheavals of the past, notably in the mines and on the wharves, would not be repeated.

It is extremely foolish, at a time when Australia is at the height of an export season which would do much to redress its economic imbalance, that the strike weapon should be preferred to arbitration.

That weapon may hurt a lot of people who don't work on the waterfront. But mainly it is a boomerang, returning to hurt most of those who threw it.

That is not to argue that the waterside workers have no legitimate grievances. Even conservative newspapers agree that they have. But in a growing-up society these grievances should be settled by due process of industrial law—or, if direct bargaining is preferred, there should be a firm understanding that arguments should proceed from reason and not from threat or show of force.

CLERGY NEWS

ASH, The Right Reverend F. L., has been appointed locum tenens at St. Anne's, Stratfield, Diocese of Sydney.
 MARTIN, The Reverend G. E., at present Rector of Peterborough, S.A., has been appointed Priest-in-Charge of St. Mary's, South Road, with Christ Church, O'Halloran Hill, in the Diocese of Adelaide.
 MOSES, The Reverend S. C., of All Souls', Kallista, has been appointed to the charge of St. Augustine's, Mentone. He will be inducted by the Archbishop of Melbourne on March 8.

RECTOR TO RETURN TO U.S.A.

FROM OUR OWN CORRESPONDENT
 Kalgoolie, January 23
 Much interest has been aroused here by the following statement which appeared in the "Kalgoolie Miner" on January 20:
 "The Bishop of Kalgoolie has accepted the resignation of the rector of Norseman-Exmouth, the Reverend L. S. Mann, who has decided that his eight years of service in the Episcopal Church of America have rendered him unsuited to the more strenuous and less encouraging work among church-people of Australia. His colleagues and his parishioners regret this decision, and they will be sorry to say farewell to the rector and his family when they leave for the United States early next March."

PAPUANS FOR FIJI

FROM OUR A.B.M. CORRESPONDENT
 Maclaren Paul and Gibson Naed, two Papuans from the Mission at Wanigela, passed through Sydney this month on their way to train as assistant medical practitioners at the Medical School in Fiji where they will undergo a six year course.

RELIGIOUS BROADCASTS

(The sessions which are conducted by Anglicans are marked with an asterisk.)
 DAILY DEVOTIONAL: 10 a.m. A.E.T.
 *January 28: Dr. Gwen Nash.
 *January 31: The Reverend Evan Wetherell.
 *February 1: Opening Service of Central Executive Meetings, World Council of Churches, from St. Andrew's Cathedral, Sydney. Preacher: Pastor Martin Niemöller.
 February 2: The Reverend James Stuckey.
 February 3: Father Michael Scott, S.J.
 February 4: The Reverend W. J. Hobbin.
 SUNDAY AFTERNOON TALKS: 3.45 p.m. A.E.T., 3.15 p.m. W.A.T.
 NATIONAL.
 *January 29: Gerald Knight, of the Royal School of English Church Music, interviewed by Dr. John Muir.
 PLAIN CHRISTIANITY: 7.15-8.15 p.m. A.E.T., 7.30-8.15 p.m. W.A.T. NATIONAL.
 *January 29: The Reverend Frank Coaldrake—with music by the Dorian Singers, Melbourne.
 January 29: Wesley Church, Perth. THE EPILOGUE: 11.20 p.m. A.E.T., 11.25 p.m. S.A.T., and W.A.T. NATIONAL.
 FACING THE WEEK: 6.40 a.m. A.E.T., 6.35 a.m. W.A.T.
 January 30: The Reverend T. F. Keyte.
 EVENING MEDITATION: 11.20 p.m. A.E.T. (11.45 Sat.), 11.15 p.m. S.A.T., 11.55 p.m. W.A.T. INTERSTATE.
 January 30-February 4: The Reverend Sidney Price. THE BIBLE: 7.10 a.m. A.E.T., 8.10 a.m. A.E.T., and 8.45 p.m. W.A.T.
 January 30-February 3: Dr. Alan Watson.
 WEDNESDAY NIGHT TALKS: 10.10 p.m. A.E.T., 10.30 p.m. W.A.T.
 February 1: "The Man in the Street Asks: Are the Teachings of Christ Practical?" Professor John McIntyre.
 EVENSING: 4.30 p.m. A.E.T.
 *February 2: R.S.C.M. Summer School from Christ Church Cathedral, Newcastle.

ONE MINUTE SERMON

S. Mark 9:1-13

And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves; and he was transfigured before them.

And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

And there appeared unto them Elias with Moses; and they were talking with Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

For he wist not what to say; for they were sore afraid.

And there was a cloud that overshadowed them; and a voice came out of the cloud, saying, This is my beloved Son; hear him.

And suddenly when they had looked round about, they saw no man any more, save Jesus only with themselves.

And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

And they asked him, saying, Why sayest thou that Elias must first come?

And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

The Message:

It is interesting to note how S. Mark follows up the account of Our Lord's teaching about His death and passion and the need for the Christian to take up the Cross, with the account of the Transfiguration.

First He reminds them that they are to see the power of God and His Kingdom in their lifetime, as indeed they did in the Cross, the Resurrection and the coming of the Holy Spirit.

For too little is made by Christians of the Transfiguration, to the scene of which Jesus takes Peter, James and John.

Moses and Elijah appear with Him. It seems as though they met to consider the way of Salvation. Moses represents the effort to save men by commandments, to direct their ways by rules for living.

Moses is removed from the scene, having made his contribution, and indeed an immense contribution of moral standards. He is followed by the prophets, the hero teachers who inspired the Israelites to seek high ideals. But as Elijah reveals in his despair and as the writer prophets make clear, this effort also failed and Elijah passes from the world scene.

Neither Moses nor Elijah has resisted sin unto death. There is no salvation till that comes to pass. So on the Mount they talk with Jesus about His death which He will meet at Jerusalem. Only the one who can resist sin and be faithful unto death can be the conqueror who therefore will be the Saviour.

Such a one who conquers sin will also conquer death and rise to an undying life. This Our Lord did, being witnessed by John the Baptist, the second Elijah.

And in our Communion with the Risen Christ, who conveys in Word and Sacrament to us through His Spirit, the rich content of His victorious character, we too can be transfigured and be like Him.

—THE MAN IN THE STREET.

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.

"HALLELUJAH CHORUS"

THE CONVENTION OF STANDING

To THE EDITOR OF THE ANGLICAN

Sir,—In your issue of January 20 you referred to an "Adelaide correspondent" who was irate because at the S. Peter's College choral service the Headmaster and others did not stand for the singing of the "Hallelujah Chorus." I do not know who your correspondent was, but I feel bound to take my share of responsibility in this matter.

I was not able to be at the college choral service, but before it took place the headmaster telephoned to ask me whether there were reasons which made it necessary or desirable to stand during the famous chorus.

I hope you will be pleased to know that my reply was in exact accordance with your own comment. I said that I knew of no reason apart from a long-standing social convention, why one should stand for the performance of this particular piece of music, and it was on my opinion thus expressed that the Headmaster and others acted.

I make no pretensions to musical knowledge or appreciation, but it seems to me that there is a number of other great passages of religious music which deserve a standing audience fully as much as Handel's "Hallelujah Chorus," much as I admire it.

There may be others better qualified than I to explain how the convention of standing for the great chorus first arose. I have heard only one explanation and I cannot vouch for its veracity. But it is as follows:—

When in 1743 Handel's "Messiah" was performed in London, His Majesty King George II was present. His Majesty, it is said, was completely tone-deaf, but he endured the performance with a stoicism worthy of the best traditions of the Royal Family. When, however, the performance had continued for what must have seemed to his unmusical Majesty an unaccountable time, the orchestra suddenly burst into an unprecedented volume of sound. His Majesty, pardonably concluding that this must at last be the National Anthem, rose to his feet, and the loyal audience of course rose with him—and has done so ever since!

Yours etc.,

BRYAN,

Bishop of Adelaide.

Bishop's Court,
North Adelaide.

FORTHCOMING ORDINATIONS

To THE EDITOR OF THE ANGLICAN

Sir,—The creation of a column in your paper dealing with forthcoming ordinations is a prior need for 1956.

It is necessary that ordination notices should appear before the time and not after as so often happens. This is not mere news but the Body of Christ in action. The redeemed community should be praying for them that are to be admitted into Holy Orders.

Such a column would serve for private and corporate intercession, and once established would I am sure be of great value.

Yours faithfully,

BRUCE NAYLOR.

Blackburn, Victoria.

[We shall be glad to publish notices of forthcoming ordinations, and ask for the co-operation of dioceses in this important matter.—Editor.]

"PRIEST-POWER"

To THE EDITOR OF THE ANGLICAN

Sir,—I shall be glad if I may correct a serious error in my article on the above subject. The former Bishop of Carpentaria, Dr. Stephen Davies, has pointed out to me that as neither Australian Aborigines nor Torres Strait Islanders are included in census figures, my conclusion from these statistics that there are fewer Anglicans per priest in the Diocese of Carpentaria is incorrect. Not only so, but Torres Strait Islander priests are, of course, included among the Diocesan staff, yet are not included in the census. I regret having given short measure to the Diocese of Carpentaria, and also, in a lesser degree, to the Dioceses of North Queensland and North-West Australia.

The Census authorities should, I think, share the blame for my error, as accessories before the fact, because of course Torres Strait Islanders and Aborigines should be included in Census figures. It has been suggested that perhaps the authorities at Canberra are under the impression that our Old Australians are still dying out. This, happily, is not the case.

Yours etc.,

CECIL KALGOORLIE

Bishopsbourne,
Kalgoorlie, W.A.

CONGREGATIONAL SINGING

To THE EDITOR OF THE ANGLICAN

Sir,—In October, 1950, I sent a letter to a leading Anglican monthly newspaper, part of which read as follows:

"In the Church of England Junior Scholar for October, 1950, the following appears: 'Sometimes choirs forget that they are there to help the congregation to sing, and they sing such difficult music that no one can join in. Some music is so lovely that we can worship God just by listening, but every one in Church should take a share in singing.'

"This paper is published by the General Board of Religious Education of General Synod, and the Board comprises a number of eminent Churchmen who, presumably, know what they are talking about. The rule seems to be in many churches to introduce a new setting as soon as the congregation feels sufficient confidence to timidly attempt the last innovation, they being under the impression that this is what they are there for.

"They go to Church one night and find the programme changed with a new set of tunes, which means, to them, an invitation to keep off the grass, which they are compelled to do because of the hopelessness of their singing a setting which they have never heard before.

"One of the best illustrations in support of my criticism occurred at S. John's Cathedral, Brisbane, on 28/5/50. That night I went to Evensong with a friend (both of us being regular attendants at a church of England).

"At the end of the first canticle we had no idea which one had been sung and it was not until we were half way through the second one that I was able to pick up the place, although I was trying to follow with my book open. Not one member of the congregation was attempting to take part.

"This is characteristic of the almost complete absence of any thing of a 'congregational' aspect of the Cathedral music, as far as my experience (which extends over many years) goes. I think that these remarks apply to many other churches of England. It is most regrettable that it is possible to make such comments as the above. Such lack of consideration for the congregations must surely have its effect on attendances."

My letter was neither published nor acknowledged and I wrote asking whether it had reached the editor. The reply informed me, in effect, that it was clear that I had not the faintest idea of what purpose Cathedral music was intended to serve.

The subject has been revived

as a result of some remarks recently made by Mr. Norman Johnston of the Conservatorium of Music, Sydney, and published in the last issue of the "A.B.C. Weekly." When complimenting the A.B.C. for its magnificent work in connection with the Christmas Broadcasts he writes:

"It was interesting to note that all the music performed was of the simplest kind, technically no more difficult than ordinary hymns, but because of the intelligence, enthusiasm and sound training of the choir it 'rang true.' This, with few exceptions, should be an object lesson to our churches, where so many inabilities 'full of sound and fury signifying nothing' pass as adequate offerings to the Almighty."

