

THE ANGLICAN

Incorporating The Church Standard

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CIVIL DISOBEDIENCE IN SOUTH AFRICA PRONOUNCEMENT BY ARCHBISHOP OF CAPE TOWN

From Our Own Correspondent

Cape Town, December 1

The Archbishop of Cape Town, the Most Reverend C. H. Clayton, has issued a statement on the "civil disobedience" campaign.

CONTRAST



We think these children make a suitable contrast with the noble picture opposite. They belong to the same Church as the assembly in the Abbey; they come from the "back blocks" of N.S.W. There is a story about them and their families—and their rector—on page 16.

CIRCULATION

Our circulation continues steadily to rise; but we still need more regular subscribers to THE ANGLICAN.

Modern news gathering is a very expensive matter, particularly for the specialised and wide-spread cover it is the aim of THE ANGLICAN to give its readers.

Will you help us to broaden our coverage yet more, and give you a still better paper each week, by becoming a regular subscriber yourself and suggesting to others that they may care to do so?

There is an Order Form on Page 16 for your convenience.

Our next issue will contain a special order form for readers who wish to make Christmas presents of THE ANGLICAN to their friends.

"The situation is complicated by the fact that Indians and native Africans have no effective constitutional method open to them which they can employ to get laws changed which they regard as unjust," he says.

"This makes it very easy to understand the present civil disobedience movement.

"I think I understand it, and I cannot see how anyone can avoid having some sympathy with it; yet I doubt its wisdom, for I find it difficult to believe that, if the movement continues, it will be possible to keep it a movement of passive resistance; it is extremely likely to lead to violence.

"Yet, though I think it unwise, I should find myself quite unable to condemn a man who was led by his conscience to take part in it.

"The State must, of course, condemn him. He must take the consequences; presumably he will have counted the cost.

"But, of course, there is one thing about which we ought all to agree; and that is that laws which are unjust ought not to be on the Statute Book.

"Unless and until we get just laws we shall never have peace."

The Christian viewpoint, said the archbishop, was that there is an obligation on every churchman to be a law-abiding citizen of his country.

"Yet there are circumstances in which it is a man's duty as a Christian to refuse to obey a particular law.

"If a law were to be passed requiring you to do something which is in your belief contrary to the law of God, clearly your duty as a Christian is to obey God rather than men. But further than that, it has been the traditional teaching of the

Church that there is no obligation on a man as a Christian to obey unjust laws.

"This raises certain difficulties.

"Who is to decide whether a particular law is just or unjust? A law does not become unjust because you do not agree with it."

The archbishop said that there was a great deal of confusion about this.

"It often happens that we think a particular law unwise," he said. "But that does not entitle us to disobey it.

"We can only do that if our conscience forbids us to obey it, or if a particular law is in our judgement inconsistent with fundamental human rights. And, in the latter case, it would be necessary that the matter should be one of real importance, and that our disobedience were not likely to produce greater evils than those against which we should be making our protest.

"Further, a man is not a good judge in his own cause, and we ought to hesitate a good deal before we refuse to obey a law because we think the law is unjust to us personally.

"It seems to me that such a decision must be a personal one.

"I don't think that the Church, or any other authority, can tell a man that he ought to make such a decision. But, on the other hand, I do not think that the Church can condemn him if he has made it."



—Photograph by "The Times."

Dr. Fisher dedicated a memorial window in the Abbey last month in memory of Members of both Houses of Parliament who fell in the 1939-45 war.

MOUNT LAMINGTON HEROISM HONoured IN AWARDS

INVESTITURE AT POPONDETA

OUR OWN CORRESPONDENT

Port Moresby, Nov. 25

Three members of the Anglican Mission staff received the O.B.E. award in recognition of their services in the Mt. Lamington disaster at an investiture at Popondeta on November 24.

They were the Reverend R. G. Porter, who was priest in charge at Isivita, Mrs. B. Lane, who was assisting at Isivita, and Mr. L. Hart, who was engineer to the Mission area.

A fourth member of the staff who also received the award was Sister P. Durdin. She was invested at a special ceremony at Samarai on November 21, before sailing for Australia.

The acting administrator, Mr. D. Cleland, held the investiture. The citations read "for special services and outstanding devotion to duty at the time of the Mt. Lamington disaster."

Before the investiture special dedicating ceremonies were held at the Administration Memorial Cemetery, where the remains of 32 of the European victims are buried.

Seen from the air, the path that leads to the burying place and divides into two arms has the shape of a cross. The path is formed of crushed coral and pumice dust from the volcano.

The Right Reverend P. N. W. Strong, Bishop of New Guinea, and the Right Reverend D. Hand, the Assistant Bishop,

conducted a short service of consecration, while the Reverend Father Conran, of the Roman Catholic Mission from Port Moresby, performed ceremonies at the Roman Catholic graves.

The Minister for Territories, Mr. P. Hasluck, unveiled a bronze plaque.

Many wreaths were laid in the cemetery by relatives and

friends and Government officials, who were flown from Port Moresby by special charter plane.

With the exception of the Reverend Leslie Taylor, who is buried at Gona, the other members of the mission staff who lost their lives are buried at Sangara, close by to the mission station which was overwhelmed by the eruption.

VISIT BY FIRST BISHOP OF TANGANYIKA

Sydney, Dec. 5

The Right Reverend G. A. Chambers, the first bishop of the Diocese of Central Tanganyika, and now Rector of the Embassy Church in Paris, will visit Sydney during December for the 25th anniversary of the founding of the diocese.

The Diocese of Central Tanganyika is the responsibility of the Church Missionary Society of Australia.

Bishop Chambers will attend

a jubilee rally in the Chapter House on December 12 at 7.45 p.m.

A reception for clergy and a laymen's dinner will also be held.

The bishop will preach in St. Andrew's Cathedral on Sunday, December 14, at 11 o'clock. He will also speak at a Tanganyika rally at Wollongong on December 17. He will be present at the commencement of the Summer School at Thornleigh.

Bishop Chambers will arrive in Sydney to-morrow.



The recipients of the awards. Left to right: G. A. Taylor, Vulcanologist (G.C.); Mrs. B. Lane, L. Hart and Fr. R. G. Porter (O.B.E.), members of the Anglican Mission; Leslie Tapui (B.E.M.).

A CHURCH IS MOVED

B.B.C. NEWS SERVICE

London, Dec. 4

The parish of Biggin Hill, site of the most famous Battle of Britain fighter station, is erecting a church which has been specially moved from the city of London.

The population of the parish has increased from two hundred in 1904, when its church was built, to eight thousand today.

The site for a new church was bought in 1921. Last month the vicar, the Reverend V. Symons, decided that it would be a good plan to move a derelict church brick by brick to Biggin Hill.

He set about inspecting several in different parts of southern England. He finally settled on the blitzed church of All Saints, Peckham, in London, and, after a few formalities had been completed, work began.

All Saints, the finest church in the Southwark diocese, is built of red brick and used to seat about four hundred people.

In 1941, a bomb fell nearby and blew out all its windows and inside the building's shell, all furniture, pews, choir stalls, altar and font have gone; even the wooden floor has been ripped up and taken by thieves.

The removal is being done by voluntary labour, supervised by the vicar, a man of quite extraordinary energy.

Amongst the volunteers was one demolition expert; but the others, who included a man from the Ministry of Food, two schoolboys, retired professional men, a B.B.C. official, and some R.A.F. men from the Biggin Hill station, have nothing but their enthusiasm to guide them.

The vicar divided them into

a demolition squad and a building squad, and before beginning work the demolition squad stood in the church during a short ceremony, in which the bell was rung there for the last time. Then they began to erect the scaffolding, ten thousand feet of it lent for the job by a building firm.

Another parishioner had lent a lorry for three days a week. As soon as it was filled with the first load of bricks the vicar himself drove it off to Biggin Hill, twenty miles away.

The moving church of South London is a heartening and a vigorous example of man's faith literally moving, if not mountains, certainly a great and formidable obstacle.

BISHOP ON "MIND TO WORK"

LONDON, Nov. 21

The Lutheran Bishop of Berlin, Dr. Otto Dibelius, discussed the problem of giving the people of the world to-day "the mind to work" when he preached at St. Peter's, Eaton Square, London, this week.

The bishop said that the first secret of contented work was the freedom in which it was performed. "We must frankly admit that we in Germany failed to solve the question of work as it was presented anew to us in the machine age.

"For the workmen, both skilled and unskilled, work remained a bitter 'must'. To work with one's own hands was regarded as somewhat degrading. Everyone secretly carried the same ideal in his heart; to have so much money that work was no longer necessary.

"Now, from the East, a new kind of ideal has broken over us, an ideal which promotes work to the status of a god—not to say an idol. Every newspaper in East Germany sings a hymn of praise to work."

LABOUR SLAVES

The Christian Church in Germany, the bishop said, would like to rejoice in a new path to restore dignity to labour, were it not that this work (as it was now being practised) was work without freedom.

Every worker was told where he must work and what sort of work he must do. Behind the army of the normal workers stood the army of the labour slaves, an army consisting of prisoners-of-war and convicts for whom human rights simply did not exist.

The bishop said that everyone should see that labour was shared, without distinction of birth, rank and position. In Germany, all property had been lost twice within a space of twenty-five years.

In East Germany, there no longer existed people who could live upon the wealth of their forefathers. Everyone had to work, and the Church regarded this as a good sign.

The Church in Wurttemberg, for example, demanded that every candidate for ordination should first work for at least six months in a factory or mine. Other churches had made different stipulations.

Germany was approaching a position when all bishops would have gone to prison for their convictions, and all the pastors would have worked in factories.

RESOLUTION ON "HORROR" WEAPONS

London, Nov. 21

The Southwark Diocesan Conference on Tuesday passed a warning resolution, which affirmed that it was the duty of governments to work for the international control of all weapons of mass destruction, with a view to their abolition.

It passed the resolution after hearing a parish priest from Wandsworth quote descriptions of the appalling effects of the napalm bomb on its human victims in Korea.

The Reverend J. L. T. M. Speechly, Vicar of St. Barnabas's, Southfields, who moved the resolution on behalf of the deanery of Wandsworth, said that he had no political axe to grind.

He was not even one of those who could accept the whole pacifist position. But in view of the increasing cruelty and destructiveness of weapons of modern warfare, the feeling that the Church should have something clear and definite to say on the matter was very widespread.

He quoted descriptions of the horrors of the napalm bomb in Korea, and said that these terrible things were being done in the name of the forces which stood, perfectly genuinely and rightly, for democracy and freedom.

He felt that there came a time when Christian public opinion had to make itself known. It had got to make it clear that Christians would do everything in their power to see that these weapons would, as far as possible, be banished.

CENTENARY AT CAMBRIDGE

MISSION TO DELHI

OUR OWN CORRESPONDENT

Cambridge, Nov. 29

A centenary appeal is being addressed to Cambridge men and women on behalf of the Cambridge Mission to Delhi. The mission dates its foundation from the baptism of Chhimman Lal and Ram Chandra in Delhi on July 11, 1852.

In the year 1947, which saw the independence of India established, the diocese of Delhi was created, with the head of the Cambridge Mission as its first bishop, who in 1950 was elevated to be the first native Archbishop and Metropolitan of the Church of India, Pakistan, Burma and Ceylon.

The labours of the mission have also brought into being St. Stephen's College of 450 students, St. Stephen's Hospital, with 160 beds, the Cambridge Brotherhood of five priests, the Community of St. Stephen of five laywomen, and eight schools.

The primary needs to which the appeal is directed are consolidation of the first century's work and increased accommodation for the workers in diocese and mission.

A particular need is for vicarages.

NEW AFRICAN DIOCESE

FROM OUR OWN CORRESPONDENT

Salisbury, Rhodesia, Dec. 1

The new diocese of Metabeland was formally constituted at a brief ceremony here to-day.

The present Bishop of Southern Rhodesia, the Right Reverend E. F. Paget, will remain Bishop of Mashonaland with his see city of Salisbury.

The Elective Assembly of the new diocese will meet in January.

HIGHER STIPENDS IN ENGLAND

London, Nov. 21

Several English dioceses have raised the stipends of their clergy during the past month.

Canterbury: At the recent Canterbury Diocesan Conference it was unanimously agreed that the immediate objective of the diocese should be a minimum stipend of £550 sterling (£ Aust. 687/10/-) for beneficed clergy.

The Diocesan Board of Finance was authorised to make stipends up to that figure according to the money received in 1953.

PROBLEM FOR DIOCESE

York: At the York Diocesan Conference the budget for 1953 was approved. The vote included an increase of £400 sterling (£ Aust. 500) for expenses incurred by the suffragan bishops. The main business was a proposal to make £500 sterling (£ Aust. 625) the minimum stipend for incumbents.

The Archdeacon of York reported that 92 parishes could now, by their own endowments and efforts, undertake to bring their priests' stipends up to the £500 level; 45 were able to make some approach towards that figure; and about 62 remained as a problem for the diocese.

London: The Bishop of London announced at his Diocesan Conference that the stipends of his incumbents would be raised to £550 sterling (£ Aust. 687/10/-) plus house and rates, next year.

The bishop said that it was only in April that the diocese decided to raise the minimum stipends of the clergy from £450 to £500.

"This surprise has been due to a splendid contribution from the Church Commissioners, who have been squeezing the sponge dry, and sending extra help to the dioceses.

"We made our promise last April in good faith; we had not got the money. I wish we could go up to £600, but that depends on the work of parochial church councils.

"I should be particularly happy and relieved if we could say that it is possible. Better provision has also been made for assistant curates and women workers."

"MANY BROKEN DOWN"

Liverpool: An increase in the stipends of 66 clergy in the Diocese of Liverpool will bring the benefice incomes in the diocese to a minimum of £550 sterling a year.

This was announced by the bishop at the Liverpool Diocesan Conference. The increase will involve a sum of £2,766 sterling, and will date from last April.

The bishop said that many clergy had broken down under the strain of trying to live on less than £400 sterling (£ Aust. 500) a year.

The increase could not have been made without the help of the Church Commissioners, and without the assumption that parishes would maintain their contributions through Church Aid.

Southwark: The Diocese of Southwark has decided to raise stipends of incumbents to a minimum of £500 sterling, after payment of rates and dilapidations costs.

This increase will involve about £1,800, and will benefit clergy in 116 parishes.

NEW GUINEA

It is grand
That a Strong Hand
Sees that you are
Looked after in Papua.

ANGLICAN MISSIONARY IN SINGAPORE

OUR OWN CORRESPONDENT

Among the keenest workers in the Parish of Singapore is Deaconess Olive Bell, who is one of the numerous missionaries who had to leave China recently.

Deaconess Bell started her Christian service as a primary school-teacher in London.

While she was teaching, she pursued the study of theology at evening classes organised by the Extra-mural Department of London University.

When she was made a deaconess, she worked with the C.M.S. in China, between 1937 and 1950.

She returned to England and worked for the Children's Council of the Church of England Education Council for fifteen months before accepting the invitation of the Bishop of Singapore to come out here.

At present she is in charge of a most interesting mission called Our Saviour's Mission.

The parish has been fortunate enough to obtain a shop-house in a large housing estate controlled by the Singapore Improvement Trust, a Depart-

ment of the Singapore City Council.

There are similar estates growing up all over Singapore as a state contribution to the solution of the acute housing problem.

The blocks of modern, and cheap flats where the Deaconess has her Mission are mainly occupied by Chinese who are mostly illiterate, and Hokkien clan.

Miss Bell on the other hand is an expert in Mandarin, which to the average Chinese is Greek.

She is praying for an assistant who knows Hokkien, but so far her prayers have not been answered.

A new parish priest, who looks in at the Mission, knows only Cantonese which he learnt at the School of African and Oriental Studies after going down from Oxford.

Anyway, she is a popular and familiar figure in the estate in spite of the language difficulties.

She has a medical clinic set up, where twice a week twenty-five to forty patients receive the only medical assistance in the entire estate.

Once a week a service is held for women, and a Boys' Club has been started with the assistance of civic-minded boys from St. Andrew's School.

In her words, "The shop in the corner is bringing wholeness of life, body, mind and spirit to the people at the estate."

In addition to her Mission, Miss Bell runs confirmation classes at the Cathedral.

Miss Bell is a lecturer at the theological college, Trinity College, which caters for the Anglican, Methodist and Presbyterian clerical and lay workers.

She is also a Hospital visitor.

HISTORIC CHURCHES IN ENGLAND

APPEAL FOR £4,000,000

ANGLICAN NEWS SERVICE

London, Dec. 2

The Archbishop of Canterbury inaugurated an appeal for £4,000,000 by the Historic Churches' Preservation Trust at a special service in St. Martin-in-the-Fields at 12.30 p.m. yesterday.

The Primate said: "This is perhaps the best known of all parish churches, and it provides a specially appropriate setting for the opening of this Appeal for similarly historic churches. 'The purpose is clear and compelling; the Appeal is now launched.

"But it must be understood that this is no short-term affair; but the beginning of a ten-year campaign—a long, steady, unspectacular pursuit of our goal.

"We look to the whole nation to help us and we believe that in re-establishing the fabric of our churches, after the inevitable neglect of the war years, we shall not only receive generous response, but, in restoring the fabric of our churches, will do something also to restore the spiritual fabric of our times."

MAR THOMA SYRIAN CHURCH

Singapore, Dec. 2

The Archbishop of Canterbury, Metropolitan, has authorised the Bishop of Singapore to give notice that "Relations have been established between the Mar Thoma Syrian Church and the Church in the Diocese of Singapore by Rules of Comity similar to those established between the Mar Thoma Syrian Church and the Church of India, Pakistan, Burma and Ceylon."

ARCHBISHOP LIGHTS A BONFIRE

London, Nov. 21

After the Archbishop of York had instituted the Reverend A. C. A. Smith at St. Chad's, Middlesbrough, he went to the site of the permanent church and lit a large bonfire to celebrate the occasion.

St. Chad's is at present served by a dual-purpose building; a permanent church will be built as soon as possible.

The archbishop, accompanied by Mr. Smith, the churchwardens, and visiting priests, who carried large burning flares, in procession to the bonfire pile. It had been built by the Boys' Brigade.

CLERGY SEE RACE TOLERANCE FILM

London, Nov. 20

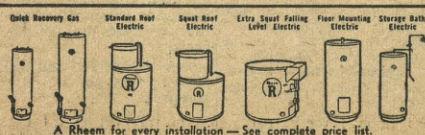
Hundreds of clergy and ministers from the London area attended the Commodore Theatre, Hammersmith, on Wednesday of last week, for a special showing of "Cry the Beloved Country," the film dealing with race relationships in Africa.

The showing was organised by the British Council of Churches, in association with the Conference of British Missionary Societies.

The Bishop of London, who is chairman of the Executive Committee of the British Council of Churches, described the film as a most moving experience, and an entirely objective and Christian presentation of the situation.

He said that in South Africa, as in a number of other countries where primitive conditions had met Western European civilisation, a tragic result had ensued.

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THE ANGLICAN

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FRIDAY DECEMBER 5 1952

TELEVISION

The Postmaster-General has returned from abroad duly impressed with the wonders of television in the United States. Mr. Anthony is reported as stating that he favoured the introduction into Australia at the earliest possible moment of a dual system of TV, in which the Australian Broadcasting Commission or some similar body, on the one hand, would compete with commercial interests, on the other.

The administrative experience and capacity on which Mr. Anthony based his conclusions are matters on which his party colleagues and, in due course, the electorate, will pass judgement: they do not concern us here. Of Mr. Anthony's cultural background and qualifications to frame policies of fundamental educational importance, we feel legitimately able to share those doubts expressed by the rest of the Press. Clearly, American TV interests lost no chance of helping Mr. Anthony while away the enforced tedium of his illness in the United States.

We hold the unpopular view that there is no need for television in Australia, and that its introduction on any terms and under any conditions would, on balance, be ill-advised for at least another decade.

The cost of TV programmes is enormous, whether conducted by a national corporation or by commercial interests. In a country like the United Kingdom, with a large and densely concentrated population, the erection of chains of TV relay stations makes it possible to cover the entire community, rural and urban, and to spread the cost comparatively thinly over a great number of people.

Much the same considerations apply in the United States, although a smaller proportion of the rural population can receive telecast programmes than in England—a fact which, it is suggested, makes city life even more attractive.

If Australia embarks on a television station building programme the not unmixt blessings of TV will only fall upon those who live in the major capital cities. The cost, however, will fall upon the entire community, in the form of taxation if TV is nationally controlled or increased prices of retail goods if commercial interests sponsor programmes.

There can be no serious difference of opinion on the relative merits of B.B.C. programmes and those sponsored by producers of American consumer goods. The difference is more marked by far than that between ordinary Australian commercial programmes and those of the Australian Broadcasting Commission. The one thing which English and American TV programmes have in common is the power to fascinate, to absorb utterly the attention of the viewer.

The questions which every serious minded Anglican should ask himself, in the light of his own experience, are these: Who gives educational broadcasts to schools and to adult groups in Australia? Who broadcasts the "Kindergarten of the Air"? Who broadcasts "Plain Christianity" and a significant number of church services? Does any commercial broadcasting station, save those controlled by the churches, devote more time to religious services than it is required to do by statute?

The difficulties of maintaining high cultural and moral standards by our present commercial radio broadcasting stations will be negligible by comparison with the difficulties which any commercial TV station will experience, if the American example is any guide.

Apart altogether from the form which TV is to take, if the blight is to descend on Australia, it is time that the fundamental question of its desirability in any form was examined carefully. This has not so far been done. It has been assumed on all sides that the coming of the blight is as inevitable as it is desirable. There is an arguable case, if the Federal Government wishes to spend more of our money, for spending it on an Australian "Third Programme," or a journal of the same high quality as "The Listener," instead of TV. Producers of retail goods in turn, if they wish to spend more money, might more profitably do so on Faculties of Industrial Relations in our universities, which might investigate the inefficiency for which Australian management and labour are equally notorious, thus reducing overhead and production costs instead of adding to them by unnecessary advertising and the diversion of brains and treasure from productive effort.

