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ANGLICAN CONGRESS NEXT WEEK 600 DELEGATES TO MEET AT MINNEAPOLIS

FROM OUR OWN CORRESPONDENTS AND THE CONGRESS PRESS BUREAU

New York, July 24

The opening service of the Pan-Anglican Congress will begin in the Minneapolis Municipal Auditorium, on August 4, at 8 p.m., with a procession of the six hundred bishops, priests, and lay men and women who are official delegates to the Congress from all over the world.

The Archbishop of Canterbury, the Most Reverend and Right Honourable G. F. Fisher, and the Presiding Bishop of the Protestant Episcopal Church in the U.S.A., the Right Reverend H. K. Sherrill, will deliver their major addresses at this time.

Pageantry will mark this, the biggest event in size of the Anglican Congress. All those officially in attendance will process at the opening service, the bishops and clergy in their robes. Music will be provided by a composite choir made up of singers from Episcopal churches in the Minneapolis area. The congregation, which is expected to reach ten thousand, will join in singing the hymns.

Others taking part at this service are the Bishop of Connecticut and the Chairman of the Committee on Arrangements for the Anglican Congress, the Right Reverend W. H. Gray; and the Bishop of the host Diocese of Minnesota, the Right Reverend S. E. Keeler.

For the first time in more than fifty years, bishops, priests and lay persons from the Churches of the Anglican Communion throughout the world will sit down together from August 4 to August 13 to consider their common mission.

The only precedent for the Anglican Congress of 1954 is the Pan-Anglican Congress of 1908, which met in London. It, too, had clerical and lay delegates as well as bishops.

Lambeth Conferences, which take place approximately every ten years, are meetings of bishops only.

Each of the 325 dioceses of the Anglican Communion has been invited to send to Minneapolis one bishop, one priest, and one lay person as official delegates to this first meeting of the Anglican Communion to be held outside the British Isles. Although some dioceses have

not been able to send all three representatives, every continent and all Churches of the Anglican Communion will be represented.

Among other Church leaders are the Archbishop of Dublin, the Primate of Scotland, the Metropolitan of the Church of India, Pakistan, Burma and Ceylon, the Presiding Bishop of the Nippon Sei Ko Kai (Japan), the Primate of Canada, and the Primate of Australia.

The Archbishop of York will not attend because British law provides that at least one of the Church's two archbishops in England must be present in England at all times. The reason for this is that in the event of the death of the British sovereign, it is the duty of the Archbishop of Canterbury, and in his absence, the Archbishop of York, to proclaim the successor to the throne.

The Cathedral of St. Mark, Minneapolis, will be the centre of worship during the entire period of the congress. Daily Matins, Holy Communion and Evensong will take place in the cathedral with bishops and priests of the various Churches officiating. The Holy Commu-

nication will be celebrated according to the rites of nine different Churches of the Anglican Communion. These are: English, American, Scottish, Indian, Canadian, Japanese, New Zealand, West Indian, and South African.

Each morning a bishop or a priest of a different Church will be the celebrant, using the language and Prayer Book of his own Church.

It is a fundamental of the Anglican tradition that worship must be in the language of the people. The Book of Common Prayer has therefore been translated into all the principal languages of the world.

Speeches and discussions will be centred around the congress theme: "The Call of God and the Mission of the Anglican Communion."

The bulk of the ten days' meeting will be spent in intensive discussions of the structure, worship, message and work of the Anglican Communion around the world.

Twenty delegates have been chosen by the Congress Programme Committee to chair the twenty groups which will carry on the business of the congress.

Each discussion group will discuss in detail the points brought out by the keynote speakers on each of the four topics: "Our Vocation," "Our Worship," "Our Message," and "Our Work."

The groups, which will have met simultaneously, will then report to the whole congress, and this body will then consider the biggest questions to emanate from the discussion groups.

While the Anglican Congress cannot enact legislation that is binding yet, by the very nature of its representation and the scope of its deliberations, it could provide the measuring stick for the actions of the member Churches for many years to come.

A book on the findings of the entire procedure will be published after the congress.

The chairman of the group leaders will be the Bishop of Olympia, Washington, the Right Reverend S. F. Bayne.

The first general session of the congress will open on Thursday afternoon, August 5. Dr. Massey-Shepherd, will with addresses on the first of the four major topics of the general theme, "The Call of

God and the Mission of the Anglican Communion."

"Our Vocation" is the title of the first topic, which will be broken into three sub-topics.

The Bishop of London, the Right Reverend J. W. C. Wand, Archbishop of Brisbane from 1934-1943, will speak on "The Position of the Anglican Communion in History and in Doctrine."

The Archbishop of Quebec, the Most Reverend Philip Carlington, who was educated in New Zealand and who has served in that country and in the Diocese of Adelaide, will speak on "The Structure of the Anglican Communion."

The third sub-topic of "Our Vocation," "Our Place in Christendom and our Relations with other Communion," will be dealt with by the Professor of Theology at the University College of the Gold Coast, West Africa, the Reverend J. P. Hickinbotham.

A distinguished liturgical scholar of the American Church, Dr. Massey-Shepherd, will speak on "Our Worship," a sub-topic of the second major subject, "Our Anglican Under-

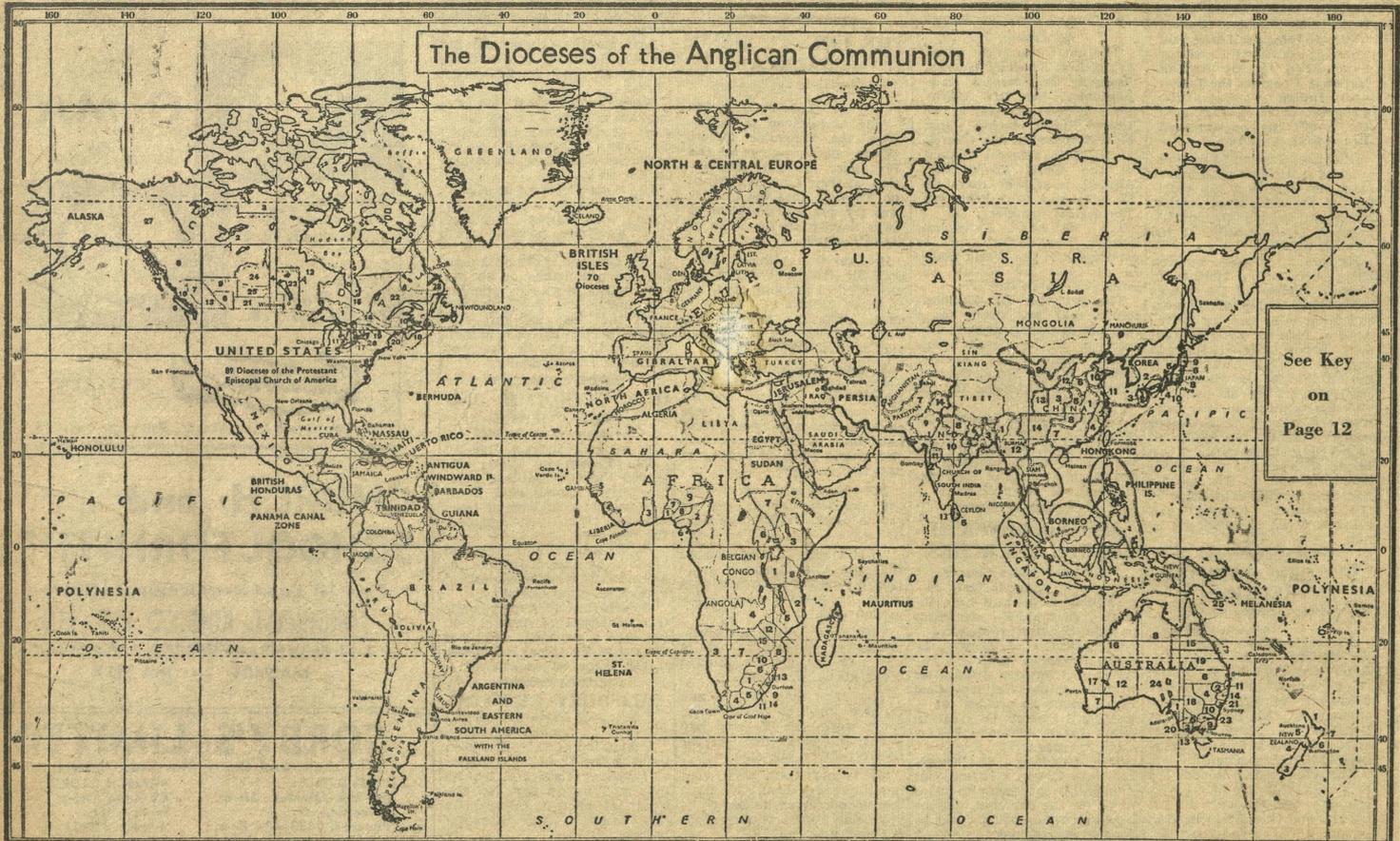
standing of Corporate Worship."

The second sub-topic of "Our Worship" is to be presented by the Dean of Lincoln, the Right Reverend D. C. Dunlop, whose most recent book is "Anglican Public Worship."

The third topic is "Our Message," divided into three sub-topics. The first of these, "The Individual," will be presented by the Bishop of Armidale, the Right Reverend J. S. Moyes.

Throughout his ministry, Bishop Moyes has believed that evangelism, and its companion endeavour, missionary work, is the primary concern of the Church. He has conducted missions in all Australian States and also in New Zealand, fifty missions in all. Bishop Moyes has for a long time been associated with the Australian Student Christian Movement, and is a member of the Australian Board of Missions.

Bishop Moyes began his ministry at Port Pirie, South Australia. In 1911, he spent two years as Rector of Lewisham, London, and during the First World War was an A.I.F. chaplain. He became Archdeacon of Adelaide in 1924, and (Continued on Page 12)



"ONE FAMILY IN CHRIST"

NEW YORK WITNESS

FROM OUR OWN CORRESPONDENT

New York, July 24

On Saturday, July 17, in New York, there was an impressive witness to the Anglican Communion's allegiance to the principle that all nations, races and cultures are one in Christ.

It was organised by the Urban Mission Priests' Group of New York, which works in the East Side and in other depressed urban areas.

At 10 a.m. a procession from S. Christopher's Chapel in the Lower East side started out, led by a negro lieutenant of the U.S. Air Force seated on a white horse.

The procession itself was an impressive sight, not only for its crosses, flags and banners, but also for its negro and white, its Spanish and Chinese Anglican brethren working together.

At the end of the 3,000-strong procession, representing some 39 parishes in New York and Long Island, came the Dean of Uganda, the Bishop on the Upper Nile and his suffragan, the Suffragan Bishops of New York and Long Island, the Bishop of Pretoria and Bishop Mar Chrysostom of the Mar Thoma Church.

The Bishop of London later joined the procession. The Assistant Bishop on the Upper Nile presided at the Holy Eucharist in the amphitheatre on the East River Drive.

The Epistle was sung in Spanish by the rector of a Spanish-speaking Episcopal church; the Gospel was sung by a negro priest.

At the end of the service we sang with renewed fervour:—

"In Christ now meet both East and West,
In Him meet South and North,
All Christly souls are one in Him
Throughout the whole wide earth."

"PROVOCATION" IN SOUTH AFRICA

ANGLICAN NEWS SERVICE

Johannesburg, July 18

Canon L. J. Collins, of S. Paul's Cathedral, London, who is to return to London on Tuesday, addressed a meeting here called by the African National Congress, the Transvaal Indian Congress, the Congress of Democrats, and the South African Coloured People's Organisation.

Drawing attention to the presence of police who were taking notes, he expressed his gratitude to the Minister of Justice, Mr. Swart, for his "thoughtfulness" in sending police to his farewell meeting.

He said: "I can see nothing but provocation to violence in a great number of the things being done to-day in suppressing what is in fact the movement of man for his full freedom. This is a serious thing to say, but I say it because it is not too late for the Minister of Justice to change his policy."

Canon Collins said the banning and naming of movement leaders "under the guise of suppressing communism" was bound to lead, like all policies based on fear, to disaster. He had been greatly impressed by the patience, humour and courage of all the Africans he met.

HISTORIC CHURCHES REMAIN

ANGLICAN NEWS SERVICE

London, July 26

A veto has been imposed by the Bishop of Southwell, the Right Reverend F. R. Barry, on a plan to pull down the thirteenth century village church of S. Bartholomew Langford, near Newark, and re-erect it on the Ladybrook housing estate at Mansfield.

The church is attended by only a handful of people—there are only 213 residents in the parish—and is badly in need of repair.

SAD CHANGES IN THE SUDAN

BUT "CHURCH WILL REMAIN"

ANGLICAN NEWS SERVICE

London, July 17

The Bishop in the Sudan and the Bishop in Egypt spoke at the annual meeting of the Egypt and Sudan Church Association here last week.