It is interesting to find another authority who believes in music "of the simplest kind" being performed for congregational purposes.

The sad thing is that our high-ups in the Church musical world are so far above the common herd that they have no conception how they are helping to depopulate our Churches, and many people will not go to Church when they cannot take an active part in the service and are compelled to stand dumb while a couple of dozen choristers monopolise the singing and thus prove their musical perfection.

If the G.B.R.E. thinks it advisable to mention the subject to young people under 14 perhaps those over 14 may think it worthy of attention.

Yours faithfully,

SENEX

VESTMENTS

To THE EDITOR OF THE ANGLICAN

Sir,—May I trespass upon your space to put a point of view regarding the use of vestments? Briefly, it is this:—

Disregarding the traditional symbolism of vestments altogether, is it not clear that vestments provided a wholly desirable cloak of anonymity to the priest wearing them? Where vestments are worn they do not vary except with the Church's seasons; every priest looks precisely like every other priest, and he is visibly merely a man set apart for the performance of certain functions—the voice of the Church calling upon her God; the voice of God replying in absolution and in blessing. Vested, he is not a person; not an individual, but a voice.

Contrast this humble anonymity with the emphasis on personality represented by the academic hood. I know, of course, that the hood was once part of a monk's attire, and that there was a time when it mattered greatly whether a man had absorbed his theology at Leydon or at Paris, but nowadays the academic hood does nothing but draw attention to the personality of its wearer. The uncharitable might even call it a piece of self advertisement—"see what a clever fellow I am! I have a degree from Oxford (or Sydney, or London)." It diverts attention from God to a fellow man.

Black scarves are completely meaningless; the stole is merely a mutilated vestment paying a perfunctory courtesy to the Church's season. Vestments de-personalise, if I may use a horrible word. Who will deny that that is desirable?

Yours etc.,

A.F.

Bathurst, N.S.W.

CORRESPONDENCE ON BAPTISM

THE ANGLICAN has received a great deal of correspondence on the question raised in the issue of January 13 of Press photographs being taken during a baptism. As the views expressed are divided almost equally (as apparently they are also on the question of photographs being taken in Church during marriages and confirmations) it has been decided not to open this correspondence.—Editor.)

(A further letter to the editor appears on page 11.)

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT

Jesus and John the Baptist

A reader from Sydney has recently asked us for information about the relation between Our Lord and John the Baptist, during the period of Our Lord's Ministry. He writes: "Can you tell me please whether there was any doubt in the mind of John the Baptist about the Messiahship of Our Lord?"

"In the accounts of the Baptism of Our Lord as recorded by the evangelists, it is clearly stated that John the Baptist believed Christ to be the Messiah. There was no shadow of doubt about it in his teachings, especially when he said that 'He that cometh is mightier than I' etc.

"We read, later, that when he was in prison he sent two of his disciples to get a definite reply from Our Lord, whether he was the Messiah, or should they expect another.

"Was it doubt that made him send the disciples to seek him an information? Was he in any way disappointed that no effort was made for his release to carry out his mission. I think that he must have felt depressed because Our Lord was not disturbed at his imprisonment."

Meaning of Messiah

First of all, we must be quite clear about the meaning we attach to the word Messiah. Many people wrongly make the word equivalent to divine. To the Hebrew, the word meant "the anointed one," and it is translated into Greek by the word "Christ."

In Israel, it was customary to anoint the High Priests and also the Kings with oil, as a token that God had chosen them for their high office, and it was believed that the spirit of God descended upon them at the anointing, so that Jehovah's anointing in the Old Testament normally meant the King of Israel, or the Lord's High Priest.

In the Old Testament the term Messiah is almost never used of a future King who would return to rule over the Kingdom of David.

But during the two centuries before the birth of Jesus this new conception of a perfect future King, who will visit and redeem his people, becomes more common, and to people of New Testament times the Messiah would be the new Son of David whom God would raise up to be the King of a restored Davidic people.

OBITUARY

THE REVEREND H. C. G. WALTON

We record with regret the death of the Reverend Horace Clarence George Walton at Lockhart after several months of illness.

Father Walton (as he was popularly known) was ordained deacon in 1912, and priest in 1913 by the Bishop of Riverina. He served as a chaplain with the first A.I.F. in France and then returned to take up parish work. Later he moved to the Diocese of Goulburn and he married whilst Rector of Tarcutta.

The Waltons had two sons, Paul who was killed in action in the R.A.A.F. during World War II and Brian who is managing a property on the Riverina.

Father Walton served as Rector of Bungendore for some years and then returned to the Diocese of Riverina, his last parish being Lockhart where he has been living in retirement for several years.

He was a devoted priest and was much loved by many people; he had many interests and a very large circle of friends. Mr. Walton will continue to live at Lockhart.

How far the Messianic nature of Jesus was understood by his contemporaries is still one of the most disputed questions of New Testament Scholarship, and the Gospels are not themselves entirely consistent on the matter.

In S. Mark's account of the Baptism—which is the earliest of the Four Gospels—it would seem that the voice from Heaven is heard by Jesus alone, and the Dove seen by Him alone, and John is not mentioned as having recognised in any way the Messiahship of Jesus.

Matthew, however, adds that John tried to prevent Jesus from being baptised and says: "I have need of your baptism with Spirit and fire, yet do you come to my water baptism?" It would seem that Matthew's account is more credible than Mark's.

If a crowd of people had seen the open heavens and the dove and heard the voice, the report would have spread throughout Palestine, but it is clear from Matthew xvj 13-17 and 20, and from the question asked by John in Chapter xj 3, to which our correspondent refers, that the Lord's Messiahship was only gradually understood by the disciples, until the moment when Peter spoke in their name, in reply to our Lord's direct challenge; Jesus does not seem to have publicly proclaimed his Messiahship until the last week of his life in Jerusalem.

The Baptism then is to be regarded primarily as a subjective experience in the mind of Jesus alone; now He was convinced that He was the Messiah and immediately He is led out by the Spirit into the Wilderness of Temptation to think out exactly what this Messiahship involved. The Three Temptations are three ways in which He might have attracted people to Himself.

When Jesus began his public preaching in Galilee, His message of the Kingdom was so different from the message of prophetic doom and disaster which John had anticipated that he sent disciples from his prison to enquire whether He were the Messiah or not.

Jesus replies with a reference to Isaiah, Chapter 61, which he had also used as the text for His sermon in the Synagogue in Nazareth, and showed how the Messianic signs were being there and then fulfilled by His hand.

MR. H. C. LUDBROOK

We record with regret the death of Mr. H. C. Ludbrook, M.L.C., on January 15, after a long illness.

Mr. Ludbrook had represented the Province of Ballarat in the Victorian Legislative Council since 1949.

He was for 25 years superintendent of the Ballarat Orphanage. During that time he was closely associated with S. Paul's Church, Ballarat. He gave wonderful guidance and help to hundreds of boys and girls while he occupied this position and old boys of the orphanage formed a guard of honour at the cortege left the Church.

While he was at the orphanage, Mr. Ludbrook developed a famous Jersey stud which gave the boys an interest and many old boys hold high positions in the dairy industry.

The funeral left S. Paul's after a service conducted by the Archdeacon of Ballarat, The Venerable R. E. Richards, assisted by the Rural Dean, the Reverend G. E. Mutter, and the Reverend A. P. L. Rutter.

It was attended by the Premier of Victoria and parliamentary representatives, members of the City Council, members of the Board of Management of the Ballarat Orphanage, the R.S.L. and welfare associations.

John the Baptist's Doubts

The words "after me comes he who is mightier" have no direct reference to Jesus. They remind John's hearers that he is but the herald of the King; he baptises with water, but the Messiah with the Holy Ghost.

I think our correspondent is right in saying that John had genuine doubts when he sent the disciples from prison, but there is no evidence that he was worried because Christ made no effort to secure his release.

It was part of the traditional fate of the Prophet that he should be rejected of men, and consequently John anticipated, even it would seem welcomed, imprisonment.

It seemed right in the providence of God, as John saw it, that Jesus should begin his ministry as soon as Herod had thrown John into prison. Our Lord makes quite clear that John, like the prophets before him, was suffering in a righteous cause, and that ultimately God would vindicate him.

The Hebrew prophets all took a long view of History; for they saw the events of this world from the standpoint of eternity. The Gospels, it is true, give us only an incomplete picture of the life of Christ, but there is nothing in our present records to support our correspondent's view of any resentment on John's part towards Our Lord.

In the Fourth Gospel, John i 29ff, the Baptist again does not speak with certainty of Jesus as the Messiah. This meeting seems to have taken place after the Temptations, and before the beginning of the Galilaean Ministry.

Symbol of the Lamb

The Lamb of God has of course a definite reference to the famous Fifty-third Chapter of the Book of Isaiah dealing with the Suffering Servant of the Lord. It was Jesus, however, not John the Baptist, who first identified this chapter with the Messiah.

The symbol of the Lamb stood for any offering to God, but the Lamb of God is the victim whom God Himself provides, as he provided the ram in substitution for Isaac. The Baptist had known Jesus to some extent from boyhood, but now he realises more fully who He is.

John, like Matthew, suggests that John as well as Jesus had seen the vision at the Baptism, and now he is assured that the whole purpose of his mission of repentance was to prepare men to receive the Christ now He had come.

In prison later, as he hears reports of the healing works of Christ, he wonders whether these are really the signs of the imminent Kingdom of God. Not by such methods, he thinks, will the strongholds of evil be cast down, and the universal reign of righteousness be established.

Jesus replies by inviting John to consider again the very evidence that had caused him to have doubts.

This Johannine presentation is consistent with the Fourth Evangelist's method of handling the Ministry, where his Messiahship and Divinity are openly proclaimed from the first.

John's apologetic purpose is different from that of the other evangelists, since he, like the prophets of whom we have already spoken, sees all historical events from the standpoint of eternity.

It remains for us to conclude that Mark almost certainly represents the more original and the truer account, and with regard to S. John's account we may well agree with Archbishop Temple's remark: "The Baptist has made his confession of faith; but the Lord's secret, though penetrated, is not fully disclosed."

SNAILS FOR LUNCH ON A TROPICAL ISLAND

BY THE REVEREND T. B. MCCALL

HOW WOULD you like to live on a large tropical island measuring roughly 240 miles by 40, with several mountain peaks over 5,000 feet, where the climate is almost perfect for eight months of the year with bright sunny days and cool (almost cold) nights, and four months of intense heat (with about two very wet months), relieved a great deal of the time by cool evening winds?

How would you like to live in a country where they make perfect coffee (locally produced), the garbage is collected every day, beautiful bread delivered three times a day, everyone is courteous and public transport is cheap and plentiful?

Where there is no colour bar, no income tax, no snakes, no crocodiles, no surf (because of the surrounding coral reefs), and sharks do not attack, and malaria and no Anglican church?

Sounds like a paradise! In many ways yes, but there is a reverse side to the coin!

For it is a country where: Everything is frightfully expensive (except transport), where a simple meal costs 14/-, the open drains smell a bit, few people speak English, there is practically no fresh milk, no one really understands how to make a cup of tea, and where you are guilty until you prove your innocence.

SUCH is New Caledonia, a French colony about which you can glean little or no information from the French Consulate General in Sydney despite the fact that they charge you over £10 for a visa extending for one month only.

Yet it must be strongly recommended for a holiday for those who want a complete change of atmosphere, glorious scenery and (if they so desire) a complete rest.

Two hints to travellers: 1. You need just enough French to ask your way, ask the price of things, and read the menu roughly—don't rashly ask for "escargots" unless you really want snails!

2. Don't be advised by local tourist agencies about accommodation; they will send you to places where you pay through the nose for a bed only—at least two guineas per person per night—and where no meals, not even a cup of coffee, are served.

GO TO the hotels where the French people themselves stay—they are better than the average country hotel in Australia. They look a bit dowdy, but the linen and towels are clean, there is hot water, and the meals are perfect. They are much cheaper and the company is interesting.