CHRIST OR WAR?

BY THE BISHOP OF BALLARAT

Men have done many bad and mad things in this world. One of their worst sins, one of their most lunatic follies, is to be seen in modern warfare.

The Vicar of St. Peter's, Melbourne, Canon F. E. Maynard, said on his return from Russia and China that the peoples of those countries did not want war.

But are there any peoples who want war? Do Australians, or Americans, or the English want war?

At times in the past there seemed to be a certain glamour about war.

It used to be customary to see something heroic, picturesque and noble about knights in shining armour fighting one another.

But war to-day means the blasting to bits of peaceful civilian communities and the inflicting of indescribable suffering on countless innocent people.

There is nothing heroic, picturesque and noble about that.

WAR CORRUPTS LIFE

There is more still to be said. For war does more than destroy life.

It breeds cynicism and despair; it disrupts law and order; it loosens decency and restraint; it lowers moral standards.

Two world wars have given us shocking proof of these things.

Lying and deceit are evil things, but they are freely used in war to baffle the other side.

False information is given even to your own side to boost morale.

The worst crime a man can commit is to kill another man. Yet in war, men are sent forth to kill other men.

Things are done in war that would be regarded as dishonourable and criminal in times of peace.

So is it that men are coarsened by war.

How much of the robbery, rape, violence and murder prevalent to-day is the aftermath of war?

REARMAMENT APPROVED

The Lambeth Conference condemned war as a method of settling international disputes.

It declared it to be contrary to the Will of God.

No Christian could support or take part in an aggressive war.

But there are Christians, with sincerity and integrity beyond dispute, who declare that it is the duty of other nations to rearm while Russia is in her present mood.

Other nations, they say, must be prepared to prevent themselves, and perhaps the whole world, from becoming victims of an evil, brutal and tyrannous totalitarianism, whose latest devilry is "mind washing and mind changing," through the infamous use of drugs.

Professor Salvador de Madariaga expresses this conviction in these vivid words: "As between nations, no peace is possible while the immense forces under the control of Moscow are in Communist hands."

"We are at war and will remain at war while Moscow is Communist."

"As between human beings, the vast area of the world beyond the Iron Curtain knows no peace."

"The pistol shot on the nape

of the neck, the slow death in concentration camps, are not peace."

On Remembrance Sunday, Sir Kingsley Norris said in Wesley Church, Melbourne, that the intervention of the United Nations in Korea was a new Crusade to preserve freedom and the decencies of life for the people of the world.

There are some, with pacifist sympathies, who disagree with Sir Kingsley's statement.

But none can deny that the naked truth is that in this world there is incessant war between good and evil, between God and the devil.

If the spiritual war could be won, physical war would be banished from the earth.

THE CHRISTIAN TASK

It is with this spiritual war that the Christian Church is concerned.

The Christian knows that if the rest of the world won a physical victory over the Communist leaders of Russia, without winning a spiritual victory, there would be no peace.

The devils of resentment, envy, malice and aggressiveness would enter in and lead to another outburst of destructive violence.

In other words, war would continue.

Peace will come only when, in the hearts and minds of men, falsehood is conquered by truth.

It is here that the distinctive work of the Christian Church must become effective.

International suspicion, class-warfare, injustice, selfishness, fraud, tyranny and cruelty must be banished.

Justice, truth, love, pity, mercy, trust, co-operation and brotherhood must take their place.

The Christian task is to defeat the false gods and tyrannous doctrines that corrupt the heart and mind of man.

In their place Christ, Who is the Truth, must be enthroned as King.

ONE MINUTE SERMON

THE KINGDOM OF GOD

THE HOLY GOSPEL FOR THE SECOND SUNDAY IN ADVENT

The Text:

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh. And he spake to them a parable, Behold the figtree, and all the trees; when they now shoot forth, ye see and know of your own selves the summer is now nigh at hand; so likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand.

Verily I say unto you, This generation shall not pass away, till all be fulfilled: heaven and earth shall pass away; but my words shall not pass away.

The Message:

Earth is the scene of a decisive struggle; the salvation won by Jesus our Lord is not won easily.

The very world of nature seems to reveal the intensity of the struggle. How costly is victory shown by the fact that the "powers" of heaven shall be shaken.

For "powers" in the New Testament are always supernatural powers.

Nevertheless the victory remains with the "Son of Man" the Saviour; and in His victory our redemption has drawn nigh.

Why cannot men note the signs of the times as they note the signs of nature? It is because they are out of tune with God, there is no reign of God in their lives. But just as life and death struggle on the trees and life wins so that the trees bud, come to leaf and blossom, so the turmoil of the world, in any generation, is the resultant of the same struggle of life with death, of good with evil.

But God wins! The Kingdom of God is at hand!

The Kingdom of God! In the former part of His ministry Jesus speaks of the Kingdom as coming; in the latter part, after the Confession of St. Peter, He speaks of people entering the Kingdom.

The Kingdom in the first place is a personal relation between the King and the subject, between God and us.

We receive the Kingdom, the rule of God in our lives.

The Kingdom is not some Utopia we bring to pass.

It came into the world in the Person of our Lord Jesus.

In Him God reigned! The Kingdom of God had come into existence in His life and ministry.

The Consummation of the Kingdom lies in the future as "the coming of the Son of Man."

But for us, we can receive the Kingdom now, we can now "come to Jesus," become disciples, learners, and find rest to our souls, because He gives power to do the will of the Heavenly Father.

The problem is within ourselves, He never changes.

Nothing that He says can ever fail.

Not a change of circumstances, but of the inner springs of life is our need and the answer lies in Christ.

LETTERS TO THE EDITOR

[Parts of some of the following letters have been omitted. None of them necessarily represents our editorial policy. The Editor is glad to accept letters on important or controversial matters. They should be short and to the point.]

THE PRAYER BOOK

DOCTORS DISAGREE

TO THE EDITOR OF THE ANGLICAN

Sir.—Bishop Collins' denial that he had "Clericus" in mind when he wrote his letter of Oct. 31 seems somewhat surprising, in view of the gratuitous nature of its preamble.

What is far more significant and, to my mind, disturbing, is his postulation of two planes for the discussion of liturgical issues, one for the erudite and another for the people.

The suggestion certainly provides a convenient cover for the bishop, but so far as I am aware it is quite novel, and will not, I trust, find any wide acceptance.

The adoption of double standards is always questionable and dangerous, and, in the matter of the rationale of Christian worship, would be infinitely so.

Anyhow, nothing can alter the fact that the Anglican so-called "Prayer of Oblation" is not the liturgical Oblation—and that, emphatically not because Gregory Dix or Dorothy Dix or anyone else says so, but because it is, and has always been, plain as a pikestaff to all students of Liturgies.

Yours faithfully,
THOS. M. ROBINSON.
The Warden's Lodge,
St. John's College,
Morpeth, N.S.W.

S. STEPHEN'S, ADAMSTOWN

TO THE EDITOR OF THE ANGLICAN

Sir.—In the cause of historic accuracy, I must contradict you when you say that the photograph of St. Stephen's, Adamstown, which appeared in your issue of November 21, was taken 60 years ago.

It was taken 30 years ago on the occasion of the laying of the foundation stone of the parish hall. The stone was later moved to its present position.

There is an electric light pole in the grounds.

I doubt if Newcastle had electric power 60 years ago. Adamstown most certainly had not. The pole in question, until a few weeks previous to the taking of the photograph, was in a lane dividing a property which, with the lane, was acquired by the Church.

I speak with authority because I helped to put up the flags seen in the picture, was in the picture myself and was rector of the parish at the time.

Many "old hands" will be able to confirm my contention as to the occasion of the taking of the photograph. I would suggest that they do as I am doing, and that is to send a donation to the present rector for the building fund for a new church which is to take the place of the present one which has such happy memories for all those who ministered and worked there.

G. KENNEDY TUCKER,
Superior's Lodge,
Carrum Downs, Vic.

[Fr. Tucker is quite correct. We are glad to acknowledge our error.—Editor, The Anglican.]

TO THE EDITOR OF THE ANGLICAN

Sir.—I am surprised to note that none of your women readers has entered into the controversy about Masons.

My husband is not a mason. He doesn't have to be, he's not henpecked.

Yours sincerely,
FEMINIST.
Perth, W.A.

MOORE COLLEGE CENTENARY

TO THE EDITOR OF THE ANGLICAN

Sir.—In 1956 Moore College, the oldest and largest Theological College in Australia, will be celebrating its Centenary and we are anxious to collect all information that would be of value in the writing of a Centenary History.

If any of the readers of your paper have any information in connection with the History of the College or its past students that they feel would be of some value in the compiling of such a book, would they be kind enough to send the same to me as soon as possible.

Thanking you and those who may be able to help,

I am, Sir,
Yours faithfully,
S. G. STEWART,
St. Andrew's Rectory,
Roseville, N.S.W.

FAILURE OF "THE CHURCH"

TO THE EDITOR OF THE ANGLICAN

Sir.—Fr. Officer can accept my assurance that I did not intend "The Church" to include only the clergy.

I was really casting my mind back 50 years or more, when church-going started to fall off because "going to church" was no longer regarded as the respectable thing to be done.

Those people who were brought up almost solely on Mattins and Evensong easily fell away, and the effect of their falling away is still felt.

I still know some people whom I knew at that time who are good examples of this falling away, because the teaching they received did not go far enough.

This lack of full and definite teaching has not entirely disappeared.

Yours faithfully,
F. C. G. TREMLETT.
Sydney

CHURCH AND NATION

A FRANK AND FREE WEEKLY COMMENTARY

Holiday

Accommodation

Warning

If these notes have a saltier flavour than usual, it is because they are being written far from the Pitt Street crowd's ignoble strife—beside the sea.

Within the next month thousands of Australians will be setting out on their annual holidays.

The coastal resort where I am now is typical of hundreds of holiday spots where surfing, fishing, tennis and relaxation generally may be enjoyed.

But I'm glad I have been able to arrange to have my own annual rest in comfort before the rush begins.

For, unless you bring your own caravan or tent, you can get some unpleasant accommodation surprises in exploring new holiday territory.

And, with all establishments booked out at the height of the season, all you can do then is to grin and bear it or pack up and go home.

I speak from experience because I was shocked at the amenities available at the so-called guest-house to which I was sent by a city agency to spend this holiday.

The tariff quoted did not suggest that there was no sanitation; that the only way to the bathroom was through a tiny dining room; that hot baths were available only by prior notice to the proprietor to light a chip heater; that the water was brackish and unfit to drink; or that there was no choice on the menu—you were expected to do your best with whatever was set in front of you.

Fortunately, as most guest-houses have room to spare just now before the schools close and the Christmas rush begins, I was able, after sampling just one meal immediately on arrival, and before being obliged to sample the amenities, to move to more comfortable quarters.

I mention my experience not so much as a personal complaint but as a warning to others to be more careful than I was in ascertaining in some detail the standard of comfort at a guest-house. Before you book and pay a deposit, you must certainly not accept the tariff asked as being a true guide to the service provided.

New Zealand, a few years ago, adopted a system of grading its hotels.

The best are five-star; moderately good accommodation can be obtained at a three-star hotel; the one-star hotel is roughly equivalent to the poor type of "pub" which is usually found in many of our own country centres.

Some similar system for distinguishing the varied service to be found in Australian hotels and guest-houses would be a great advantage to holiday-makers.

I want to make it clear that New Zealand has not graded its guest-houses, but only its hotels.

But I feel it would be a most valuable guide to the public in both countries to have such a

system for all types of accommodation.

And an essential part of the grading would be the fixing of maximum charges for each classification.

It remains to be seen whether the tightening of financial conditions this year will be reflected in curtailed travelling and holiday-making at Christmas.

Probably it will not, for most people feel the need of a yearly change of environment.

But those who provide the accommodation may find that the public are more careful in the spending of their money this year.

And they would be wise to consider giving that public value for its money.

Drinking the

Week-end Away

I am too far away from a copy of the Statutes to be absolutely familiar with all the ramifications of the liquor laws of New South Wales.

But I had an old-fashioned idea, before I came on this holiday, that drinks could not be served after 6 p.m., with some exceptions for guests and, maybe, for the travelling public apart from guests.

I also believe that, generally speaking, Sunday was a closed day in the drink trade.

But in this holiday resort, quite a distance from any large city or town, there seems to be no restriction on the hours observed by the one hotel.

This last week-end, crowds of people arrived by cars on Saturday evening and Sunday afternoon and evening to spend several hours in the beer garden this hotel maintains.

Usually the parties comprised men and women.

I shudder to think of the risks they took and involved others in on their return drive home because obviously many of the men were not in a fit condition to drive.

But possibly they were entitled to their out-of-hours drinks because they had travelled a certain distance.

Clearly, however, the beer-garden clientele throughout the week-end included many non-travellers.

A high proportion were those who could best be described, from their manner of drinking, and their condition at reluctant departure time, as "local boozers."

Now perhaps I have this all wrong.

Perhaps there is some sort of general dispensation about rural beer-garden drinking at week-ends.

But for public gardens, I think the Police Department ought to let us know.

In this particular township the police station is about 300 yards from the hotel.

Presumably what appears to me to be an "open slather" must have, in the apparent absence of prosecution, some legal sanction.

The Case of Barnes

In much travelling about the countryside this past week I was struck by the amount of

sympathy for the cricketer, Sid Barnes, over his omission from the Australian test team to play the South Africans in Brisbane.

Barnes was the topic of conversation everywhere.

"I'm crooked about Barnes being left out of the team," the taxi-driver confided to me in the vernacular on a drive to Sydney Central Station.

And the taxi-driver who received me at journey's end said: "I see Sid Barnes has offered to be twelfth man against South Australia."

"The trouble is he's too straight for those Board of Control blokes."

A dozen other casual acquaintances expressed similar sentiments. And I was inclined to agree with them.

But I thought Barnes was exceedingly foolish to indulge in buffoonery while acting in Adelaide as the twelfth man he asked to be.

His antics with scent-sprays and cigars constituted a burlesque entirely out of keeping with cricket, and he must have forfeited much of the sympathy that had been his.

In other words, he let down his legion of supporters.

Victorian Poll

To-morrow

The eyes of all politically-conscious Australians will be on the general election in Victoria to-morrow.

My hope, which I have expressed previously in these notes, is that a party or combination of parties will emerge strong enough to legislate for the equalising of electorates.

Even those politicians who oppose that plan can scarcely conscientiously defend the present system, which gives so much greater value to a rural than to a metropolitan vote.

I think that all parties in Victoria have been guilty over the years of intrigues in attempts to save their own skins.

And to that extent I feel inclined to cry, "A plague on all their houses."

But it will be a tragedy if the State does not this time give a clear mandate for redistribution.

Then, in spite of the cost and inconvenience, it will probably be best if another election is held soon on just boundaries.

On Fishermen

Seeing that this column this week is rather more concerned with holiday than with national affairs, perhaps I can appropriately round it off with an extract from current reading which suggests the good or ill to which relaxation can be put, particularly at I am writing from a place where most of the talk is about fish.

This is the passage: "What matters about a fisherman is not whether he catches fish, but what he thinks about in the protracted opportunities for reflection which the recreation affords."

"They can be used to plan a charity or plot a crime, to compose a sonnet or a fraudulent prospectus."

—THE MAN IN THE STREET

TEMPERANCE SOCIETY'S 90th BIRTHDAY

London, Nov. 21

The Church of England Temperance Society held a luncheon on Wednesday last, to commemorate the 90th anniversary of the society's foundation. The Bishop of London was chairman.

The C.E.T.S. was founded in a coffee house on Ludgate Hill in 1862, and since that time has been engaged in a variety of work for the Church.

It initiated the work of the Police Court Mission in 1876. The Church Lads' Brigade was founded in the offices of the C.E.T.S.

CHRISTIAN AND HUMANITARIAN

London, Nov. 21

Lord Justice Hodson spoke of the "insidious and continuous increase in divorce in this country," and asked that some attempt be made to prevent it, in his memorandum to the Divorce Commission.

There were two principal views of divorce, he said. The first was that divorce was an evil thing, destructive of life and the community; the second was what might be called the humanitarian view. He took the first view.

Lord Justice Hodson said: "I think that each extension of the grounds for divorce has been harmful, and that the institution of marriage, once it loses its permanent element, is so weakened that it tends to cease to be what it should be—the foundation of a healthy community."

"If the extreme humanitarians get their way this must, I think, mean the end of the Christian conception of marriage."

WHO DECIDES?

Lord Justice Hodson referred to the theory that the fact of a marriage being "hopelessly broken down" should be a sufficient ground for divorce: who was to decide when a marriage had hopelessly broken down, if only one party was of that opinion? No judge could do that.

To add "hopeless breakdown" as a ground for divorce would do away with the necessity of having any other categories of grounds for divorce.

A man would presumably be free to say: "My wife is dying of cancer. She complains a great deal. I want a new and brighter wife. My marriage has hopelessly broken down."

Later he said: "I confess I was touched by the faith people have in judges to deal with problems of this kind. I have not the same faith."

Since cruelty became a ground for divorce, there had been a tendency among comparatively newly married couples, who found that they were getting on badly, to accuse one another of cruelty in circumstances which, if they were not so tragic, might be called ludicrous.

LAW SOCIETY

The Law Society's evidence submitted on the previous day, proposed the abolition of collusion as a bar to divorce. The society's memorandum said that there was considerable confusion about the meaning of collusion.

SUCCESS OF WELSH CHURCH APPEAL

London, Nov. 21

The Church of Wales has raised more than half of the £500,000 sterling (£ Aust. 625,000) set as a target for its appeal.

This has been done in just over half the time given to collect the whole sum. The more recent gifts include one from Queen Mary.

The appeal, which has been launched in order to provide a better foundation for the livelihood of the clergy, will continue till next Easter.

Church people at Abergwill with Llanfihangel-Uwch Gwill, Carmarthenshire, promised to raise £600 sterling; they collected more than £1,000 by direct donations. At S. David's, Carmarthen, the target was £1,200; church people have collected £2,600.

The whole diocese of S. David's believes that its target of £88,500 sterling will be well exceeded. The target has already been exceeded in 52 parishes in the diocese. Aberporth has exceeded its target three-and-a-half times over.

HELP FOR ASIA

Mr. D. C. Peter Wijemanna, "The Occident," Kotte, Ceylon, asks that a reader of THE ANGLICAN will kindly post his copy on to him each week.

Mr. Wijemanna worked for the S.P.G. Mission in Ceylon, and since his retirement he has a very small income and cannot afford a subscription.

CHURCHWARDENS IN CONFERENCE

DUTIES, FINANCE DISCUSSED AT GILBULLA

By A SPECIAL CORRESPONDENT

Churchwardens of the Diocese of Sydney met in conference at Gilbulla, Menangle, on November 21 to November 23.

On Friday evening, the wardens were welcomed by the Primate, Archbishop Mowll, who gave a brief outline of the history of the Gilbulla property and the present aim and purpose of this diocesan centre.

Canon Ernest Cameron, of Mosman, then showed coloured slides depicting the various activities and spheres of work in Sydney Diocese.

On Saturday, Mr. W. Hutchison, of Church House, Sydney, conducted a short devotional period in the Gilbulla Chapel.

The Primate opened the conference proper at 10 a.m., and introduced the leader of the first session, Mr. Trevor Moon, of S. Anne's, Ryde. Mr. Moon spoke on "A Churchwarden in the Parish."

Using the 1912 Sydney Church Ordinance as a basis, Mr. Moon outlined the work of a warden in all phases of parochial life. "As a fundamental," he said, "for our work to be the most effective, we must be God-fearing, consecrated men, or our work will not result in leading men to Christ."

FINANCE

So much interest was created in this session that it was decided at luncheon to adjourn the discussions till Saturday afternoon.

After dinner, the second session was led by Mr. Stacy Atkin (St. Alban's, Epping). His subject was "Churchwardens and Finance."

Mr. Atkin covered the problems of raising adequate finance, of the budget method of finance, of the general financial structure of the diocese.

The Primate was the celebrant at Holy Communion on Sunday, while the whole party were present at morning prayers at S. James's, Menangle, and were welcomed by the rector, the Reverend A. H. Kirk.

The third session was conducted by Mr. J. Ernest Benson (S. Anne's, Ryde). His subject was "A Churchwarden Outside the Parish."

After a survey of current world affairs, Mr. Benson pleaded with wardens to take a wider view, to look further than the parish boundary, and to consider their work in relation to diocesan and world affairs.

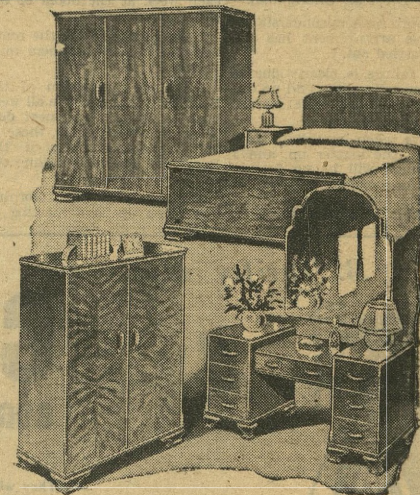
More than 20 parishes were represented at the conference. Those present returned to their parishes late on Sunday afternoon. Many expressed their appreciation of the help received at the conference.

A THIRD CONFERENCE

They said that not only were they able to learn the details of their work as wardens, but also to hear and discuss the methods employed in various parishes. They were unanimous in stating that Gilbulla was the ideal place for such conferences.

The archbishop informed the wardens that as a result of the first wardens' conference last August, enquiries were being made by other dioceses, with a view to arranging similar gatherings.