The Bishop in the Sudan said:

"People in the Sudan are confused. Fear, bewilderment and frustration, and I am sorry to say, quite a lot of disillusionment are in the air. But for us who are Christians there will remain a sober optimism based not on the whims and promises of politicians, but on the realities of the Spirit which are eternal, and on the sure promises of God."

"We are going to lose all our administrators, police commandants and others; and certainly many of our British educationists, medical staff, technicians and agriculturists."

"The whole country will be the poorer and the Church will be even more the poorer."

"No longer shall we be able to count on the financial aid and the moral and spiritual support of such men. It is a sad and now inevitable exodus that we face."

"But by God's goodness, His Church is set in the Sudan which is to be. Even if we all go, the Church will remain, just because it is His creation, not ours. It is the miracle of His grace in the lives of the Sudanese."

The Bishop in Egypt spoke of a great task before the Church in his diocese.

It had the responsibility for the Church-people among the two or three hundred thousand refugees from Palestine. These were crowded into a strip of land 30 miles long by three miles wide, on the frontier.

One of the most encouraging features of their life during the trying times of the past few years had been the loyalty and deep fellowship of the Egyptian and British clergy and people.

GREEK CHURCH'S PROTEST

THE "LIVING CHURCH" SERVICE

Milwaukee, July 25

The moderator of the Greek Evangelical Church's General Assembly, Dr. George A. Hadjianonion, has left Athens for a three-month stay in the United States, during which he will represent his Church at the 17th General Council of the World Presbyterian Alliance to be held from July 27 to August 5 at Princeton Theological Seminary.

The Greek Evangelical Church has decided not to participate in the World Council of Churches' Second Assembly at Evanston.

The decision, Dr. Hadjianonion said, was taken "as a measure of protest against persecution of the Greek Evangelical Church by another member of the World Council, namely, the Orthodox Church of Greece."

The Evangelical leader said before his departure that he will, however, attend the sessions of the Second Assembly of the World Council of Churches at Evanston as an observer.

MINING BENEATH DERBY CHURCHES

ANGLICAN NEWS SERVICE

London, July 19

Mining is planned beneath ten Derbyshire churches within the next two years.

The Bishop of Derby, the Right Reverend A. J. Rawlinson, has received a list after writing to the National Coal Board about an accident at S. Matthew's Church, Overseal, in which a chorister was killed by a fall of masonry.

The Archdeacon of Chesterfield said it was a shame that it might be necessary to place struts on the churches, and he hoped that something could be done to stop damage.

R.C.M.S. HAS A NEW HOME

QUEEN MOTHER AT SERVICE

ANGLICAN NEWS SERVICE

London, July 22

Queen Elizabeth the Queen Mother opened the new headquarters of the Royal School of Church Music at Addington Palace, Croydon, on July 10.

Choristers from S. Paul's Cathedral, Westminster Abbey, the Chapel Royal, and the cathedrals of Canterbury, Southwark, Rochester and Blackburn formed the special choir for the service in the chapel.

The music was sung under the direction of the school's choirmaster, Mr. Edred Wright.

The anthem, "Behold, the Tabernacle of God," had been specially composed for the service by the organist of S. George's Chapel, Windsor, Sir William Harris.

During the service, the Queen Mother unveiled a commemorative tablet.

The Bishop of Croydon read the lesson.

Later, the Queen Mother spoke in a marquee which was set up in the grounds of the palace.

She congratulated the school on its new home. "We do well to remember to-day all those who have laboured towards this great achievement, especially Sir Sydney Nicholson, Sir Walford Davies and Sir Hugh Allen. Their skill and devotion inspired them to plant with faith the seed from which we reap a rich harvest to-day."

"We have come here to mark our good will and to bear witness to one of the greatest of our heritage. From time immemorial, music has formed an integral and vital part of our worship."

"We possess a tradition of Church music which is unequalled either in volume or in splendour."

"We owe it to generations of gifted and devoted men, to ensure that what they have done for us shall continue to rise in beauty and integrity to the glory of God."

THE CHURCH HELPS MALAYA

ANGLICAN NEWS SERVICE

London, July 17

The Archdeacon of Singapore, the Venerable Robert Woods, told members of the Singapore Diocesan Association, at their London festival, on Tuesday, that the Church was the one cohesive element in a country on the verge of disintegration.

He said that although General Sir Gerald Templer had succeeded in bringing order out of chaos, Malaya still faced its most difficult problem—the choice between self government and colonial administration.

A wave of Muslim nationalism had become noticeable among the Malays during the past year; the Chinese element, who were superior intellectually to the Malays, were also caught up in an upsurge of nationalism.

The Eurasians feared that they would suffer the same fate as the Anglo-Indians had done in India.

"It is against this background that the Church comes in to play a vital part in restoring a sense of purpose," the archdeacon said.

Miss Ethel Izzard, a medical missionary working in one of the new villages in Malaya spoke about her work.

The fact that British and Chinese medical missionaries could work side by side had had a profound effect on the native peoples, she said.

"It is our team work that has impressed them. We must buy up our opportunities without delay before another door is closed upon us."

THE CHICAGO CONGRESS

CATHOLICS OF MANY RITES

THE "LIVING CHURCH" SERVICE

Milwaukee, July 25

The Catholic Congress to be held at Chicago from August 1 to 3 will be attended not only by Anglo-Catholics but by representatives of other churches in communion with the Anglican Church.

It will bring together Anglicans, Polish National Catholics, and Old Catholics from Holland, Germany and Switzerland, together with representatives of most of the Eastern Orthodox Churches.

Preaching in the Church of the Ascension, Chicago, on July 11, Canon A. J. du Bois, of New York, said that the witness of the Catholic Congress was a necessity in the face of the narrow outlook of Roman Catholics.

Interpreting the relationship between the Chicago Catholic Congress, the Anglican Congress in Minneapolis and the Evanston Assembly, Canon du Bois said the first would witness to the fact that thousands of non-Roman Catholics agreed that the only enduring basis for the re-union of Christendom is Catholicism and that they are ready to work and pray together for these ends.

The Minneapolis meeting will witness to the mission of the Anglican Communion around the world in the light of the Catholic Faith and the World Council will witness to the current widespread interest of many Christian peoples in unity.

THE EVANSTON ASSEMBLY

ADMISSION OF IRON CURTAIN DELEGATES

ANGLICAN NEWS SERVICE

Washington, July 18

Mr. Dulles, in a letter to the Attorney-General, has recommended that 11 delegates from Czechoslovakia and Hungary be admitted to the United States to attend Church gatherings.

A spokesman for Mr. Brownell's department which controls immigration said that the matter was under consideration.

Next month the assembly of the World Council of Churches is due to meet at Evanston, Illinois.

Other ecclesiastical gatherings are the Presbyterian Alliance at Princeton University on July 27 and a world Lutheran conference beginning on August 12.

The State Department said it was felt that the importance of these forthcoming meetings "from a religious point of view" was so great that the United States Government should permit the attendance of all invited delegates who are admissible under the law, "in the belief that they will give and receive a spiritual contribution which will serve the cause of world-wide Christianity."

OLD CATHOLICS AND S. BONIFACE

ANGLICAN NEWS SERVICE

London, July 10

The Bishop of Exeter attended the Old Catholic celebrations in honour of S. Boniface, which took place at Dokkum and Utrecht, Holland, over the week-end.

On Saturday, the bishop was received by Guseen Juliana, together with other ecclesiastical dignitaries from Germany.

He preached at Vespers in the Old Catholic Cathedral on Sunday afternoon, and was present at Pontifical High Mass in the cathedral on Monday.

SALISBURY BENEFITS

ANGLICAN NEWS SERVICE

London, July 26

A donation of £1,500 has been given to the Dean and Chapter of Salisbury Cathedral by the Pilgrim Trust to pay for the repair of ancient manuscripts and books in the cathedral library.

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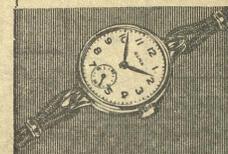


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CAREY PARK DEDICATION

CHURCH HALL IN NEW AREA

FROM OUR OWN CORRESPONDENT
Bunbury, July 26
On Saturday afternoon, July 17, a large crowd assembled for the dedication by the Bishop of Bunbury of the new Church Hall of S. Elizabeth of Hungary, which has been built in Bunbury's new housing area of Carey Park.

Not only have the Sisters of S. Elizabeth of Hungary done much work in visiting and in Sunday schools in this area, but through the generosity of the Confraternity of the Divine Love, the Lay Association which helps the work of the Order, a gift of £1,000 was made towards the cost of building.

The site on which the church was built was purchased by the diocesan trustees from monies donated towards the Jubilee Appeal, and from the same fund the trustees have granted a loan of £1,000 free of interest for four years to the Vestry of South Bunbury Parish.

The hall, which has to serve the dual purpose of church and hall, has a Sanctuary, which in its furnishings is beautiful in its simplicity.

The altar was given to the church by the Sisters of S. Elizabeth and is the first altar they had in their convent chapel over 25 years ago when they commenced work in Bunbury.

Numerous other gifts have been made, and it is anticipated that more will be received to supply all the accessories necessary.

The bishop celebrated the first service of Holy Communion at 7 a.m. on Sunday, July 18, when there was a congregation of more than 40 present.

GIPPSLAND CLERGY RETREAT

FROM OUR OWN CORRESPONDENT
Sale, July 24

The Bishop of Ballarat, the Right Reverend W. H. Johnson, will lead the annual clergy school and retreat of the Gippsland Diocese during August.

The speakers at the school and their subjects will be: The Director of G.B.R.E., Mr. V. Brown, "Religious Education."

The Reverend C. K. Hammond: "The Atonement in Relation to Life of To-day."

The Reverend L. W. Benn: "Chaplaincy Work in Peace and War."

The Reverend T. W. Hewlett: "Prayer and Life."

The honorary secretary of the school is the Vicar of Rosedale, the Reverend D. E. W. Green.

OBITUARY

MR. F. A. CHARTRES

We record with regret the death in London last week at the age of 84 of Mr. Frederick Alwin Chartres.

The late Mr. Chartres was one of a family of six brothers and one sister, who came to Australia from England.

Two of his brothers, Mr. A. H. Chartres (a member of S. Andrew's Cathedral Luncheon Club), the late Mr. A. W. Chartres and himself were the first three persons to pass the Victorian Law Courts examination for shorthand writers and became the first licensed law reporters in Victoria.

The first two brothers constituted and founded Chartres Limited.

Mr. Chartres is survived by Mrs. Chartres in London; his sister, Mrs. A. M. Macdougall, of Cremorne, Sydney; and two brothers, Mr. A. H. Chartres, of Sydney, and Mr. S. L. Chartres, of Melbourne.

The Ideal Way to Announce a BIRTH, MARRIAGE or BEREAVEMENT is in THE ANGLICAN

JUBILEE AT BUNBURY

"BACK TO S. PAUL'S DAY"

FROM OUR OWN CORRESPONDENT
Bunbury, July 26

All past and present worshippers of S. Paul's pro-Cathedral, Bunbury, were invited to a "Back to S. Paul's Sunday," on July 18, for the commemoration of the jubilee of the enthronement of the first Bishop of Bunbury.

On Sunday, July 18, 1904, Frederick Goldsmith, formerly Dean of Perth, who had been consecrated a bishop the day before in S. George's Cathedral, Perth, was enthroned as the first bishop of the newly-formed Diocese of Bunbury.

The main services on Sunday were a Sung Eucharist at 11 a.m. and Evensong at 7.30 p.m., when large congregations attended.

The celebrant at the Eucharist was the bishop; Canon E. H. Burbidge, Canon Residential, preached.

At Evensong the parishioners of South Bunbury attended as a body; S. David's Church, the parish church of South Bunbury, being a daughter church of S. Paul's.

The bishop preached at this service. In his sermon he recalled the fact that only 113 years ago the first priest arrived from England to minister to the people in this part of the State.

PICTON CHURCH

Before he could obtain any grant as a Government chaplain he had to build a church. This building, S. Mark's, Picton, was completed in 1842, and still stands and is used regularly for worship.

At that time there was only one bishop in Australia, and he was in Sydney, so that it was impossible for the building to be consecrated.

The bishop pointed out that in his journal the first priest to minister in the Bunbury district, the Reverend John R. Wollaston, said that the work was difficult because of the sparse population and the apathy of the people.

To-day we still said the work was difficult because of the large and growing population and the apathy of the people. The bishop said that difficulties should be a reason for hope and encouragement and not for despair.

On Sunday afternoon all past and present worshippers were invited to an "At Home" in the church hall, arranged jointly by the members of the Cathedral Council and Ladies' Guild. Amongst the guests present was the Reverend Laurie Ford, who was a choir boy in the cathedral in the early years. He is now Warden of the Church of England Boys' Hostel, Northam, in the Diocese of Perth.

The offertories throughout the day were given towards the provision of a reredos to be placed behind the High Altar in memory of the late Archdeacon Adams, who was Rector of the Cathedral Parish for 36 years.