I went there in December at the request of the Bishop of Melanesia, to minister to the Anglicans and to report to him on the Anglican situation there.

My task was made comparatively easy by the wonderful amount of goodwill and assistance that I received from everyone with whom I came in contact. Two individuals must be singled out—the Australian Consul and his wife, and the Pastor of the French Protestant Church and his wife.

The Cumpstons are very good advertisement for Australia; they go out of their way to assist visiting Australians in every way, and they could not do enough for me. Incidentally, I must add that the British and American Consuls were also exceedingly helpful and hospitable.

Pastor Jaques Mottu and his charming wife were kindness itself—lending the church on Sundays and giving me a meal after the service. They themselves had only just arrived in

on the third Sunday in Advent. I had only arrived two days before and it was not easy to arrange much, but we had a celebration of Holy Communion with about a dozen communicants.

The week following I was able to contact most of the Anglican community, and on the Sunday before Christmas we had two services: Holy Communion at 7 a.m., with about 20 communicants, and an afternoon service at which nearly forty were present—we sang Christmas hymns and I baptised a little girl, the daughter of one of the S.P.C. families.

On one week-day evening, through the kindness of the Cumpstons, we held a meeting and showed those assembled "The Live Heart" and "Martyrs' Harvest." At this meeting we formed a small committee and appointed a secretary who will make arrangements for any Anglican priest who may be visiting, or passing through, to hold a service and will notify the local congregation.

SHOULD any priest be visiting Noumea we should be grateful if they would contact us at the Australian Board of Missions, and we can advise the local secretary.

Two small things of interest: It was a strange experience to pray for the President of the French Republic in the Communion Service (instead of the Collect for the Queen). It was still stranger to taste snails for lunch one day—with the aid of a little pre-prandial psychology I ate the whole dozen.

Would any reader care for the recipe for preparing and cooking snails? If they will forward me 10/- towards the Southern Cross Appeal I should be happy to supply same! (Write to Home Secretary, A.B.M., 14 Spring Street, Sydney, N.S.W.)

JAPAN CHOOSES ITS "BEST BOOK OF THE YEAR"

THE Japanese people are 99 per cent. literate, and every city and town in the country is well provided with bookshops, always crowded with readers. Books and every form of literary achievement are held in high esteem.

Each year for the past nine years, a celebration, known as Japan's "Day of Culture," has been organised by "Naimichi Shimibun," one of the leading newspapers, and sponsored by prominent citizens in every walk of life—30 chosen from Tokyo and 22 from Osaka.

A prize is awarded for the best book of the year, best both from the point of view of contents and for the excellence of production. The prize consists of 50,000 yen awarded to the author of the book, and a bronze tablet given to the publisher.

Last year 20,000 books, covering every phase in the nation's life, were submitted. The Japan Bible Society put in a copy of its medium sized, leather, tooled, new Bible in Kogotai (modern colloquial Japanese), which was published in 1954.

The judges were men distinguished in science and in the arts, in university life, in drama and literary criticism. "It soon became known," writes Mr. Miyakoda, general secretary to the Japan Bible Society, "that all but 350 books had been eliminated prior to the day of decision and that the Kogotai Bible was a leading favourite."

WHEN the final judgement was pronounced, the Kogotai Bible headed the list. But here came a difficulty: How was 50,000 yen to be awarded to the authors of this book?

The judges solved the problem by creating a special category for the book—in every way equal, if not superior, to the first place—and presented the publishers (the Japan Bible So-

MORE SAVINGS, SAYS BISHOP

"INFLATION NOT STAYED"

ANGLICAN NEWS SERVICE

London, January 23

A feeling that the Government as a whole were not taking as seriously as they should the importance of the savings movement was expressed by the Bishop of Manchester, the Right Reverend W. D. L. Greer, when he spoke in Manchester on January 13 at the annual meeting of the Manchester and Salford Trustee Savings Bank, of which he is president.

"There are many things the Government could do to help forward the savings movement which, it seems to me, they are not doing at the present moment, and I hope that something of what I say may be represented by higher authorities to those in Whitehall," he said.

"If the Government are to take the savings movement seriously, it will mean much more than plastering the country with notices and advertisements. It means a drive in other directions.

"Inflation has not been stayed; prices and costs are rising, and hire purchase, which is almost the very opposite of saving, has not been decreased.

GAMBLING LAWS

"Nor have the Government helped us much in the matter of the gambling laws. There is nothing which rots the motive for saving and honest dealing so much as gambling, which becomes indigenous in a community.

"The Government have done nothing about the recent report on lotteries and gambling and betting laws, and nothing about the pools.

"They are frightened, it seems to me, to touch that very thorny subject."

David Jones
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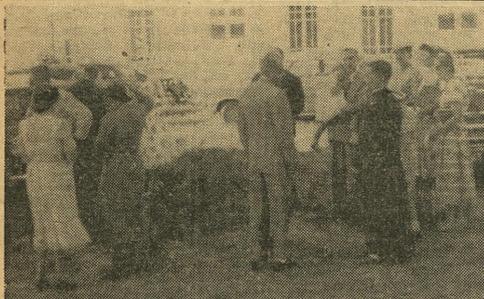
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The Home Secretary of the Australian Board of Missions, the Reverend T. B. McCall (right), talking with some Anglicans who live in Noumea after he held a service there last month.

CHURCH REST HOUSE

FROM A SPECIAL CORRESPONDENT

Warwick, Q., January 21
At Rainbow Bay, Coolangubra, the Sailors and Soldiers' Church of England Rest House provides accommodation for service men and their families at a very low cost.

At the moment over 60 men, women and children are occupying rooms of the Rest House, and all are loud in their praise for the work of the Help Society, and they are our best advertisement. Many come from Southern States during the winter months, and more and more are making use of the Rest House.

At the moment the manageress, Mrs. A. Leyshon, is on holiday, and the Director of the Society, the Reverend R. St. George, and Mrs. St. George are relieving.

As has been reported in previous issues of THE ANGLICAN, the committee of the Patriotic Fund of Queensland thought so highly of the work of the society that they gave a donation of £20,000 towards the cost of the erection of the first part of the permanent block, which was opened some 18 months ago.

the country from Paris and were not settled in properly, yet they could not do enough for an Anglican visitor.

Many people have expressed surprise that there should be any Anglicans in Noumea (the capital) or elsewhere on the island, for the majority of the European population are French; and amongst the native population the two missionary bodies have been French Protestant and Roman Catholic.

HOWEVER, there are in fact quite a number of Anglicans—more than fifty in Noumea itself, and we had nearly forty at church on my second Sunday there.

The Anglicans fall into three classes:

1. Permanent residents who are either French citizens of English birth or parentage or British subjects of local birth and French education! There are at least two large families under the first heading, and several under the second.

2. The floating population, consisting chiefly of diplomatic and business people.

3. The English-speaking officials of the South Pacific Commission and their families, who may be regarded as semi-permanent.

The first service held was

THE CONVERSION OF S. PAUL

This week the Church of England commemorates the conversion of S. Paul. In doing so it recognises the reality and significance of the apparently sudden change of direction in the life of this former Jewish leader.

It is not everyone who can look back to a definite time and place of conversion. But many people can. Among them are large numbers of young people, whose subsequent lives have shown, like S. Paul's, the reality of that Divine in-working.

This conversion is not, in most cases, a turning back to a life once possessed. It is regeneration and conversion—the Divine and the human, in one. It is the re-enactment, in the spiritual realm, of the healing of the man born blind. (John 9.)

God, we know, is not tied to one particular manner or time of working. The conversion of S. Paul compared, for example, with the ministry of John the Baptist, is proof of this.

For this reason we do well to-day, when the teaching that all infants are regenerated in baptism is so widely held, to examine the facts carefully.

The doctrine that all infants in baptism actually become partakers of the Divine nature, however logical, does not meet every case. Nor is it by any means the only interpretation of infant baptism held within the Church of England.

On the contrary, it can deceive us by making us believe that we possess eternal life by reason of our baptism as infants, when in fact this may not be so.

The fact is that God has often stepped into the lives of people as it were, and in light of Christ's atonement, called these people, through repentance and faith in Christ, to newness of life.

YOUTH LEADER IN ADELAIDE

FROM OUR OWN CORRESPONDENT
Adelaide, January 17
The Secretary of the Youth Department of the World Council of Churches, The Reverend Philip Potter, is visiting Adelaide this week.

He was present at a special service in the Goodwood Presbyterian Church on Sunday evening, and at a Youth Rally in the Stow Church, City, on Monday evening.

Each function was preceded by an "Ecumenical Tea."

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It would be true to say that in the New Testament this is the regular, rather than the exceptional pattern.

The conversion of S. Paul is a challenge to us all, to examine ourselves, whether we be in the faith. If we need tests, by which we may examine the reality of the life which we claim to possess, we may find them in John.

For it is true that no mere outward conformity or subjection to a religious rite can impart or distil eternal life. As the great apostle himself wrote:—

"He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." (Rom. 2:28-29.)

The same is true, in principle, of baptism—Peter 3:18-22.

—THE YOUTH EDITOR.

THE CHURCH CALENDAR

JANUARY 26—S. POLYCARP

It is recorded that when Polycarp was being martyred at the stake he said: "Eighty and six years have I served Him, and He has never done me wrong; how then can I blaspheme my King and my Saviour?" That was about the year 155, which takes his birth back to the year 69.

According to Irenaeus (Bishop of Lyons and Doctor, commemorated on June 28), who had been a young student of Polycarp's, the saint had been instructed in the Christian faith by the Apostles, perhaps by S. John, and later had been appointed Bishop of Smyrna.

JANUARY 27—S. CHRYSOSTOM

A Prayer of S. Chrysostom appears just before the final Blessing at Morning and Evening Prayer. This inspires some interest in the man himself, though it is by no means certain that he wrote the prayer. The name Chrysostom ("Golden-mouthed") was given to John of Antioch after his death. Born about 347, he became famous as a preacher and later as an ascetic, living a solitary life in the mountains. He returned to his home and in 390 was appointed Bishop of Constantinople. But his companions were unable to discipline themselves according to his strict rules and he fell into disfavour. His last years meant much suffering for him until he died in 407.

FEBRUARY 2—THE PRESENTATION OF CHRIST IN THE TEMPLE

The story of the Presentation in the Temple is told in S. Luke II. The words spoken by Simeon, when he took the child Jesus in his arms, are to be found in the *Nunc Dimittis* in the Order of Evening Prayer.

The day is also called *Candlemas*, a name which has come to us from the time when lighted candles were carried in the churches at this season.

CONFIRMATION AT ITO

FROM OUR OWN CORRESPONDENT
Ito, Japan, January 21

One of the most interesting ventures at S. Mary's, Ito, conducted by the Reverend Frank Coskdrake, has been to run a residential school in the hostel during this school vacation for country children in preparation for Confirmation last Sunday.

These children, five of them, were a rare group, being "nisei"—Christians of our Church.

The sixth was a girl of 15 who, since she was 7, has kept house for her widowed father and brother in extremely poor circumstances and a completely pagan atmosphere. One of the "cottage churches" reached her.

BATHURST CAMP

FROM OUR OWN CORRESPONDENT

Bathurst, January 23
The Bathurst diocesan annual Anglican Youth Camp will commence in Parkes on January 27.

This is the first time a big camp rally has officially been held in Parkes.

The first arrivals are expected to be Orange and West Wyalong J.A. members.

A street procession of Anglican youth will march from Cook Park to S. George's Church on Sunday at 7 p.m. for a special youth service.

The Rector of Parkes, Archdeacon W. Chas. Arnold, will preach.

SUMMER SCHOOL IN BALLARAT

FROM OUR OWN CORRESPONDENT

Ballarat, January 20
The Ballarat Diocesan Summer School for Sunday school teachers and youth leaders was held at Queen's Girls' Grammar School from December 27 to January 2.

It was organised by the Diocesan youth organiser, Miss Joan Ramsdale, and opened by the Bishop of Ballarat, who preached at Evensong on the first day.