The third conference of wardens is scheduled for March 5-7, 1953. Those who intend to be present are urged to submit their names to the archbishop's secretary, Church House, Sydney, as early as possible, as the list is rapidly filling.



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PASTORAL LETTERS

THE BISHOP OF NEWCASTLE

My dear friends,—I am writing this soon after my return from a series of most interesting, most important, and most exacting meetings in Sydney and Menangle. The first big one was the annual meeting of the Australian bishops.

The Bishops' Conference was held once more at Gullbulla, Menangle, where we were the guests of the Dioceses of Bathurst and Goulburn.

The conference began on Friday, November 7 and lasted till midday on the following Monday, November 10.

Its proceedings are necessarily private, though certain resolutions which concern the Church at large will in due course be conveyed to the Dioceses.

We had two visitors who spoke to us on special subjects. The first was the Reverend "Tubby" Clayton, founder and chief padre of Toe H.

Our other visitor was the Editorial Director of THE ANGLICAN.

He had a most heartening story to tell us of the remarkable success of that excellent and long-awaited publication.

The "Church Standard," which is incorporated in it, never had a circulation of more than three thousand.

The circulation of THE ANGLICAN is already 20,000, and is steadily mounting.

It has not yet reached the stage when its income will cover its liabilities; but it is steadily moving towards it and the directors are confident that it will reach it within a measurable space of time.

I am so anxious to secure a really good circulation for THE ANGLICAN in the diocese that I have been disturbed to find that the arrangements we made with regard to it have somehow temporarily broken down.

As you know, our Diocesan Council arranged with the proprietors of THE ANGLICAN that every subscriber to THE ANGLICAN should receive each month a free copy of the Newcastle "Diocesan Churchman."

Through some misunderstanding this arrangement has not been carried out.

The failure is clearly due to a misunderstanding, and no one in particular is to be blamed for it.

I have taken immediate steps to clear the matter up, and I hope there will be no further cause for complaint. I want to assure all those in this diocese who subscribe to THE

ANGLICAN that without any additional charge they will receive each month a copy of our diocesan paper.

If any subscribers do not receive this letter will they please communicate immediately either with the Editor of the Newcastle "Diocesan Churchman," Archdeacon Williamson, or with the Secretary of the Committee, Canon Stréich.

I am more than sorry that the misunderstanding should have occurred.

It has been, I suppose, just one of those teething troubles which every new venture is likely to experience.

The staff of the newspaper in Sydney, and Archdeacon Williamson, Canon Stréich and I



here are prepared to co-operate most fully in the task of securing that such things shall not happen again.

I would take this opportunity to urge upon all of you to become annual subscribers to THE ANGLICAN if you have not done so already.

At present this diocese has only about 400 subscribers on the books of THE ANGLICAN in Sydney, though, of course, a much larger number are sold each week at the doors of our churches.

I should like to see the number of annual subscribers multiplied by 10.

After the conclusion of the Bishops' Conference we all went back to Sydney, and next day, Tuesday, November 11, those of us who are members of the Board of Missions began our work.

The whole of next morning was given up to a meeting of

the Standing Committee of General Synod.

Perhaps the most important thing we did was to initiate an enquiry as to possible ways of reducing the present formidable cost of General Synod itself.

It would appear that the only possible way in which it can be reduced is by a reduction in its size, and there are those who think that such a reduction would not only reduce the cost but would also enable the Synod to execute its business more efficiently.

For this next, and last, meeting we returned to Menangle, where we were joined by those members who were not members of any of the committees which had met earlier in the week.

These new arrivals included our own Dean, our own Chancellor, and the Chancellor of the Diocese of Sydney (Mr. W. S. Gee).

As the result of this meeting I am more hopeful than I have been for a long time that our quest for ecclesiastical autonomy in Australia is nearing its achievement.

The poet Swinburne makes the assertion that "Even the weariest river winds somewhere safe to the sea."

I accept his assurance, and I am beginning to feel that the weary constitutional river which for so many decades has been trickling so sluggishly along its course has now begun to quicken its pace, and that the expanse of water of which I am beginning to see glimpses may really be the ocean of constitutional freedom.

My first engagement in November was a meeting of our Boys' School Council at Morpeth.

The Reverend Geoffrey Parker, who is to succeed Mr. Allen as headmaster at the end of the year, flew over from Tasmania specially to attend this meeting, and to discuss with us plans he has for the renovation and improvement of the school's premises and the enlargement of its sports ground.

This month I have already held confirmations at Dora Creek, Toronto, Islington, Williamstown and Larps.

This last confirmation was the first to be held in the church since its opening nearly 70 years ago.

Before this month is out I hope also to have instituted the Reverend John Corrigan to the Rectory of Paterson.

It seems very early to be wishing you a Happy Christmas, but this is my last chance to do so in this way.

You will, I am sure, take pains

to see that wherever you may be going for your holidays you are within reach of a church where you can make your Christmas Communion.

I am, my dear friends,
Yours very sincerely,

Ros. Newcastl

THE BISHOP OF ST. ARNAUD

My dear people,

One of the important tasks a bishop has often to perform, is the institution and induction of his clergy to new parishes.

In a large diocese, he may have to do this many times in a year.

In one sense, it may tend to become a formality, as being the necessary preliminary to the beginning of a man's work in his parish.

But however much it may be liable to become formal in the case of a bishop, it is, in the life of the parish and of the individual parish priest, an event that ought never to lose its freshness and significance.

In the parish in which I served my first curacy, there had been three such services in 80 years when I became assistant-curate.

Obviously there it was indeed an event.

In a number of other parishes where I was vicar there had been such a service on the average about every five years or so.

In either case, however, it is important that both parish and priest should have the right ideas about what is happening, and the true significance of the place and setting of the parish priest in the life of the parish and of the Church at large.

Canon Roger Lloyd, in his most interesting and suggestive two volumes entitled "The Church of England in the 20th Century," has some most pertinent observations to make on this theme.

They are well worth the study of clergy and people alike.

We may think of the work of a parish priest as a ministry of a three-fold nature.

He is not just "Mr. So-and-so" who runs the C. of E. in the town.

He is not the employee of the local vestry.

He holds his commission from God, and is instituted and/or inducted by the bishop to be:

(a) prophet;
(b) priest and
(c) shepherd of souls.

His ministry falls short of its purpose and fails in its proper effect if in any appreciable way he minimises or loses sight of any of these three essential features.

(a) Prophet: He must be a prophet.

He must declare the ways of God to man. A prophet is not primarily concerned with the remote future.

He is not an ecclesiastical Nostradamus, foretelling the events of a few hundred years hence.

He proclaims the truths of God, the eternal truths of God, and their application in his day and generation.

But precisely because they are eternal truths, they may impinge upon and be fulfilled in the future.

Again, because they are the truths of God, they may not always be palatable, and he runs the risk of not being always popular.

But proclaim the truth he must, at whatever cost to himself.



His preaching will not be mere pious platitudes, but, while striving always to commend the truths by which men really live and serve God, he must be like S. Paul when he said to the Ephesian elders,

"I kept back nothing that was profitable . . . I have not shunned to declare unto you all the counsel of God."

To do this he must be an intelligent and devoted student of the Word of God, that his gospel may be a whole one.

(b) Priest: If, as prophet, he tends to be regarded as revolutionary, as priest he conserves the values of the traditions of the past.

He leads the people in the ways of worship, and ministers to them the sacraments of God.

It is not always easy to keep the prophetic and priestly elements in due proportion, but that he must strive to do.

It will be his endeavour so to minister the sacraments of God, that through the outward and visible, men and women may come to know the inward and spiritual realities of which they are vehicles.

So to conduct public worship, that men and women may draw nearer in understanding to God, striving always to eliminate those fussy, irritating, personal eccentricities which so often mar services, and that carelessness and slovenliness which belie the words spoken.

It is his task to seek out the unbaptised, and he has a bigger field than his predecessors.

To instruct carefully those who present themselves for confirmation, and those who come to receive the Sacrament of the Body and Blood of Christ.

No matter how often he has to conduct them, he has to invest the occasional services, baptisms, marriages and funerals with solemnity and reality.

To the individuals or families concerned they are landmarks in their lives, and may often present him with the only opportunities he may have for bringing them to an understanding of God.

(c) Shepherd of Souls: It has been, of old, the glory of the Church of England that she has stressed the pastoral side of the ministry.

"I am the good shepherd, and know my sheep, and am known of mine."

This is the eternal picture of the good shepherd in all ages. And the parish priest must, if he would be true to the

Divine Master, be a shepherd of souls.

He must know his people in their homes, where they work if it is possible, as well as around the church.

Nothing can take the place of pastoral visitation. But it must not be just amiable chatter over a cup of tea.

"Mummy," said a little girl, after the vicar had gone, "what did that man come for?"

"I don't know dear," said mother.

There may have been a place in the vicar's strategy for that visit which neither the little girl nor her mother saw.

But too often, I am afraid, the vicar doesn't quite know why he has called, or what he has hoped to effect in particular by his call.

This is something that the parish priest needs to think out and plan for just as in other spheres of his work.

These are some of the things that a bishop is thinking about as he comes to induct and institute.

It is a grand task to which a man is called.

Let him himself, and his people, be clear as to what his task is.

Let the priest realise that to fulfil this task he must strive to be a man of prayer, a man of study and thought, and a man of action.

He is called, though not in any servile sense, to be the "servant of the servants of God," as indeed his Master said of Himself.

"I am amongst you as him that serveth."

And what greater task could he have?

And with mutual thought and prayer for one another, and in humble reliance on Almighty God, he may with confidence address himself to that task.

Alfred St. Arnaud

BISHOP WOODS WITH R.A.F. IN SINGAPORE

Singapore, Nov. 24

The Bishop of Lichfield, the Right Reverend E. S. Woods, who is in the Far East on a mission to the Royal Air Force, held an informal conference of service and civil clergy in Singapore this month.

Dr. Woods said that the last two hundred years witnessed the most remarkable expansion of the Christian Church in history. There has been a vital evangelistic consciousness, but the greatest problem of the Church at present is the battle against appalling ignorance of the faith. Lay evangelism was vital to-day.

The Reverend T. Hankin, Deputy Chaplain-in-Chief, F.A.R.E.L.F., spoke of the vast territory under the care of R.A.F. chaplains in the Far East Command.

The R.A.F. Mission was received with much enthusiasm by the airmen, who hoped that there would be another similar mission in another six months, Squadron-Leader Hankin said.

SERVICE EVANGELISM

The Reverend B. D. M. Price spoke of the enthusiasm shown by the men in the Blakang Mati school of religious instruction.

It was much easier to organise prayer meetings and instruction classes when the men were at stations, but when they took part in warfare in the Malayan jungle it was extremely difficult to organise classes.

But even soldiers on the move were not neglected. There were two Anglican chaplains in the King's African Rifles and one in the Fiji Regiment.

In service evangelism there is only one effective method of getting results, he said, and that is individual contact.

Last week the Bishop of Lichfield went to Hong Kong, accompanied by his son, the Archdeacon of Singapore, the Venerable Archdeacon H. Woods.

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FAITH AND MORALS

A WEEKLY QUESTION BOX

By Dr. S. Barton Babbage

Each week Dr. Babbage, who is Dean of Sydney and a well-known writer on religious topics, answers readers' queries on matters of faith and morals.

All questions should be sent to Dr. Babbage at S. Andrew's Cathedral, Sydney.

How do you justify the baptism of infants?

This question comes from R.O.S., of Brisbane. He asks: "Isn't it time the Church stopped baptising children who don't know what is happening to them?"

When the Christian faith was first proclaimed, the converts were mainly adult persons, although there are records in the New Testament of the conversion of whole families.

Adult baptism was therefore the rule.

This is still the position in the mission field.

But after the Christian faith became established it was natural that Christian parents should desire that their children should become members of the Church.

Infant baptism was therefore increasingly practised.

It has always been recognised, however, that baptism is meaningless without faith.

Thus in the service of baptism of infants Godparents are required to express faith on behalf of the child as proxies and guarantors; and the infant, having reached years of discretion, is required, in the Service of Confirmation, to confirm this by a deliberate and personal confession of faith.

R.O.S. adds: "My own children are not baptised. I think

it is only fair to wait till they are grown up and can decide for themselves."

It would be interesting to know whether R.O.S. would adopt this same attitude of irresponsibility in other vital matters.

Would he, for example, postpone vaccination, if an epidemic of small-pox was raging, on the ground that this was an unwarrantable interference with the independence of the child?

And does he not regard moral evil as being as great a danger as physical evil?

Christian parents will naturally desire that their children should be baptised, so that they can enjoy the strengthening fellowship of the Church, and the power of God's Spirit, in the warfare against sin, the world, and the devil.

Even parents who make no Christian profession recognise, in other departments of life, their responsibility for training.

Why, then, should they leave their children unprepared and unequipped for the battle of life against sin?

It is strange indeed that some parents should be anxious to deprive their children of the most powerful influence for good that exists on this earth.

R.O.S. continues:

"Personally, I was christened a Methodist, but I haven't been inside a church for years because I've wrenched to the fact that it is a lot of humbug."

R.O.S. is mistaken, however, in thinking he was "christened a Methodist."

He was not baptised in the name of John Wesley, but baptised in "the Name of the Father and of the Son and of the Holy Ghost," which is a very different thing from being "christened a Methodist."

He was baptised into the Church of God, a much bigger and more inclusive thing than the Methodist Church.

Even Roman Catholics, despite their notorious exclusiveness, recognise the validity of Holy Baptism if administered with water in the Name of the Holy Trinity.

It is Christian baptism, whatever the denomination.

R.O.S. is repudiating, whether he knows it or not, not only his Methodist ancestry, but also the whole Christian Church.

R.O.S. has awakened to the fact "that it is all humbug."

R.O.S. reminds one of the soldier who, marching in an army, is awakened to the fact that the whole army is out of step except himself.

It would be interesting to know what objective facts, what processes of reasoning, have led R.O.S. to this profound conclusion.

The Christian faith has been believed by multitudes throughout the ages: only the most weighty and conclusive reasons ought to lead one to reject the corporate wisdom of men wiser and holier than oneself.

"My wife is Church of England and I don't mind her going at Christmas and Easter and once or twice during the year."

R.O.S.'s attitude of patronising condescension is particularly revealing.

He evidently regards attendance at a religious service as

little different in kind from attendance at a dance or a race meeting.

There could hardly be a greater misconception concerning the nature of true religion.

Worship is not an optional extra for those who happen to be religious: worship is the highest activity of which man is capable.

Worship is one of the few selfless acts of which sinful man is capable; and even R.O.S. ought to be aware that selfishness is one of our most besetting sins.

It would be more fitting if R.O.S. gave credit where credit is due by recognising the purifying and elevating character of true religion, instead of adopting a Pharisaic attitude of pitying condescension.

R.O.S. concludes: "As far as the children are concerned I say that it's up to them to decide for themselves."

Of course the children will ultimately decide for themselves.

But they will have little respect for one who has deliberately excluded them from the high privilege of membership of the Church, and from knowledge of the saving power of Christ.

R.O.S.'s attitude is not, as he supposes, one of tolerant and benevolent neutrality: it is, on the contrary, one of hostility.

In the matter of faith, neutrality is impossible. "He that is not for Me," Christ said, "is against Me."

How do you explain the article in the Creed: "I believe in the resurrection of the body"?

This question comes from a correspondent in Armidale.

The ancient Greeks believed that the body was evil.

They looked forward to the time when their souls would be liberated from their bodies.

Socrates, for example, said: "While we are in the body, and while the soul is mingled with this mass of evil, our desire will not be satisfied."

The Christian view is decisively different.

The Christian does not regard the body as a "tomb" in which the soul is imprisoned; rather, he regards the body as a "temple" in which the Spirit of God dwells.

The Christian attitude to the body is not one of contempt, but one of respect and reverence. That is why, of course, we raise our hats in respectful silence at the passage of a hearse.

Christians believe, not only in the immortality of the soul, but in the resurrection of the body.

In the life to come, we shall not live in a disembodied state: our soul will inhabit a body which will be a perfect instrument for its expression.

It will not, of course, be a physical body, for "in heaven they neither marry nor are given in marriage," but a spiritual body.

It is through the body that we express ourselves.

Nevertheless the body is not now a perfect instrument for the spirit: often the spirit is willing but the flesh is weak.

And now the body is subject to weakness and weariness and sickness and death.

In the life to come, however,

ECUMENICAL RECEPTION

The Executive Committee of the Australian Council for the World Council of Churches held a reception in the Chapter House, S. Andrew's Cathedral, Sydney, last night, in honour of the visiting American preacher, Dr. Douglas Horton, and Mrs. Horton.

Dr. Horton is Moderator of the International Congregational Council, and is Minister and Secretary to the United Congregational Christian Churches of the United States.

He attended the General Assembly of the World Council of Churches at Amsterdam in 1948, and at the present time is vice-president of the Faith and Order Commission of the World Council.

Mrs. Horton is a well-known educationist in the United States. Before her marriage to Dr. Horton, in 1945, she was nationally known in the U.S. as president of Wellesley College (a women's university) and as wartime director of the WAVES (the Women's Reserve of the U.S. Navy).

In 1942, as director of the WAVES, she became the first woman ever commissioned by the U.S. Navy; she was the first woman on the board of directors of the New York Life Insurance Company, and first woman ever elected to the board of directors of the National Broadcasting Company.

The reception was attended by 200 representatives of the member Churches of the Australian Council for the World Council of Churches.

FLOODLIT CROSS

ANGELICAN NEWS SERVICE

Hull, Nov. 14

Crowded meetings on five nights of last week, in the City Hall at Hull, were the result of two years' preparation and publicity for the mission to that city.

Two thousand people heard the missioner, the Bishop of Liverpool, on the last of the five nights.

The bishop spoke in front of an eighteen-foot floodlit cross.

The meetings are being followed by eight parish missions during this month and next.

There will be more missions in the New Year.

TOO MUCH GLAMOUR

Mrs. Irene Evans last week in Leeds, England, told a Family Planning Association that there was too much glamour attached to weddings, and not nearly enough plain common sense.

Far too much attention was paid to what to wear and what to put in the trousseau, and too little if any at all on the problem of husband-wife relationship.

Mrs. Evans said that many girls married for the thrill of the glamour.

The result was speedy disillusion and the divorce court.

We shall possess spiritual bodies, transcendent and resplendent, which will be perfect organs of the spirit.

S. Paul hints at the nature of this glorified existence.

He does it by a series of absolute contrasts: "It is sown in corruption; it is raised in glory; it is sown in weakness; it is raised in power; it is a natural body, it is raised a spiritual body."

So the new body will be our body, and yet different from that of which we have experience, superior to it in incorruptibility, in honour, in freedom from waste, decay and death, in the glory of perfection, and in ability to discharge its functions.

It will cease to be a natural body, fit only for earth's dependent conditions; it will be a spiritual body, the congruous instrument of a higher order of life for which the limitations of sense and time no more subsist.

This is what is implied in the Christian doctrine of the resurrection from the dead.

SACRED MISSION RAIDS SYDNEY FOR PRIESTS

KELHAM FATHERS' VISIT

The Society of the Sacred Mission will organise a series of meetings about the aims and work of the Society, in Sydney on Sunday and Monday, December 7 and 8.

The Reverend the Provincial of the Society whose headquarters is in Craters, South Australia, and the Reverend Keith Chittiborough, S.S.M., will conduct the campaign.

The professor of anthropology in the University of Sydney, Professor Elkin, will be chairman at a meeting at the Metropolitan Theatre on Monday, December 8.

The Society is a religious community of the Church of England, in which priests and lay-brothers live and serve under the traditional counsels of poverty, celibacy and obedience.

The purpose of the Australian College is to increase the numbers of those serving in the sacred ministry and to give ordinands a more ample and adequate training than is normally possible.

The Society believes that many vocations are lost because many young men lack the opportunity of testing and training.

Men are accepted between the ages of 16-24 years.

No servants are kept; students and the community share all the housework, care and maintenance of the house and grounds.

No charge is made for tuition, and the Society provides all books, stationery and library.

The need for more priests of the Church of England in Australia is urgent and obvious.

The need is not only for more priests, but for priests who have been carefully selected and trained.

At its Australian Theological College, the Society of the Sacred Mission aims to provide the means by which the best men, irrespective of their social backgrounds or financial resources, may be trained for the service of God in the Church.

The Society teaches the dignity of labour, too.

The man who learns to sweep the floor and dig in the garden learns the meaning of "service" and the "dignity of labour" which he would never learn otherwise.

The man who cannot learn this is not suited to the priesthood.

Accordingly, the Society tries to provide the proper background for the future priest's thinking, with the advantage of living a common life under spiritual discipline.

With this object in view, the Society provides a broad educational background called the "general theological" course.

This includes history, logic, metaphysics, psychology and the principles of education.

When he has learned what to teach, the ordinand must learn the difficulty art of How to teach.

How to teach is only one of the aspects of pastoral theology which the future priest has to learn.

Welcome to Bishop G. A. and Mrs. Chambers

Jubilee Rally of Diocese of Central Tanganyika

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YOUTH REVIEW



YOUTH TRAINING CAMP

BEACH USED AS BED

FROM A SPECIAL CORRESPONDENT

The third annual training camp for young people of the Parish of Mackay was held on the weekend of November 15-16 at Slade Point, one of the city's attractive beaches.

Two holiday houses had been rented and were used for eating, lectures and other activities. The 40 boys and girls who attended slept in two large marquees erected on the beach itself.

They found that the dry sand made a cool, comfortable and mosquito-free bed.

Many had been at the altar of the Church of Holy Trinity early on Saturday morning, as well as on other mornings of the week.

On Sunday morning, the camp Eucharist was celebrated at a temporary altar erected at one end of one of the marquees.

The campers made a devout and joyful corporate communion within sight and sound of the little waves breaking further down the beach on the stones.

In the evening, the campers returned to the parish church for festal Evensong.