SYDNEY WOMEN'S SERVICE

FROM OUR OWN CORRESPONDENT
Four hundred women, representing city and suburban organisations, attended a special service at S. James, King Street, Sydney, on Thursday afternoon, July 22.

It was the first service of S. James' Patronal Festival this year.

Special prayers were read for women, the parish and the city.

The Rector of S. James, Canon E. J. Davidson, spoke on the danger of inaccuracy and sensationalism in Press reports and warned his listeners to be on their guard against these.

He suggested that groups and organisations should decide on action to be taken against undesirable publications.

The women were entertained at afternoon tea after the service in the church crypt.

NEW HALL AT TURRAMURRA

A LOVELY MEMORIAL

FROM OUR OWN CORRESPONDENT

The Governor of N.S.W., Sir John Northcott, opened and the Archbishop of Sydney dedicated the new church hall at Turramurra, Diocese of Sydney, on July 24.

A number of Sydney clergy took part in the procession and were on the stage in the hall for the official ceremony.

A large congregation of parishioners and well-wishers from other parishes overflowed from the hall into the church and grounds.

The Governor said that it gave him great pleasure to be opening the new hall so soon after he had set the foundation stone for it.

He referred to the fact that the hall was a memorial for those who gave their lives in World Wars I and II, and that it was opened at a period when, for the first time in 23 years, all the world was at peace.

The hall, on which £21,000 has been spent, is beautifully finished with the most modern equipment.

The kitchen, with its abundance of boiling water, fitted cupboards, sinks and convenient servery, should prove a joy to the women of the parish.

The separate rooms, both behind the hall and in the basement, will be a great help for meetings and for the Sunday school.

An enclosed passage links the hall with the back of the church.

BENDIGO C.E.M.S.

FROM A SPECIAL CORRESPONDENT
Bendigo, July 26

Members of All Saints' Cathedral, Bendigo, branch of the Church of England Men's Society were hosts for a very successful pie, pasty and sandwich buffet tea in the Guild Room last week.

Besides members and parishioners, visitors included members from the Church of England Young Men's Society, and Church of England Fellowship, and S. Paul's branch of the C.E.M.S.

Afterwards they were joined by members of S. John's branch of the C.E.M.S. and other Anglicans, who spent a most enjoyable and entertaining evening inspecting the cartographic unit at "Fortuna."

The Diocesan Chancellor, Brother E. M. Monotti, and the Branch Lay President, Brother S. Bryar, warmly thanked Colonel Lockwood and his staff of the Royal Australian Survey Corps, for the opportunity for such inspection and for their diligent and enlightening instruction and explanation given during the absorbing tour of inspection.

Brother G. R. Short stressed the importance of such work and the need for young men to make their career in such interesting work of national importance.

At the next meeting, on Monday, August 16, Mr. M. Pratt, of the Teachers' College, will present a film night for members and their wives and friends.

AUSTRALIAN CHURCH UNION

The next meeting of the Sydney Branch of the Australian Church Union will be held in Christ Church, Lower Hall, 505 Pitt Street, Sydney, on August 3, at 8 p.m.

The Reverend J. A. Munro will speak on "Baptism and Confirmation."

Dr. Munro is the A.B.C. Acting Federal Supervisor of Religious Broadcasts. In England after a term on the staff of S. Martins-in-the-Fields, he became the Bishop of London's first chaplain to the University of London.

ROCKHAMPTON A.B.M. AIMS IN TASMANIA

FAREWELL BISHOP'S U.S. VISIT

FROM OUR OWN CORRESPONDENT
Rockhampton, July 26

The Bishop of Rockhampton, the Right Reverend J. A. G. Housden, was farewelled in S. Paul's Parish Hall on July 26 on the eve of his departure for the Minneapolis and Evanston Congresses.

The bishop was presented with a wallet of notes and a portmanteau.

The diocesan treasurer, Mr. T. Macaulay, said the presence of so many people was an indication of the diocese's interest in the bishop's travels.

Archdeacon S. J. Matthews, who presided, said that Rockhampton and Australia could have no better ambassador than Bishop Housden.

Bishop Housden expressed his thanks for the gifts and for the good wishes.

During his time abroad he would visit many cities and preach in a number of churches.

The congress would be a meeting place of many types and nationalities of Anglican Christians.

It would be a rich experience, as would also be the meeting of the World Council of Churches, which would be attended by great minds from all communions.

Bishop Housden left Sydney by air on July 23. He expected to preach at Grace Cathedral, San Francisco, last Sunday.

The bishop will return to Rockhampton on October 6.

PERTH A.B.M. NEWS

FROM A SPECIAL CORRESPONDENT
Perth, July 23

The annual meeting of the Women's Auxiliary of the Australian Board of Missions for the Diocese of Perth took place in the Lower Burt Hall, Perth, on July 7.

It was presided over by the Archdeacon of Perth, the Venerable R. E. Freeth, and the acting president of the Women's Auxiliary was Mrs. R. S. Thomas, deputising for Mrs. R. W. H. Moline, who was in England.

There was an attendance of about 120 members and friends. The Women's Auxiliary Chaplain, the Reverend R. Cranswick, was present. The Reverend T. E. Currie, on furlough from Malaya, was guest speaker.

The secretary, Mrs. M. Young, reported a year of increased activity, with the formation of a new branch and the preliminary work done for the formation of two others.

The treasurer, Miss C. P. Riley, then read the financial statement for the year, and specially mentioned that the quota for the House of the Epiphany had been oversubscribed by 113.

OPPORTUNITY SHOP

On July 16 the A.B.M. Opportunity Shop was officially opened by the Dean of Perth, the Very Reverend John Bell.

The ceremony was preceded by a gathering of helpers and friends in the Lower Burt Hall where tea was served.

In his address, the dean said, "This Opportunity Shop is one means by which the Church can meet the challenge of the South-East Asian situation."

The dean then proceeded to the shop where, after a short prayer, he unlocked the door and declared the shop open. He made the first purchase—a bouquet of flowers.

The shop will be opened on Wednesdays, Thursdays and Fridays from 10 a.m. to 4 p.m. Later it is hoped the shop will be opened every day.

FACT AND FANCY

Callers last week included two famous New Guinea figures, both Canons of Dogura Cathedral: Canon George Thomas (who enjoys the distinction of having baptised me many years ago), and Canon James Benson (who knew me in my childhood). They're both thin on top, and grave, elderly men. We witnessed with some delight the youthful enthusiasm with which Canon Benson shewed Canon Thomas a set of magnificent coloured transparencies of Dogura with its wonderful murals. Canon Benson, incidentally, was wearing a clerical stock belonging to one friend in Sydney, a clerical collar belonging to another, and a complete suit lent him by a third! They both said THE ANGLICAN was a fine paper, so we gave them appropriate refreshments.

Another welcome caller was a practising medical man who happens also to be a deacon: A. W. J. Stocks, of Young, in the Diocese of Canberra and Goulburn. In the parish directory he is shown under "Clergy" as "The Reverend A. W. J. Stocks." Under "Sunday School Superintendent" he appears in the same guise. And under "Chorister" he is "Dr. A. W. J. Stocks." We think that this is a jolly good thing, and that it is an example which might be followed in other parishes. Deacons like this can do an enormously useful job. They did in the early church, too.

A Tasmanian friend comments tersely on the draft Constitution: "If you can write the Constitution of the Christian Church within the compass of the Nicene Creed, as the greater includes the lesser, then surely the Constitution part should be slightly less?"

Some hope! A character at Beecroft, Sydney, has sent me an ingeniously worded appeal for a "plug" in this column for a certain event. "I realise," he writes, "that requests like this are the bane of all columnists' lives. Now, I'll not give this young man his 'plug.' But since the request concerns Trinity Grammar School, and since its first Head Master, Bishop Chambers, is our Paris Correspondent, I'll say this much: Old Trinity Boys and their friends should telephone WM 4104 (Sydney exchange) as soon as they can. Ask for a Mr. Peter Bowler."

Apropos an item in this column a few weeks ago: Many of the Anglican churches in America already have special aids installed for those who are hard of hearing.

One reader, at least, appreciates our contents. He's a ship's officer who says, "I find the paper a great help . . . apart from its pure news value. I have learned much church doctrine from its pages, and I find the one-minute sermon of great value."

A chestnut, but still funny, is the story sent me by another Tasmanian reader about the "Boots" at a country hotel where a bishop was staying. He knocked on the door early in the morning. "Yes? Yes? Who is it?" came the episcopal voice. "The Lord with the hot water, my boy," came the breathless answer.

It's pleasing to hear that the recent series of articles about boys who passed through S. John's Home, Melbourne, stimulated a flow of letters from all over Australia, and that their building fund has benefited.

And since this column seems to be degenerating into a weakly humorous one, there is the (true, I'm assured) story of a certain Bishop of Grafton, who was walking along a street with a companion. "Good gracious," said the bishop suddenly, "I believe my left leg has just grown shorter!" "Not at all," said his friend, "you are just walking with your right leg on the footpath and your left on the gutter."

—THE APPRENTICE.

FROM A SPECIAL CORRESPONDENT
Hobart, July 23

The annual report of the Tasmanian State committee of the Australian Board of Missions report an increase in mission interest "attributable to the apparent renewal of spiritual life in the community."

The report was presented by the State secretary, Mr. David le Fevre, at the annual meeting of the committee in the Synod Hall, Hobart, on July 19. The Bishop of Tasmania, the Right Reverend F. Cranswick, presided at the meeting. More than 100 people attended.

The report stated that four additional missionaries have now been added to the number of Tasmanians who have been accepted for work in the mission fields for A.B.M. The total now stands at 34, of whom 15 are still in the field.

The secretary concluded his report by saying: "The most interesting characteristic of missionary work is its necessity to increase; to grow bigger; so—although we are feeling satisfied with this year's efforts—let us not be smug or complacent—let us not rest on our laurels—but let us go forward with the knowledge that, as our work in the home base grows greater, so the work in the mission fields can also be extended."

The balance sheet revealed that over £6,300 was contributed during the year ended, May 31, 1954.

In moving the adoption of the report and balance sheet, the bishop said that once again Tasmania had exceeded its quota, and that Tasmania was highly respected in mission circles because of its tremendous enthusiasm, in proportion to its size, in missionary work.

The chairman of A.B.M. had informed him that increased costs and extension of the work in mission fields necessitated an increase of 10 per cent. in all diocesan assessments. He was sure Tasmania could be depended on to raise the extra amount involved.

The bishop referred to the work done by Miss Dorothea I. Henslowe, who for 10 years occupied the position of honorary State secretary in Tasmania.

The bishop welcomed three missionaries who are at present in Tasmania on furlough; the Reverend Frank Coaldrake and Mrs. Coaldrake from Japan and the Reverend W. B. Gill from New Guinea. Mr. and Mrs. Coaldrake wore the kimonos presented to them by their parishioners at Ito, Japan, before they left for Australia.

CHURCH WEDDING

FROM A SPECIAL CORRESPONDENT
Caboolture, Q., July 21

The Vicar of Caboolture, Q., the Reverend M. A. Paxton-Hall, married Miss M. J. Barkla, of "Malara," Taroom, at S. James' Church, Toowoomba, on July 10.

Mr. Paxton-Hall was trained at S. Francis' College, Brisbane, and ordained to the priesthood in 1945. He served his curacy at S. Paul's, Ipswich, and was a member of the Brotherhood of S. Paul before coming to Caboolture in 1953.

The Reverend E. Bradley, of the Brotherhood of S. Paul, performed the ceremony. The best man was the Rector of Muggon, the Reverend Jack Kruger, and the groomsmen were the Rector of Redcliffe, the Reverend A. S. Gull.

FINANCIAL ADVISER FOR NEWCASTLE

FROM OUR OWN CORRESPONDENT
Newcastle, July 26

Mr. F. E. Trigg, of Sydney, has been appointed by the Bishop of Newcastle as Honorary Financial Adviser to the Diocese of Newcastle.

THE ANGLICAN

Incorporating The Church Standard

FRIDAY JULY 30 1954

SURVIVAL OR DECADENCE?

Anyone who emigrates from Europe to Australia to-day must be mad, desperate or plain foolish, for he comes to a land bent upon self-destruction, a lotus land where reality is forgotten.

He would find, were he to ask yesterday, to-day or to-morrow, that Australians for the most part have never heard of Indo-China and "couldn't care less" about it. The frightening fact that the post-war wave of Moscow-controlled fascist-marxism has lapped over half of what was once French Indo-China, and the absolute certainty that within two years at most it will have engulfed the rest, leaves Australia utterly unmoved while we attend to the moving pictures and the races, and enjoy the luxury of moral and military unpreparedness.

On any sober, careful basis of computation, the result is inevitable: Australia will cease to be a democratic member of the British community of nations during this present century.