Archdeacon R. E. Richards acted as chairman and the Vicar of Dimboola, the Reverend J. Wills, was chaplain.

The Reverend D. W. Hardy, of Hopetoun, gave a series of lectures on the Church's Year; and the Vicar of Donald, the Reverend Ronald White, gave a series of studies on Youth Leadership.

At the final breakfast the Archdeacon presented Miss Ramsdale, who resigned with the intention of visiting England, a cheque with the good wishes of the bishop and the Board of Religious Instruction. The chaplain also made a presentation on behalf of the school.

C.E.B.S. NATIONAL CAMP AT FRANKSTON

BOYS FROM MANY DIOCESES

FROM A SPECIAL CORRESPONDENT

Melbourne, January 23
Forty-three inter-State members and fifty-one Victorian country members of the Church of England Boys' Society were in camp at the Melbourne Diocesan Camp at Frankston during the second week of January.

Inter-State contingents came from Brisbane under Mr. N. F. Hack; from Sydney under Mr. R. J. Blore; from Tasmania under the Reverend A. J. Broadfield; from Grafton under Mr. L. Tomlinson; and from Adelaide.

Every diocese in the Province of Victoria was represented with the exception of Gippsland. However, Gippsland will be represented at the second junior camp.

Before the camp the inter-State members were billeted in Melbourne homes while they were conducted on a tour of the city.

This interesting tour included a trip around the Port of Melbourne on the Melbourne Harbour Trust luxury cruiser *Commissioner*; a demonstration at the Eastern Hill fire station, a conducted tour through the mail branch of the Melbourne G.P.O., a visit to a newspaper office and an ice-cream factory, lunch at a large city emporium and a trip through the Dandenong Ranges.

MANY VISITORS

Mr. Brian Clarke, a member of the Melbourne executive, was camp commandant; the Reverend A. Batt, Vicar of S. Mary's, Warburton, was chaplain, and the Reverend R. J. McCall, vicar of All Saints', Greensborough, was adjutant.

As the boys in camp represented so many dioceses within the Commonwealth there was a

constant stream of visitors to Frankston during the week. Dr. S. Barton Babbage; Canon M. W. Britten, national chairman of C.E.B.S.; and the Reverend N. G. Molloy, chairman of the Melbourne executive, were all warmly welcomed when they visited the camp.

A group of youth leaders attending G.B.R.E. Summer School in Melbourne visited the camp and were most impressed by the Frankston property and healthy activity of the boys.

PROGRAMME

The camp programme is made as varied as possible, so that the society's four-square programme can be presented in the most attractive way to the boys in camp.

The programme included such features as a Church parade to S. Paul's, Frankston, and morning and evening devotion in the camp's outdoor Chapel of the Boy Jesus and the indoor Chapel of S. George, respectively.

Other features of the camp were the successful sporting and hobbies activities. As well as the fellowship, fun and instruction in useful arts, and Church teaching, the boys are required to lend a hand with camp chores, which might entail either peeling potatoes, or operating the newly-installed dish washing machine.

GENEROSITY OF BATHURST YOUTH GROUPS

FROM OUR OWN CORRESPONDENT

Bathurst, January 23
The 1955 statements of receipts and expenditure for youth groups within the Diocese of Bathurst are now coming into headquarters and show the work and generosity of young Anglicans throughout the year.

For the previous six years records show a handling of £40,000 for Anglican progressive works, within and beyond the parish. A typical statement, that of the Cathedral branch, shows that during 1955 a sum of £45 was given for S. Michael's Children's Home; £50 for the new rectory appeal; £5 for Anglican Youth Department; £20 for new hymn books for the cathedral; £17/10/- to Cathedral Fund for fence erection appeal; £33 for Cathedral General Fund; £16 towards travelling expenses for Patronal Festival speaker, and other amounts.



The Chaplain of All Saints' College, Bathurst, the Reverend Kenneth Hodgson, with Philip Montgomery Campbell, the Bishop-designate of London's youngest grandson, photographed in London.

FOR SMALL PEOPLE

SOLOMON

Would you like to be a king? Think carefully now. Think of some of the things you might have to do. Think of all the people who would come to you, asking you what to do. They would expect you to give them the right answers. Now, would you like to be a king?

There was a young man once who did not have any choice in answering that question. His father had been a king and had chosen the young man to follow him.

The young man's name was Solomon.

One night after he became king, Solomon had a dream. In the dream God said to him,

"Solomon, tell me what you would like Me to give you?"

There were so many things for which a king might ask—palaces, riches, armies—oh, so many things.

But Solomon thought for a moment and then said:

"Please, God, make me wise,



PEOPLE OF THE BIBLE

Dear Boys and Girls, How full of good teaching the Bible is. Think about these Bible stories of ours, won't you? The grand thing is that the God who led and blessed so many of the people of the Bible, is just the same to-day. He waits to answer your prayers. God bless you all. Your friend, UNCLE PETER.

Make me a good king to all the people in my kingdom."

God was so pleased with King Solomon's answer that he gave him what he asked for, and promised him riches and wealth as well.

Soon afterwards, something happened which really showed how wise Solomon had become.

Two mothers came to him, weeping. One of them carried a little baby.

"He's mine," cried one mother.

"He's not yours, he's mine!" cried the other.

Then, turning to the king, one of the mother's said,

"This woman's baby died during the night. She got up and took my baby from me as I slept and left the little dead baby with me."

"Bring me a sword," said the king.

When the sword was brought to him, the king looked at the two mothers and said:

"Now I will cut the baby in halves and give you half each."

"No!" shouted one of the mothers. "Give the other lady the baby. Please don't hurt him."

Then the king knew that the mother who cried out was the baby's real mother. She loved him so much, she could not see him hurt.

So king Solomon gave her the baby.

He had not really decided to cut the baby in halves at all. But all the people now knew how wise the king was.

And Solomon knew that God had answered his prayer.

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Illustrated Prospectus on application to G. A. Fisher, B.A., B.Sc.

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MUSIC IN THE CHURCH SCHOOL

By IAN THOMAS

Music Master, All Saints' College, Bathurst

MOST Anglican Colleges, nowadays, happily provide facilities for students to pursue the study of music either as an extra subject, or as an essential part of their normal Leaving or Matriculation courses. Indeed, in some colleges with wise far-seeing headmasters music is a compulsory extra-curricular subject for all students, in certain forms.

In this way, all students who pass normally through the school are given a smattering of music appreciation, though it is not, of course, very detailed or full study. Nevertheless it plants the seed in the young person's mind and quite often awakens a latent love for music which is developed after leaving school, much to the person's increased ability to get enjoyment out of life in later years.

The task of a Music Master of a college, if he is at all conscientious, is a complex one, and one which demands much of careful planning ahead, for music is a subject which cannot be learnt in a year or so.

Many people who have studied for ten years (for example from the age of six to sixteen) still find that really speaking they have merely scratched the surface, and for those who intend teaching others, a maturity and musical experience is necessary which only the passing years, spent partly in constant practice and partly in further study, can bring.

But, what a rewarding task it is! To listen to a young man or woman play a Chopin Mazurka on the pianoforte or perhaps a Bach Fugue on the organ, and to realise that you are entirely responsible for the "passing on of the art of arts" is an awe-inspiring yet humbling experience, and it more than makes up for the pupils who fall by the wayside, who

practice in the Chapel for the whole school.

It is evident from the above that the Music Master is a busy fellow and he leads a very full life indeed. Many of his activities have to be conducted outside normal school hours, nevertheless the salary offered in most Colleges recompenses him for all his extra work.

The subject which must go hand in hand with music is Divinity (or Christian Doctrine or whatever it is locally called) for Music as a "be all and end all" is a meaningless paradox. Unless the student learns early that the art of music is a gift from God and at all times it is an offering back to Him, then he will never become a mature musician.

"GIFT FROM GOD"

The great advantage of learning music at a Church school is this simple fact; that music, indeed all his subjects (but perhaps more so with music for it is an art) are co-related with his ever growing knowledge of God and His Church.

Thus, when the partly mature student who has learnt music through his past school years, comes to the day of leaving school, the Music Master is certain of a sense of duty to God in his pupil.

He knows that when he suggests to his pupil that he take up music in the service of His Church as an organist, choir-master, or at least as a chorister, he will be answered with a willing affirmative.

For a pupil to leave school with the ability to play piano or organ well and with no intention of using his gifts in the direct service of the Church, his art is a selfish, hollow thing which is worse than useless.

For it is a selfish and altogether too introverted a thing to imagine that a person gains anything for himself by merely playing to himself. There is

get the most out of a service when he has left his school and is attending his own Parish Church.

Students, then, as they learn the piano or organ, year by year gradually improving their technique, increasing their repertoire and maturing generally in their musical studies, must be also taught from Whence it comes and what is its purpose. This of course takes just as long to get across to the pupil as does the purely musical side of things.

Even from the very beginning (what better time is there to start?) when the student is perhaps eight years old, a junior member of the Primary department, he should be taught that music is a gift given by God. By the time he enters the Senior school he should be beginning to realise that in loving God we must use our gifts to His glory.

As he progresses through the senior school, the Music Master should be considering how each particular student can best serve in later years. By the time the child (or should I say young man?) nears the end of his final year he should be eager to use his gifts in the Church.

USING MUSIC

The Music Master should then be able to say to each music student either, "Peters, you show a great talent for the organ. I will give you the name of a good organ teacher in your locality. Go and study the organ diligently until you are fitted to become a Church organist and so serve God with the gift He has given you"; or, "Johnstone, you have been in the choir here for five years. Join your local choir and so gain more knowledge of choir work and conducting until you are in a position to train a church choir of your own and

some way of giving it back to Him.

The thought processes become automatic if they are constantly stressed and thus you find a brilliant performer giving free concerts for Church functions and so on. Teaching, of course, is a wonderful way to serve.

Let all who have to do with the teaching of the art of arts in schools, then, try and keep ever before them the wonderful opportunity they have to influence their pupils to serve God with their gifts.

ORGAN AND CHOIR

In this way we can provide the material for the specialist teacher of say, the organ, who has the time to do so, to keep up the supply of organists for God's Church; in this way we can provide the churches with choir members, and so ensure that the wonderful tradition of music in the Anglican church is continued and even improved.

For we are in good company when we make music in our places of worship. We are in company with Christ Himself (Matt. 26: 30) as He sang with His companions what was probably the "Hallel" (Psalm 113 or 114); we are in company with Paul exhorting the Ephesians and Colossians to use psalms, hymns and spiritual songs in their private and public devotions (Eph. 5: 19; Col. 3: 16); and again with Paul as, with Silas at night in prison they sang psalms antiphonally (Acts 16: 25).

Surely music, the one effective means of communal expression, is the most important of all the arts as used in religion. For as Percy Scholes rightly says, "Music is, in a sense, the most important adjunctive art to religion, for, being (unlike architecture) immaterial, (unlike painting) unconcerned with representation of physical objects, and (unlike poetry) unconnected with ideas, it is able to fly, unburdened, into regions beyond their utmost reach. When, abandoning this independence, it takes upon itself the pious duty of carrying with it thought and such emotion as can be expressed in words, thought and emotion are the gainers, something having been added to them."

Music, then, if it is to be used, must find its highest and prime function in the service of His Church. And it is in our Church Schools that we can teach and prepare the men and women who will see that this is done.

ESSAY COMPETITION ON WORLD PEACE

All university students in Australia, are invited to contest in an essay competition conducted by the High Commission of India on the subject of World Peace. The essay should emphasise that if, in the writer's opinion, the policies such as India's were pursued by other countries of the world, it would help reduce international tension and promote world peace.

For further details, the Press Attache, Information Service of India, 381 Pitt St., Sydney, should be contacted.

A first prize of £30 and a second prize of £20 are offered.