The Rector of St. Peter's Townsville, the Reverend B. R. Marsh, was responsible for the programme of lectures, demonstrations and discussions which was the reason for the camp.

Its general theme was the Youth Group and the individual member.

Instructions ranged over a number of suggested spiritual, intellectual, physical and social group activities. They centred on the necessary contribution which is needed from each member, and how best it could be made.

Similarly, a talk about equipment began by dealing with such things as episcopes and radiograms.

Later it went on to individual equipment, Bible, prayer book, crucifix, etc., and ended with the list St. Paul gave of the Christian's spiritual armour.

Campers enjoyed a swim, a walk to a neighbouring headland and a scavenger hunt on the way back, as part of the camp's physical and recreational activities.

A longer time would have been a great help, but those who attended the camp felt that the time spent at Slade Point was well worthwhile.

They thought it would make a solid contribution to the youth work of the parish.

Now, under the guidance of the rector, Archdeacon J. H. R. Innes, and his assistant priest, Fr. Mansell, with Mrs. J. Courtenay, Miss Colvin and Mr. Paul Minnie, parish youth leaders, the young people will go on to put into practice what was learned during the camp.

SYDNEY BOYS' HOMES

AN EXCITING WEEK

The 137 boys in the Church of England Boys' Homes had a busy and exciting time during the week ending November 22, when two important functions took place.

On November 19 the Homes Company of the Boys' Brigade held its first Annual Display. The Company was only formed in December last year.

The evening commenced with an inspection of the Company, followed by the opening service.

This was followed by a mixed programme by members of the Company. The programme commenced with a marching and singing item, followed by a recitation by L/Cpl. Harris.

Two members of the Company next sang: "The Lord is my Shepherd," and L/Cpl. R. McDonald gave a pianoforte solo.

An important item to members of the Company was the Squad Drill Competition in which Major A. O. Howes was the adjudicator.

The standard of drill was very high, and the award, the "George Haddon" Cup, was won by No. 1 Squad by a narrow margin.

The second half of the programme mainly comprised items by the Gymnastic Teams.

The programme finished with the singing of that well-known B.B. hymn: "The Anchor Song," by all members of the Company.

The boys are being trained round the special aims of the movement: "The advancement of Christ's Kingdom among boys and the promotion of habits of Obedience, Reverence, Discipline, Self-respect and all that tends towards a true Christian manliness."

PRIZE-GIVING

The second great event was the Annual Prize-giving on November 22.

Sir James Bisset, former Commodore of the Cunard Line and Master of the "Queen Mary," presented the prizes.

A smart guard of honour comprised of Life Boys greeted Sir James and Lady Bisset when they arrived. Visitors numbered about 100. During tea, many of the boys managed to get Sir James's signature in their autograph books.

YOUTH IN THE WEST

PERTH

Perth, Nov. 21

S. George's Cathedral Youth Fellowship held a week-end conference at Le Fanu House, November 14-17 when members of S. Patrick's Fellowship, Mount Lawley joined them.

The conference, under the chairmanship of Miss Dorothy Stone, was a most enjoyable one.

The subject was: "The Bible—the Church's Book."

Talks were given on "Bible and Spade," "The Law Books of the Bible," "The Prophets," "The Historical Books," "The Bible and Poetry," "The Gospels and Revelation."

These were all enjoyed and followed by questions and discussions.

The lighter side was looked after well, with a barbecue on Saturday night, and a reading, with records, of Gilbert and Sullivan's "Patience," on Sunday night.

Addresses were given by the Youth Organiser at two Evensongs on the devotional use of the Bible.

On Monday we were privileged in having a visit from Mr. Douglas Dargeville, Victorian Anglican delegate to Travancore.

He was passing through Fremantle and visited Le Fanu House. He spoke briefly on Travancore and on the work of the C.E.F. in Melbourne Diocese.

BUNBURY

Bunbury, Nov. 21

Under the leadership of Canon E. H. Burbidge, the Bunbury Youth Fellowship were hosts to Fellowship members from numerous country and city parishes last week.

Travelling with the party from Perth were the Reverend H. Thorpe, Youth Commissioner for Bathurst Diocese in transit from Malaya, and Mr. B. T. Heydon, West Australian delegate to the Travancore Youth Conference.

During the conference which opened with a luncheon on Saturday, Mr. Heydon spoke about, and the conference discussed, some of the questions from the Travancore study book.

A special Youth Service was held in the Bunbury Cathedral on Sunday morning, at which Canon E. H. Burbidge preached.

The conference also attended Evensong at the cathedral at which the Reverend H. Thorpe preached.

The conference members were entertained at a social and dance on Saturday evening.

Most members were able to make use of Bunbury's surf beaches during the week-end.

"WEEK DAY WITNESS"

An editorial in a recent issue of the Newcastle Diocesan Youth Magazine, says that "in some way the Church seems to have failed to show the intimate connection between the Christian religion and the working life of the young worker."

The editorial continues:—"The work you do should be seen as something to which God has called you, something you do for God. Your first and foremost opportunity is to glorify God and serve your fellow-man by the way you do your work."

"No so-called 'Church work' can be more important than this week-day witness and work which takes up the major part of your life."

"If your religion is to develop rightly you must realise that it includes ALL your life, your work, your games, your club, your courting, your home and, last but not least, your companionship."

ANNUAL SUMMER SCHOOL

The fifth Annual Summer School of Youth and Education, organised by the Diocesan Youth and Education Council, will be held at Woodlands Hostel, Hobart, from December 27 to January 5.

The Vicar of St. Matthew's, Reverend R. W. Dann, Cheltenham, Victoria, formerly Youth Director of the Diocese of Melbourne, will act as chairman of the School, the theme of which is "Tomorrow's Church."

Bible study and talks on "The Child We Teach," and "The Faith We Teach," are the main items on the programme.

Each day there will be a short talk on the various vocations open to the Christian on Church and Community.

The Deputy Lord Mayor of Hobart, Alderman P. H. Mitchell, will speak on "The Christian's Responsibilities in Civic Life."

Also included in the programme are a number of workshops, designed to give practical help to the Teacher and Youth Leader.

The devotional side of the School will be cared for by the Chaplain, the Reverend W. L. B. Verrall, Diocesan Director of Religious Education.

Ample time has been allowed for recreational activities.

GEELONG AREA G.F.S.

G.F.S. in Geelong is pulsing with new life and vigour. Ninety G.F.S.-ers attended the Tea and Rally held at St. Matthew's, East Geelong, on Friday, November 28.

After a delicious meal, the Commonwealth secretary, Mrs. Bright-Parker, spoke of the excellent G.F.S. representative—Miss Kathleen Rose—Geelong has in England at present, and the possibility of a G.F.S. Folk Dance team visiting Britain in 1955.

She urged the girls to make a special gift for their own Parish Missionary for Christmas. The girls then promised to bring a special offering to their final branch meetings to be sent to the Mission field.

S. Matthew's members then delighted the audience with two

excellent items—one Australian and the other Dutch.

The evening concluded with the G.F.S. Ceremony of Light. The 90 candles twinkling in the darkened hall while the members took part in this service of re-dedication were most impressive.

The Geelong district has donated £1/13/-, the collection from their Annual Festival Service, to the £100,000 appeal for a new "Southern Cross" ship for the Diocese of Melanesia.

S. John's, West Geelong, won the cup and shield for the team events at the Geelong district G.F.S. sports.

SCHOOL CENTENARY

CELEBRATED IN CHURCH

ANGLICAN NEWS SERVICE

Port Macquarie, Dec. 3

The centenary of the opening of the public school at Port Macquarie, in the Diocese of Grafton, N.S.W., was marked last Sunday by special services in the parish church of St. Thomas.

At 11 a.m. the school attended a Eucharist and at Evensong the State member and the Town Clerk read the Lessons. The rector, Archdeacon T. M. P. Gerry, said in the course of his sermon, "While we celebrate the 100 years of the public school's activity in the parish, it is also seemly that we should remember what happened during the preceding 64 years."

"During that time the church provided the education."

The first school in Port Macquarie was held in the parish church under the supervision of the rector, the Reverend John Cross, and the teacher was an ex-soldier who had fought at Waterloo and whose descendants are still in the district.

The archdeacon said that the first school in Australia was opened by the Reverend Richard Johnson, four years after the landing of the first settlers at Sydney.

"The State, with its taxing powers, is able to do what the Church, a voluntary organisation, cannot do; but it is fitting that we should recall who carried the load at first and for so long."

"At one time, in 1833, the thirty-five schools in this State were all Church schools," he said.

The celebrations have continued during the past week.

TRAVANCORE YOUTH DELEGATE

On Sunday morning, November 23, at the Holy Eucharist at St. James's, West Northam, the Diocesan Youth Organiser, Canon W. E. Henn, admitted the foundation members of the newly formed Youth Fellowship.

Despite the fact that they have at present no rector, this group has met faithfully and prepared themselves for admission.

The seven members, Dorothy Brown, chairman, Coralie Parker, secretary, Beverley Parker, Trevor Allen, Murray Lindquist, Brian Wolfenden and Ian Boquet, who were admitted, were presented by Brian Sutton, of the St. Patrick's, Mount Lawley, Youth Fellowship, who accompanied the youth organiser on his visit.

On Saturday night the youth fellowship met and spent an evening reading, with gramophone records, Gilbert and Sullivan's Mikado.

On Thursday, November 27, the Archbishop of Perth, in the cathedral, commissioned and blessed Mr. Brian Heydon, who is going to the Travancore Youth Conference as a delegate of the Province of Western Australia.

After the short service, about 40 of the youth of the diocese gave him a dinner at the London Court Tavern. The Reverend J. C. A. Watts, president of the A.Y.F., presided, and among others present were the Bishop of Kalgoorlie, Mr. T. G. and Mrs. Heydon, Brian's parents, Miss Margaret Heydon, sister, Canon C. A. Walsh, Vice-chairman of the Anglican Youth Council and representatives of all youth organisations.

Mr. G. Bolton and Miss Margaret Frizzell expressed the good wishes of all his friends. Brian Heydon responded suitably.

DAVID . . .



But every shepherd must keep on watch. Often there is no warning of danger.



David does not see the bear—more deadly than a lion—creep on his flock, until—



a lamb begins to bleat. David moves swiftly. No time for dreaming now!



He runs to head off the huge bear who creeps up on to the sheep.

JUNGLE DOCTOR AND THE WHIRLWIND

By Paul White

The story so far:-

The Jungle Doctor, returning to the hospital at Myumi in Tanganyika, finds an undercurrent of discontent among his African staff.

He is dismayed to find many of his workers being lured away by the promise of easy money in the diamond mines and at peanut growing. Even his trusted dispenser and right hand man, Daudi, has succumbed.

A flashy, wealthy young African called Maradadi appears on the scene. He is rude and menacing to the Jungle Doctor, and asks to buy quinine and other medicines for his private use. Just then, an African woman appears on the scene with her baby. The baby is dying and can only be saved by an urgent operation.

Daudi helps the Jungle Doctor in the crisis. The operation successfully done, Daudi deserts the hospital and goes off with Maradadi.

Now read on.

CHAPTER FIVE Down Grade

I could hear the clunk, clunk, clunk of African girls pounding millet seed in preparation for African porridge. I could hear their laughter and chatter as they sat around preparing the evening meal.

Behind the kitchen was a row of great clay pots used in cooking the porridge which was the staple diet of the people of that part of the country. It was no difficulty to feed a hospital out there for an absurdly small sum—80 people for a pound a day—nor did you need a very great variety of food. If people were very sick they liked very thin porridge. If they were merely sick, they liked it thick. If they were well, they liked it thick. Suggest anything but porridge and they shook their heads.

"Uh, uh, we want porridge—ugali."

But I was not thinking of porridge when I looked in one of these great pots and at last found under it what I was looking for—a slip of paper. I put this in my pocket, and went back to the office.

In quite a good handwriting in Swahili—the common language of East Africa—I read: "Greetings to you. I am well through the goodness of God. May his blessing and peace rest upon you. I trust that you too are well. And so it went on for at least half a page—flowery, half pious stuff that was little more than excuse for covering paper with writing. But the bite came suddenly at the end of the page. It read: "meet me near the fence, near the pomegranate tree, when you have seen the light go out in the Bwana's room tonight." It was signed "Maradadi."

I pushed this letter deeply into my pocket and thought that Maradadi, the writer, would certainly meet someone when the Bwana's light had gone out. But I strongly doubted if it would be the African girl who had been one of the most difficult members of our staff for quite a time, and then

there had been a mighty change for the good in the way she had behaved. So striking had this been, that old Sechelela had raised her eyebrows and looked at me and shaken her head. "Bwana, I fear the hyena most when it laughs," she had said.

My light burned late that night. I received a very official looking letter by the mail, which only came once a week. I looked again at the typed words in front of me which told of a rapidly spreading epidemic of dysentery, being carried by flies which that year were more trying than they usually are, and this is saying quite a lot because the flies in East Africa are an amazingly prolific and accomplished collection.

The parcel which had accompanied the letter and looked interesting was quite a large collection of pills labelled "sulpha quindine." I carefully read the instructions as to how these were to be used and I saw from the report how life saving they could be in an epidemic of this nature.

It was vital, I could see, to have an all out drive to improve hygiene in the native villages and to take every step possible to deal with flies, and to prevent them from infecting food and spreading dysentery, that could well become a bush fire and rage through the vast population of the Central Plains of Tanganyika. I knew it was for this very reason that the Church Missionary Society had its hospitals dotted strategically through the jungle, to be the right sort of pill box to beat back the armed forces of tropical disease.

For perhaps half an hour I sat planning what should be done in this emergency. Then my mind went to the rainbow coloured Maradadi. He was out there in the darkness, somewhere, waiting for my light to go out. He was sitting in the shadow thinking of the African girl up there in the nurses' home, looking at my window and waiting for me to turn out the lamp. It was a nasty business. I grinned to myself for I knew it was going to be a very nasty business for Maradadi.

I picked up a long sand bag which was kept close to the door to keep out the dust that swirled over the plains when whirlwinds came along. I put on a pair of rubber soled shoes and took up a small electric torch and made my way by a most devious track to the hospital. As I scurried, bent double, getting all the cover possible from the growing corn crop, one thought came up again and again into my mind... one of those "worth nothing" thoughts that seem to crop up in moments of stress. I could only think of Maradadi's green pork pie hat with the crimson parrot feather stuck in the side. It was a variety of head gear which sent shudders up my spine.

Then the going became very hard. There was not an atom of cover so I crawled along the path to just the place I wanted to reach. I waited there for about four or five seconds, did what I wished to do and then crawled quietly back and went to my house. Putting a drop of oil on the hinges of the door of the ancient shed where we kept the mission truck. The doors opened silently. I backed the car out in the darkness and then with a crowbar manoeuvred her until I felt sure that if the headlights were switched on suddenly, they would focus sharply on the pomegranate bush where Maradadi was waiting.

Suddenly I switched on the lights. The darkness of the night was cut open and I saw a figure stumble to its feet with the vividness of the colouring of its clothing striking against the drabness of the night. It

wasn't hard to tell that it was Maradadi. He dashed along the path. I followed his steps with the spotlight of the car and tooted the horn violently. Maradadi turned and seemed dazzled. Suddenly he seemed to rise straight up in the air and let out a startled yell as he touched the ground again some fifteen feet further on. He staggered, stumbled, partly recovered and then fell. In a twinkling he was on his feet again and ran out into the darkness. I turned out the spotlight and grinned. My sand-filled doorstep apparently had represented a death adder very realistically in the bright light. The surprise of the whole affair must have been most stimulating. Just how far Maradadi would run at that particular speed and when his pulse rate would come back to normal... I wondered.

Picking up my torch, I hastened to retrieve my door stop and see what else I could find. Near where the African had fallen was his repulsive green hat, its bird's feather awry. Beside it a small African gourd of unusual shape. I picked these up. They might be useful in evidence. I took the doorstep and walked quietly home.

I poured into my hand some of the snuff that was in the gourd. It was NOT tobacco snuff, so dearly loved by many of the tribesmen. It was different looking. Gingerly I tasted some of the powder, then I recognised the stuff. It was a very powerful and highly exciting drug called hashish—or if you prefer it—Indian hemp—still again, marihuana. This stuff can turn a normal, quiet African raging mad. After four doses, I had seen it turn the whole moral focus of a life. A little of that powder snuffed up the nose or mixed in a cigarette—I knew only too well the consequences. Into my mind burnt the idea, had he been getting this diabolical stuff in to our staff? It was all clear to me now why Maradadi had his eye-spitting wardrobe. He was a dope pedlar and in peddling this he had made money and brought to our hospital an infection more insidious than the threat of epidemic dysentery. The desire for money and the exciting things it buys; exciting things that seem very sweet and very attractive, but before long leave an extremely bitter taste in the mouth.

I spent one of those nights when all sorts of weird dreams float through your sleep. Waking early I got up to watch the tropical sunrise and to talk to God.

It was just after dawn that I saw Daudi standing outside my door. On his shoulder was a large package containing most of his goods.

"Mbukwa, Daudi, going on safari?"

"Bwana," he said, "I have chosen. To-day I am going to the place where they grow the peanuts that I may make much money. I have decided."

"Yah, Daudi, I'm sorry for I know that if you set your heart on money, you're just falling into a trap. Hongo, Daudi, some rich have lost their faith and they've gone through all manner of agonies of mind themselves."

"Yah, Bwana," said the African, "I have chosen this way. You have told me where it leads, but I will go this way. What I want to do and the way I want to go I WILL go."

He took up his bundle and without looking back, walked off down the hill. Sadly I watched him go. Daudi had helped me in some of the most difficult stages of my life. He had stood by me in all manner of difficulties, but now sin had crept in. He had let in stay. He'd played with exciting things that he knew were red hot. He had been burnt and in the burning, others had been scorched. But what was

worse, he was aiming to get deeper and deeper into trouble and doing so with his eyes open.

I watched him walk down the hill. It was symbolic, that down-grade, of what was coming in his life.

CHURCH IS STILL FOUNDATION

Geelong, Nov. 26

In the County Court at Geelong yesterday, Judge Stafford said that the Church was still the best place to give a sound moral foundation to a future life.

His Honour was commenting on an answer by the father of an 18-year-old youth, that the lad used to go to Sunday school when he was younger.

His Honour said the prisoner was still a boy.

"Boys nowadays grow up too soon, and consider themselves men when they should still be learning," His Honour declared.

His Honour, addressing the prisoner's father, said: "One of the essential things in these times is to have a sound moral foundation for future life."

"There is no better place to get such a foundation than in the Church."

"Too frequently the Court is told that people used to go to church or Sunday school, but that they ceased to attend at an early age."

"No one seems to help to keep the people attached to the Church or Sunday school."

It is at these places that the best associations are to be formed."

His Honour said that boys looked to fathers for an example.

One of the best examples a father could give a boy was by being associated with some form of church or religious organisation, so that they would be associated with people of a like mind.

Boys would then grow up in the best possible environment.

Those who became detached from the Church were apt to grow less responsible, His Honour said.

THE A.B.M.

During the past two months the Home Secretary of The Australian Board of Missions has travelled 8,000 miles, visiting four States.

In this period he has directed one film, visited three mission stations, conducted one mission and two clergy conferences, lectured at two equipment conferences and preached 32 sermons.

JUNGLE DOCTOR BROADCASTS

Listen in to the Jungle Doctor on the following stations:

SUNDAY	
4 KQ—Brisbane	7.30 a.m.
3 GL—Geelong	8.15 a.m.
5 AD—Adelaide	8.45 a.m.
3 P—Port Pirie	8.45 a.m.
5 MU—Murray Bridge	8.45 a.m.
5 SE—Mt. Gambier	8.45 a.m.
2 WL—Wollongong	9.15 a.m.
3 UZ—Melbourne	2.30 a.m.
7 HO—Hobart	10.45 a.m.
6 KG—Kalgoorlie	12.30 p.m.
4 RO—Rockhampton	2.30 p.m.
2 BS—Bathurst	3.00 p.m.
2 CK—Cessnock	4.00 p.m.
2 NZ—Inverell	4.45 p.m.
2 GZ—Orange	5.00 p.m.
2 CH—Sydney	5.35 p.m.
2 QN—Deniliquin	6.30 p.m.
2 XL—Cooma	6.30 p.m.
6 LP—Perth	6.30 p.m.
6 WB—Katanning	6.30 p.m.
6 MD—Merridale	6.30 p.m.
2 MO—Gunnedah	6.30 p.m.
3 MA—Mildura	10.15 p.m.

MONDAY	
3 YB—Warrnambool	3.00 p.m.
3 SR—Shepparton	4.15 p.m.
7 QT—Queenscliff	6.00 p.m.
7 BU—Burnie	9.45 p.m.

THURSDAY	
7 AD—Devonport	8.45 p.m.

FRIDAY	
3 AK—Melbourne	3.00 a.m.
2 BH—Broken Hill	10.40 a.m.
3 UL—Warragul	2.00 p.m.
2 DU—Dubbo	5.00 p.m.
2 LF—Young	5.15 p.m.

SATURDAY	
2 MW—Murrumbidgee	9.00 a.m.
3 CV—Murraybrough	9.00 a.m.
3 TR—Sale	9.15 a.m.
4 MK—Mackay	9.45 a.m.
2 LF—Young	9.45 a.m.
2 LM—Lismore	11.45 a.m.
7 EX—Exmouth	11.45 a.m.
7 DY—Derby	8.30 p.m.

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ROCKHAMPTON JUBILEE

Rockhampton, Nov. 24

The Diamond Jubilee of the Diocese of Rockhampton was celebrated at St. Paul's Cathedral on Sunday, November 23, in the presence of the Archbishop of Brisbane, the Most Reverend R. C. Halse, and the Bishop of Rockhampton, the Right Reverend J. A. G. Housden.