If ever a nation had something to lose, something at least to be ready to fight for if necessary, that nation is Australia to-day. Yet so blind are we to the facts and the needs of our time that, alone of the great democratic nations of all history from the Fifth Century B.C., we have never had the elementary common sense to adopt an adequate programme of compulsory military training. One disgraceful result of this national cowardice and selfishness was that during the most perilous moments of the Hitler war, British girls of nineteen were mobilised compulsorily—and with no complaints or questions on their part—and some of them who were drafted into the Forces actually served in anti-aircraft batteries while some Australian men . . . let us for shame draw the veil over their activity, or lack of it.

If the Red rash spreads farther into Burma, Malaya, Thailand and Indonesia, and casts its bloody glow over the few miles of the Indian Ocean on Australian shores, what then?

We shall presumably adopt a 20-hour week.

Two means alone can avert the catastrophe. The first is moral, spiritual: it involves increasing public support for the work of the Christian Church in Asia—in terms of hard cash as well as prayer. The second is physical, though it involves subtle issues of morality and of morale: it is compulsory military training of all fit men and women save those who, on properly conscientious grounds, prefer to accept a non-military burden of equal weight. These matters should be above party political considerations; where is to be found the politician who dares support them publicly?

Wot! No Calathumpians?

A wide range of diverting possibilities for the less solemn-minded are opened up by the proposal of the Religious Press Weekly Group in England to sponsor a Religious Press Week.

The group's membership, it seems, includes the leading church newspapers of every denomination of importance in England; the *Church Times* and *Church of England Newspaper*, the *Methodist Recorder*, the *Catholic Times* and the *Jewish Chronicle* are examples. Since a Jewish paper is included, it can only be assumed that other non-Christian bodies, including the Muslims and Hindus—let alone that well-known body, the Calathumpians, which commands the *de facto* allegiance of so many—simply have not their own religious Press.

This is a pity. The editor of a rattling good *Calathumpian Gazette*, prepared to testify to the strength of his group in a nominally Christian society, would undoubtedly have stirred the Christian editors, at least, to greater efforts.

Not the least interesting aspect of it all, it is to be hoped, will be the revelations about those who edit religious newspapers, for these editors can hardly hope to remain anonymous. Editors as a class are notoriously "characters"—irascible, absent-minded, or possessed of some unusual attribute which sets them apart from the common herd and "the management." It will be a great disappointment if the editors do not manage to stage fireworks or some other display for their readers.

"Religious Press Week" in England is scheduled to run in early October, and to start on the felicitous note of a formal luncheon at which THE BARON PACKENHAM is to be the speaker. If, under the close scrutiny of our Antipodean eyes, the programme proves a success, particularly in raising circulations, then it will of a certainty be followed by a similar "week" in this country—preceded, if a personal note may be intruded, by a jolly good dinner with no speakers.



Peace Yet in Our Time?

Does anyone else share my feeling this week that the prospects of ensuring a workable world peace are brighter now than at any time since the Cold War began?

I know we have been deluded before into believing that we could again hope to enjoy real peace in our time.

But at least the world finds itself today for the first time in 23 years (the statisticians tell us) without a Hot War in progress.

It is sadly true that at the armistice in the seven-year long Indo-China War the communist frontiers were pushed ominously forward. Yet we have to assimilate the idea that, to achieve peace, Communists and non-Communists have to learn to live together in tolerable amity.

We must be practical. Hatred as many aspects of Communism in practice are, it is unrealistically idealistic to hope for a world without Communists.

On Christian men and women, wherever they may be, devolves the responsibility of trying to convert to their principles those who have other and, as it may seem to us, more brutal concepts. This conversion can be carried out effectively only by example—by loving one's neighbour as oneself.

At least the achievement of the cease-fire in Indo-China has shown that it is still possible for bitterly opposed groups to negotiate.

It is true that Germany and Austria still lack a settled peace more than nine years after World War II ended. But it would be wrong, I fear, for the latest Russian overture for a conference to discuss these long-delayed international settlements to be spurned. Rather in the wake of the Indo-China armistice, does it seem to me that these wider questions should be tackled, too.

Next week the second assembly of the World Council of Churches will open in Evanston, Illinois, U.S.A. Our own Church will be represented there by some of its outstanding leaders.

Surely such a conference meets in fateful days—not fateful in the sense of impending doom, but fateful in the sense that the world stands on the threshold of decisions of the most momentous kind.

If the spirit which we may be sure will permeate the Evanston conference of religious leaders can be made to animate the conferences of national political leaders, we may yet know a world in which the word "Peace" is not a derisive synonym for appeasement, but the highest goal of man's devising.

Crime and Sex

Queensland's banning this week, under recent legislation, of ten periodicals (mainly "horror comics"), is to be commended.

On principle I am reluctant to endorse censorship. But no other practical way of dealing with this debauching of young minds seemed to be available. It is, of course, not peculiarly an Australian problem. An American book with the strong title of "Seduction of the Innocent" recently revealed the extent of this horror-reading there.

Perhaps even more harmful in their influence are sex-saturated periodicals. Judging by the list of titles the Queensland Government has included one such magazine in its banning order.

But some daily newspapers, in their contents and especially in their bold headlines and posters, are also doing their worst in inflaming thoughts and passions on sex.

Whether the Queensland legislation covers ordinary newspapers as well as periodicals

as I do not know. In any case, I should think there is more need for action in the newspaper field in some other States than in Queensland. Britain has a Press Council which, presumably, would have a powerful influence in dissuading newspapers from printing lurid and revolting details of crime and sex. There is, apparently, nobody with similar authority in Australia.

A remark made by the Prime Minister, Mr. Menzies, during the recent election campaign, showed that he was aware of the catchpenny trade in semi-nude pictures on which he accused one paper of relying for circulation.

The Federal Government might well note the lead Queensland has given, and consider uniform legislation to deal with this national menace of obscene and intellectually debasing publications.

Like Queensland, Victoria has also recently dealt with this question. But the most effective way of rooting out this type of publication is to make the ban Australia-wide.

Mixing of Films

A positive way of educating the juvenile mind along pleasant and instructive lines has been given prominence in the success of an Australian film on animal life which won an international award this month.

But surely our cinema programmes should be arranged more intelligently. To brand a picture as suitable for general exhibition or suitable only for adults is helpful, particularly to parents who take their duties seriously. But how absurd it was for this most entertaining film, showing our Australian animals in their natural setting, to be on the same programme in Sydney with a sophisticated American film with some of the most double-edged lines and situations to be heard and seen in a very long time.

Now that the animal film has had set on it the hallmark of international distinction, I trust that educational and film interests will arrange for it to be widely shown to our school children—on its own or in a

programme of suitable character.

Crowded Hospitals

In most Australian cities hospital accommodation seems still to be at a premium. Old people in particular, often have difficulty in getting admission to hospital. Perhaps this is because harried hospital authorities fear that older patients are likely to require longer treatment, and so may occupy beds that strictly more urgent or more acute cases may need.

The numerous rest-homes, which are to be found in most big cities are only partly meeting the problem of caring for elderly people. And, as recent disclosures in Sydney showed there is strong evidence that they are frequently run more in the interests of the proprietors' purse than the patients' comfort.

Adelaide, I notice, is becoming concerned at the overcrowding of its one public hospital. While the problem is primarily one of the welfare of patients, one must wonder whether doctors and nurses do not grow discouraged when they know that some patients cannot be given the very best care because of deficient or overcrowded accommodation.

Finance has made adequate hospital expansion most difficult in the post-war period. But there should be some hope of lower building costs in the halting of inflation in Australia in recent months.

But, as one finds out by casual discussions among friends, one of the fears that haunts many in what we call for social convenience "the middle classes" is that a member of the family may encounter a serious illness, involving a long and expensive period in hospital.

I don't pretend to know the long-term solution to this problem. But I do feel that taxation revenue can be no more humanely allocated than in ensuring that no seriously sick person who lacks money is denied prompt and adequate hospital treatment.

—THE MAN IN THE STREET.

CLERGY NEWS

MORTON, The Reverend F. H., District of Hamamandville, with Moorebank, Chipping Norton and Williams Creek, in the same diocese.

McCALL, The Reverend E. J., Rector of Christ Church, Lane Cove, Diocese of Melbourne, to be Rector of Diamond Creek, in the same diocese. He will commence duties on August 31.

DALE, Canon J. E., was inducted to the Parish of S. James, Yepoon, Diocese of Rockhampton, by the Bishop of Rockhampton, assisted by the Venerable S. J. Matthews (Archdeacon) and the Reverend A. R. May (Registrar), on July 15.

BROWN, The Reverend D., commenced duties as Vicar of Winston, Diocese of Rockhampton, on July 18.

MATTHEWS, The Venerable S. J., Archdeacon of Rockhampton, will be Administrator of the Diocese during the absence in America of the Bishop of Rockhampton.

LANGSHAW, The Reverend E. N., Rector of S. Michael's, Flinders Street, Diocese of Sydney, to be Rector of S. Anne's, Ryde, in the same diocese.

GUY, The Reverend G. F., formerly in R.A.F., Chaplain, to be Rector of Holy Trinity, Goodwindi, Diocese of Brisbane.

BRITTEN, The Reverend C. A., formerly Assistant Priest at All Saints, Brisbane, has been appointed a member of the Bush Brotherhood of S. Paul and is now stationed at Surat, Diocese of Brisbane.

BEVAN, The Reverend N. D., formerly a member of the Brotherhood of S. John, Dalby, Diocese of Brisbane, to be a member of the Bush Brotherhood of S. Paul, stationed at St. George, in the same diocese.

GRINDROB, The Reverend J. B., formerly Assistant Priest at All Saints, England, has been appointed Assistant Curate of Christ Church, Bundaberg, Diocese of Brisbane.

HAM, The Reverend F. C., formerly Rector of Rosewood, Diocese of Brisbane, has taken up full-time duties as an Army Chaplain.

SCHOFFIELD, The Reverend J. B., formerly Assistant Priest at All Saints, Liverpool, Diocese of Sydney, has been appointed Curate-in-

charge of the new Provisional District of Hamamandville, with Moorebank, Chipping Norton and Williams Creek, in the same diocese.

TAYLOR, The Reverend W., Rector of S. Agnes', The Grange, Diocese of Adelaide, has resigned and will leave later in the year for England.

CAMPBELL, The Reverend K. W., M.V., Curate-in-charge of the Provisional District of West Kembla, Diocese of Sydney, to be Rector of S. Thomas', Auburn, in the same diocese. He will commence duties on September 1.

FLEMING, The Reverend T. E., Rector of Wagin, Diocese of Bunbury, has been appointed Rector of S. Augustine's, Bayswater, Diocese of Perth. Mr. Fleming, who has been editor of the Bunbury Diocesan paper, "The Messenger," since its inception, will take up his new work in October.

DEPARTURES FOR AMERICA

The Primate of Australia and Lord Archbishop of Sydney, the Most Reverend H. W. K. Mowll, accompanied by Mrs. Mowll, left Sydney by air on July 27 to attend the Anglican Congress at Minneapolis, Minnesota, from August 4 to 13, and the Assembly of the World Council of Churches at Evanston, Illinois, from August 15 to 31. The Bishop of Rockhampton, the Right Reverend J. A. G. Housden, left Sydney by air on July 23 to attend the Catholic Congress at Chicago, U.S.A., from August 1 to 3, and from there to go to Minneapolis and Evanston.

The Reverend Dr. A. W. J. Stocks, the delegate to Minneapolis from the Diocese of Canberra and Goulburn and an official observer at Evanston, left Sydney by air on July 27 to attend these conferences.

ONE MINUTE SERMON

COLLECT FOR THE SEVENTH SUNDAY AFTER TRINITY

The Text:

Lord of all power and might, Who art the Author and Giver of all good things; Graft in our hearts the love of Thy Name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same; through Jesus Christ our Lord. Amen.

The Message:

One of the best known collects of the year—often used at other times than on this day.

Literally translated, it reads differently from our Prayer Book version, thus: "O God of hosts to whom belongeth everything that is best, plant in our hearts the love of Thy Name and maintain in us the increase of religion, that Thou mayest nourish in us that which is good and with Fatherly care guard that which is nourished, through Jesus Christ our Lord." Compare the two versions and you will see the difference. In this translation above, the prayer is that God from whom comes every good (St. James, 1: 17) would plant the good seed in our hearts, and of His care supply everything to make it fruitful and then guard it from harm.

Our translation asks God's care upon ourselves rather than upon what He has planted.

There is such a contrast in collect after collect between man's weakness and God's power. It is surely a triumph of the Grace of God that in a people such as we Anglo-Saxons are, self-assured, and self-sufficient, our Prayer Book should have kept so truly the balance of true Christian truth and kept ever before us that we are not sufficient of ourselves to think anything of ourselves, but that our sufficiency is of God.

Taking the present form of our collect—"Graft in our hearts the love of Thy Name," let us realise what grafting means. It implies the cutting away of the old, the wild, the natural, so that the new, the fruitful may be incorporated in the life of the parent stem.

God must be the Husbandman cutting away love of self and grafting in the love of His Name, and producing the fruit of a true religion, a sure tie binding us with Him in a unity that neither death nor life nor things present nor things to come can ever sever.