WELCOME TO DR. BLISS

The Anglican women's welcome to Dr. Kathleen Bliss, Chairman of the Board of Governors of the World Council of Churches, Ecumenical Institute, Bossey, Switzerland, will take the form of a luncheon in the C.E.N.E.F. auditorium 201 Castlereagh Street, Sydney, on Friday, February 3, at 12.30 p.m., in the presence of Her Majesty the Queen of Tonga.

The Archbishop of Sydney will preside. Anglican women are advised that tickets are available at the C.E.N.E.F. office, 201 Castlereagh Street, Sydney. Price 6/-.



The choirboys who attended the Victorian R.S.C.M. courses at S. John's Church, Flinders, this month, seen in their robes ready to sing Evensong in S. Paul's Cathedral, Melbourne.

will not bother to practise, or who just simply cannot make the grade.

For it is not given to all to play extremely well. However, and this is important, ninety-nine persons out of a hundred can be taught to appreciate music and to love it.

The many and varied duties of a Music Master are similar in most Colleges. He will firstly teach pianoforte individually to perhaps thirty-five or forty boys (or girls); and in conjunction with this he will probably hold classes in theory and musical perception for groups of piano students. He may have one or two organ pupils learning on the Chapel organ.

SINGING

He will then teach Musical Appreciation to certain forms in class. He will train and conduct the School Choir, and perhaps also a separate Chapel Choir. He will be responsible for arranging the music for concerts, plays, public functions and speech day, etc.

He will quite likely train a recorder ensemble and probably also will have a music lovers' club listening to recorded music once or twice a week.

He may also take class singing periods, and in some schools the Music Master is also expected to play the organ for Sunday services in the Chapel. If this latter is the case there may also be a weekly hymn

no joy found here. Neither does he progress in spirituality by being so ungrateful to God Who has been pleased to give the gift.

Now this may sound to some a little unpractical that most music students (who are competent in the art) on leaving school should be filled with the desire to serve their Church with their musical gifts. But I ask earnestly, why should it not be so? For if the Chaplain and Music Master work in harmony with this point in view, then surely the matter is in their hands.

And here is the important point about it all—it is in this way that the Anglican Church School can provide a constant flow of organists, choirmasters, and most certainly choristers (from the school choir) to take their places in their own Anglican Churches throughout the community.

And the boy who does not learn music as a special subject may nevertheless still be in the choir—he may still be in the music lovers' club and even if none of these, he regularly hears fine music being sung congregationally in the Chapel, or an anthem by the choir, and so on, so that music to even the unmusical (and there are very few) can aid in the worship in the School Chapel

and so teach the boy gradually to appreciate the musical side of worship, and so help him to

in this way give back to God the gift He has given you." And so on.

For those who are not called to the Priesthood, the Ministry of Music is a truly holy calling. Any person, who being able to play the organ yet is not helping in the church by being a church organist; who possessing a tuneful voice yet is not singing in the church choir, commits a sin of the worst kind, a sin of omission.

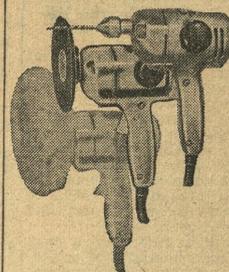
A WORKSHOP

As, no doubt, many Chaplains of schools must look on their confirmands as possible priests, so the music master looks on his senior music students as potential Church musicians, future Ministers of Music.

Thus music in the Anglican church school should be, and happily in many is, the workshop where these future church musicians are prepared and influenced in the right direction. The beauty of it is that in most cases these young men can serve their church in this way at the same time as following their own desires in a career.

Of course, occasionally an outstanding music student perhaps should be advised to take up music as a full time profession either as a teacher or even as a concert performer, but if he has been trained to consider his musical ability as a gift from God he will find

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PAPUANS BECOME CHRISTIANS

36

BACK TO THE PRIMITIVE

By Canon James Benson

TED MARRIOTT came to us from Dogura to begin again "The Martyrs' Memorial School," now at Gona. Fortunately the schools were still on Christmas holiday, and those killed in the eruption at Sangara were all the local lads. Had it been a week later over a hundred and fifty boarders would have died along with their splendid teacher, Margaret De Bibra.

Over forty of those boarders were Gona boys. So there was quite a good nucleus for Ted Marriott to begin with. Soon it was a merry crowd of over a hundred; some from as far afield as Wangiela to the south and the Gira to the north. Across old Kikiri's creek they took up their abode, quite regardless of the old witch who had been such a terror there so short a time ago. Dormitories, cookhouse, classrooms went up like magic; and of course they came across to Holy Cross daily for Mass.

It was all thrillingly virile, healthy and good to see the determination with which these people said, "This thing is of God; it is good; it must go on. For the present, here at Gona; later, as God wills, perhaps elsewhere." So the Iega and the Bapa and Jajora people gave the boys garden lands and seed taro; and soon they were just like another happy New Guinea village in our midst.

Albert Maclaren Ririka and Warrington Iarusso were assistants to Ted Marriott; and matters having happily settled we were able to pay more attention to the Baptismal preparations at Sial.

TRIBAL FEARS

But there were two incidents at Gona about that time which showed us how, deep down under the skin, New Guinea man changes little; both were examples of tribal fears.

Moses, the village policeman of the Iega, came with sixty or seventy befeathered warriors one morning, saying they were going out towards Huhuru, to the west, to fight a tribe of people from near Eroro, away down south, who, they had heard, had gone off in a great flanking circle to attack the Iega people from the north and west.

I could get no reason for this belligerency, and none of the

WESTERN CHILDREN'S CAMP

FROM A SPECIAL CORRESPONDENT
Warwick, Q., January 21
For over twenty years now members of the Bush Brotherhood of S. Paul with its headquarters at Charleville, have given western children an opportunity for a splendid sea-side holiday at Rainbow Bay, Coolangatta, for three weeks.

Each year an average of 60 children in charge of two or three Brothers and some senior assistants bring the children on their 400 mile train journey to the coast.

Here in a lovely spot the camp is situated and the children have a right royal time bathing and playing on the shore; they are taken on country trips and this year visited the Southport Church schools. They have evening entertainment.

The inner man is cared for by Canon W. P. B. Miles and his team of helpers and they feed the children well with good plain wholesome food at the marvellously reasonable cost of 4/- per day per child.

The Brothers in charge of this year's camp are the Reverend J. Madden, the Reverend D. Morrison, and the Reverend N. Bevan.

The Archbishop of Brisbane and the Bishop of North Queensland visited the camp last week; other clerical visitors were the Reverend Canon W. Hoog, the Reverend R. St. George, the Reverend N. Ludlow, the Reverend E. Hawkey, the Reverend R. F. Ranwell and the Reverend W. G. Bennett.

These two episodes form the sixth instalment in this series on the post-war period of the New Guinea Mission at Gona. The next story, "A Church Is Born," will appear next week.

men had anything more definite than that "a man from Eroro," and so on and so on. Therefore Ted Marriott and I said we would go with the warriors, but we would carry no weapons; we did not wish the Iega people to be in trouble with the Government. We were sure we would meet none of the wild men, and if we did we would take their spears away from them.

It was all very silly and Ted and I wasted a valuable morning; but in so far as there was no panic, and the Iega came home looking, and I think feeling, no end of a lot of fools, people said, "You see, Father knows; what he says is true," it was all to the good in the end.

The other case might really have been serious. It was a quarrel over garden lands between the Bakumbari, fifteen miles away, and the Bapa of Kurou, a local village. The case, at my urging, had been settled by the District Officer.

A week later I learned that the Bakumbari were not satis-

fied and would make trouble. Then one morning came the news that Bakumbari men with spears were fighting at Kurou.

I was not feeling well at the time, and in any case could not keep up with the long stride of Ted Marriott. When I did reach Kurou there was a wild scene on the beach; thirty or forty men with ugly spears—chiefly blades of 14-inch bush knives mounted on the end of 10-foot black palm.

At least a dozen of these ugly things, in the hands of shrieking, yelling men, were already touching the body of Albert Maclaren Ririka, who stood there quite calmly, saying "You cannot do God's will that way; kill me if you like, but what good will that do you?"

Ted, meanwhile, was talking earnestly to three of the leading men, men that he knew, and keeping a good eye on his senior assistant.

Somebody said, "Here comes Father Benson." I said, "Awara Atesa" ("Yes, I have come"), and began to push the spears aside from Albert Mac-

laren. Quickly the yelling ceased, and shame-faced men held spears in limp hands.

WORTHWHILE

I cried shame on them, "many of you Christians and the others catechumens," and commanded them to stick their spears in the sand in the middle.

Then saying, "Kal Benunu Sane" ("Let us pray"), we knelt in a great circle, spears and clubs in the middle, and I led them in acts of sorrow for sin and prayer for amendment of life, and we said The Lord's Prayer together.

There was a fairly lengthy conference after, and I had to rebuke the Bakumbari policeman, especially, for taking part in such a disgraceful thing. They elected four representatives to go up to Popondetta (new Government headquarters), together with four Bapa men, to make their peace with the Government, and I undertook to write a letter of explanation.

Albert Maclaren is a Jajora and not a Bapa. The attack on him was because he had attempted to act as mediator. Everybody admired his calmness and shook hands heartily with him, and I heard one old Bakumbari say, "That shows you what it is to be a Christian." So that, too, grim as it was while it lasted, was in the end well worthwhile.

DAMAGE TO ADELAIDE CATHEDRAL

FROM OUR OWN CORRESPONDENT
Adelaide, January 17
Over £350 will be needed to repair the white-ant damage in S. Peter's Cathedral, Adelaide.

The wardens are asking for donations to help restore the ravaged woodwork, which includes the Bishop's Throne, the Dean's Stall, the pulpit steps, and the flooring of the choir-stalls.

Also badly affected are the memorial panels of Bishop Harmer, Archdeacon Bussell, the Reverend F. H. Stokes and the Reverend A. M. Webb.

"We may count ourselves fortunate," writes Bishop Robin in the *Adelaide Church Guardian*, "that so far at least the great reedos and our beautiful organ are safe."

BALLARAT "OLD BOY" RHODES SCHOLAR

FROM OUR OWN CORRESPONDENT
Ballarat, January 20
A former student of Ballarat Grammar School, Mr. Tony Gibbs, has been awarded a Rhodes scholarship.

He was a student at the school from 1939 to 1949 and since then has been at Trinity College, University of Melbourne. He intends to continue his studies at Oxford.

BISHOP OF ACCRA

ANGLICAN NEWS SERVICE
London, January 16
The consecration of the Right Reverend R. R. Roseveare as Bishop of Accra took place in S. George's Cathedral, Freetown, Sierra Leone, on January 15.

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MISSIONARIES IN INDIA

INDIA NEWS SERVICE

New Delhi, January 23

The Union Health Minister, Rajkumari Amrit Kaur (who is a Christian herself), speaking at Madras on January 16, hoped that foreign missionaries would be able to adjust themselves to the changed conditions.

She said: "There is no gainsaying the fact that Christian missionary service has made a definite contribution to India in the spheres of education, medical aid and relief and in building up the Indian Church.

"There must, of course, have been errors, whether personal or collective, but no one will deny the quality of service rendered by these foreign friends." She said: "Missionary work has had profound influence in moulding the opinion on such matters as social reforms; the example of dedicated lives has left an impression on all who have come in contact with it."

As regards the role of foreign missionary service in modern India, the Health Minister said: "There is ample room always for good men and women who will join hands with us in building the India of our dreams."

"This great land," said Rajkumari Amrit Kaur, "can boast of an ancient civilisation and religious philosophy of life whose tenets have a great deal

in common with the tenets of the Christian faith.

"If, therefore, our people are told that Christianity alone can deliver man from sin or that Christians alone have light, such assertions are rightly resented. Generally speaking, Hindu religion has been very tolerant."

Further, she said that the Indian Church needed to be strengthened. The Indian Christian community needed both material and spiritual help in order that its members might be educated to play their part in national life. This is a very vital contribution which the missionary should endeavour to make.