The creation of the diocese followed a conference in 1888 in Rockhampton, when the first bishop, the Right Reverend N. Davies, was formally installed into the See.

The diocese was then the 14th in Australia.

The first Anglican priest arrived in Australia in 1788, and in 1825 Australia was made an archdiocese of the Diocese of Calcutta.

In 1836, Australia became a full diocese.

The second bishop, Bishop G. D. Halford, was head of the Bush Brotherhood of Australia prior to his appointment as Rector and Archdeacon of Rockhampton.

Bishop C. T. P. Crick, the third occupant of the See, established the well-known Girls' School, St. Faith's. He was translated to the See of Ballarat in 1927.

Bishop Ash was the fourth occupant.

He was enthroned in February, 1928, in St. Paul's, and resigned in 1946 to become Commissioner of the Australian Board of Missions' Centenary Appeal for 50 new Missionaries and £100,000.

The present occupant of the See, Bishop Housden, is the first of the old St. Francisian to be elevated to the episcopacy.

The morning service commemorating the Jubilee was the Sung Eucharist, at which the archbishop presided. Bishop Housden preached.

During his sermon he said that church work had started at St. Paul's long before the diocese was formed.

It was, in fact, 92 years ago that the first Bishop of Brisbane, Bishop Tuffnell, first visited Rockhampton and established a rector there.

By the time the diocese was formed there were at least five parishes operating.

Bishop Housden said, "Never has the church's manpower been adequate to its task; never has there been enough money to do all that was needed; never have we completely solved the problem of covering adequately the vast distances between people; never has the church failed or faltered."

He said that the answer to those who claimed that the diocese should never have been separated from Brisbane was that God had not allowed it to fail.

"The one great lack in the life of the diocese is that over the past 60 years we have not been producing enough members for our own ministry."

"We shall never grow to maturity as a diocese until this lack is remedied."

"We have relied too much on appeals to the Church outside, particularly to the Church in England, and now that source of supply is drying up," he said.

Archbishop Halse preached at the concluding service of the commemoration.

He said that when the first immigrants came to this area they expected to carry on the traditions they had had in England, Scotland and Wales, and so looked around for a place to build their faith.

The first church on this site, St. Paul's, was blown down in a cyclone.

"They built another, and then the Cathedral."

"They would go on building and their joy would increase as they placed more reliance on God."

The children of St. George's Home, who took part in the commemoration, received an unexpected gift.

A churchman gave a church officer sufficient money to quench their thirsts at the local cafe.

BATHURST

Bishop Wyldie
Once said to a child:
"Get it out of your head
That books should be re(a)d."

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DIOCESAN NEWS

(Continued from page 2)

CARPENTARIA

PERSONAL MOVEMENTS

The Bishop of Carpentry is at present touring the Northern Territory. While in Darwin he will induct the Reverend A. N. Haley Rector of Christ Church.

The Reverend C. G. Brown, Chaplain of Edward River, leaves this month for three months' furlough in the south.

FETE AT S. PAUL'S, MOA

The people of S. Paul's Mission raised over £200 for community purposes by means of a fete of native work.

People from Thursday Island and adjacent islands visited the Mission by launch for the occasion.

At S. Paul's they are hopeful of completing the tower on the already fine concrete church.

They also hope to build a hall for the use of the Mothers' Union.

CANBERRA AND GOULBURN

DISTINGUISHED SPEAKER

S. Paul's Hall, Murrumburrah, was crowded on Wednesday, November 26, for the quarterly dinner of the Murrumburrah-Harden branch of the Anglican Men's Movement.

The large crowd, which included His Worship the Mayor, representatives of almost every denomination of the Church in Murrumburrah-Harden, visitors from Canberra, Goulburn, Cootamundra, Young, Binalong, Gelong and Temora, showed great interest in the address given by the guest speaker, the distinguished Australian scientist, Professor E. W. Titterton, Professor of Nuclear Physics in the Australian National University, Canberra.

Professor Titterton, who spoke on "Atomic Weapons and Christianity," was warmly applauded at intervals during his address, and had to answer a veritable barrage of questions at its conclusion.

The tables were beautifully

decorated for the occasion by members of the Mothers' Union, who, assisted by Miss Plannery, were also responsible for the splendid catering.

A.M.M.

The members of the Anglican Men's Movement, led by amiable and energetic president, Jack Baldwin, have completed the construction of a concrete drive in front of S. Paul's Hall, Murrumburrah.

They have now commenced installation of a septic tank system at the rectory.

The job is one of considerable dimension and calls for "hard work plus," but the men have already made splendid headway and the job should be completed in the foreseeable future.

S. PAUL'S, CANBERRA

On December 14 the combined choirs of S. Paul's, Canberra, and S. Clement's, Yass, will be presenting Christmas music in S. Paul's Church, Canberra, at 7.30 p.m.

The programme will consist of choir items, solos, quartettes and organ music.

On December 7, the choir from S. Paul's Church, Canberra, will be visiting and singing in the parish churches of Gunning and Yass.

The choir will be under the direction of Mr. A. S. Bird. S. Paul's, Canberra, Sunday school picnic will be held on Saturday, December 6.

S. JOHN, CANBERRA

On December 9, the Young Anglicans hold their Christmas party in the Reid Methodist hall. December 12, Junior Anglicans hold their Christmas party in Reid Methodist hall. December 13, at 2.30 p.m., S. John's Kindergarten children's party in the Old School House, S. John's Church, Reid.

AINSLIE

The Ainslie Hall, Canberra, presented a happy scene on the evening of November 27, when the Ainslie Kindergarten Children's Christmas Tree party was held.

The spirit of Christmas was

emphasised when each child, after receiving a stocking from Santa Claus, handed him a present for the children in the Children's Homes at Goulburn.

Miss Pam Higgins, kindergarten teacher, presented a nativity play, "Jesus in the Manger."

The cast was drawn from the pupils of the kindergarten, and the painstaking work of Miss Higgins resulted in an enchanting presentation.

PERSONAL

Latest reports indicate that the Reverend Arthur Gibson, priest-in-charge at Ainslie, is making good progress in the War Memorial Hospital at Waverley, where he is recovering from an operation.

GIPPSLAND

WARRAGUL

S. Paul's, Warragul, Sunday school anniversary services were held on Advent Sunday, November 30. Corporate Communion of teachers was held at 8 a.m.; Mattins was conducted by junior and intermediate school. During this service four babies were baptised. The kindergarten and beginners had their service at 2.30 p.m.

In place of Evensong the C.E.F. conducted the "Service of the Christian Year." This was preceded by a fellowship tea.

S. Paul's, Warragul, Women's Guild held a street stall last Thursday in aid of the C. of E. Children's Homes. The stall raised £25.

The Victorian secretary of the A.B.M. will visit Warragul on Sunday, December 7.

GRAFTON

BISHOP RETURNS

The Bishop has returned from his visit to the South for the bishop's meeting and the mission at S. James's, Dandenong, Victoria.

He administered confirmation on Advent Sunday at S. Luke's, North Grafton, and at the Cathedral.

The bishop has convened a meeting of the Archdeacons and Rural Deans for December 9 to consider plans for an evangelistic campaign in the diocese.

The Diocesan Council will meet the next day.

S. Andrew's, Lismore, held its annual Temple Day on Advent Sunday, which this year took precedence of its feast of title. The amount required is £1500.

A Sydney friend has given a pair of altar lights for use at the services for aborigines at Cabbage Tree Creek Hall, Woodburn parish. The rector, the Reverend W. L. Sanders, has had a good response to his appeal for the furnishing of the hall.

A PIANOFORTE RECITAL IN CATHEDRAL

Miss Leone Stredwick, the talented pianist, formerly of Grafton, gave of her best in a programme of Bach, Beethoven, Schumann and Brahms on Tuesday, November 18.

The unusual setting and the good acoustic properties of the cathedral helped to make it a memorable performance. There was no charge for admission nor any seating fee but a retiring collection of £52 was received for the fund for the reconstruction of the cathedral organ.

MELBOURNE

ANNIVERSARY

Last Sunday marked the 12th anniversary of the Archbishop of Melbourne's consecration.

He was the celebrant at Holy Communion at 8 a.m. at S. Mary's, Camberwell, on Sunday. At 11 a.m. he preached at Holy Advent, Malvern. At 7 p.m. at S. Luke's, South Melbourne, he dedicated some memorial lights.

The archbishop inducted the Reverend R. G. Mounkney to the charge of S. Luke's, Vermont, at 8 p.m. on Tuesday night.

FESTIVAL

S. Catherine's, Caulfield, celebrated its patronal festival on Sunday, November 30. Bishop Cranwick was the preacher at 10.15 a.m. and the Dean of Melbourne, the Very Reverend A. Roscoe Wilson, was the preacher at 7 p.m.

On Monday, S. Andrew's Eve, missionary societies held a day of continuous intercession for missions. It began by a service of Holy Communion at 1.30 a.m. and ended with Evensong at 5 p.m.

NEWCASTLE

CATHEDRAL JUBILEE

The jubilee of Christ Church Cathedral was celebrated at special services on Sunday, November 24. Holy Communion was celebrated at 7 a.m. More than 200 communicants attended Solemn Eucharist at 8 a.m.

The Lord Mayor and aldermen, representatives of the Armed Services, organisations and institutions of the city and of other denominations attended the civic service at 11 a.m. The preacher was the Dean of Sydney.

About 500 people attended the evening service, Festival Evensong, and procession, the preacher again being the Dean of Sydney.

INDUCTION AT PATERSON

On Friday night, November 21, the Reverend John T. Corrigan was instituted by the Bishop of Newcastle, assisted by his chaplain, the Reverend A. N. Williamson, and inducted by the Archdeacon of Maitland (the Reverend C. W. Nicholls) as Rector of the Parish of Paterson. After the induction a social was held, at which Mr. Corrigan was welcomed into the parish.

M.U. SERVICE

About two hundred women attended a special Mothers' Union service at S. Stephen's, Adamstown, last Wednesday.

The special preacher at the service was the Rector of S. James's, King Street, Sydney, Canon E. J. Davidson.

The singing was led by the Diocesan Mothers' Union choir. After the service the ladies sat down to luncheon in the parish hall.

The rector, the Reverend W. E. Weston, welcomed the visitors from the various parishes and the Mothers' Union choir sang three lovely songs.

Canon Davidson then gave a talk on his travels through Europe.

Mrs. Parker, of the Western branch of the M.U., spoke on behalf of all the visitors and the Reverend R. N. Gledhill brought greetings from the Methodist Church.

PERTH

HOUSING AREA

Arrangements were now being completed to start building S. Francis's Parish Hall in a new housing area early next year, the Rector of S. Patrick's, Mt. Lawley (Canon J. Paice), said this week.

In the area there were at present 2,000 Anglican children attending three State schools, he said.

However, there was no Anglican centre for worship, instruction and fellowship.

Canon Paice said that he had been ably supported in the venture by Anglican people in the area, by the Archbishop's Diocesan Campaign Fund, and by the diocesan trustees, who were lending part of the money to the parish for the purpose of building.

RIVERINA

CHURCH PARADE

During the week-end of November 21-22, the 7th/21st Light Horse Regiment was in Griffith to receive the Prince of Wales's Cup. On Sunday, November 22, a regimental church parade was held in St. Alban's Church at 11 a.m. The service was conducted by

the Archdeacon of Hay, the Reverend V. E. Twigg.

The general, who accompanied the troops, took the salute outside the church as the men marched off to return to their camp.

ROCKHAMPTON

ORDINATION

On Advent Sunday, the Bishop of Rockhampton admitted to the diaconate Derek Frederick Brown, who has completed his course at S. Francis's College, Brisbane.

After serving with the R.A.F. during the war, he became a student at S. Augustine's College, Canterbury.

As a result of the bishop's visit to England in 1948, Mr. Brown offered himself for work in the Diocese of Rockhampton, and was transferred to S. Francis's.

At the ordination service, the celebrant was the bishop.

The occasional sermon was preached by the rector of the cathedral, Canon J. E. Dale. The Reverend C. E. Torlach acted as deacon, and the Reverend A. G. Fellows as sub-deacon.

The ordinand was presented by Canon R. B. Davison, and vested by Canon J. E. Dale.

ST. ARNAUD

S. JOHN'S, AVOCA

The bishop confirmed 26 candidates at S. John's on Advent Sunday.

The Eucharist followed immediately, at which the newly-confirmed made their first Communion.

The day was also the 81st anniversary of the dedication of the church by Archdeacon Crawford in 1871, when the parish was part of the Diocese of Melbourne.

The bishop preached on this theme at night.

In the afternoon at S. Paul's, Moombabel, the bishop dedicated an east window, depicting the Ascension, to the memory of Mr. Johann Thorsen Kofeod.

He was for many years secretary of the church at Moombabel, secretary of the Central Council of the Parish of Avoca, and member of the Diocesan Synod.

The window was the gift of his widow, Mrs. Emily Kofeod.

HOLY TRINITY, WEDDERBURN

The Reverend Victor Forester was installed as Deacon-in-

CHRIST CHURCH, MARYBOROUGH

The bishop visited the Parish of Maryborough on Sunday, November 23, for the Dedication Festival of the church and its annual Temple Day.

He also confirmed 25 candidates in the evening.

The Reverend T. H. Justice presented the candidates in the absence of the rector, Canon E. P. Millard, who expects to leave England by the Oronsay on January 2, 1953.

WATCHEM

The bishop will be the speaker at the annual Communion Breakfast of the Watchem branch of the C.E.M.S., following the celebration of the Holy Communion at 8 a.m. on December 7.

RED CLIFFS

The bishop will lay the foundation stone of the new Church of S. Mark's, Red Cliffs, on Sunday afternoon, December 7, at 4 p.m.

The original wooden church was erected in this soldier settlement after the first world war, in one day, when Canon Fettel was its first vicar.

MILDURA

Mr. George B. Lucas, of Essendon, will, after his ordination to the diaconate, become assistant-curate to Archdeacon Hardingham at S. Margaret's, Mildura.

QUAMBATOOK

The Vicar of Quambatook, the Reverend John Rowlands, has been admitted to hospital, and will be prevented from carrying out his duties for some time.

NYAH/WOORINEN

A Sanctuary chair will be dedicated in the Church of All Saints, Nyahwest, by the bishop on Monday, December 8, at 8 p.m.

The vicar is the Reverend C. G. E. Forrest-Sale, late of Melrose, South Australia.

SILVER JUBILEE APPEAL

The commissioner, the Reverend R. J. Williamson, reports that about £1,425 is now in hand, with an additional £330 promised.

(Continued on page 13)

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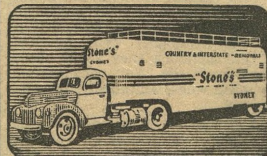
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ATOM AGE AND CHRIST SCIENTIST STATES PROBLEM

FROM OUR OWN CORRESPONDENT

Professor E. W. Titterton, during his address to the Anglican Men's Movement at Murrumburrah on Wednesday, November 26, said that it was not a specific weapon that must be banned, but war itself, in all its forms.

Professor Titterton is Professor of Nuclear Physics in the Australian National University at Canberra, and was closely associated with atomic projects in New Mexico and Bikini, and was an official Australian observer at the recent Monte Bello tests.

"Death is death, destruction is destruction, whether inflicted with bows and arrows, fires or atomic weapons," he said.

"It is for Christian men all over the world to exert their influence for peace."

"But the Christians of the free world are confronted with the enormous problem of penetrating the Iron Curtain which has been drawn down, and is kept down, by an elite clique of dictators."

"They have cut off millions of human beings from their fellow men in the west and are preventing them from learning the truth."

"The Western Powers do not desire, and do not intend, to hurl atomic or hydrogen bombs at any nation or group of nations."

THE CITIZEN'S DUTY

"But no responsible statesman or citizen could refuse to equip his country with powerful weapons, which potential enemies might acquire."

He quoted Sir William Penney, who in his broadcast after the test of the British atomic bomb at Monte Bello Islands, said, "The energy and enthusiasm which have gone into the making of this new weapon, stemmed from the sober hope that it would bring us nearer the day when war is seen to be unthinkable."

Professor Titterton said that this statement of Dr. Penney's summarises Western policy which, in recent years, has been aimed at preventing war by removing the temptation of easy victory from a would-be aggressor.

"We are determined not to be caught unprepared again, as we were in 1939."

"This is the motive underlying the British decision to build atomic weapons, and President Truman's decision to go ahead and build the hydrogen bomb."

"I do not see that there is any alternative to this decision."

"No responsible statesman or citizen could refuse to equip his country with powerful weapons which potential enemies might acquire."

DETERRENT

"There can be no doubt that the possession of these new weapons, atomic and hydrogen, represent an appreciable deterrent to anyone planning war."

"The fact is that scientific and technical advance has produced unexpected dangers and difficulties."

"The discovery of nuclear fission has led to developments in atomic energy, whose ultimate service to the community is likely to be very great, and may well be essential, if our civilisation is to continue when other sources of power are exhausted."

"Already the benefits of atomic energy to medicine and industry are substantial."

"But on the other hand, this

new form of energy has produced the threat of unprecedented violence."

"It means the possible destruction of many millions of lives and the accumulated treasures, moral and material, of civilisation."

"A man's conscience may tell him to take no part in such developments."

"This is the easy way out, for there are plenty of interesting things to do."

"But running away from the problem does not solve it," he said.

THE FREE SOCIETY

"In our free society a man may hold any opinions he wishes and they are respected."

"The man who has a genuine aversion to working on military problems finds himself a job elsewhere, and goes quietly about his work."

"On the other hand, there are individuals who are vociferous in demanding the abolition of atomic weapons, and one wonders why."

"To them I would point out two things."

"First, death is death, destruction is destruction, whether they be inflicted with bows and arrows, fires, bacteriological warfare, or atomic weapons."

"It is not a specific weapon we must ban, but war itself, in all its forms."

"Second, Mr. Winston Churchill, some years ago, indicated that the possession of the atomic weapons by the Western nations was the probable reason why the Russians did not over-run Western Europe at the time of the Berlin air lift."

"In this sense," he said, "the manufacture of atomic weapons can be regarded as preventing war and saving human lives."

RUSSIA'S REASONS

"Furthermore, it could be assumed that one of the reasons why the Russians had not dropped an atomic bomb in the war which had already begun, namely, the war in Korea, was that they knew that if they did so, the United Nations would hit back harder, and for longer, because they had a greater supply of atomic bombs than the Soviet. In this case it could also be said, therefore, that the bomb was saving lives."

He said that the possible uses of atomic energy for the good of the peoples of the world are continually multiplying, and he believed that there will be many more uses about which man has not yet dreamed."

He said, "It is for Christian men all over the world to exert their influence for peace; if we can banish war with its enormous wastefulness in men and materials, then we can go forward into a future whose prospects are brighter than at any other time in the history of the world."

Answering various questions Professor Titterton said, "The free world does not want to be spending her millions of pounds and dollars on weapons."

"She would rather be spending them on the development of atomic power for the benefits of industry, medicine, etc."

"The attitude of the Soviet, and the consequent need for

OBITUARY

J. G. McKenzie

We record with regret the death in Sydney last Saturday of John Gordon McKenzie, Director-General of Education in the State of New South Wales, a distinguished lay member of the Church.

The Reverend A. R. A. Freeman conducted the funeral service last Tuesday in St. Andrew's Cathedral, Sydney.

The Cathedral was crowded with representatives of the N.S.W. Government, the Public Service, the University of Sydney, and other bodies with which Mr. McKenzie was actively associated.

Nearly every person of distinction in the educational life of the community was present. Many, retired schoolmasters and inspectors, had travelled from country areas to the funeral.

The congregation included the first Principal of the Sydney Teachers' College, Professor A. Mackie. Mr. McKenzie was a member of the first course to pass through the College after Professor Mackie became Principal in 1907.

The Coadjutor Bishop of Sydney, the Right Reverend W. G. Hilliard, who delivered the oration, was himself a fellow student at the Teachers' College with Mr. McKenzie.

Bishop Hilliard said that Mr. McKenzie "gave himself for just on half a century with utter devotion to the greatest of all national tasks: the education of the citizens of today and to-morrow."

"There is no enterprise of greater national importance than this, the development of the personality and training of character," he said.

"I sometimes wonder whether my fellow Australians fully realise the glorious destiny that history and geography are offering us, if only we can rise and grasp it."

"In the 16th century, the discovery of the Americas transferred the centre of world influence from the Mediterranean to the Atlantic. Similarly, the developing civilisations of the awakening peoples who form more than half the human race, to the north of Australia, are bringing the Pacific basin into competition with the Atlantic for world leadership."

"Australia's position makes her the point of contact between these people and the distinctive British tradition and way of life."

The bishop said that whether Australians rose to the occasion "would depend in an incalculable measure upon the vision, spirit and equipment of the next few generations of Australians."

"That, in turn, will depend on their education in the widest sense of the term," he said.

"To that supremely important task, Gordon McKenzie made a notable contribution."

the free world to be so strong militarily that no nation or group of nations would be foolish enough to attack her, prevented the devotion of a greater portion of the resources to development along these lines.

"You cannot negotiate with people who are only prepared to negotiate on their own impossible terms."

"Who was more prepared to negotiate than the United Nations negotiators in Korea; and what was their experience?" he said.

"The application of Christian principles to the problem of war was made extremely difficult by the attitude of Soviet Russia."

"You have the Iron Curtain drawn down by an elite clique of dictators, who have cut off millions of human beings, including thousands of Christians, from their fellow human beings in the west."

"We will not fight a preventative war; the Western nations are acting in a Christian manner by making themselves strong and secure against attack, while at the same time leaving the door open for negotiation," he said.

JUVENILE CRIME

WARNING BY BISHOP

London, Nov. 14

The Bishop of Croydon, the Right Reverend C. K. N. Bardsley, said in London yesterday, "We can wring our hands and weep salt tears over the unpleasantness of the, the boys, with their razors and all the rest, but blame to no small extent lies at our door."