What a grand collect to use in one's daily prayers.

RELIGIOUS BROADCASTS

(The sessions which are conducted by Anglicans are marked with an asterisk.)
DAILY DEVOTIONAL: 10 a.m. NATIONAL.
 July 31: Dr. George Wright, S.A. August 2: Miss Philippa Green. August 3: The Reverend Alan Walker. August 4: School Service—"Stories from the Old Testament." August 5: The Reverend Evan Wetherill. August 6: The Reverend Rhys Miller. August 7: The Reverend Evan Wetherill. August 8: The Reverend Rhys Miller. August 9: The Reverend Evan Wetherill. August 10: The Reverend Rhys Miller. August 11: From Buckfast Abbey, England. Preacher: Monsignor Ronald Knox. August 12: The Reverend Rhys Miller. August 13: The Reverend Rhys Miller. August 14: The Reverend Rhys Miller. August 15: The Reverend Rhys Miller. August 16: The Reverend Rhys Miller. August 17: The Reverend Rhys Miller. August 18: The Reverend Rhys Miller. August 19: The Reverend Rhys Miller. August 20: The Reverend Rhys Miller. August 21: The Reverend Rhys Miller. August 22: The Reverend Rhys Miller. August 23: The Reverend Rhys Miller. August 24: The Reverend Rhys Miller. August 25: The Reverend Rhys Miller. 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LETTERS TO THE EDITOR

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

Letters should, if possible, be typed, and must be double spaced, brief and to the point.

Preference is always given to correspondence to which the writer's name is appended for publication.

Parts of some of the following letters have been omitted.

"TIME FOR A CHANGE"

WHITE AUSTRALIA AND POLITICIANS

To THE EDITOR OF THE ANGLICAN

Sir—Your leading article, "Time for a Change," in which you explain why the time has come to bury the White Australia Policy, will have the support of most thinking Anglicans, and indeed of Christians generally.

It is certain, however, that no political party will adopt a radical departure from our long-standing immigration policy until it believes that public opinion has changed. This is a reasonable enough attitude from the political viewpoint.

I believe that public opinion is changing or open to change on this issue, and the Church would do well, as you suggest, to take the lead. A great deal would be achieved if, at the next meeting of the synod of each Australian diocese in turn, a reasonably-phrased resolution on the subject was adopted and forwarded to the Prime Minister and the Leader of the Opposition in the Federal Parliament.

Yours sincerely,
R. R. WINTON,
Drummoyne, N.S.W.

FOOD SHORTAGE IN TANGANYIKA

To THE EDITOR OF THE ANGLICAN

Sir—A letter just received from Miss Beryl Long, our own missionary in Tanganyika, tells of the drought which has resulted in crop failure two years running.

Many have died from starvation, and the life of the people is being disrupted as they leave their homes and wander about in search of food and work. African pastors and teachers are having to abandon their Christian ministry and seek other jobs because their flocks are too poverty-stricken or too scattered to support them—this in a diocese for which the Anglican Church in Australia has a special responsibility, and in a country threatened from the north by the spiritual force of Mohammedanism and the militant nationalism of Mau-Mau.

In contrast to this state of famine, we read of our budget surplus of some £53 million, and of a world surplus of wheat, together with suggestions that wheat acreage should be reduced to keep up prices.

We would like to ask that wheat should be provided at low cost, or even freely given, to feed our starving African brothers. We are not economists. We do not profess to know how food can be transferred from where there is too much to where there is too little.

But as Christians, we felt ashamed as we read in the epistle for the Second Sunday after Trinity (I John, 3:17) "Whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?"

Yours faithfully,
Members of S. Luke's Prayer Group,
Mosman, N.S.W.

MARTIN LUTHER

To THE EDITOR OF THE ANGLICAN

Sir—On the very best authority I can assure the Reverend Geoffrey Feltham that there is nothing sinister in the film "Martin Luther" not having been released yet for the public to see in Australia.

The explanation is, in fact, a very simple one: The film is owned by an overseas French company which does not want it released here for another three years.

However, an executive of one of the largest commercial film companies in Australia has been negotiating with the French company and as soon as an agreement is reached the film will be shown here.

I saw it at the Film Festival at Melbourne University a few weeks ago and, as I said in my review, I consider it a better film than "The Robe," and one that will get excellent box-office results quite irrespective of whether it treads on the toes of any church or not.

As a matter of fact, I do not expect any religious interests to object to it at all. The censor has passed it for exhibition in Australia after one short scene of a nun being clothed was deleted.

Yours sincerely,
W.F.H.
Melbourne.

HOLY COMMUNION PRACTICE

To THE EDITOR OF THE ANGLICAN

Sir—Neither Michael Boyle nor the Reverend T. B. McCall comes to grips with the real distress of the Church of England in Australia. It is no use quibbling over rubrics. That is the petty sport of timid minds.

The whole trouble is that a large section of the Church of England disregards not only the letter of the Prayer Book but its spirit. Their conscience must be uneasy about it in the light of their ordination vows, else they would not be so ready to try to trip up others in matters of detail.

In all decisions concerning the meaning of legislative enactments, the intentions of the framers of that legislation is taken into account; and the intention of the framers of the Prayer Book is clear—anti-papal, anti-mass, anti-priestcraft, justification by faith, in other words, a return to the primitive purity of the Church in faith and liturgy, morals and practice.

Long may we retain these principles.
Yours very sincerely,
LAURENCE L. NASH,
S. Augustine's Vicarage,
Moreland, Melbourne.

AN ADDRESS ON THE CONSTITUTION

To THE EDITOR OF THE ANGLICAN

Sir—May I congratulate THE ANGLICAN on publishing the full draft of the new Constitution, and in pursuance of a better understanding of the draft, draw attention to an advertisement in the last issue of your paper concerning a combined meeting of the Anglican Church League and the Anglican Central Churchmen's Movement to be held in the Chapter House on Thursday, August 8, at 8 p.m., when the Bishop Co-adjutor of Sydney, the Right Reverend W. G. Hilliard will speak on the subject.

All Anglicans interested in the subject are cordially invited to be present.

Yours etc.,
R. N. ROOK,
Hon. Sec. A.C.C.M.,
The Rectory, Epping.

PUBLIC SERVICE FELLOWSHIP

FROM A SPECIAL CORRESPONDENT
The Commonwealth Public Service Anglican Fellowship in Sydney will hold a lunch-hour service in S. James' Church, King Street, on August 3, from 1.15 p.m. to 1.45 p.m.

The service will be conducted by the Reverend Harold Rogers. An address on "The Future of the Australian Aborigine" will be given by the Reverend T. B. McCall.

S.E. ASIA VISIT

TOUR BY A.B.M. SECRETARY

FROM OUR A.B.M. CORRESPONDENT
The N.S.W. State Secretary of the A.B.M., the Reverend W. H. Childs, leaves for the Diocese of Singapore and Borneo on Saturday, July 31. He will be accompanied by his wife as far as Singapore.

Whilst in Singapore, Mr. Childs will see the hospital and clinic work of S. Andrew's Hospital, the school of S. Andrew and two girls' schools.

Time will be spent with the principal of the new theological hostel of S. Peter, Dr. Hoeth, and the students.

Other places which will be visited in the diocese will be Yong Peng, Sakak South, Kuala Lumpur, Ipoh and Malacca.

The Bishop of Borneo has asked Mr. Childs to spend time in Kuching, Saratok and Labuan.

Opportunity will be given him to see something of the work amongst the Sea Dyaks and Australians working on the oilfields.

He will also visit the A.B.M. missionaries in Borneo, the Reverend Douglas Wellington and Mr. and Mrs. Bruce Machin.

PLANS FOR A NEW CHURCH AT BONDI

FROM OUR OWN CORRESPONDENT

On Sunday evening, July 26, the Archbishop of Sydney dedicated a site for a new church at North Bondi, a seaside suburb of Sydney.

Services previously have been held in the tiny wooden S. Barnabas' Church hall which is situated well out on Ben Buckler headland.

This site was sold and a new one purchased in response to a great need felt for a more central position.

A building was already on the new site and a large front room has been furnished as a church.

The archbishop spoke of the great need for the witness of the lay people in a thickly-populated seaside area such as North Bondi with its ever-changing population with whom it was difficult for the rector to make contacts.

For this type of witness the same broad sympathies are required which characterised S. Barnabas in his attitude toward gentile converts and others such as S. Paul of whom many of the early Christians were inclined to be suspicious.

The rector, the Reverend J. R. Noble, thanked all who had donated gifts and outlined the next step of the development which would be the erection of a permanent church.

FELLOWSHIP OF THE SACRED ADVENT

FROM OUR OWN CORRESPONDENT

Brisbane, July 26
The Fellowship of the Sacred Advent has been in existence for many years as an outer circle to the Society of the Sacred Advent in Queensland. It has now made a forward movement with increased membership.

All members are pledged to pray for the Community and to help the Sisters' work in any way open to them. The third grade, the Companions, have a detailed Rule of Life.

Quarterly meetings are held and the Fellowship Office is sung in the Community Chapel at Albion, Brisbane.

In addition the junior members (late teens to 35 years approximately) have a standing invitation to the Community House for the first Sunday in every month and upwards of 30 are forming the habit of joining the Sisters at Vespers on that day.

Those who come early have the opportunity for formal or informal discussion of matters of general interest or of borrowing books from the Community Library.

After a buffet tea, the young people disperse to their several parish churches for Evensong. Newcomers will always be welcome.

FAITH AND MORALS

A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT.

A Victorian writer has asked, "In what ways does the Roman Liturgy differ from the Eastern? Where do we follow the Roman and where the Eastern, and what authority have we for our choice?"

This is rather a detailed academic question which, I think, could be better answered by recourse to any well-known textbook, such as "Liturgy and Worship," edited by W. A. Lower, Clark, Proctor and Frere's "History of the Book of Common Prayer," and James Norman's "Handbook to the Christian Liturgy."

The direct influence of the Eastern Liturgy on the Book of Common Prayer has been very small indeed. After all, in the sixteenth century, very little was known of the Orthodox Churches of the East, and the primary influences on Cranmer were the Sarum Rite of the reformed English Church, the attempts at liturgical revision in the Roman Church, especially Cardinal Quinone's Breviary, and on the other hand Lutheran sources, especially Hermann's Consultation, of which an English translation was published in 1547.

Proctor and Frere rightly comment "The first English Book of Common Prayer was formed not by a composition of new materials, but by a reverent and, on the whole, conservative handling of the earlier services, of which large portions were simply translated and retained."

So far as I know, the only definite work taken from Orthodox Liturgies is the well-known prayer of S. Chrysostom, which is to be used before the Grace at the end of morning and evening prayer. There are also some traces of Orthodox influence in the Litany.

Of course, there are important resemblances between the

Orthodox, the Roman, and the Anglican Liturgies. All contain in some form the Nicene Creed, the Sursum Corda and Sanctus, and the recitation of the Words of Institution. The chief difference between the Eastern and Western rites has been in the insertion of the Epiclesis in the Holy Spirit upon the elements of the bread and wine being regarded as a necessary part of the act of consecration, whereas the West, on the whole, favoured the view that there is one moment of consecration at the recital of the words of dominical institution.

In 1549, Cranmer, on the whole, followed the traditional Western "Canon," but in his more Eucharistic prayer he inserted the words, "Hear us, O merciful Father, we beseech Thee, and with Thy Holy Spirit and Word vouchsafe to bless and sanctify these Thy gifts and creatures of bread and wine, that they may be unto us the body and blood of Thy most dearly beloved Son Jesus Christ. Who, in the same night that he was betrayed," etc.

This invocation, which goes back at least as early as the time of Justin Martyr, who gives us an account of the service as it was celebrated in the catacombs about 160 A.D., was, however, placed before the Words of Institution instead of after them, as has usually been the custom in the East.

The Scottish Rite
In 1552, and again in 1559, this Invocation was omitted; the Consecration Prayer being in the form familiar to us in our present Prayer Book, but in the Scottish Prayer Book of 1637, largely inspired by Archbishop Laud, who had enjoyed the friendship of Cyril Lucaris, the Patriarch of Alexandria, the invocation was again restored, in the same place as in the 1549 Liturgy.

HALL DEDICATED AT TIMBOON

FROM OUR OWN CORRESPONDENT

Ballarot, July 26

On Monday, July 26, the Bishop of Ballarat officially opened and dedicated a church hall at Timboon in the presence of a large congregation which included several former vicars and parishioners.

As the afternoon was such a perfect one the service was held in the sunshine outside the hall and afterwards the ladies of the parish provided afternoon tea for the visitors.

The vicar, the Reverend P. R. Cooke, welcomed the visitors and thanked the bishop for visiting the parish for the dedication service.

In the evening the bishop accompanied the vicar to the Corriemungle Frison Farm and took part in the service there.

SEX EDUCATION DRIVE

As a result of the wide publicity given recent sex cases involving youths, the Central Council of the Father and Son Welfare Movement has decided to make available immediately 5,000 copies of one of its books, "The Guide to Virile Manhood," for free distribution amongst secondary school age boys.