Referring to Christian Indians she said: "They have increasingly to shoulder the building which the foreign missionaries have so far shouldered on their behalf. There are ample opportunities for service open to them. There need be no anger at any communal outbursts that may occur against them."

KING CHARLES THE MARTYR

FROM A SPECIAL CORRESPONDENT

Melbourne, January 20

The customary observance of the Martyrdom of King Charles I will take place at Christ Church, South Yarra, on January 30, with a High Eucharist at the Holy Eucharist at 8 a.m.

The celebrant will be the Reverend A. Robin, and the vicar's secretary, Mr. J. E. Yewers, a life member of the Society of King Charles the Martyr, will be the sub-deacon.

In order to assist those coming from other parts of Melbourne the celebration is to be at 8 a.m., not an hour earlier as previously arranged.

From 1662 until 1859 the Book of Common Prayer directed that January 30 each year should be kept as a solemn day of fasting.

At the Eucharist, the Epistle and Gospel will be read from an Altar Service Book, printed in 1858, and believed to have been used the next year, when for the last time, the day was observed by both Royal and Ecclesiastical authority.

JAPANESE PRIEST TO STUDY HERE

FROM A SPECIAL CORRESPONDENT

Ito, Japan, January 21

The Reverend John Matsumoto of the Diocese of South Tokyo, leaves in the "Mantetsu Maru," a Japanese freighter, for Sydney on January 23.

He will be the second priest to come to Australia for special theological study at S. Michael's House, Craters, Adelaide.

Fr. Matsumoto, who is 35, is being sponsored by the A.B.M. South-East Asia appeal.

He spent months in prison in Tokyo during the war for his faith and for insisting on continuing his ministry. He was then a deacon.

He is due in Sydney in mid-February.

Preserver of my father
now of me, the
medicine of my house
Shakespeare



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BOOK REVIEWS

SOME NEW MUSIC

MUSICIANS will be very grateful to Messrs. Curwen and Sons for publishing a Bach Cantata that has not been printed in vocal score before. It is a wedding Cantata, "Lord God, Great Master of Creation."

Bach composed at least six wedding cantatas. This one was left in an incomplete form, several instrumental parts being missing. Frederick Hudson has done research work by comparing manuscripts from various sources, and has filled in the missing parts. His edition is very scholarly.

Not only are the continuo parts for the recitatives carefully written out in arpeggio form as they were always played in Bach's time, but the figuring for the chords is provided. This would enable the player to "work up" his own chords as they used to do, if he so wished.

This is the first time that such detail has been provided in a vocal score of a Bach cantata, and it is to be hoped that Curwen's will follow it up with more.

The work is of a cheerful nature, as might be expected when Bach was dealing with such a subject. It is divided into two parts: Part One, before the wedding; Part Two, after the wedding. There is one big chorus, not of very great difficulty (no more than Handel's "Lift up your heads").

There is a short chorus in the middle and a chorale appears at the conclusion. Arias and recitatives are set for soprano, alto, tenor and bass voices. The long duet for alto and tenor could be sung "full" by all those voices, a practice recommended by Bach scholars.

The cantata takes thirty-six

minutes to perform, and the price in England is five and sixpence per copy. It would be necessary to order from England through a music seller.

Curwen Edition No. 3734.

"THE MAGI"

Curwen's have published "The Magi," a Christmas Mime with words and music. The words are by Irene Gass and the music by Elizabeth Poston. This may be performed in church or hall, with or without stage. Full directions are given for either kind of performance.

The music for this is striking and original. It is really beautiful with a slight modern freshness. It may be played on organ or piano with an optional part for a treble recorder. It could be sung in unison or in harmony.

This work may be strongly recommended for use at school speech nights or in church at Christmas. It would need to be specially ordered from England.

The discerning musician in Australia must always think months ahead, for we cannot at the last minute walk into a shop and buy what we want as do our brethren in England.

Those interested would be well advised to order now for next Christmas. The price in England is one and sixpence per copy.

Curwen Edition, No. 3736.

NEW CAROL

Anything by Peter Warlock is always welcome. Dom Gregory Murray has arranged a movement from Warlock's Capriol Suite as a carol. It is called "Come to Bethlehem."

It is set for four part choir unaccompanied, though it could be accompanied lightly on the organ. It is of moderate difficulty. This music has a fresh, pastoral flavour. English price, fivepence per copy.

Curwen Edition, No. 61473.

—L.F.

17th CENTURY PREACHING

WINGS OF AN EAGLE. G.

Lacey May, S.P.C.K. Price 17/6.

HERE is a delightful book. The seventeenth century was a golden age of preaching in England. There were many outstanding preachers, there was a great desire to hear preaching, and the age was one of acute controversy.

This book, however, gives us brief sketches of the lives of great preachers outside the area of controversy. These men, Andrewes, Donne, Jeremy Taylor, Mark Frank, John Hales, Isaac Borrow, John Cosin, Henry Hammond, loved the Faith of "Heaven come to Earth to raise Earth to Heaven" and their sermons are robust and purposeful.

These men are very different from each other. Hammond is mild. "Donne full of gloomy splendour, and Taylor full of oriental exuberance."

Take one of Andrewes' sermons on "Looking on the Crucified." In it he has five duties set forth, "Look and be pierced," "Look and pierce your sin," "Look and love," "Look and believe," "Look and hope." From Donne comes an interesting excerpt in which he alludes to the Roman Church: "take heed therefore of being seduced to that Church that is in one man."

The language is often strange to us to-day, but the thought is keen and challenging and the preachers of to-day will rejoice in reading, even though the straightforward expressions of that time would sound out of place in a modern pulp.

—J.S.A.

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

HUMOUR AND HUMANITY

FATHER POTTER OF PECKHAM. Canon George Potter. Hodder and Stoughton. Australian price, 5/6. Pp. 126.

This little book is great fun—and it is also a great story of the Church in Action in the poor areas of South London.

Fr. Potter founded a small community, the Brotherhood of the Holy Cross, while Vicar of S. Chrysostom's ("S. Christie's"), Peckham. The brotherhood's main interest was in founding a hostel for difficult and destitute boys. This is his autobiography.

Hoping to attract a congregation in his much run-down parish, Fr. Potter arranged a Harvest Thanksgiving and went over to the church the day before, "thinking someone might arrive with a banana or a loaf of bread." Instead there were two small boys running in and out with fruit and vegetables—the last time chased by a burly coster, who said: "Who are these little devils who've been pinching things off my stall?"

PRACTICAL CHRISTIANITY

Fr. Potter used a firm hand with boys who tried to put "it over him," and found it saved a lot of otherwise wasted time.

He found that many of the men wishing to join the brotherhood did not expect to bath dirty children and take the rough with the smooth. In setting out qualities desired in the brothers he wrote: "He mustn't sulk if he cannot get to Vespers on the Feast of S. Thermogene. He may be sitting in a police court waiting for a 'client'..." "We do seriously want men who love our Lord Jesus, and want to hand that love on to others."

The community had been saddened to see so many cats' corpses lying around the parish and had undertaken to destroy unwanted animals. This became a widely used service. And so as Fr. Potter stood before the altar at Evensong on the Eve of All Saints', a small boy came into the chancel, holding a cat in his arms: "He knew he was in church, there was awe in his pleading whisper, 'Farver! Muvver says, will yer do this in?'"

A girls' hostel followed the boys', was always outgrowing its accommodation. Though the numbers of the brotherhood have never exceeded ten, the community has performed a tremendous service for Christ in Peckham.

—J.S.

CHURCH HISTORICAL SOCIETY'S JOURNAL

(Journal of the Church of England Historical Society.)

The first number of this small journal, to be published quarterly, by the recently formed Society in Sydney, is most attractively produced.

There are several short illustrated articles of Church historical interest, including those on S. Luke's, Liverpool and the Heber Chapel at Cobbitty, N.S.W.

The forming of this Society was an important step towards preserving our historical documents and buildings.

It is to be hoped that many more members will join to encourage this important work.

Particulars may be obtained from the Hon. Secretary, S. Stephen's Rectory, Church Street, Newtown, N.S.W.

—J.S.

CHINESE STUDENT FROM BORNEO

FROM OUR A.B.M. CORRESPONDENT

Mr. Chong Chen Min, a young Chinese who has been teaching for two years at S. Thomas' School, Kuching, will come to Brisbane soon to begin his theological training at S. Francis' College.

REVIEWS IN BRIEF

OLD TESTAMENT STORIES

PROPHETS OF OLD. Looking in on the Old Testament. V. I. Carr. Mowbray's. English price, 7/6.

These Old Testament stories for children are told in a new and imaginative way. The "flashback" technique is used to show Susan and Dick through the medium of Mr. Teavey (a fascinating character whom even my 3-year-old loves) some of the most telling incidents in the lives of the Prophets.

This would make an excellent Sunday school prize for the 10 to 12 year-old boy or girl.

—J.S.

[Our review copy came from A. R. Mowbray & Co. Ltd., 28 Margaret St., London, W.1.]

THE CHILDREN'S HOUR

CHILDREN LISTEN. Martin Sullivan. Whitcombe and Tombs. N.Z. price, 4/6.

THE Dean of Christchurch has written a book which will place many parents in his debt, for the simple stories and accounts that he gives of the various aspects of Christian faith and practice are quite excellent. He combines the magic of "The Wind in the Willows" with sound doctrinal teaching.

The book itself consists of a series of addresses that the dean gave over Station 3YA (Christchurch), New Zealand, in the children's sessions, and he tells us that they are practically as they were delivered. It is hoped that he will give us some more books of this nature.

—J.T.

AUSTRALIAN RELIGIOUS FILM SOCIETY

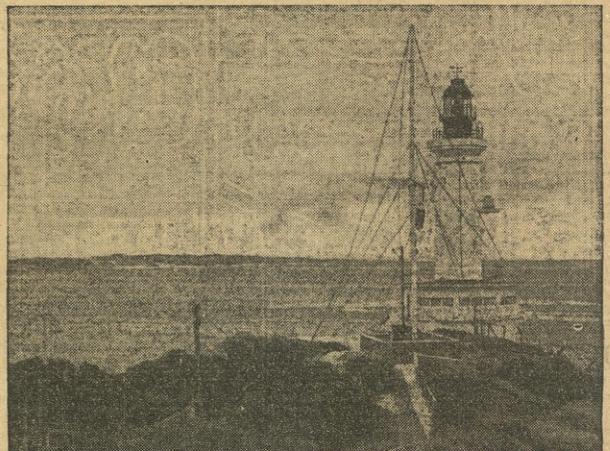
Monthly

FILM-PREVIEW

Stawell Hall, Royal Aust. College of Physicians, 145 Macquarie St., on Tuesday, 31st Jan., at 7.30 p.m.

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BOYHOOD & BAPTISM
(Cathedral Films)
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(R. F. Ltd., London)

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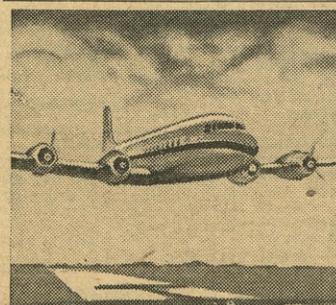
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THEATRE REVIEWS

STEINBECK PLAY IN MELBOURNE

THE MELBOURNE University Repertory Co. has again placed Melbourne playgoers in its debt by this opportunity of seeing John Steinbeck's famous play, "Of Mice and Men"; several newcomers made their debut on the Australian stage.

Alan Hoppood, a theological student at Queen's College in the University gives a first-class performance as George, one of the two homeless farm-labourers whose loyalty to his mate, the mentally-deficient "Lennie" is the main theme of the play.

We have seen Noel Ferrier in many excellent performances, but never in any that make such demands upon an actor as this does; and he gives to it an artistry that is worth going miles to see.

George Pravda, the well-known Czech actor, gives a great performance as "Candy," the old crippled labourer whom nobody wants, and incidentally Mrs. George Pravda has done a first-class job as producer of this play, and the theatre in Australia will be considerably the poorer when Mr. and Mrs. Pravda return to Europe in a few weeks time. It is a great pity that we have not the theatres and the companies in Australia to make it worth while for the Pravdas to settle here.