"The lads who go around with razor blades would not be doing it if they had received a more dynamic faith from their fathers. The fault lies at the door of those forefathers, and

The Reverend E. G. Buckle, who is working among the New Australians on the Hydro-Electric Scheme, will be very grateful to readers who care to send him books and magazines which he can distribute to these newcomers who are working on "the roof of Australia."

Parcels should be addressed to the Reverend E. G. Buckle, C/o the Snowy Mountains Authority, Cooma, N.S.W.

the Church must take a share of the blame."

Bishop Bardsley was addressing the Guild of Cordwainers.

This country had tolerated subversive films, particularly on a Sunday, for too long.

"Murder and violence seem to be the stock-in-trade of so many films these days. Do you wonder that our children have in some cases been influenced by them?"

Referring to lack of religious education, Bishop Bardsley said a reason for juvenile delinquency lay in the number of sub-Christian homes where the name of Christ was never mentioned except as a swear word, and where the whole atmosphere precluded the teachings of our Lord.

"TALENTS"

RAISE FUNDS

Twenty Anglicans of St. George's Cathedral, Perth, who took part in a modern "Parable of the Talents," to help raise money towards the cathedral's quota in the archbishop's £100,000 Appeal, have contributed £31/9/-.

The money was raised from £2, which was divided among the twenty at a meeting held in the Burt Hall after an evening service in the cathedral last September.

Each member took 2/- and undertook to use that sum to raise money. Here is how some of them raised the money:

A 14-year-old boy spent his 2/- on ingredients for a cake which he raffled to raise £10/2/-.

A Sunday school organiser, Mrs. L. M. Evensen, used her 2/- to make jam. The £2/14/- raised from the jam sales went towards the cost of materials for dolls' clothes.

The Dean of Perth, the Very Reverend G. T. Berwick, purchased 2/- worth of petrol, drove into the country and collected wood which he sold to raise £1/6/-.

BISHOP OF ANTIGUA

London, Nov. 21

The Venerable D. R. Knowles, who has been Archdeacon of Bahamas since last year, has been elected Bishop of Antigua. He succeeds the Right Reverend N. Newnam Davis, who is now Assistant Bishop of Coventry.

The new bishop, who was ordained in 1923, has spent the whole of his ministry in the West Indies.

IMMIGRATION WELFARE IN CANADA

London, Nov. 21

At the annual synod of the diocese of Huron, Canada, approval was given to a plan to encourage British immigration within the diocese.

The Brotherhood of Anglican Churchmen, which is the diocese's fellowship of laymen, has accepted responsibility for the welcoming, encouragement, and counselling of the new British families.

No financial help can be offered, but local committees will help the bread-winner to find employment. A wide range of farming and industry is carried on in the diocese.

DEACONESS

The Deaconess Fellowship held an American Tea at the Deaconess House on Monday, December 1, and a Youth Reunion at 7 p.m.

2CH will give a broadcast at 4.15 p.m. on Sunday, December 7, on Deaconess Work.

SUCCESS FOR "SERVICE OF CHRISTIAN YEAR"

Brisbane, Dec. 1

Twenty-two Bible lessons, read by young people of the C.E.M.S., together with hymns, prayers and commentary, made up the "Service of the Christian Year" which took the place of Evensong at St. David's Church, Chelmer, Brisbane, on Advent Sunday.

Evensong was celebrated earlier, when about 35 people took part. The church filled up for the following service.

Starting with the message of Advent, the service goes through the whole story of Redemption, following the course of the Christian Year, and ending with the affirmations of Trinity in the recital of the Creed. The form of service is published by the General Board of Religious Education of the Church of England.

PERTH

There is no death Of priests in Perth, But they are poorly Off in Kalgoolie.

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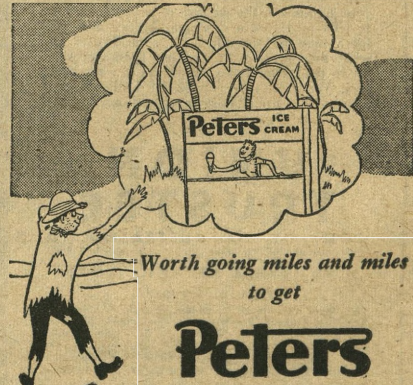
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WHY I AM NOT A ROMAN CATHOLIC

III.—INFALLIBILITY AND UNIVERSAL JURISDICTION OF THE POPE

By KENNETH N. ROSS

Roman Catholic belief about the Pope can be found authoritatively declared in Pastor Aeternus, the decree of the Vatican Council in 1870. Chapter I quotes S. Matthews xvi, 16-19, and S. John xxi, 15-17, as justifying belief in the primacy of the Pope. It concludes:—

If anyone shall say that blessed Peter the apostle was not by the Lord Christ appointed leader of all the apostles and visible head of the whole Church militant, or that he received directly and immediately from the same our Lord Jesus Christ only a primacy of honour and not of true and proper jurisdiction: let him be anathema.

Chapter II quotes four passages, from a speech at the Council of Ephesus, from a sermon of S. Leo, from S. Irenaeus, and from a petition probably written by S. Ambrose. It concludes:—

If anyone says that it is not of our Lord Christ's institution or of divine right that blessed Peter should have perpetual successors in the primacy over the universal Church; or that the Roman Pontiff is not blessed Peter's successor in that same primacy: let him be anathema.

FREE FROM EVERY ERROR

The fourth chapter is concerned with the Pope's infallible magisterium. It quotes the formula of Pope Hormisdas, among other texts.

S. Luke xxii, 32, is also cited as a promise made to the leader of the apostles which has been fulfilled in the subsequent papacy.

"Whose (the Pope's) apostolic teaching all the venerable Fathers have embraced, and all the orthodox doctors have venerated and followed; knowing full well that this see of holy Peter always remains free from every error, in accordance with the Lord our Saviour's divine promise made to the leader of his apostles: 'I have prayed for thee that thy faith fail not; and when thou art converted, strengthen thy brethren.'"

It concludes with the solemn affirmation of the Pope's infallibility:—

We, adhering faithfully to the tradition received from the beginning of the Christian faith—with a view to the glory of our divine Saviour, the exaltation of the Catholic religion, and the safety of Christian peoples (the Sacred Council approving), teach

and define as a dogma divinely revealed: That the Roman Pontiff, when he speaks ex cathedra (that is, when fulfilling the office of Pastor and Teacher of all Christians—on his supreme apostolic authority, he defines a doctrine concerning faith or morals to be held by the Universal Church), through the divine assistance promised him in blessed Peter, is endowed with that infallibility with which the divine Redeemer has willed that his Church, in defining doctrine concerning faith or morals, should be equipped; and therefore that such definitions of the Roman Pontiff of themselves, and not by virtue of the consent of the Church, are irreformable.

PETRINE TEXT

Holy Scripture does not support the papal claims.

Let us examine first the text which, above all others, is appealed to by Roman Catholics.

After Simon Peter had declared his faith in Jesus, Jesus said that this was the result of a supernatural revelation:—

And I say also unto thee, Thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. (S. Matthew xvi, 18, 19.)

The meaning of this can be seen by reading the Midrash on Isaiah li, 1, 2, where Abraham is termed rock:—

God is like unto a king who wished to build himself a house. He digged and digged, but in each place water sprang up and destroyed the foundation he had dug. At last he chanced to dig where deep down he came upon a rock; then said he, "Here will I build." In like manner, God, wishing to create the world, looked out upon the generations of Enoch that would be, and that of the flood, and said, "How can I make a world out of such sinners, who will people it with those who will annoy me?" But

when he saw Abraham, he said: "Ah, here is a rock upon whom I can found a world."

Like Abraham, Peter is the man of faith, and upon him and his faith the Church is built.

It is in this sense that S. Paul speaks of the Church as being "built upon the foundation of the apostles and prophets."

The foundation of the Church is S. Peter, the leader of the apostles, or the apostles and prophets in general, as individuals; in so far as they are the foundation, they have no successors (Rev. xxi, 14).

There is no sign whatever that Jesus was here creating an office, to be passed on by S. Peter to any successors.

There is no more ground for supposing that he who was the Rock must have successors than he who was "the disciple whom Jesus loved."

In either case, it was the individual person who was singled out for honour.

The highest office in the Church, according to the New Testament, is that of apostle: "God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers."

Again, "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."

KEYS OF THE KINGDOM

To understand what Jesus meant by giving Peter the keys of the kingdom of heaven, it is necessary first to refer to Isaiah xxii, 15-22, where the key is the steward's emblem of office.

It is the task of the faithful and wise steward to give the household their portion of meat in due season (S. Luke xii, 42).

But both this passage and the parallel one in S. Matthew xxiv, 43-51, make it plain that it is all the apostles who are stewards, and not Peter only.

Light is also thrown on this passage by S. Matthew xxiii, 13, and S. Luke xi, 52.

Unfaithful stewards have used the key of knowledge to shut and have excluded men from the kingdom of heaven.

But in the new community, Peter will have power to declare what is permitted and what is forbidden, and these decisions will be endorsed in heaven.

But it is plain that this is the same power as is described as being given to the apostles as a whole in S. Matthew xvii, 18:

"Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."

There is not the least indication that the other apostles acquired this authority from Peter.

The rest of the New Testament confirms this conclusion. Peter was the leader of the apostles, both during our Lord's ministry, and after his Ascension.

As such, he figures prominently in the first half of the Acts of the Apostles.

But S. Paul is even more prominent in the latter half, and it has often been noted that S. Luke seems to have been careful to cap any story about one apostle with a similar one about the other.

There is nothing which suggests that Peter was regarded as the infallible head of the Church, and there is a good

This is the third of a series of articles by one of England's most brilliant younger theologians.

The author, the Reverend K. N. Ross, is Vicar of All Saints' Margaret Street, London.

The articles are extracts from Mr. Ross's forthcoming book which will be published by Messrs. A. R. Mowbray next January.

THE ANGLICAN publishes these articles simultaneously with the "Church Times," London, by arrangement with the "Church Times," the author and his publishers.

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deal which points to the conclusion that he was not.

S. PAUL'S TESTIMONY

It was James, not Peter, who summed up the deliberations of the apostles at the Council of Jerusalem (Acts xv). S. Chrysostom's comment on the proceedings is most significant:

"Peter indeed spoke more strongly, but James here more mildly; for thus it behoves the one in great power to leave what is unpleasant for others to say, while he himself appears in the milder part."

The testimony of S. Paul's Epistles is to the same effect. Paul went to Jerusalem three years after his conversion "to see Peter" (Galatians i, 18), but in describing his second visit he speaks of three people who seemed to be pillars of the Church, "James, Cephas and John" (Galatians ii, 9).

And "when Peter was come to Antioch, I withstood him to the face, because he was to be blamed" (Galatians ii, 11). Peter was acquiescing in the existence of two parallel churches, Jewish and Gentile, and this could not be tolerated by Paul.

That Peter was the leader of the apostles it would be stupid to deny: it was not for nothing that our Lord more than once singled him out from the others.

Notice in particular S. Luke xiii, 31, 32:—

And the Lord said, Simon, behold Satan hath desired to have you (plural), that he may sift you as wheat, but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.

This is followed by the prophecy of Peter's betrayal.

It is perverse to read into this passage anything about the papacy.

The controversialists who quote, "I have prayed for thee that thy faith fail not," as an assurance of divine support to the papacy, might with no less justice treat the passage as support for the view that in every age Peter's successor will deny Christ.

The sequel to Peter's threefold betrayal is found in the threefold commission to Peter (S. John xxi, 15-17). Peter had, as it were, forfeited his apostleship, and needed to have it restored to him.

He is not being singled out there for any peculiar honour or responsibility.

WHAT THE FATHERS SAY

If the true meaning of the Petrine text is the foundation of the papacy, and that meaning is not apparent on the surface of the text, we should only be justified in believing it to be the correct one if we found that, from the earliest times, those who commented on the text were either unanimously or substantially agreed that that was the true interpretation. In fact, however, there is a truly remarkable lack of agreement about the meaning of the passage among the early Fathers of the Church.

First there are the Fathers, seventeen in number, who interpret the rock as being Peter himself. Typical is what S. Cyril of Alexandria wrote: "He called him Peter, a name derived from petros, a rock, for

on him he was going to lay the foundation of his Church." But it is one thing to believe that the Church is founded on S. Peter and quite another to believe that S. Peter has successors who are the foundations of the Church.

Then there are eight Fathers who believe that the rock is all the apostles, and not Peter alone. Those eight include more than one of the seven-teen Fathers previously mentioned, who felt free to adopt this alternative interpretation.

The interpretation most commonly adopted, however, is that the rock is the faith which Peter confessed. No fewer than forty-four Fathers took the passage in this sense. Thus S. Ambrose says, "Faith then is the foundation of the Church, for not of the human person of S. Peter, but of faith it is said that the gates of hell shall not prevail against it." And S. Hilary adds, "This faith hath the keys of the heavenly kingdom."

CHRIST THE ROCK

Sixteen Fathers prefer to believe that the rock is Christ himself, and there are other interpretations besides these four. It is thus crystal clear that the Fathers were far from regarding this text as the charter of the papacy. None of them connects it with the Bishop of Rome, and very few indeed with Peter.

S. Augustine, in one of his later writings, states that his earlier belief that the rock was Peter has been outweighed by the more numerous occasions on which he has expounded the rock as being Christ, and tells the reader to choose whichever he considers the more probable (Retractions i, 121). It was a matter of indifference to S. Augustine which meaning was attached, but it is not a matter of indifference to the Roman Catholic Church of to-day.

In the first six centuries of the Church's existence, there is not one commentator who gives the interpretation given by the Vatican Council. Not until papal pretensions were full-blown do we find such a claim being made. Naturally enough it is made by a Pope in his own interests, and the circumstances are rather ironical.

In A.D. 680, Pope Agatho wrote in those terms to the Sixth Oecumenical Council, and added that in fact all his predecessors as Popes had so confirmed their brethren. What the Sixth Oecumenical Council thought of that claim may be seen from the fact that they formally condemned the heretical teaching of Pope Honorius and ordered his letters to be burnt as profane and soul-destroying.

It is well known that, in the Middle Ages, the papal claims were supported by a series of documents which later investigations have shown to be forged. These were the False Decretals, published about 850. A Roman Catholic historian says: "The papal briefs of the first part of the work are, every one of them, forgeries, and the same is true of many contained in the last portion of the work; nor can the author crave forgiveness on the score that much of the material he uses is really taken from early documents."

Roman Catholics urge with some force that they are not the origin of hitherto unheard-of papal claims, but rather witness to claims which had already been made for some time. That is true, but a case which needs extensive forgery to support its claims must needs be weak or fiercely disputed.

It is impossible to estimate the effect that these Forged Decretals had on such scholars as the great S. Thomas Aquinas, who accepted them as perfectly genuine. The whole fabric of Canon Law is built up on them. The Decretum of Gratian quotes epistles of the Popes of the first four centuries three hundred and twenty-four times, and of these at least three hundred and thirteen are spurious.

WAS S. PETER BISHOP OF ROME?

It is worth while to consider what is known of S. Peter's connection with Rome. One

cannot seriously doubt the tradition of his martyrdom there, any more than that of his fellow-apostle S. Paul. But it is a refinement on the part of later tradition that makes them suffer martyrdom on the same day. S. Peter's alleged Roman episcopate has no sufficient foundation. All the earliest authorities are careful to name S. Peter and S. Paul as founders of the Church in Rome—and not always in that order. Before the third century, the one is never mentioned without the other. S. Irenaeus, in about A.D. 185, speaks of "Peter and Paul preaching at Rome and laying the foundation of the Church," and of "the Church founded and established at Rome by the two most glorious apostles, Peter and Paul." S. Irenaeus reckons Linus as the first Bishop of Rome. But under the new computation, S. Peter becomes the first bishop, and S. Paul is pushed into the background, a process which has gone on steadily. Whereas in the basilica of S. Paul it is that apostle who is represented on the right hand of Jesus, this has been "corrected" by a later generation which erected statues underneath these mosaics, with S. Peter on the right hand and S. Paul on the left.

INTERESTED PARTY

There are no sufficient grounds for believing in any transmission of a primacy of jurisdiction from S. Peter to the bishops of Rome.

It is only at the end of the fourth century that Petrine claims are put forward—and always by the interested party. The Decretum Gelasianum was probably put out by the Roman Synod under Pope Damasus in 382; it quotes our Lord's promise to Peter as the justification for the Papal primacy. Similarly, Pope Siricius, in 385, claimed that the heavy burden of Papal responsibility was being borne in him by the blessed apostle S. Peter, "who protects and watches over us, the heirs of his administration." Furthermore, not a single Greek Father of the first six centuries finds any connection between the promise to S. Peter by Jesus and the position of authority claimed by the Pope as Bishop of Rome. So much for Pius IX's claim when he defined Papal infallibility that he was "faithfully adhering to the tradition received from the first beginnings of the Christian faith."

(To be continued)

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BOOK REVIEWS

INFANT BAPTISM AND IMMERSION. Canon Marcus Loane. Young Evangelical Churchmen's League, 2/-.

The first half of the booklet shows that Infant Baptism is the logical and natural Christian teaching and that the practice of the Church of England is founded upon Scripture.

The author shows that baptism in the Christian church was the sign and seal that one had been received into covenant relationship with God.

It was therefore analogous to circumcision amongst the Jewish people.

The normal requirement for every male child was that he be circumcised on the eighth day.

Many of the baptisms recorded in the New Testament were household baptisms and it would be extraordinary if none of these households contained any children. It would be still more extraordinary if the children were not allowed to share in the new covenant.

We commend this pamphlet to all readers. It is written in an easy style and in a measured manner which concedes an argument to an opponent.

It explains logically that the Church of England teaching is clearly the only reasonable conclusion. There is a curious phrase used a few times, namely "The Evangelical Doctrine of Infant Baptism." Here the word Evangelical is used in its original and true sense, not in any party sense, for the teaching contained in the thesis is the accepted teaching of all parties within the Church.

Canon Loane has confined himself solely to the argument from Scripture and he has been quite wise in so doing, but the reviewer wishes that he could have spared a page or two to show that while circumcision was the acknowledgement for the Jew-born that he was entering into the Covenant, proselytes were baptised, and the children of a proselyte shared the benefit of what their father had done and were forthwith circumcised and baptised.

It is even likely that there was a Rabbinic school that held as Rabbi Jehoshua did that the Tebilah (bath, or baptism) was more important than the circumcision in that it

could be administered to both sexes. The argument from Rabbinic writings (as seen in the disputes between Shammai and Hillel) or even from Epictetus would not be too late evidence to support the argument from Scripture. (See Arrian Dissert. Epictet. 2.9.20).

The second half of the book deals with the methods of baptism and shows that sprinkling or affusion is just as legitimate a mode as immersion and that we cannot assert with certainty the method used by John the Baptist. The sections dealing with the prepositions used with the word baptism in Greek, and the metaphorical use of the term baptism are valuable. They are a careful scholarly analysis of the Greek Text in simple language, and they are touched with a gentle sense of humour. —E.P.C.

DON CAMILLO AND THE PRODIGAL SON. Giovanni Guareschi, translated by Frances Frenaye. Victor Gollanz.

Readers of the "Little World of Don Camillo" will find here all their old friends—Don Camillo, Peppone Smilzo, and the Lord above the Altar—and all the fun and sparkle of the earlier book, but they will find much more.

Guareschi has something to say to a bleeding Europe.

We are conscious in reading this second book that "The Little World" was a trial run, as it were.

In "Don Camillo and the Prodigal Son," profound theology and philosophy are presented in such a way, that the average reader will not be aware of it, though every page is packed with wisdom.

He will be aware of a most penetrating insight into the political thought and conditions of modern Italy, relevant to the situation in Europe generally, and in Spain in particular.

The hatred of the Vatican exhibited by the local reds contrasted with their love, despite themselves, of the parish priest is an interesting commentary on the confused general situation. It is a strong lesson to parish priests on the power for good of a devoted pastor.

Don Camillo's reflections on

the political situation reveal the same confusion tempered with a solid Christian outlook on the whole scene.

Guareschi is obviously a devout Catholic Christian who cannot find it in his heart to condemn the simple villagers he knows so well. He seems to take a broad view of the scene and understand the difficult problems involved.

Though apparently loyal to the Vatican he is not unaware of the faults of the system, nor of the virtues of its opponents. His firm grasp of the Christian religion makes him see it as overshadowing all systems.

Guareschi has succeeded in doing with his Don Camillo what Chesterton tried to do with his Father Brown, but Fr. Brown was never a real person nor were his essays on theology in the detective stories, very convincing.

Don Camillo is real and down to earth, we have all met him somewhere and we can follow his thoughts as our own.

Moreover, he is entirely human. Fr. Brown could never be imagined racing a sick child to hospital on a motor bike and praying through clenched teeth "Lord, give me more speed! And you, you filthy machine, let's see if you have any real guts in you."

Where Fr. Brown would utter slick replies to theological conundrums, Don Camillo has to think it all out painfully and simply.

Even then he does not always come to a conclusion, but what he says is real and rings true.

Above all Don Camillo is the devoted pastor, and in him Guareschi underlines Canon Roger Lloyd's statement in "The C. of E. in the Nineteenth Century," that the real strength of the Church lies, and always has lain, in the parish priest.

This is a humbling and rather terrifying thought to the parish priest, but it is undoubtedly true.

It is they who must bear the burden and heat of the day.

Finally this little book is a warning to the Anglican pastor who is tempted to envy his Roman colleague, and a lesson to the protestant who cannot imagine anything good under the Vatican.

The devoted priest is not the prerogative of any one system, and wherever he may be found he is a model and inspiration to us all.

Put this book on your Christmas list for your own pastor. It is one of the rare books that will live for many years. —T. B. McC.