The director of the movement, Mr. John Robson, said this week that the response from the general public to the appeal for funds to meet this distribution had been very encouraging. Further funds were still needed, he declared, to cover the complete cost of the distribution. The distribution had already commenced.

Interested readers may contact the movement at its address, 242 Pitt Street, Sydney.

YOU MAY RELY ON PRODUCTS ADVERTISED IN THE ANGLICAN

50th ANNIVERSARY AT LIVERPOOL

ANGLICAN NEWS SERVICE

London, July 18

The Archbishop of York, Dr. Cyril Garbett, to-day addressed a congregation of 1,800 at morning service at Liverpool Cathedral—one of three services held during the day to mark the fiftieth anniversary of the setting of the cathedral foundation-stone.

A processional cross, given by the city of Liverpool, was presented by the Lord Mayor Alderman A. Griffin, during the service.

Dr. Garbett said that when the foundation-stone was laid everyone was confident about the future. That confidence had been shattered by events.

The changes in the past 50 years had been greater than in all the centuries which preceded them. "It is in this age of rapid change and to a perplexed and bewildered generation," he said, "that the cathedral has a message. In an age of change this cathedral, by its strength and majesty, bears witness to the permanence of the Christian faith."

The days of old civil wars and feuds between sections of the nation had passed, but a new danger was present—the danger of groups, either in trades or industries, pressing exclusively their own interests regardless of the hardships and inconveniences which they might cause to others.

Our future as a nation would depend largely upon the way in which we learnt to live together in the days of peace.

HISTORIC CHURCHES TRUSTEE

ANGLICAN NEWS SERVICE

London, July 26

The retiring secretary of the Central Council for the Care of Churches, Dr. Francis C. Eeles, has accepted an invitation from the Archbishops of Canterbury and York to be a trustee of the Historic Churches Trust.

The Prayer Book drawn up by the Non-Juring Schism of 1691, also contained the Invocation, and a number of prayers, based on the Liturgies of S. John Chrysostom and S. Basil.

In 1764, the Scottish Episcopal Church produced a new Prayer Book of its own, which was revised in 1929. This Scottish book placed the Epiclesis back in the traditional Eastern place, so that the Invocation of the Holy Spirit comes, as in the Creed itself, after the recital of Our Lord's redeeming work.

This Scottish Prayer Book has had considerable influence on the rest of the Anglican Communion, because, in 1784, Dr. Samuel Seabury was consecrated by Scottish bishops in Aberdeen as Bishop of Connecticut, the first bishop of the American Church. As the English bishops had already refused the request of the American Church to consecrate him, Seabury decided to base the liturgy of the American Church upon that of the Scottish Church.

When Prayer Book revision after the first World War again became a matter for consideration, the '27 and '28 books both included the Epiclesis and, with this example before them, the South African Rite of 1929, the Indian Rite of 1933, and the Ceylon Rite of 1938 all contained the Invocation of the Spirit. Consequently, the Eastern Rite has influenced the Anglican Communion considerably as a whole, even though in our present 1662 book the influence is small.

It is, however, important to remember that certain variations of the Western Rite have, like the Mozarabic, always had an Epiclesis, and consequently our enquirer should be convinced that the Western Rite has, on the whole, influenced decisively Anglican Eucharistic practice.

Dom Gregory Dix and E. C. Ratcliff have both shown that the Western method of consecration is much older than used to be thought, and consequently we may say there is historical authority for both uses.

I do not quite follow what our correspondent means by "What authority have we for our choice?" because in England and Australia we have no choice; we are bound to follow the Rite of 1662.

Sunday Observance

"One is nearer God's heart in a garden than anywhere else on earth."

A reader asks me how one should reply suitably to an enthusiastic gardening friend, who feels that a Sunday spent working in her garden is of as much spiritual value as going to church.

I am afraid that people who claim they can worship God more adequately in a garden than in a church are all too often those who find it a convenient excuse, and rationalise the gardening they prefer to attendance at a church service which may often be rather dreary.

I do not deny that some people genuinely enjoy spiritual experiences in the solitude of some mountain height, in the cool of the garden at eventide or on a lonely morning beside some beach, but such worship is not meant to be our normal mode of approach to God.

For one thing, it fails to take account of the truth that man is a social being, and therefore God means man to worship with his fellows. My chief quarrel, however, with this rather trite quotation is the use of the adverb "nearer." It seems thoroughly arrogant to maintain that a man is nearer God in the open air than in the house set apart for his honour and glory.

NEW WINDOW FOR AN HISTORIC CHURCH

By A SPECIAL CORRESPONDENT

THE historic church of S. Paul, Kincumber, near Gosford, N.S.W., is soon to have a stained glass window installed in its east end.

The church is over a century old.

The vestry has set out to raise approximately £250 to purchase the window, which probably will contain scenes from the Resurrection.

This historic church is known to thousands of people who pass through Kincumber to beaches and resorts on the lower Central Coast, to members of pioneer families who settled in that part of Brisbane Water, and to visitors who have called there on the regular summer tourist bus service.

A broad stone step lies at the entrance to S. Paul's, and although one might expect it to be curved and crumbling, it is as smooth and solid as the stone in the church itself, quarried 110 years ago on the property of William Pickett, South Kincumber.

Here is a church that has weathered a century's sun, wind and rain and gained from it the peace and simple dignity of age. It stands in a setting which must surely have been envisaged by the pioneers who worked for its establishment so long ago . . . a tranquil landmark on a green-sloped rise, surrounded by the headstones and graves of faithful worshippers, yet beside a modern road on which the clamour of traffic never ceases.

The need for a place of worship soon made itself felt amongst those early settlers, a handful of whom took up land at Kincumber—or Kincumba as it was known in the 1830's. They put their case to a public meeting convened in 1838 by Bishop Broughton and held at the Gosford Police Station, and must have been very satisfied when the resolution was carried to erect a church at Kincumber as well as at Gosford.

THE same year saw the appointment of the Reverend Edward Rogers to the Brisbane Water district, giving him the arduous task of ministering to a flock scattered from Mangrove to Catherine Hill Bay, from Erina to Kincumber. Not only did he visit these centres over rough bush tracks, but he made the journey regularly from Sydney.

However, it soon became apparent that he would have to be stationed closer to his work, and Mr. Rogers' dwelling was one of the first in Kincumber.

Although the timber industry was the mainstay of the area, and it would have been comparatively easy for the church to have been built in that medium, the more enduring qualities of stone were evidently appreciated, even though the task would take longer and cost more.

A start had been made on the building in 1841, for an auctioneer's advertisement in June, 1841, mentioned land near Kincumber Village, "where a church is being erected."

In the same year Bishop Broughton arranged for the erection of a schoolhouse adjoining the site of the church—a wooden slab building which functioned as a school for thirty years, and in which in 1842 Mr. Rogers was licensed to hold services.

Thus the little slab schoolroom and dwelling played an important part in the lives of the pioneers, being as it was, the scene of their educational and spiritual guidance.

It is generally assumed that the church was completed and first used towards the end of 1847. It still contains the original pews and cedar woodwork obtained from giant trees felled on the property of Thomas Humphreys.

DURING the 1850's the church gathered a considerable congregation, and in 1858

Early records show that the church land was cleared by Mr. Lee, while Mr. Kohlhoff was responsible for the planting of the ivy which for so many years gave a picturesque finish to the old stonework. It was planted in memory of a relative, and became so firmly attached to the building that in the early 1910's the vicar considered that it was causing damage to the foundations as well as to the upper stones.

This opinion was not shared by a number of the parishioners who were no doubt prepared to overlook its strength for its beauty, and they bitterly opposed any attempt to have it removed.

The story is told that they awoke one morning to find that during the night the clergyman had taken his own axe and performed the deed, obviously having the courage of his convictions. It must have been a shock to have suddenly seen the church so bereft of its greenery.

Parishioners and vicar would perhaps be interested to know that the root still lives and from time to time puts forth an exploratory leaf.

THE old church is still in remarkably good condition, and the vestry keeps a watchful eye, and feels quite justified in spending the money raised by this appeal in the cost of the window.

A quotation has been received, and the cost which will include shaping the top of the square window to a more suitable Gothic arch, will amount to £220.

At the same time the three-ply panelling around the sanctuary, which is out of character with the rest of the church, will be removed, and it is hoped that the fund will reach £250 to cover these additional expenses.

James Dunlop was one of the two astronomers brought out by Governor Brisbane to work at the Parramatta Observatory. After six years at Parramatta, he returned to Scotland, where he gained much recognition and renown, coming back to Australia in 1831 to take up his appointment as Astronomer Royal of N.S.W.

His work continued until 1847, when in failing health he retired to his farm at "Boora Boora," on the shores of Cockle Creek, about a mile and a half from the church.



S. Paul's Church, Kincumber.

THE CONGRESS EMBLEM

ANGLICAN NEWS SERVICE

New York, July 24

Visual symbol of the historic gathering of clerical and lay representatives of the 325 dioceses of the world-wide Anglican Communion is the official Anglican Congress emblem.

The Cross of S. George, traditional mark of Anglo-Saxon Christianity, is the focal point of the shield, from which radiate the sixteen points of the compass, representing the world-wide spread of the Anglican faith.

Encircling the cross are the words, "The truth shall make you free," inscribed in the original New Testament Greek, the one language studied by all scholars of the Anglican Communion.

Marking the "north" point is a mitre, time-honoured symbol of the Apostolic Order essential to the Churches which constitute the Communion.

DEDICATION OF HALL

FROM A SPECIAL CORRESPONDENT

The Archbishop of Sydney, the Most Reverend H. W. K. Mowll, opened the Thomas Vickers Memorial Hall, North Curl Curl, Sydney, on July 18 at 3 p.m.

The hall was packed with local residents and visitors, including representatives of Warringah Shire Council and State Parliament, and members of S. John's Church, Dee Wily, and S. Luke's Church, Brookvale.

The official party, consisting of the archbishop, Archdeacon A. L. Wade, the Rural Dean, Canon E. Cameron, and the Reverend K. F. Saunders, was received by the minister in charge, the Reverend S. W. Gissing.

After the archbishop had heard the petition, the official party proceeded to the dais. Canon Cameron then read the Lesson and Archdeacon Wade and Mr. Saunders the prayers. Mr. Gissing gave a short history of the building of the hall.

THE SERVICE CHAPLAIN HAS A VARIED MINISTRY

By THE REVEREND JAMES PAYNE

AS an illustration of this many-sided task of the service chaplain to-day, let us take a view of an average morning at the padre's office in Malta:—

1. An early caller. A 21-year-old airframesman to report that he has received a letter from his Australian fiancée breaking off their engagement. She cannot endure the separation any longer and anyway she has found another. The lad is greatly distressed.

2. A corporal calls who is toying with the idea of marriage with a Maltese national. What should he do?

3. A telephone call from the signals office to say that a death message has been received from Australia. The padre collects the cable and breaks the news to a warrant officer that his father has died suddenly in Sydney.

4. Another telephone call—this time from the commanding officer of a nearby American squadron, where there is no chaplain, asking if the chaplain will kindly interview one of his men who is facing a serious domestic crisis.

5. A sergeant calls to discuss the possibility of an early discharge from the service, due to dissatisfaction with his job.

6. An airman and his English fiancée call to discuss final plans for their wedding.

7. An Australian wife calls to discuss whether she can secure a loan from the unit welfare fund to meet accumulated housekeeping accounts.

8. A telephone call from a pilot to report that his wife has just given birth to a son. Will the padre visit them later in the day?

9. A cook calls. He is dissatisfied with his mustering and would like to become a driver. Does the padre think this possible?

10. The medical officer drops in to discuss a family welfare problem.

11. A telephone call from the Protestant hospital asking if the padre will deliver a series of four talks at the Hospital Fellowship on "The Epistle to the Romans."

12. The mail arrives! A mixed bag it is, too. (a) A 19-year-old lass in N.S.W. has not heard from her airman fiancé for six weeks. Will the padre please check if he has a Maltese girl friend? (b) A mother seeking news of her son who has not written for some time. (c) A note from the Malta Girl Guides' Association asking if the padre would arrange a pilgrimage of youth to the Second War graves of Australian airmen on Malta. (d) A letter from a Church group in Melbourne seeking used Maltese stamps. (One never realised that so many Australians collect stamps; it is impossible to meet the demand!)

AND so it goes on. Of course, there is the usual routine ministry of services, meetings, confirmation instruction, pastoral visitation, baptisms, churchings, etc. Chaplains of longer service and wider experience could tell a far more interesting story.

A varied ministry? Yes, indeed! Worthwhile? Yes, abundantly so.

Oftentimes the circumstances and difficulties under which the chaplain pursues his daily tasks tend to discourage him. However, he is sustained by the knowledge that he does not stand alone.

No mere chart or graph can ever depict the full measure of the success of the padre's labours. The results that are apparent are sufficient to encourage one to carry on.