A most welcome and unexpected newcomer to the drama is that great Australian singer, Harold Blair, in the part of

"THE SECRET TENT"

THE Melbourne Little Theatre opened its silver jubilee year with its 210th play and the Australian premiere of Elizabeth Addyman's "The Secret Tent" to a packed audience, and so good is the production that it looks like being booked out for the whole run.

It is also George Fairfax's first effort as producer since his return from overseas.

Particularly in its second and third act it is a tensely dramatic play with a first-rate performance by Tony Brown as a highly strung young husband whose wife has been found dead.

Sheila Florance is excellent as the young man's mother and Lorna Kirkwood-Jones as the village gossip and young master Donald Batty as the half-witted village lad.

The plot itself is the hackneyed one of a woman who has kept the story of her past to herself in order to make a secure marriage, only to find that her past catches up with her and wrecks everything; but as an essay in acting and stagecraft it is as good as anything seen in Australia for years.

—W.F.H.

"Crooks," and right well does he perform the part.

Steinbeck has given us in this play a sordid tragedy of little people, land-hungry and frustrated at every turn, and over-shadowing everything else the mental weakness of "Lennie." Such plays are not for those who like pretty shows, but if you appreciate first-class acting this is one that you should see.

—W.F.H.

FILM REVIEW

"THE CONSTANT HUSBAND"

AT the Plaza Theatre, Collins Street, Melbourne. This is one of the best comedies seen in Australia for some time.

Rex Harrison is brilliant as Charles Hathaway, a man who has lost his memory and finds himself in a Welsh fishing village with no idea of who he is.

A brain specialist discovers that the patient is one of the top men in the Ministry of Munitions, with a very charming and successful wife (Kay Kendall). But almost immediately he is kidnapped by two Italians and taken back to his second wife (Nicole Maurey) who is earning her living by being fired out of a canon in a circus.

From then on five other wives turn up, all madly in love with him, and he decides that he must obviously be a sort of cad of whom he cannot possibly approve, so he gives himself up to the police and stands his trial at the Old Bailey on six charges of bigamy.

He listens with horror as counsel for the defence (a woman barrister) argues that he is obviously not guilty, as he is not mentally or morally the same man as married each of these women.

When he finishes his gaol sentence his seven "wives" are all waiting to welcome him at the prison gate and the final result is not altogether unexpected.

It is a brilliantly made film, with excellent acting, and one to which you can take the whole family.

It has as a supporting feature another winner: "The Blakes Slept Here." It would be worth the top place on any programme itself.—W.F.H.

MISSIONARIES FOR MELANESIA

Miss E. C. Pyatt, of New Zealand, will be passing through Sydney en route to the New Hebrides late in January.

Mr. Clunies Ross, from New Zealand, will pass through Sydney about the middle of February en route to the Solomons.

LETTERS TO THE EDITOR

C.E.M.S. AND OTHERS

TO THE EDITOR OF THE ANGLICAN

Sir,—In your most recent issue is a report of the national conference of C.E.M.S., in which occurs the following:—"What have the service clubs . . . and movements . . . got that C.E.M.S. and similar church bodies seem somehow to lack?"

I wonder if there can be an answer that's useful? I have been a member of C.E.M.S. for one year only; previously I lived for years in "a town less than 80 miles from Armidale" with all those clubs mentioned by the Mayor of Armidale. Why wasn't there a branch of the C.E.M.S. there? I would say, simply because there was no need.

A multiplicity of Church organisations doesn't mean a thing as far as Church membership is concerned. I am at present residing in a parish where there are eleven organisations for the Church people, and they are all as alive as the C.E.M.S., which is "dead but won't lie down."

These other organisations have nothing that C.E.M.S. has, for the very simple reason that C.E.M.S. can have nothing that shouldn't be imparted from the Sanctuary rail, pulpit or lounge room by the priest.

There can be nothing in those other organisations as valuable as one's Church membership. But those organisations have no appeal to people who refuse to deal in practical things. The leaders of those movements must be "practical" men of vision, which is no contradiction of terms.

They must be capable of saying to the individual member "in this circumstance you do exactly this because your obligation as a member is this."

Never let it be thought that faithful Church membership implies being a member of C.E.M.S. or any other Church club or fellowship. Membership of secular clubs devolves upon an acceptance of clearly laid down obligations which must be discharged, or membership ceases.

Is that a clue to the useful answer of the original question?

As an Apexian I knew that I had to measure up to the standard the other fellows set. I didn't have to satisfy myself. As a Rotarian I am told what my standard is to be.

But as a member of the Church of England I can choose my own standard and score 100 per cent. every time, because, it seems, nobody has the province to tell me, "You're not up to standard!"

Is that a clue? I think it is! Until we in the Church of the Catholic Faith which is England are given a standard objective, and which measures up alongside the only rule of that Faith, we'll always have addresses like those the Bishop of Armidale and Aid. Davis Hughes gave.

As I see it the need is not for more Church clubs and societies, but for more teaching by the only people fit to teach—the priests and bishops of the Church.

At the present time, as always, the crying need is for instruction. Congregations are drifting helplessly because of the lack of positive definition by the priesthood of lines of action within the Catholic Faith of the Church of England.

For some reason our priests are afraid to tell people the truths, while the people themselves muddle along like Plymouth Brethren, Jehovah's Witnesses and other sects trying to understand the things they should be taught.

I have lived twelve months in a parish where the priest permits no dancing, doesn't believe in picture shows, where for Sunday school children to go for a hike on Sundays is sinful, and where from the pulpit a visiting cleric was able to say that the eleven o'clock service was the most important.

What good will a C.E.M.S. do in this parish?

Perhaps I have no basis on which to answer! I paid my subscription at a meeting for two years in advance, and haven't yet been admitted, or provided with a badge. I was present at the December meeting, and yet the first I knew of the C.E.M.S. conference was when I read of it in the Armidale paper while holidaying there.

Yours, etc., ALLAN ROWLAND.

DIOCESAN NEWS

ADELAIDE

ADMISSION AND INDUCTION
The Reverend C. F. Sexton was admitted as Priest-in-Charge of the Church of the Good Shepherd, Plympton, on January 13.

The Reverend S. Taylor will be instituted and inducted as Rector of Christ Church, Mount Gambier, on January 27.

MISSIONS TO SEAMEN
The annual general meeting of the Whyalla branch of the Missions to Seamen will be held at Whyalla on February 20.

The chaplain, the Reverend Henry Kelly, hopes to see a record attendance at the meeting, the first since his ordination.

TO CONTRIBUTORS
It would be appreciated if news for these columns were sent direct to the Adelaide correspondent, Mr. Charles Stokes, at 26 Fuller Street, Walkerville.

AT C.B.R.E. SCHOOL
A number of South Australians attended the General Board of Religious Education's Summer School in Victoria last week. Among those who returned to Adelaide this week-end were the Dean, Dr. T. T. Reed; the Diocesan Organiser of Religious Education, Miss Dawn Dridan; the Secretary of the S. Andrew's, Walkerville, Youth Fellowship, Miss Rosemary Allen; Mrs. John Bond, wife of the Rector of S. Augustine's, Victor Harbour; and Mrs. F. B. Hewitson, wife of the Rector of S. Jude's, Fort Elliot.

BATHURST

AROUND THE DIOCESE
We notice a very nice garden plot in front of the Molong Church, and the promise of another stretch of the fine front fencing. Forest Reefs (Millthorpe) folk, although in the country, have a pride in their church; some good folk have fully scythed the grass surrounding the nice brick church.

Marsden School at Bathurst continues to expand; soon to be completed is a fine music room block as a further addition to the main building; it comprises six music rooms, a room for the music mistress, and a prefects' room. The diocesan registry became a radio studio this week when tape recordings (five in all) were made

by the D.C. at the request of 2CR and 2GZ of Orange. Radio station 2BS also requested interviews the next day. Some of the recordings have already gone "over the air," and others should reach western people on Sundays (9.30, 6.15 p.m.) and Thursdays (2CR, 6.30 p.m.) for a couple of weeks.

The D.C. will take up residence at the Cowra Rectory from February 1 to 10. A lady, 91 years of age, in Sydney, has sent £1 for S. Michael's Children, Hon. Mrs. Turner, of Winton Park, Oberon, continues to give great encouragement and support for the home and is planning a ball on Friday, April 27, to provide funds for S. Michael's and the local parish church.

MELBOURNE

BADMINTON

The annual meeting of the Badminton Association will be held on Monday, February 6, at 7.45 p.m., at S. Bartholomew's, Burnley. Any Anglican church desirous of entering a team for 1956 season is welcome to send a representative to this meeting.

S. PAUL'S CATHEDRAL
The Right Reverend P. W. Stephenson, former Bishop of Nelson, New Zealand, was the preacher at the Feast of Evensong in S. Paul's Cathedral on January 25, S. Paul's Day. Members of the Old Choirboys' Association attended the service and afterwards attended dinner and held their annual meeting in the Chapter House.

MISSIONARY HOUSE PARTY
A missionary group, under the auspices of the Australian Board of Missions, met last week-end at the Retreat House, Chateauham, to study the theme, "Christianity and the Major Opposing Faiths."

The studies were conducted by Archdeacon J. A. Schofield, Archdeacon A. J. Thompson, the Reverend J. V. Gason, the Reverend E. Badger, and the Reverend C. M. Kennedy. Attention was given to Confucianism, Hinduism, Shintoism, Buddhism, Animism and Mohammedanism.

FAREWELL
The Reverend W. B. Tyler, who is leaving to take up work at Fort Said, preached his last sermon at Holy Trinity, Balclava, on Sunday evening.

The Bishop of Melanesia must have a Ship to visit more than fifty islands in the Pacific.

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BRITISH AND FOREIGN BIBLE SOCIETY ANNUAL WORKERS' MEETING

FRIDAY, 10th FEBRUARY, 1956, at 2.30 p.m.

In BIBLE HOUSE, 95 BATHURST STREET

The Speaker will be MISS V. M. SULLIVAN, S.E.M., recently returned from New Guinea.

3.30 P.M. — ANNUAL BUSINESS MEETING

Election of Officers, Presentation of Reports and Balance Sheet.

ALAN F. SCOTT, State Secretary.

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COMMEMORATION SERVICE

Invitation is given to all to share in the Commemoration of an historic occasion at S. Phillip's, Church Hill, Sydney, on Sunday afternoon, January 29, at 3 p.m.

The Service is held annually to commemorate with Frank Fulness the witness of the Reverend Richard Johnson, the Chaplain of the First Fleet, who on February 3, 1788, held a Service of Thanksgiving "under a large tree near Sydney Cove."

The leaders of the Methodist, Presbyterian, Baptist and Congregational Churches will take part, and the Special Address will be delivered by the Right Reverend W. G. Hilliard, M.A., Bishop Coadjutor.

SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Miss M. A. Hardy, of Strathfield, N.S.W., who sent us this picture of the Rector of Coonamble, the Reverend A. F. Dryden, and his wife (left) with Sir Edward Hallstrom outside St. Barnabas' Church during Sir Edward's visit to Coonamble for the centenary celebrations.

THE BISHOP OF ARMIDALE

BUSY THREE WEEKS

FROM OUR OWN CORRESPONDENT

Armidale, January 24
The Bishop of Armidale, the Right Reverend J. S. Moyes, began a strenuous three weeks' programme when he left Armidale on Sunday night to attend the annual citizenship convention at Canberra.

This week-end he is preaching at a special C.E.M.S. service at Sydney, and admitting a group of men to the society. Later he is preaching at St. Martin's, Killara.

The following Monday, Tuesday and Wednesday he is attending meetings of the delegates of the Australian College of Theology.

As opportunity offers, Bishop Moyes is attending the consultations of the World Council of Churches.

Then for two days he is "sitting in" with the executive of the World Council of Churches at "Gilbulla", returning to Sydney for the meetings of the A.B.M.