CHURCH MUSIC SCHOOL APPOINTMENTS

London, Nov. 21

The Dean of Manchester has accepted the invitation of the council of the Royal School of Church Music to become its chairman in succession to Sir Ernest Bullock, who resigned a few months ago.

The Reverend Cyril Taylor has been appointed Warden and Chaplain at Addington Palace, Croydon, the future headquarters of the School.

Mr. Taylor, who was formerly Precentor and Sacrist of Bristol Cathedral, was appointed in 1939 to be assistant to the Head of Religious Broadcasting of the B.B.C., a position he still holds.

GRACE

A bush parson had trained his small boy to be polite to dignitaries. When the bishop called, Jerry shook hands gravely and said, "How do you do, My Lord?"

Some time later the Archbishop called. Jerry had been duly briefed; his father had warned him.

"When you meet the Archbishop you must say 'Your Grace'."

Jerry took the archiepiscopal hand solemnly and said, "Bless, O Lord, this food to our use and ourselves to Thy service."

DIOCESAN NEWS

(Continued from page 10)

SYDNEY

S. ANNE'S PLAYERS

A dramatic group at S. Anne's, Ryde, will again this year present a Christmas play in the Memorial Hall, Ryde, on the evening of Sunday, December 14.

The play, under the direction of Mrs. Noel Barratt, has been written by the rector, the Reverend D. R. Begbie, and bears the title, "These Things Were Written."

The play itself is woven around the fact that much of Luke's material for his gospel was gathered from consultation with Mary in the latter years of her life.

A unique feature of the play is that the aged Mary and Luke take their place in front of the curtain before the first scene, and remain there right through the performance.

The two provide a prologue and epilogue to each scene, which in turn portrays, as a flash-back, the incidents which Mary recollects.

There are five scenes which deal with the life and ministry of Our Lord.

They are written in verse to differentiate them from the prose of each prologue and epilogue.

The music for the play has been recorded by S. Anne's choir, under the direction of Mr. David Barkla.

The Reverend Alan Langdon has provided the voice of Christ which features in the final scene.

It is expected that the standard set by S. Anne's players will be maintained in this performance.

The play will be preceded by a shortened form of evening prayer in S. Anne's Church at 7.15 p.m., after which the congregation will proceed to the Memorial Hall.

GIRLS' DISPLAY

Thirty girls of the Redfern district, all members of the Girls' Group at S. Paul's, Cleveland Street, will present their annual display in the parish hall next Wednesday.

This group of girls has grown very much in the past year, and recently 18 were confirmed.

Their ages are from 13 to 20 years, and in addition to their group work, many are in the choir. Others are teaching Sunday school, and all regularly worship.

The display will consist of physical culture, choral work, team work, and burlesque.

NARRABEEN MISSION

The Rector of S. Faith's, Narrabeen, the Reverend W. Osborne-Brown, writes of the deep and widespread effect of the recent mission by Dr. Howard Guinness.

Others in the parish, who were personally helped and led further on in their Christian life, have written their accounts of blessings received.

The work of the mission is to be followed up by a weekly meeting on Tuesday evenings.

BARGO FUND

The Rector of Picton, the Reverend D. A. Langford, reports that the special appeal for £100 for the building fund at S. Paul's, Bargo, has met with rapid success.

The whole amount is now in hand or promised.

BOYS' SUCCESS

At the Boys' Homes at Carlingford, congratulations are being showered upon Kevin Kelleher, who has won the Toc H Cup, as the outstanding athlete at the C. of E. Homes Sports for 1952.

He also represented Parramatta Junior High School senior relay team, securing first place.

He is also a member of the team which won the rugby league premiership.

The Homes have another occasion for pleasure in the success of their Boys' Brigade Company in carrying off the

Novices' Mat Competition for 1952.

A.B.M. FETE

Mrs. C. E. Martin, wife of the Attorney-General, will officially open the A.B.M. Fete in the Sydney Town Hall on Friday, at 11.30 a.m.

The archbishop will be in the chair.

At the opening ceremony, three graduates of the Training College will receive a presentation after their commissioning earlier in the day.

In the evening the Reverend Ian Shevill will give a preview of a new A.B.M. film at 7.30 p.m.

Luncheon will be provided between noon and 2 p.m. Tables may be reserved if desired by ringing the A.B.M. State office.

GREENWICH SERVICE

A Family Service will be held at S. Giles's, Greenwich, on Sunday morning at 11 o'clock.

CHRISTMAS FETE

S. David's Ladies' Guild will hold a Christmas Garden Fete on Saturday, December 6, in the grounds of "Hawera," 155 Forest Rd., Archcliffe.

Mr. J. and Mrs. Mackey have given their home for the afternoon to this use. The fete will open at 3 p.m. Christmas gifts will be available for sale from 2 p.m.

TASMANIA

PERSONAL

The Rector of Westbury, the Reverend D. M. Gasking, Northern Tasmania, is a patient in S. Luke's Hospital, Launceston.

S. JOHN'S, LAUNCESTON

At the final meeting for the year, held this week, members were asked to say what help they had received from the Mothers' Union services and meetings.

Many spoke with sincere appreciation of the inspiration and guidance which had meant so much to them in their lives.

Prayers, devotional addresses, fellowship of other mothers with whom they were able to share common problems, had all contributed.

LAUNCESTON

PHILHARMONIC SOCIETY

The seventh annual presentation of Handel's "Messiah" will be presented in S. John's on Friday, December 12, at 8 p.m.

The usual setting for the oratorio is the Paterson Street Methodist Church, where the Philharmonic Society's conductor, Mr. John H. Stephenson, is choirmaster.

This year the organist will be Mr. Lindsay O'Neill, organist of S. John's, and the soloists Beryl Kekwick (soprano), Leslie Adams (tenor), Robert Payne (bass) and Iris Graham (contralto).

CHURCH FETE SUCCESS

Proceeds of a fete at the church of S. Barnabas at Newnham will go into a fund for a new church.

It is hoped the foundation

stone will be laid for the golden jubilee in three years.

The fair, organised by Mesdames C. A. Archer and L. M. Stackhouse, is only the second to be held for the church, and raised £148.

It was officially opened by Mr. Septimus Luck, one of its pioneers, who was introduced by Canon F. H. Lansdell, Rector of S. George's, Launceston.

Flowers were presented to Mesdames Luck and Lansdell.

WANGARATTA

DIOCESAN JUBILEE

The Bishop of Wangaratta, the Right Reverend T. M. Armour, and Mrs. Armour, entertained church people at a garden party at Bishop's Lodge, to mark the occasion of the golden jubilee of the diocese. Among the visitors present were the Archbishop of Sydney and Mrs. Mowll, the Archbishop of Melbourne and Mrs. Booth, the Bishop of Gippsland and Mrs. Blackwood.

The Bishop of Wangaratta extended a welcome to the visitors and he was supported by the Archdeacon of Wangaratta, the Venerable W. J. Chesterfield, Canon P. H. Dicker, the Hon. P. P. Inchbold, and Cr. Neil Stewart, the Mayor of Wangaratta. In the evening a large congregation gathered at Holy Trinity Cathedral for the Jubilee Thanksgiving service, the preacher being the Primate.

SYNOD ELECTIONS

Wangaratta Synod election results are as follows:—The Reverend R. J. Brown, Rural Dean of Seymour, to be honorary Canon of Holy Trinity Cathedral, and Canon R. J. Brown and the Reverend John Hall (Warden of S. Columba's Hall) to be members of the council of the diocese.

CHURCH PAPER BANNED

London, Nov. 21

Mr. Alexander Rankovic, Minister of the Interior in Yugoslavia, has banned the Journal of the Moscow Patriarchate of the Russian Orthodox Church.

The official reason for the ban implied that the journal contained material hostile to Yugoslavia.

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Applications are invited for the position of State Secretary in New South Wales. Applicants should preferably be in Ministerial sets and should not be over 45 years of age. Applications will close on December 31, 1952.

Details as to duties, terms and conditions of appointment are available from the Commonwealth Secretary, to whom applications should be addressed.

The Reverend H. M. ARROWSMITH, Commonwealth Secretary.

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Where Does Our Church Music Come from . . . 6

THE FIRST ORGANS

By A SPECIAL CORRESPONDENT

The organ has the distinction of being one of the oldest and yet the most modern of instruments. Its beginnings were earlier than the fifth century, and its development is still going on.

Improvements in the mechanism and in the tonal scheme are constantly being made. The organ is, therefore, always being "modernised".

The first instruments consisted of several bamboo pipes tied together in a row and blown by the mouth.

The method of changing from pipe to pipe would be similar to that used in playing a mouth-organ by sliding them along the mouth.

In the fifth century it was decided that a reservoir of air made of an animal's hide would be more convenient.

The air was pumped into this with hand bellows, while another person held his fingers over the pipes he did not wish to sound.

NEW SYSTEM

This cumbersome system was replaced by slides which would operate the flow of air to each pipe, and thus the forerunner of the modern organ came into being.

The only changes since then have been in the mechanism that has been built up around the pipes.

In the tenth century organs had become fairly common in England. There is a drawing of an organ of this date in a Psalter preserved in the library of Trinity College, Cambridge. This shows the pipes placed upright in a frame, while at either end are two men working handles up and down to provide the air.

There are four barrel-shaped bellows. The picture shows two organists; one to operate the pipes at one end, and the other to control those at the other end. This organ had only fourteen pipes, but that would be as many as two men could control with the cumbersome mechanism in use. It was, no doubt, only used to

beat out the melody in the unison singing of the plainsons. In this same century, the tenth, there is an account of a remarkable organ that existed in Winchester Cathedral.

This instrument had 26 bellows which were worked by 70 strong men "labouring with their arms, covered with perspiration, each inclining his companions to drive the wind up with all his strength, that the full-bosomed box may speak with its 400 pipes which the hand of the organist governs.

"Some when closed he opens, others when open he closes, as the individual nature of the varied sound requires.

"Two brethren, monks, of concordant spirit sit at the instrument and each manages his own alphabet.

"They strike the seven differences of joyous sounds, adding the music of the lyric semitone. Like thunder the iron tones bite the ear, so that it may receive no sound but that alone.

"To such an amount does it reverberate, echoing in every direction, that one stops with his hands his gaping ears, being in no way able to draw near and bear the sound.

"FLYING FAME"

"The music is heard throughout the town, and the flying fame thereof is gone out over the whole country."

It was said that the tone of this organ could be heard over a mile away.

It no doubt kept the singers together.

In the fifteenth century great improvements were made in the mechanism of organs. It was then that the idea of stops was thought of.

This meant that certain sets of pipes could be shut off, or "stopped" from playing. Before that there was nothing to prevent all the sets of pipes from functioning whenever their particular key was played.

The size of the keys was reduced so that instead of punching them with the fist, perhaps two fingers would be sufficient.

Towards the end of the century the size was reduced to very much what they are now.

The invention of pedals also dates from this century. It is remarkable that pedals were not used on English organs until the close of the eighteenth century.

The first organ that is known to have had them in England was that of St. James', Clerkenwell, in 1790. These pedals had only one octave and no pipes of their own.

They merely drew down the manual keys.

All German organs had pedals in the time of Bach, who was born in 1685, but Handel, who was born in the same year, but lived in England, did not have an organ with pedals.

CHAPEL ROYAL

Sir George Smart, organist of the Chapel Royal in 1850, said that he never played on an organ with pedals in all his life and refused to do so.

The organ in Canterbury Cathedral had only one octave of pedals in 1884.

When Bach's fugues were introduced into England they were called "pedal" fugues, as they could not be played on organs without pedals.

This was one reason for their late introduction to this country.

Once pedals were adopted by English organ builders their work, quickly caught up with that of Continental builders.

To the English belongs the

credit for the Swell device known as the crescendo pedal, which was later copied by Continental builders.

The pneumatic action was also of British origin, as was the invention of the composition piston whereby groups of stops could be operated by the touching of a button.

British organ builders made rapid strides during the nineteenth century, led by Henry Willis, who rebuilt half of the cathedral organs of England.

Tonally and mechanically the British organ of to-day is second to none.

MISSIONARY CONFERENCE PLANNED

The Church Missionary Society will hold a summer school at Thornleigh, N.S.W., from January 2 to January 10.

The theme of the conference will be, "Old Paths to New Triumphs." The speakers will include the Right Reverend G. A. Chambers, first bishop of Central Tanganyika, the Venerable Archdeacon F. O. Hulme Moir, who is chairman of the conference, and the Reverend Norman Cocks, of the London Missionary Society.

The tariff for resident members is £3/3/- per week, and 10/- per night.

Application forms can be obtained from the Summer School Secretary, C.M.S. House, 93 Bathurst Street, Sydney. Applications should be lodged before December 24.

ORDINATION



The Archbishop of Sydney shown here with 16 Deacons he ordained to the priesthood last Sunday.

CORONATION AS CHURCH CEREMONY

London, Nov. 21

"The Coronation is something infinitely more than a mere historic pageant," the Dean of Westminster, the Very Reverend A. C. Don, said in an address to the London Diocesan Conference this week.

"There are certain people who would have us believe that it is that and nothing more. But it is, in fact, a deeply significant religious rite," said the dean.

The dean suggested that clergymen should study the Coronation service and try to explain it simply in the course of sermons. He said that the anointing of the Queen with consecrated oil was "the very heart and core" of the Coronation service.

The important thing to drive home was that the Coronation, the anointing, and all that followed up to the actual crowning took place within the framework of the Holy Communion service.

The dean spoke about the Queen's personal act of Communion in which, he said, he hoped that the Duke of Edinburgh would share.

"One feels with our Queen that she will thereby be setting the seal on that very moving vow which she took on her twenty-first birthday.

"COURAGEOUS ACT"

"I always feel that what she said then, on coming of age, was one of the most courageous things that any young woman could possibly do.

"To stand up before the whole world, and vow that you would devote the rest of your life, whether it be long or short, to the service of your people, was a most courageous act. I do not think that one can too frequently remind the people of our Queen's vow."

Earlier in his speech, the dean suggested that the incumbents

CANADIAN BISHOP APPOINTED

Vancouver, Dec. 1

At a meeting of the Synod of the Diocese of Caledonia held last month, the Reverend Horace Godfrey Watts, field secretary of the Canadian Missionary Society, was elected bishop in succession to the Right Reverend J. B. Gibson, who was killed in a motor accident three months ago.

The new bishop, who has had a wide experience in Japan and elsewhere, will be consecrated by the Archbishop of British Columbia (Dr. Harold E. Sexton) in Christ Church Cathedral, Victoria, on the Feast of the Conversion of St. Paul, January 25.

The archbishop will be assisted by 10 visiting bishops, and the preacher will be Canon R. S. K. Seeley, Provost of Trinity College, Toronto.

NEW DEAN OF CORK

London, Nov 21

Canon Henry Robert McAdoo has been appointed Dean of Cork in succession to the Right Reverend G. O. Simms, Bishop of Cork.

Dr. McAdoo had a distinguished career at Dublin University and has been Rector of Bantry since 1948. He is a regular contributor to theological periodicals and is the author of a number of books, including "The Structure of Caroline Moral Theology" and "No New Church".

might prepare for the Coronation by seeing that their churches were as clean as they ought to be.

"A great many overseas visitors will be dropping into your church. It would make an immense impression if they could come away and say how wonderfully well kept the churches of London were."

ARCHBISHOP OF YORK ON KENYA DISORDERS

OUR OWN CORRESPONDENT

York, December 1

The Archbishop of York deals with the Mau Mau disorders in his Pastoral Letter for December, issued to-day.

He says that the outrages in Kenya "are far more serious than we had reason to believe a few months ago."

"The authorities did not seem to have realised the gravity of the position and were unduly optimistic. It is now plain that Mau Mau is a widely spread movement directed against Europeans and Christianity."

Dr. Garbett said that Mau Mau was a horrible combination of witchcraft, fanatical hatred, and murder.

The immediate task of those in authority is to stamp out this degrading and dangerous movement which, if successful, would bring ruin upon European and African alike.

"The nation is united in this determination.

"But suppression by itself is not sufficient; a thorough enquiry must be made as to the causes which have enabled the movement to flourish and to obtain considerable popular support.

"The trouble in Kenya is only one expression, though of exceptional barbarity, of racial strife throughout the world. The West has brought many spiritual and material gifts to the less advanced peoples; it has given them peace, order, schools and hospitals, as well as the advantage of many scientific inventions.

"These benefits gained for a time their admiration and envy, but gratitude is now giving place to anger at the memory of acts of injustice and violence sometimes committed by the invaders, and there is a deepening resentment at the superiority and patronage often shown by white men in their relationships with those of a different colour.

"Resentment quickly turns into fear and hatred when it is suspected that the white man intends to keep the less advanced races in a permanent position of inferiority by placing educational, economic and political obstacles in the way of their progress.

"Christians must approach the problem both as idealists and realists. We start with the conviction that in the sight of God all men are equal, and whatever their colour, they have rights which belong to them as men. The last Lambeth Conference declared that 'discrimination between men on the grounds of race alone is inconsistent with the principles of Christ's religion.'

"We must therefore resist any policy which attempts to keep races or individuals in permanent subjection or segregation because of their colour, and we must support plans intended to raise them to the level which has been reached by the more advanced peoples. As realists we must also recognise that at present there is a great difference in the mental and spiritual development of various races.

"For practical purposes it would be foolish to disregard this."

"But we must repudiate all theories and methods of government which treat men as permanently inferior solely because of their race and colour. It is not only the Germans who have claimed to be a 'Master Race,' with disastrous results both to themselves and those whom they treated as their helots. Anglo-Saxons have often boasted of their race superiority, and their attitude towards those of a different colour from their own has caused resentment stronger than the gratitude which was once felt for the spiritual and material gifts brought by them to Africa and Asia.

"The Christian Church must never forget that in the Church of God there can be neither 'Jew nor Gentile, Greek nor barbarian, bondman nor free-man, but Christ is all in all.'

This principle should be applied not only to the Church but to the whole world, and every race should be given opportunities of developing fully its own special gifts, and thus make its contribution to the welfare of the human family.

"Africa needs the white man as well as the black, and Christianity must teach both the necessity of their co-operation in fellowship under the Fatherhood of God.

"At this time we should remember especially in our prayers the bishops in Africa, that they may give wise and courageous leadership, and that their people, both clergy and laity, may be strengthened and helped in a time of special difficulty and danger."

COTTAGES FOR CLERGY

London, Nov. 14

The Church of England administrators eight large homes, run as private hotels, for elderly retired clergymen and their aged dependents, and several houses converted into flats.

A scheme to build a few small cottages in each diocese was explained to diocesan representatives at a conference in London on behalf of the Church of England Pensions Board, which is to exercise its powers as a housing association.

The board will need an increase of £6,000 sterling a year in its income from subscriptions, church collections, and legacies to provide the subsidy required to allow the cottages to be let at inclusive rentals which married clerical tenants could afford.

Contributions will be received by Mr. W. H. Oatley, secretary and treasurer, Church of England Pensions Board, 53 Tufton Street, London, S.W.1.



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"MISSIONARY MARKET" NEXT JUNE

Perth, Nov. 29

Plans were going ahead for the 1953 Missionary Market, which would probably be held early next June, the secretary of the A.B.M. in Western Australia (Miss K. Hart) announced this week.

All parishes in the Diocese of Perth were asked to help in some way.

Miss Hart said that she would be pleased to hear from country parishes as to what they would be able to do to assist metropolitan parishes manning stalls.

Some promises of jams and pickles had already been received, but donors were being hampered by the lack of jam jars.

Anyone who could help in the supply of jars was asked to get in touch with Miss Hart as soon as possible.

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CHURCH AND FAITH HEALING

PRAYER IN ACTION

The account of the four men bringing their sick friend to Jesus always appeals to me.

They found vast crowds about the house where Jesus was inside. At first it seemed that they had come in vain, because so many people were thronging about the door, that with their burden, it would be impossible to get through.

However, they were determined that they would bring their friend to the Master and they went, behind the house, climbed up on to the roof, broke away the thatching and lowered their friend to the feet of Jesus, who healed him.

A group of people who pray for a sufferer do very much the same as those four men, they bring the sick one to Jesus, who is just as ready, and just as able to heal as he was then.

By prayer we can break down the barriers of indifference and unbelief which hold back the healing touch of Jesus Christ.

Those four men persisted in spite of the difficulties they first met and so in our prayers we should persist and continually bring the sick to the Healing Saviour.

To-day there are groups of people all over the world who pray for the sick.

They meet together each week in homes, in churches.

They pray for the sick daily in their private prayers and many of them visit those for whom they pray and pray with them.

I met a lady who conducts a fellowship of prayer in Jamaica.

She told me that whenever she hears of a sick person, she telephones five prayer helpers, who in turn telephone five others each, who telephone others and in half an hour there are one hundred people praying for the one sufferer.

There are many prayer groups in England, the largest of them revolving around Milton Abbey in Dorset.

A special office staff is employed to handle the correspondence.

I was fortunate in seeing the workings of the Milton Abbey Prayer Healing Fellowship.

People write to Milton Abbey asking for prayers, either for themselves or their loved ones, and these names are entered in the Altar Book of Healing.

They are also sent out to the members of one of the many prayer groups.

A helpful message is sent to the sick person assuring him or her of the prayers of the Church.

They also receive a special greeting on their birthday.

An index card is entered in the filing system containing details of the sufferer.

Any progress reports are entered on this card and this information is sent to those who pray for the particular patient.

Although the postage for such a system is expensive, nevertheless no one is asked to pay.

It is kept going by faith and free-will offerings.

Milton Abbey itself is now

This is the third of a series of five articles which outline the approach of the church to spiritual healing. They are written by a clergyman of the Diocese of Newcastle at the request of his bishop.

a convalescent hospital.

All that is left of the ancient abbey is the abbey church, which is used for services.

The other buildings fell into ruins after the 16th century. In the eighteenth century a wealthy citizen bought these ruins and around them built a magnificent mansion.