Chaplain Payne, who is on leave from the Diocese of Grafton, has spent almost two years as the R.A.A.F. chaplain with No. 78 Fighter Wing, based on Malta.

This is the second of two articles which he has written on the scope of the service chaplaincy.

A high-ranking American Air Force officer, speaking of the Chaplains' Branch recently, said:—

"The chaplain must be friendly without presumption. He must have self-respect without pride. He must have humility without being timid. He must have compassion without condescension. He must have courage without bluster. He must be co-operative without compromise. Most of all, he must have personal conviction and an acute sense of his importance to the service. Without these qualifications he cannot successfully perform his duties. He must instil moral integrity into individual lives. He must train people to apply religious truths in their daily lives and work."

WHY not an Australian bishop with special responsibilities to the forces? Here let me emphasise that I write the whole of this article as a priest of the Church of England in Australia who is at present a Chaplain in the Royal Australian Air Force. The ideas expressed represent my personal opinions and do not carry the endorsement of my principal chaplain or necessarily reflect the opinions of other Australian service chaplains.

However, I believe that most Anglican service chaplains would agree that to have a bishop appointed by the bishops of the Australian Church for special duties with the fighting forces would be of real help in our work. I realise that we already have as the Chaplain-General, the distinguished Lord Bishop of Bendigo. But one is thinking of a bishop entirely independent (officially speaking) of the forces. The Bishop of Croydon, for example, is the Archbishop of

Nothing is too good for our servicemen and servicewomen. Their deployment overseas is the concern of the Church at home. We chaplains know that there are hundreds of "spiritually hungry" men and women in the services. These Australians, living in new worlds, confronted with new duties in heretofore undreamed of surroundings, are men and women who live and love and work and play—and who need the love and mercy of Almighty God. Their happiness and salvation depend upon the maintenance of a wholesome, healthy religious and moral life.

Surely then, we must be prepared to confront them by all means possible with the message of the gospel! The need of the serviceman everywhere is to be reconciled to God through our Lord Jesus Christ. Let us, together, the Church at home and service chaplains scattered far and wide, dedicate ourselves afresh to this our first duty—the proclamation of the gospel of God's love.

THE VISIT

"Good afternoon, I'm visiting . . ."
"Won't you come in?"
"Thank you."

Your stare rests on the faded pink plush curtains
And the flowers, fresh-cut, reposing in the deep blue bowl;
Hydrangeas, and a single rose set all alone
Upon a coffee table of mahogany.

"So rarely do we see the clergy from the Church—
It must be seven years . . ."

Your eye alights upon the Chinese ornament
In the centre of the mantelpiece.
"We have our problems to discuss . . .
And the opportunities are few."

Your gaze has been recalled now
From the clock at half-past two,
Back to the troubled eyes, the greying hair
Of the woman opposite you.

Mechanically you mutter that we have our crosses,
We must pray for strength to bear.
"What is the Cross? And why has it been sent?
What strength is there to bear it?"

You see the fawn felt carpet wearing thin in places
With the trudge of weary feet;
And an inkspot splattered, spread out starlike,
Seems to beckon to the broom.

"The Cross? Ah, yes. He'll bear it for you
If you'll let Him; if you'll allow . . ."

If that sideboard had not been so heavy
It would match the lighter pieces;
And that chair—change its position—

"Change your life—if you'll allow Him."

"I'm sorry, but I've never gone to church
It's just as easy saying one's prayers at home . . .
But . . . won't you have some tea?"

"No, thank you, it's late now, and you'll understand—
There are other visits to be paid.
Good-bye!"

—A. De Q.R.

A TRUCE AT LAST

After years of bitter fighting, a cease-fire has at last been signed by both sides engaged in the Indo-China war.

We can join with the people of the countries concerned in their relief that, for the present at any rate, the heavy toll of war in lives and homes has ceased.

But where are we now? Has this latest stroke on the changing face of Asia produced more of a smile or a frown?

It depends which way you look at it.

In cold fact it brings organised communism, national or otherwise, closer to Australia's open north.

That same open north is part of southern Asia, whether we like it or not.

To the communist post-war score which began with a fighting Russia, we can now add China, with the nearby Central Asian empire of Tibet, portion of Korea and a large slice of Indo-China.

We may now expect a period of consolidation (in the communist manner) in these areas.

These are some of the facts of our time. They are symptomatic of an inner restlessness among the millions of Asia, who have so much to gain from this post-war opportunity for national independence.

These northern neighbours of ours don't look like us, nor in most cases do they worship as we do. This is not being critical. It is trying to be real. In the years to come, they not we, will call the tune in the affairs of the western and southern Pacific.

Meanwhile, we in Australia are considering a draft constitution for a Church which claims to comprise approximately one half of Australia's population.

We claim the heritage of centuries of Christian teaching and scholarship.

In this new move forward the largest Christian body in this country is making a bid to speak with a united voice.

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The Country Boarding School for Boys. Registered under the Bursary Endowment Act.

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

Let us remember that that voice has to be heard in South-East Asia. It has to speak with no uncertain sound.

For the Church of England in Australia of to-morrow will have to live with and minister to the Asia of to-morrow.

Let us then build well and not confine ourselves to our own immediate needs.

Will our organisation, for example, be such as to facilitate the growth of indigenous churches in lands to the north of us where our missionaries will labour?

Will it permit of close collaboration with the Church of South India which is already engaged in missionary work in these areas?

These matters deserve a place in the discussion groups conducted by the youth of our churches, for it is the young people who will serve in the changed conditions in the not far-distant future.

—THE YOUTH EDITOR

SUNDAY SERVICES

A SHORT LITANY FOR ANGLICANS

8 a.m.: H.C. For breakfast in bed, And the Sunday papers, "This Week by the Stars," comics, And the sporting pages, Forgive us, O LORD.

11 a.m.: MATINS. For golf and gardening, Barbecues and informal parties, And posing, glass in hand, For the Press photographers, Forgive us, O LORD.

2.30 p.m.: SUNDAY SCHOOL. For taking the children out To the beach, or the Zoo, Where they may learn, their parents' way, To worship GOD in the great outdoors, Forgive us, O LORD.

7 p.m.: EVENSONG. For family games of bridge, Or Canasta, for radio plays, And being much too tired To go to church this evening, Forgive us, O LORD.

O GOD WHO died upon the Tree, WHO died to set poor sinners free, Forgive, forgive our apathy. —J.F.

Y.A.s GIVE GENEROUSLY

FROM OUR OWN CORRESPONDENT Bathurst, June 18

Distributing their credit balance, Young Anglicans of Cowra recently forwarded £25 to All Saints' College and Marsden School at Bathurst; £50 for home and overseas Missions; and £300 to complete payment on a new parish car.

They now have handed £200 to the vestry towards the cost of rectory renovations, and sent £50 for the Ordination Candidates' Training Fund of the diocese.

Some time ago they handed the bishop £600 for the training of a candidate for Holy Orders. He is at present at St. John's College, Morpeth.

Val Titcher is the branch candidate for the 1954 Y.A. Diocesan Queen Competition, as Cowra members continue to work for Anglican progress.

DO YOU WANT TO BUY OR SELL ANYTHING?

Why not advertise it in the Classified section of

THE ANGLICAN?

See rates on page 12.

TASMANIAN C.E.B.S.

FUTURE PLANS

The annual meeting of the Church of England Boys' Society in the Diocese of Tasmania, was held in Hobart on July 20, with the president of the society, the Right Reverend G. F. Cranswick, in the chair.

The second annual report presented to the meeting showed steady progress and expressed confidence that further development would continue in the ensuing year.

Mr. K. H. Gordon was re-elected chairman; and the Reverend R. D. Tyson, honorary general secretary.

Plans were announced for a special C.E.B.S. service in St. David's Cathedral, on August 20, at which leaders of the movement will be commissioned by the bishop.

An attractive C.E.B.S. flag will be handed over to the dean to be kept in the cathedral when not in use at services or functions in the parishes of the diocese.

NEW CLUB ROOMS FOR BRISBANE G.F.S.

FROM OUR OWN CORRESPONDENT Brisbane, July 26

In the presence of a large crowd of people, the Archbishop of Brisbane, the Most Reverend R. C. Halse, opened and blessed the new club rooms of the Girls' Friendly Society, on Tuesday afternoon, July 20.

The Diocesan President, Mrs. E. Hitchcock introduced the archbishop to the gathering.

The new rooms which are situated in the old St. John's schoolrooms in the cathedral precincts have been made very attractive.

The lounge room has half brick and half-timbered walls, the latter painted a pale green and the polished floor has a carpet in muted tones.

Chairs, small tables are dotted about and there is also a piano, wireless and writing desk.

Other rooms divided off from the main lounge include kitchen, changing room and office.

The club is open daily from 9 a.m. to 5 p.m. or later by arrangement for tea and can be used as a meeting place for lunch.

FOR SMALL PEOPLE

I WAS THERE . . . (34) A STRANGE WALK

Let me tell you about a very wonderful thing which happened on the mountainside one day, not far from here.

James and John were with me at the time, so they can tell you too.

Jesus had called the three of us to go for a walk with Him. We were used to doing that. Often when Jesus was tired, He would go away into the hills and there He would pray. He always came back stronger and less tired after those times of prayer.

I hope you have learned to pray.

Well, as I was saying, Jesus called us to go with Him. We were glad to be quiet as we walked along together.

It wasn't long before Jesus turned to us and said that He wanted to go just a little further on so that He might pray to His heavenly Father.

James and John and I sat down where we were and it wasn't long before we began to yawn and close our eyes. We were so tired.

How long we lay dozing there



The Young Anglican float in the "Back to Kylstone Week" (Diocese of Bathurst) procession.

Y.A. MEMBERSHIP INCREASES

FROM OUR OWN CORRESPONDENT Bathurst, July 24

Although winter is a slack period usually, Y.A.s in Bathurst Diocese seem to be unexpectedly on the increase.

Grenfell branch has registered further members; Canowindra last week admitted seven new members; Bathurst has gained recent young probationers; Rylstone and Gilgandra branches have registered; and yet another new group has linked up from Portland; whilst four Mudgee "Lone Y.A.s" are now on the list.

A Chinese member of the Anglican Youth Movement in Ipoh (Malaya), Chow Seng Hee, has written greetings to all Y.A.s wishing them success and God's blessing.

Malayan Anglican youth will hold their annual camp conference for a week during August, in Singapore.

NEW C.E.F. BRANCH AT TERANG

FROM OUR OWN CORRESPONDENT Ballarat, July 26

On Sunday, July 18, the Archdeacon of Ballarat admitted ten candidates as members of the Church of England Fellowship, so forming a branch in the Parish of Terang, Diocese of Ballarat.

C.E.F. members from Warrnambool, Camperdown, Mortlake and Cobden joined in the service.

Later in the parish hall the vicar, the Reverend A. W. E. Bennett welcomed the visitors. Speeches of good wishes were offered to the new branch.

The branch will meet fortnightly at Noorat, a centre a few miles from the parish church.



Dear Boys and Girls, The story from the Gospel for the Seventh Sunday after Trinity is so like another story that we had not long ago, that this week I am going to move a little further on in our list of stories from the Church's year. On August 6 we remember something very special which happened to Jesus. It is called by a long name—Transfiguration—which means "looking different." Let Peter tell you all about it— Your friend, UNCLE PETER.

I don't know, but I woke suddenly to find everything around us lit up. It was just as if the sunshine was blazing in on us just where we were.

And yet it wasn't the sunshine.

I looked across at Jesus and could hardly believe what I saw. His face seemed to be shining and His cloak, was flashing almost like lightning.

More wonderful still was that there were two old men with Him. They had not come with us.

As they talked I learned that they were Moses and Elijah! They were saying that Jesus would soon be taken from us.

I knew of course that some

Y.A.s OF CANBERRA AND GOULBURN

FROM OUR OWN CORRESPONDENT Goulburn, July 26

A Young Anglican branch was formed in Queanbeyan this month. Mr. C. Holmes was elected president; Helen Beaver, vice-president; Norma Cartwright, secretary; and Brian Platfield, treasurer.

The Yass Y.A.s held their annual ball on July 16, when fifteen debutantes were presented to Bishop Clements. The rector was unable to be present, but was ably represented by the Diocesan Commissioner, the Reverend John Davies. Just over four hundred people were present.

At St. Nicholas', North Goulburn, the Y.A. branch was reformed on July 18. The Diocesan Youth Secretary, Miss Helen Dewhurst, spoke concerning the life and work of the Y.A. movement as a whole.

Bishop Clements gave a brief address, challenging the branch to accept whole-heartedly the responsibilities of Christian discipleship.

Miss Margaret Grant, a teacher at the Goulburn High School, has been elected president.

TWO TEA PARTIES

FROM A SPECIAL CORRESPONDENT

Two very happy tea parties were held in the Crypt of St. James', King Street, Sydney, on St. James' Day, July 25.

A tea for children and their parents was followed by the showing of coloured slides.