He returns to Armidale in time to conduct the schools' service at St. Peter's Cathedral on February 12.

A.B.M. HOUSE-PARTY STUDY

Melbourne, January 24

Upwards of 30 people, mostly young adults, have just concluded a very strenuous, but most absorbing study of all the major religious faiths and systems which confront Christianity to-day.

Held at the Retreat House, Cheltenham, the group met as the seventh of the periodic A.B.M. house-parties, which have become an established part of missionary life in Victoria.

The faiths studied, with those who presented them, were as follows: Confucianism (the Reverend E. Badger); Hinduism (the Venerable J. A. Schofield); Shintoinism (the Reverend E. Badger); Buddhism (the Reverend C. M. Kennedy); Animism (the Venerable A. J. Thompson); Mohammedanism (the Reverend J. V. Gason).

Bible studies were conducted by the Reverend C. M. Kennedy, Victorian Secretary

MANY QUESTIONS

Very searching questions were asked, showing that the group had been made aware, not only of the real tenets of these other systems, but also of the real worth of much that is to be found in them.

The general conclusion was reached that most of them showed up, not as erroneous, but incomplete, and lacking the entirety and finality of the Christian Faith.

On the first night, films were shown on the Mohammedan world, and the life of primitive conditions in Malaya and Borneo.

The A.B.M. newsreel, "Highlights of 1955," was viewed, together with a film made by the Comrades of St. George, West Footscray, depicting the Japanese drama and pageant which they presented last year.

The A.B.M. Youth Secretary, Miss D. Bacon, capably directed the house arrangements.

I.V.F. CONFERENCE AT CAMP YARRAMUNDI

FROM A SPECIAL CORRESPONDENT

Richmond, N.S.W., January 24.

The Inter-Varsity Fellowship committee meeting held from January 19 to 21, attended by 35 observers and delegates from all States except Tasmania, preceded the 7-day annual conference now in session at Camp Yarramundi, Richmond, N.S.W.

At this committee meeting several important points were covered:

1. A review of the activity of the Fellowship amongst graduate members of universities in the past 12 months.

2. A motion recorded to the effect that, in adopting the reports submitted by the various member organisations in the Australian universities, the committee expressed its thankfulness to God for the faithful work of the Fellowship during the past year.

3. Important policy decisions were made in that the committee resolved to call an annual conference of graduate and specialist members to discuss questions of Christians in professional life, and also the committee decided to expand the scope and circulation of its main publication, *Inter-Varsity Magazine*.

Officers for the coming year were elected as follows: president: Dr. Paul White; chairman: Mr. Colin Becroft; general secretary: Mr. Charles Troutman.

WELCOME TEA

Two hundred members of the Fellowship (which celebrated its silver jubilee last year, and has member organisations in most Australian universities and colleges) gathered for the welcome tea at camp Yarramundi on Saturday evening, (January 21).

Mr. Colin Becroft spoke and said he hoped the seven day conference would prove to be a time of great blessing to all those gathered here. He then introduced several of the speak-

ers who would later conduct their respective sessions:

Canon Marcus Loane (Bible Studies on the Mature Christian Life); Miss Win Dunkley (Christian Education); Mr. John Thompson (Biblical Authority); Dr. Howard Guinness; the Reverend Morris Murphy and Mr. Charles Troutman.

At the opening session, on the Saturday night, Mr. Troutman reminded us that the theme of the conference was "A man in Christ," which was said, the very highest purpose that God had for us.

LEADERSHIP

The time-table for the rest of the week provided for a series of "Leadership Sessions," for which the 200 men and women were about equally divided into the following categories:

Biblical Authority; Christian Witness; Committee Leadership; Christian Education; Missionary.

The purpose of these sessions was to equip the conference members with a nucleus of training so that when they returned to their respective universities and colleges they would be better fitted to carry out the Fellowship's resolve to take added responsibility to make Christ known this coming year.

In the evenings, the whole conference gathered for sessions conducted by different speakers on the subjects "The N.T. teaching of the Church"; "The Holy Spirit"; "Christian Education"; "Christian Stewardship," and "Christian Decision."

G.B.R.E. SUMMER SCHOOL

(Continued from page 1.)

by Mr. Lester Webb of the Canberra National University.

He reminded us that the Church has a duty to do all in its power to uphold Christian moral standards and to proclaim the Christian Gospel, and that it should seek to influence the community towards the promotion of Christian ideals and the Christ-like way of life.

We appreciated a very clear and comprehensive survey of the relationship between Australia and her neighbours by Mr. Upton of the Department of External Affairs who stressed the fact that although a very great deal had been achieved in recent years by political treaties and Governmental and trade missions it was imperative that there should be an increasing appreciation of the problems of each country by individual citizens.

FINAL DAY

The Dean of Adelaide gave an informative and entertaining address on the "Laity" and the Director of G.B.R.E., Mr. Val Brown, gave a stimulating and provocative address on "Women in the Church" which produced a vigorous discussion.

On the Sunday, the last full day of the school the members attended morning services at various nearby churches and in the evening attended Evensong at St. Paul's Cathedral where the Bishop of Gippsland was preacher.

The lessons were read by the Bishop of Geelong, the Right Reverend J. D. McKie, and the Bishop of St. Arnaud, the Right Reverend A. E. Winter.

The service was conducted by the Precursor and the Dean, and in the absence of the cathedral choir on vacation the singing was led by the demonstration choir of the R.S.C.M. which has also just concluded a summer school.

The power of communication was being corrupted today on a tragically grand scale, said Bishop Davidson in his sermon.

Many of the channels of communication between peoples, such as radio, were clogged with dubious propaganda deliberately designed to conceal truth or cloud issues.

"The cold war has nationalised truth," he said.

"This is a far more serious state of affairs than many people appear to realise.

"It implies that truth can be changed, twisted, distorted in the interests of party or nation, or political theory.

"Nobody knows what to believe."

When we returned we gathered in the hall for a review of the school. It was interesting to hear the impressions expressed by several members.

The chairman in his summing up congratulated the Director and staff of G.B.R.E. on the preparation and organisation of the school which had run so smoothly.

On Monday morning the School closed with a Choral Eucharist in the chapel when the Bishop of Geelong was celebrant. At breakfast afterwards Archdeacon R. E. Richards on behalf of the School thanked the bishop for his inspiring leadership as chairman.

CLASSIFIED ADVERTISEMENTS

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

POSITIONS VACANT

LOCUM TENENS wanted for N.S.W. country parish. Simple vestments, P.B. June-July, 1956, for approximately 12 months. £750 per annum, plus reasonable travelling allowance. Short distance. Pleasant country. Spacious Rectory. Apply Box 25, THE ANGLICAN, Confidential.
CRUCIFIXION wanted as COOK at the A.B.M. Missionary Training College, 111 Cambridge Street, Stanmore, N.S.W. Cooking only. There are at present six in the house, visiting missionaries in addition. Bed-sitting room provided. Apply to the Warden (Telephone Sydney LM4750).

WANTED, SUPERINTENDENT and Matron (married couple) to take charge of the Church of England OHIO HOME FOR BOYS at Walcha, N.S.W. Average 12 to 20 boys, aged 5 to 15 years. Knowledge of stock helpful but not essential. Salary £700 per annum. All found. Apply in the first instance in writing to The Secretary, Ohio Boys' Home, Walcha, N.S.W.
CHAPLAIN - TEACHER required Ivanhoe Grammar School, Melbourne. Accommodation for single man. Apply, Headmaster, Ivanhoe Grammar School, N.21, Victoria.

OUTBACK HOSPITALS and FLYING MEDICAL SERVICES offer outlet for Christian Service to Qualified Nurses, Wardmaids, Cook-Housekeepers. Apply to Bush Church Aid Society, Church House, St. Andrew's Cathedral, George Street, Sydney.

DIocese of RIVERINA. Wanted Missionary Secretary who acts as Registrar and C.M.B.S. organiser. Bookkeeping and typing essential; shorthand an advantage. Duties commence 15 February. 15, 16, 17 Quarters available. Applications, with copies of references to and details from the Secretary, P.O. Box 10, Narrandera, N.S.W.
ASSISTANT PRIEST wanted for St. George's, Malvern, Melbourne. Preferably young. Liberal stipend. House allowance may be provided. Excellent scope. Apply, The Vicar, The Reverend F. A. Townsend, phone BT3030 (Melbourne Exchange).

MARSDEN SCHOOL, Bathurst, N.S.W. Mistress required to teach Mathematics. Resident or non-resident. Commence February 6. Good conditions and salary. Apply to the Headmistress or phone Bathurst 3325.

REQUIRE, Christ Church, South Yarra (Diocese of Melbourne), Normal duties, necessary full-time attendance. Reasonable living allowance, etc. House provided. Apply, the Vicar, the Reverend Sydney R. Ball, Christ Church Vicarage, Point Road, South Yarra, S.E.1, Victoria. Telephone BM3573 (Melbourne Exchange). Interviews only by appointment or by letter.

THE DIOCESE of Kalgoorlie needs a Rector for the parish of Norseman-Esperance. Small but important Rectory adjoins the Church at Esperance, which is a growing seaside township with a delightful climate. Norseman, 23 miles north, is a mining town which is visited during one week-end each month. Minimum stipend £750. Car with running expenses provided. Apply to the Bishop, Bishopsbourne, Kalgoorlie, Western Australia.

ACCOMMODATION WANTED ACCOMMODATION REQUIRED. Flat for mother, daughter and infant for approximately 6 months. Reasonably handy transport to city. Reply J. Cunningham, c/o THE ANGLICAN.

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FOR SALE PATRONS' PARENTCRAFT for Spiritual Fellowship of Marriage, and other Women's Organisations. A series of 20 leaflets in a folding cover, dealing with Preparation for the Coming Child; Under Threes; Character Building; Understand Your Children; Children's Questions; Child Problems; The Adolescent; Pilfering; How to teach your child to know God through prayer; Mothers who have to be Fathers to their Sons. A valuable help to all who have the spiritual welfare of children at heart. Send for a copy (2/6 posted) to your next Church Book Shop, or to G.B.R.E., 92 Finch Street, Malvern, Victoria.

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CLERICAL, CHOIR Robes, Vestments, Frontals, to order. Ensembles, Mrs. Buris, The Rectory, Wingham, N.S.W.
FOLDING CHAIRS (24). Set of 6 brass Altar Vases. The Rector, Stanmore, N.S.W. LM4532 (Sydney Exchange).

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BIRTH GARVIN (BARRY). On January 16, at Bendigo, to Mr. and Mrs. Douglas W. Garvin — a son (Peter George Barry).

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ADELAIDE C.M.S.

SUMMER SCHOOL ARRANGEMENTS

FROM A SPECIAL CORRESPONDENT

Adelaide, January 23
The Church Missionary Society will be holding its annual Summer School at the Retreat House, Belair, from Friday, January 27, to Monday, January 30.

The chairman of the school will be the Vice-Principal of Ridley College, Melbourne, Dr. Leon Morris. He will take the Bible Studies and give the opening and closing addresses.

A special speaker will be the Reverend M. D. Philip, an Indian presbyter of the Church of South India, who has been studying in Australia.

ROPER RIVER

Mr. Percy Leske, Superintendent of the Roper River Mission, North Australia, will show kodasides of the work there.

The special study book is "What is a Missionary?" by Douglas Webster, and is obtainable at the C.M.S.-Bookshop, Adelaide.

Applications for membership of the summer school may be made to the secretary, Mr. Peter Rounsevell, c/o C.M.S. House, 350 King William St., Adelaide.

ELECTION AT YORK

ANGLICAN NEWS SERVICE

York, January 21

The election of the Bishop of Durham, the Right Reverend A.M. Ramsey, as Archbishop of York will take place in York Minster on January 30.

The election will be held in private but afterwards the Dean of York, the Very Reverend E. M. Milner-White, will make a public announcement in the nave, and a short service of thanksgiving will follow.

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