In 1935, on becoming the property of the Church, it was opened as a home of healing. No home of healing could have a more perfect setting.

All around is the beauty of nature.

To-day, under the British Medical Scheme, people are sent to the abbey to convalesce.

Many of them have little or no link with the church on their arrival, but most of them find new life in Jesus Christ in that hallowed place.

Accommodation is also available for those who desire to go there as guests, for spiritual recreation and physical rest.

Doctors visit the place regularly and there is a full nursing staff in residence.

Services are held every morning and evening but no one is forced to attend.

Prayers are offered for the sick. Healing services are held each week for those who desire the Church's ministry.

At certain times each year Healing Festivals are held in the old abbey church.

I was privileged to take part in one of these.

Hundreds and hundreds of people come in special buses from many parts of England.

Tea is provided in a marquee in the lovely grounds set in the beautiful Dorset hills.

I was amazed at the activities each day at the abbey and at the gaiety of it all.

There is always something to do, a game of cricket or croquet, or a walk in the lovely wood, or perhaps a dance in the old ballroom at night, a game of billiards or a concert.

I saw people who had not laughed for years quite happy and joining in the fun, and yet always getting closer to God.

The four men who brought their friend to Jesus did all that they possibly could do. God desires man's co-operation. Therefore, we should do all that we can for others, not only by praying for the relief of their needs, but by doing all that we can to relieve those needs.

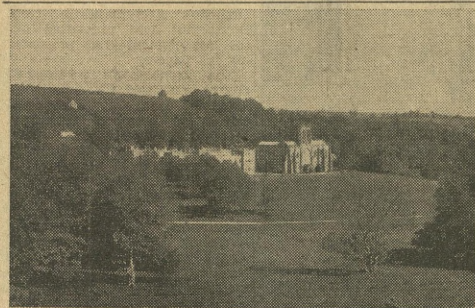
Our prayers for the poor are not worth much unless we have given to help the poor.

Our prayers for the extension of God's Kingdom in the world are of little meaning unless we support the missionary work of the Church.

Our prayers for peace are useless while ever we are not prepared to forgive another whom we feel has wronged us.

So when we pray for the sick we should also do all that is within our power to make the lives of all the sufferers who are known to us, brighter, happier and easier.

If, we, as members of the Body of Christ, do our part, God will not fail to do His.



Milton Abbey, in Dorset, where a Harley Street specialist has recently gone to work.

A PARSON'S DIARY

Monday

I had an interesting experience to-day in the tactics of diplomacy.

In fact, I was given a lesson on the subject by a representative of an institution that has been handling men and governments, with varying success and failure, for centuries.

Some years ago a pamphlet of mine was published which criticised in strong terms the political and social policies of the Roman Catholic Church.

Thousands of copies of the pamphlet were sold in a short time.

It was, of course, a gift to anti-Roman bigots. But if I were to write it again the argument would be much the same, without some of the invective.

Here in the town there is a Roman Catholic girls' school, for boarders and day pupils.

Among them are about 20 Anglicans, and a fortnight ago I approached the Mother Superior with a courteous request for permission to give these girls religious instruction weekly.

I pointed out that it was done in other places quite happily, and that unless some arrangement such as I proposed could be made here these girls would receive no instruction in the faith of their own Church.

At first it appeared that the request would be granted, although I got the impression that when the Mother Superior mentioned certain practical difficulties she enumerated them rather hopefully.

The impression hardened in a later interview, when I indicated how the difficulties could be overcome.

The Mother Superior immediately became evasive in her

manner and the attitude of opposition was unmistakable.

Rather than give up without further effort I made an appointment with the Roman Catholic bishop, and saw him to-day.

He had told me earlier, with complete affability, that if such an arrangement as I desired could be made with the school authorities he would not object. He even claimed to be in favour of it.

When I was shown into his study to-day the bishop took me to a chair in front of his desk, gave me a cigarette and lit it for me. He then sat down on the other side of the desk, made some polite enquiries about my health and work, and invited me to state my case.

The atmosphere could not have been more pleasant, except for one thing.

On the desk, at the bishop's elbow where I could not fail to see it, was a copy of my pamphlet.

Despite some basic objections to such a trick I was forced to admire the neatness of it.

Whether it was done to impress upon me the efficiency of the Roman Catholic system in keeping tab of its critics or to suggest that I was not a fit person to be asking favours of that institution I have no way of knowing.

That it was intended to be embarrassing, in the face of professed friendliness, was obvious and caused resentment in me.

After a moment of indecision I decided to ignore the implied challenge.

I left it to the bishop to open a discussion on the pamphlet if he desired to do so.

The events related in this diary have not necessarily happened recently. Some of them have, but in other cases they refer to incidents that have taken place over a period of years in the parish of which the writer is rector.

As the interview progressed, unfavourably for my purpose, as I now naturally expected, I hoped that he would do so. But even that satisfaction was denied me. We parted without a hint on either side that we both knew the pamphlet was on the desk. Perhaps my reactions were a bit silly, but, unlike the bishop, I had no time to study an attitude and was at that much of a disadvantage.

"PHARISAISM" IN THE CHURCH

London, Nov. 21

The Provost of Southwark gave a warning against the danger of frightening people away from the Church by a "repulsive Pharisaism" this week.

He was preaching at a service in St. Martin-in-the-Fields, arranged for the recognition and licensing of women workers in the Diocese of London.

The provost asked if church people had not, in recent years, been to blame for the estrangement of men from the life of the Church.

Had they given to many men a narrow view of the message of God, proclaiming a Christ of Christians, and not a Christ of all men?

He said that the toughest pastoral problem of the present time was the fact that people so desperately wanted a materialistic and earthly home, but just did not want a heavenly one.

AUSTRALIAN COLLEGE OF THEOLOGY

Sydney, December 4

The Registrar of the Australian College of Theology, Dr. Frank Cash, has released on behalf of the Council of Delegates the Class Lists for the Th.A. Examinations for 1952.

The names of the successful candidates are shown in order of merit.

Name.	Diocese.
FIRST CLASS:	
Beeson, (Mrs.) Beryl Leoni	Ballarat
*Warsop, Robin John	North Queensland
*The Novice Oysth, C.S.C.	Melbourne
Ryan, Moya Margaret	Sydney
*Knight, Joan Isabel	Melbourne
*Neilson, Lorna Betty	Melbourne
*Hickson, (Mrs.) Florence Muriel	Bathurst
*Newcombe, Eric Percy	Brisbane
Marshall, Alban Coryndon, B.A.	Perth
*La Reux, Mona Yvonne	Canberra-Goulburn
Mainstone, John Sydney	Adelaide
*McGregor, Marjorie	Melbourne
*McAllister, Margot	Melbourne

SECOND CLASS:	
Davidson, Joan Mary	Brisbane
Wade, Graham Randall	Sydney
Brideaux, Ernest Alfred	North Queensland
McDougall, Joan Margaret	North Queensland
*Duffy, Ethel Mary	Melbourne

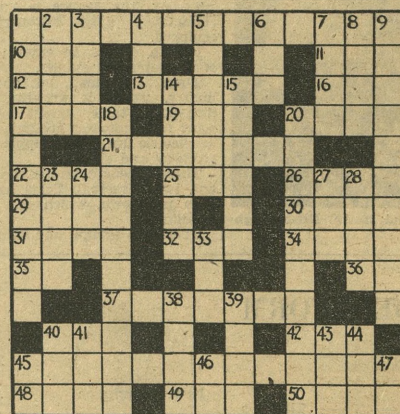
PASS:	
*Gilbert, Andrew	Ballarat
*Preston, Lloyd	Sydney
*Gribbin, Margaret Ann	Tasmania
Ridsdale, Leonard Gordon	North Queensland
Stewart, (Mrs.) Joyce Hilda	Tasmania
Gardener, Valerie Joan	Sydney
Clark, Marjorie Jean	Tasmania
*Conduit, Gloria Alfreda	Perth
*Batiste, Harold Edward	Carpentaria
Clark, Malcolm	Tasmania
Poole, Marny	Tasmania
*Nicholson, Wilfred Alexander	Brisbane
Sherring, Captain William J.	North Queensland
Clark, Olga Mary	Tasmania
Geoghegan, John George F.	Grafton
Wynne, Mervyn Charles	Brisbane
*Mara, George	Carpentaria

PASSED THE FIRST HALF OF THE EXAMINATION In Order of Merit.

*Mossop, John Ronayne	Melbourne
*Gaetjens, Vera, B.A.	Melbourne
*Jones, Margaret Patricia	Gippsland
*Bale, Frederick John	Sydney
Nancarrow, (Mrs.) Mima Dawn	Gippsland
Johnson, Leonard William	Bunbury
*Bishop, (Mrs.) Ida Margaret	Melbourne
*Daws, Mavis	Melbourne
Biggs, Allan	Perth
Watson, Peter John R.	Sydney
Stevenson, Dorothy Audrey	Sydney
Thompson, Alfreda Joy	Sydney
Makin, Claire	Brisbane
Vieth, (Mrs.) Marjorie	Brisbane
Bracken, Tasman Royce	Tasmania
Cull, Douglas Owen, B.Ec.	Armidale
*Russell, Janet	Melbourne

* General Board of Religious Education.
† Department of Youth and Religious Education, Melbourne.
‡ A Native of Thursday Island.

THE ANGLICAN CROSSWORD No. 18



- ACROSS:**
- How Paul advised the Ephesians to walk, not as fools, but as wise.
 - Agricultural implement seen at Plymouth?
 - Court.
 - Ancient city by the Euphrates.
 - It noisily close a rival of Christianity at Christianity's source.
 - Baruch said that he wrote Jeremiah's words with it.
 - Isaiah predicted that the wolf and it would feed together.
 - French soul.
 - The Gloomy Dean.
 - The fruit of Aaron's Rod after its budding.
 - Feet of Peleg and Joktan.
 - Number beginning with this, of course.
 - The king's chamberlain who, as Keeper of Women, took Esther into custody.
 - Muddy colour.
 - Who did Ahab worship after marrying Jezebel?
 - Christian name of Eugene O'Neill's daughter.
 - Land on the east of Eden.
 - Russian city.
 - Populous place which, according to Nahum, was situated among the rivers and whose rampart was the sea.
 - Behold a negative difference between Hosea's Lo-ruhamah and Ruhamah.
 - Shortest book of the Old Testament.
 - Ha-ha?
 - Paul exhorted the Romans to let love be without this, and told the Galatians that Barnabas was carried with it.
 - Greek mountain upon which Pelion is proverbially piled.
 - French measure of area. (3).
 - Man of valour.
- DOWN:**
- The third foundation of Jerusalem, as described in Revelation, was of this.
 - The most famous centre of ancient Celtic Christianity.
 - There are 20 quires in this.

- Ezra listed him among the porters who had taken strange wives.
- Ruth's father-in-law.
- Tree.
- Thomas means this one of the offspring of Rebekah, or of Tamar.
- A former Bishop of Bathurst.
- Each person addressed by Paul's "Philippians" was so described by him.
- South Sea Islander.
- Work by Virgil.
- Red-bearded Frederick drowned during the third Crusade.
- Saul's son, whose head was taken to David.
- Scotch broth.
- Lamb.
- A servant of the High Priest's lost this when he and others came to Bethsane.
- Highlander.
- Rum.
- Italian soul. (4).
- Stoichneus casteth into a deep sleep, and such a soul shall suffer hunger.
- Possessive Pronoun.
- Jehoiakim shall be buried with the burial of this, according to Jeremiah.
- Fake witness.
- In favour.
- Perform the keynote.
- Elphal's father.
- Negative.

SOLUTION OF CROSSWORD No. 17

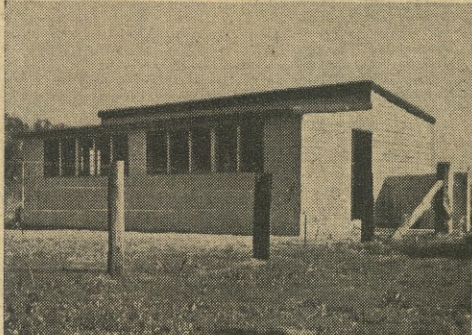
- ACROSS:** 1, Kish; 4, Cod; 7, Jael (Judges 1v-21); 11, Bra; 12, Gomer; 13, Noe; 14, Rapt; 15, Ram (Job xxii-2); 16, Barb; 17, Inner; 19, Hate (Genesis 1-15); 21, Tosh; 23, Tall (Isaiah 1v-15); 25, Tolu; 27, Hire (Luke x-7); 28, Idi; 29, Odds (1st. co.); 30, Tax; 31, Who; 32, Ass (Numbers xii-23); 34, Spa; 36, Thane; 39, Sweep; 42, Held; 43, Jas.; 45, Also; 46, Esau; 47, One (Matthew xlii-38); 48, Yassi; 49, Arab; 50, Cush.
- DOWN:** 1, Kerloch; 2, Ira; 3, Sapphire; 4, Cornelius (Acts x-1); 5, Oman; 6, Demetria (Acts xiv-24); 8, Anathoth (I Kings 11-25); 9, E'er; 10, Lebbeus (Matthew x-3); 17, 18, Ro; 20, Alexander (II Timothy 1v-14); 22, Stowaways; 24, Aitches; 26, Lioness (Ezekiel xiv-2); 33, SE; 35, P.S.; 36, Theo; 37, Aims; 38, Dan; 40, Eliah; 41, Post (Job ix-25); 43, Job; 44, Sec.

CHURCH COMMUNITY CENTRE

A VENTURE IN RURAL CO-OPERATION

FROM A SPECIAL CORRESPONDENT

Bingara, a little town on the dry plains of north-west New South Wales, shares with many other similar towns all over Australia, the problem of attracting youth to the church. There is, in addition, the problem of preventing the drift of young people to the cities.



The stable, fowl house and feed shed of 1950 as it appears to-day.

When the Vicar, the Reverend John Wagstaff, went there three years ago from his post as Youth Commissioner for the Diocese of Grafton, he at once accepted the challenge of the situation.

He set out to make the local parish church the centre of a vital, witnessing Christian Community.

Many of his dreams are coming true.

To-day not only has the whole property undergone a complete transformation, but interested groups of people of all ages find the Church becoming more and more the centre of the life of the Christian family.

This venture is of such significance that it may be helpful to many other parishes to tell the story of this venture.

When Mr. Wagstaff arrived in Bingara "there was a great need," he told your correspondent, "for someone to take

a really Christian interest in the children and young people of the town.

"There were no children's groups of any description in the town."

"The only post-school activities were at the Soldiers' Club and the Golf Club, at which the membership was obviously restricted."

"And there were bars."

The first problem was equipment.

There was no hall, and urgent repairs were needed to the church and vicarage.

But at the back of the vicarage there was an old building which in late years had been used, partly as a car shed and partly as a fowl shed.

It was at least 50 years old and was originally stables, feed-shed and buggy shed.

It was in an advanced stage of dilapidation.

The Council thought the vicar's suggestion that it might

Elsewhere in these columns there is a report of the comments of a Judge on one of the functions of the church in the community.

This is the story of a priest of the Church of England who had the drive and initiative to turn a broken-down stable and fowl shed into a thriving Community Centre.

be converted for use most impractical—to put it mildly!

However, Mr. Wagstaff interested a local contractor, who advised that the building, though old, was sound.

With a gift of logs for timber and the help of some men, the contractor voluntarily supervised the building's reconstruction.

Even women of the parish came to help with the painting.

Two carpenters spent several days voluntarily doing the masonry work at the end.

Over 8,000 super feet were



Swings are popular too

for the children to use when their parents are at meetings or playing tennis.

The whole project is entirely free of debt.

There were no raffles nor games of chance to raise the money.

The Centre is a hive of activity.

There are planned groups for every day of the week, and often on the occasional spare nights the Centre is used by the young people for games, singing and other informal activities.

All this is building up a community spirit in the life of the Church, which is showing itself



Ruth Wilkes and Jill Doherty prepare supper.

used in the reconstruction, and sufficient logs were given to mill this.

A new section was added, and altogether a most attractive building was the result.

Cupboards and shelves were added, and the Fellowship raised money to instal electric lights and power points, and place two floodlights in the adjoining field for night functions.

To-day, the Centre is most attractively and adequately equipped.

It is a delight to enter the once dilapidated stables.

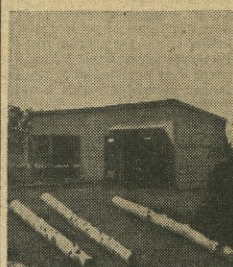
There is a small, but good, library, which is growing, a ping-pong table, quoits and other table games, a good piano, an electric urn and a supply of crockery and cutlery.

Three excellent tennis courts and two basketball fields have been put down, which are all floodlit.

There is a sandpit and swings

in the numerous offers of help that come forward for different jobs.

That this is a real work of evangelism is seen by its effect on the worshipping life of the Church, in a steady increase in the number of communicants, and of worshippers at Evensong.



The start

CONFERENCE IN BRISBANE

FROM OUR OWN CORRESPONDENT

Thirty clergy, representing nine Christian communions, have just concluded a three-day conference under the presidency of the Archbishop of Brisbane, the Most Reverend Reginald Halse.

"It is an essay in fellowship and understanding," said the archbishop, in describing the purpose of the conference. "We are not aiming at anything spectacular, but rather at learning from one another, dispelling misunderstandings, and building up a new spirit of co-operation."

The core of the conference, occupying three and a half sessions (eight and a half hours), was the theological study of the three subjects of the Lund World Conference on Faith and Order: The Nature of the Church, Inter-Communion, and Ways of Worship.

Dr. Duhig, Roman Catholic Archbishop of Brisbane, co-operated by appointing the Reverend Dr. Roberts, of the Banyo Seminary, to present the Roman Catholic doctrine of the Church.

UNITED DEVOTIONS

The Lutheran President (Pastor Lohe), the Presbyterian Moderator (the Right Reverend M. McDermott), the Salvation Army Commander (Lieut.-Col. Cugley) were some of the leaders who attended, together with Methodist, Congregationalist and Churches of Christ ministers. The Greek Orthodox Archimandrite (Fr. Boyazoglou) was prevented at the last moment from presenting his papers.

The archbishop's private chapel was used for devotions. After the usual daily Eucharist, conference members attended Mattins, followed by Free Church devotions. Then after breakfast a Bible Study, conducted by the Reverend H. M. Wheller and, on the second day, by the Reverend Gregory Needham. In the evening, Evensong was again followed by Free Church devotions.

LUND REPORT

At the opening session the Reverend Godfrey Kircher (Queensland secretary of the Australian Council for the World Council of Churches, which had organised the conference), described, with the aid of flannelgraph charts, the history of the ecumenical movement. The Reverend David Shand then reported on the Lund Conference on Faith and Order.

The closing session was given to practical problems. It is proposed, on the suggestion of the Reverend Rees Thomas (Congregationalist) that the World Council of Churches' committee should set up a permanent commission, to include both employer and worker representatives, able in times of industrial trouble to provide Church leaders with accurate, factual and balanced information. In course of time it might develop a conciliatory role.

CLASSIFIED ADVERTISEMENTS

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

Advertising will be classified in the following sections:

Accommodation To Let.
Accommodation Wanted.
Baptisms.
Deaths.
Educational.
For Sale and Wanted and Exchange.
Holiday Resorts.
In Memoriam.
Marriages.
Personal.
Positions Vacant.
Positions Wanted.
Services. Meetings.

ACCOMMODATION TO LET

COUNTRY Students. Accommodation available Girls' Friendly Society Hostel, 29 Arundel Street, Forest Lodge, Sydney, commencing March, 1953. Tariff £3 week. Apply Warden.

LADIES. Spend your holidays Girls' Friendly Society Hostel, 29 Arundel Street, Forest Lodge, Sydney. Vacancies 20/12/52 to 14/2/53. A.M. offers use of portion of House of Epiphany to country recto and family from Jan. 2 to 29, 1953. Apply the Warden, 111 Cambridge St., Stanmore, N.S.W.

HOLIDAY Cottage, waterfront, immediately available approved tenants. Padre Harry Thorpe, "Westcotts," Saratoga (Woy Woy), after 14th write Bathurst.

ACCOMMODATION WANTED

REQUIRED, flat or flatette for married couple. Preferably West-ern Suburbs. Write "208," THE ANGLICAN Office.

YOUNG Anglican married couple urgently require a small self-contained flat or maisonette in Sydney. Any suburb. Furnished or unfurnished. Rental up to £4 p.w. 267, C/o THE ANGLICAN Office.

WANTED

SECOND-HAND copies "Parish Painter," with chants, edited by Nicholson. Phone 93.129.

FOR SALE

GYMNASTIC equipment, particularly mats for Church organisations. Ring UF1135 (Sydney exchange). "TRUMPET" Projectors. Efficient. Economical. Cash Grants Available. Write Optico Photographics Bulahdelah, N.S.W.

POSITIONS VACANT

EXPERIENCED Matron needed for Girls' Friendly Society Hostel, 29 Arundel St., Forest Lodge. Phone MW 1466. Apply Warden.

HOSPITAL chaplain wanted staff of Melbourne Diocesan Centre. Full-time hospital duties during week, some Sunday services. Opportunity to develop an important part of the Church's ministry. Accommodation available. Further particulars: the Reverend G. Sambell, Director, Melbourne Diocesan Centre, 163 Howard Street, North Melbourne, Victoria.

WANTED, part time Caretaker for Parish Hall in Western Suburbs of Sydney. Enquiries: Hall Caretaker, c/o THE ANGLICAN Office.

POSITIONS WANTED

CLERK, Single Woman early 40's, desires position with Christian organisation in Sydney. Experienced general clerical, interviewing, some typing. Commence end January. Reply to "Clerk," c/o THE ANGLICAN Office.

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Valerie Collins watches Helen Reece and Russel Bilsborough play draughts.

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