Young Anglicans of the parish also held a tea party.

ABBOTTSLEIGH

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Church of England School for Girls

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

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Boys are prepared for Professional, Commercial or Pastoral Life. A Special Agricultural Science Course is offered.

The School is the only country representative of the Great Public Schools' Association.

Three Entrance Scholarships valued at £120 p.a. (to become £150 when the boy reaches the age of 14 years) are available each year. There is a well-equipped Junior School (Dangar House), separate from the rest of the school.

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

ALL SAINTS COLLEGE BATHURST

(Established 1874)

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

New hall, additional science laboratory and classroom block have been recently completed and are in use.

For illustrated prospectus, please apply to the Headmaster— E. C. F. EVANS, B.A., Dip.Ed., L.A.S.A.

MARSDEN Church of England School for Girls Bathurst, N.S.W.

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Stands in 100 acres of land. Golf Links, 10 Tennis Courts, Hockey and Basket Ball Courts.

Girls prepared for University and all Public Examinations.

For prospectus, apply to Miss E. M. Colebrook, B.A., Dip.Ed.

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QUEENSLAND'S SCHOOL OF DIVINITY

BY A SPECIAL CORRESPONDENT

FOR some years Biblical Literature has been offered as a two-year subject in the Faculty of Arts.

The possibility of extending the range of divinity subjects within the University to include a postgraduate course leading to the degree of B.D. and also a diploma course for those who had not graduated, was first suggested to the Senate in a communication from the Secretary of a Committee representative of the Churches—this was in December 1947.

The Churches concerned were the Church of England, Presbyterian, Methodist, Baptist, and Congregational.

The Committee was augmented later by representation from the Roman Catholic Church that Scholastic Philosophy should be offered as a subject in the Faculty of Arts.

The Senate referred the communication to the Professorial Board for the necessary preliminary investigation and report and in 1949 a Committee of the Senate, appointed to consider matters relating to future expansion in the University, recommended that a course in Divinity be instituted.

The inauguration of the course was unavoidably delayed for several years, but in 1952 the time seemed opportune to proceed with arrangements for the commencement of divinity studies.

A Board of Studies in Divinity was constituted within the Faculty of Arts, comprising representatives of the university and the various Churches—Church of England, Methodist, Presbyterian, Baptist and Congregational.

COURSES AVAILABLE

Studies were commenced at the beginning of 1953 with an encouraging enrolment, but it is felt that many more ministers and theological students will take advantage of the course if the details are made more widely known; your co-operation in this respect will be greatly appreciated.

It is the aim of the Board both to set a high standard of recognition for the courses and to make them as widely accessible as possible.

Thus there is the prerequisite of classical Greek to at least matriculation standard for the degree and also the requirement that at least the Old and New Testament subjects of the degree course would be taken as an internal student; however, for a limited period, the Board will give consideration to applications from students who may have the necessary qualifications to begin the course apart from the requirements.

THE B.D. COURSE

The degree is a postgraduate course open to anyone who has qualified for a degree in the University of Queensland or has been admitted *ad eundem* status.

The requirements for the degree are passes in nine subjects, of which seven are compulsory, viz., Old Testament Part A and Part B, New Testament Part A and Part B, Theology Part A and Part B, Church History Part A.

Of the two optional subjects, one is to be selected from each of the following groups:

- (a) Philosophy of Religion, Psychology of Religion, Scholastic Philosophy Part A, Scholastic Philosophy Part B, Christian Ethics;
 - (b) Church History Part B, Comparative Religion, Liturgy;
- provided that if Philosophy I

has not been passed in the primary degree course, Philosophy of Religion must be taken.

The degree course covers three or more years of study, and any of the subjects except Old Testament and New Testament may be taken externally if offered by the Department of External Studies.

The regulations provide for a Degree with Honours which will require additional work in a major field of religious studies covering two years parallel with pass degree studies or one extra year.

THE DIP. DIV. COURSE

In the diploma course anyone may enrol who is a bona-fide theological student or minister of religion (this includes deaconesses), or who has matriculated in the Faculty of Arts.

The requirements for the diploma are passes in seven subjects, four of which are compulsory, viz., Biblical Literature Part A and Part B, Theology Part A, and Church History Part A.

Of the three optional subjects one at least must be taken from each of the following groups:

- (a) Greek Part I, English Literature Part I or English Expression, History Part I or Ancient History, Philosophy Part I;
 - (b) Philosophy of Religion, Psychology of Religion, Comparative Religion, Christian Ethics;
- provided that if Philosophy I is not selected, Philosophy of Religion must be taken.

Subjects in group (a) and Biblical Literature A and B are as prescribed for the B.A. degree, and lectures and examinations in Divinity subjects will be the same as in the B.D. course.

Subjects passed for the diploma may be credited towards the degree, and a person who has qualified for the Diploma in Divinity shall be deemed to have qualified for matriculation in the Faculty of Arts.

In both the degree and diploma courses exemptions may be granted from any subject or subjects if the candidate has passed an equivalent subject at this University or another institution recognised by the board for this purpose.

Special provisions have been made for those who have partially or wholly completed diploma or degree courses in such institutions to transfer to the Queensland courses up to the end of 1957.

THE FEES

Tuition fees for divinity subjects are £6/6/- per annum for Old Testament A and B and New Testament A and B (£9/9/- if done singly) and £3/3/- per annum each for the other subjects (£4/14/6 if done singly); for Arts subjects, £8/8/- each per annum (£12/12/- if done singly). Enrolment fee (first year only) is £2/2/-, and annual examination fees £2/2/-.

In addition there are for internal students general purpose fees of £2/12/6 first year; and £2/2/- subsequent years; and for all students maintenance fees of 15/- per subject per annum. Graduation fees are £5/5/- for Diploma and £6/6/- for Degree.

ADVANTAGES

Queensland clergymen and theological students are now able to enrol for divinity studies within their own State and secure the advantages of personal tuition of high standard, with the additional benefit of fellowship with other students of the various churches.

Country ministers will find the personalised guidance of the Department of External

Studies of great advantage, and have always the privilege of coming to the University for additional help; when warranted, by the number of enrolments, vacation schools will be organised for external students, and tutors appointed at country centres.

The territory covered by the Queensland Department of External Studies normally covers the northern part of New South Wales, and approval is being sought for its facilities to be extended to other States where similar opportunities do not exist for divinity studies.

Although the availability of the B.D. course is somewhat restricted, no one is precluded from beginning with the diploma course, which, when completed, will give the holder a matriculation in the Faculty of Arts, enabling him to proceed to the Arts degree and subsequently the B.D., with the advantage that the Arts and Divinity subjects may be credited towards the respective degrees.

Spread over a number of years the fees are not excessive, and the course thus offers a useful discipline of congenial study with the additional benefits of University associations and awards.

Requests for additional information in general or with regard to particular cases will be welcomed and should be addressed to the Chairman, Board of Studies in Divinity, The University, St. Lucia, Brisbane.

Enrolments for any year close at the end of January, and fees are payable in three instalments at the beginning of each term (March, June and September).

It is proposed that the following Divinity subjects be offered in 1954: Old Testament A, New Testament A, Theology A, Church History A, Christian Ethics, Biblical Literature A.

THEATRE REVIEW

"TREASURE HUNT"

Is there a shortage of good plays of the repertory type at present, that such a first-rate company as the National Theatre in Melbourne has to put on such an obvious "pot-boiler" as this?

It is the sort of dull thing that authors turn out while waiting for the inspiration to write something worthwhile.

Three or four of this company are professionals and the others amateur, but their work is excellent and, strangely enough, it is one of the amateurs—Noel Byrne—as Aunt Anna Rose—who steals this show, in one of the best performances seen in Australia for some years.

The plot is the time-worn story of the old landed family which has to take in paying-guests in the family mansion in Southern Ireland in order to make a living for themselves.

But Aunt Anna Rose is a mental case who takes wonderful flights of fancy to Buda Pesth and other faraway places while seated in a telephone box, and manages to involve both the family and the guests in some amusing situations.

The one set used is quite good, and the dressing in several cases very good, especially the period costumes.

With the Arrow Company at Middle Park well in the live field, and the Union Theatre at the University due back in Melbourne soon, the National Company will have to produce better plays than this to fill its house.

—W.F.H.

"BY WHAT AUTHORITY . . . ?"

BY THE VICAR OF LISMORE, VICTORIA, THE REVEREND C. C. COWLING

SATURDAY morning in an editor's office must be an interesting time.

I imagine that the reporters must line up before the desk to be allotted their church for the Sunday.

Mr. Dash will go to the cathedral, Mr. So-and-So to St. Patrick's, Mr. X to Kneebill, Mr. Y to St. Andrew's, and so on.

How else may we account for those extracts from sermons which grace Monday's paper?

It would be pleasant to prophesy that one Monday the editor will summon his reporters and say, "Look! Don't these men ever mention religion?"

"Here we have talks about the H. bomb, lotteries, the drink trade, social service, a few kindly references to the Diet; but nothing about the incarnation, salvation, the new birth and other matters which I thought the Churches upheld and which gave them their hold on their adherents."

The culprits would hang their heads in shame, knowing well that these were the very matters they had deleted in order to include only the topics to which the preachers had applied their message.

Yet I think something can be said to excuse reporter and editor. Some believers are vague about their faith and its application; some writers do give the impression that the Church has imposed on the simple ethics of Jesus her theological dogmas; some speakers, concerned with the nature of their audience and the importance of service, do appear to proclaim Jesus as prophet of righteousness rather than as Saviour—at least on occasion.

An example may be found in THE ANGLICAN of April 2, where a bishop is reported as saying, "the final judgement would hinge . . . simply on one's humanity and service."

We do not doubt that such an extract does the bishop an injustice.

Yet the example may fairly be used to understand how it is that Christianity is so often wrongly apprehended.

For whatever else may be said of Jesus, He did believe, and the Church believes with Him, that He was infinitely more than any prophet of righteousness; so much so that even the Baptist who announced Him was greater than any other prophet, Matthew XI.9.

IF HUMANITY and service summed up the meaning of Jesus, if the Sermon on the Mount were His great contribution to the world, we would expect to be able to compare the life of Our Lord with the lives of the great prophets.

But, as the Scriptures show us, there are contrasts rather than resemblances at almost every point.

The prophets were men with a message; they were, so to speak, the agents of God, sent on a defined mission.

Jeremiah says, "And the word of the Lord came to me saying, Go and cry in the ears of Jerusalem."

Amos writes, "And the Lord said unto me, Go prophesy unto my people Israel."

Prophet after prophet is called and given his specific task, and accredited by God.

With Moses the accreditation was particularly elaborate.

In the case of Jesus the contrast is startling.

No accreditation was given—indeed, during the temptations in the wilderness, the idea of accepting accreditation was rejected as a trial from Satan.

He was given, as we see in the account of His baptism, neither a message nor a mission, but was declared to have a status—"Thou art my beloved Son."

From then on the essential thing about the ministry of Jesus is what He is, rather than what He says.

The prophet might faithfully discharge his mission by declaring what God has told him. Jesus, by virtue of His status as Son reveals Himself.

We have seen that the prophets were agents, and the parable of the vineyard (Mark XII) indicates that this is how Jesus Himself regarded them.

His own special relation to the Father is seen in the words, "They will reverence my Son."

The wicked husbands ought to be changed because one of unique relationship and status appears on the scene.

The message would be much the same. The difference lies in the nature of him who speaks it.

The people of the day saw the matter clearly. The prophets came saying, "Thus saith the Lord," and those words gave them their authority.

The scribe found his authority by the declaration or inference he might make on the strength of his scriptures and tradition.

Jesus boldly spoke on His own authority, and even changed other teaching by His emphatic, "But I say unto you . . ."

The result was that people were astonished at his teaching, for he taught them as one having authority, and not as their scribes."

HERE the contrast is the significant feature, for no matter what their official standing might be, the scribes' authority rested in learned inference.

A step forward was introduced by words meaning "I infer . . ." rejection of a theory by the words, "a teaching says . . ."

But the teaching of Jesus was direct, and had as its authority that unmediated experience of the mind of God which was His alone in virtue of His status as Son.

Even in his first chapter Mark makes this clear as he tells us how the amazement of the people was followed by the fearful recognition of the unclean spirit.

And that this is not peculiar to Mark is seen from the actual words of Jesus in the document Q (Luke XI. 30), "For even as Jonah became a sign unto the Ninevites, so shall also the son of man be to this generation."

But even this comparison is not exact for "behold, a greater than Jonah is here."

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The stress again lies, not on the teaching as such, but upon the status of the Person who gave it.

Thus, even if we could go the whole way with those scholars who find all the teaching of Jesus in the tradition in which He was reared, it would make no difference to Christianity; for not only would we recognise a difference of emphasis, but above all we would remember that our faith rests upon the revelation of a Person, and that our primary concern is to proclaim this Person.

In a period when evil is so dreadfully active, when politics, war, sex, drink, gambling, and so many other matters present us with formidable problems, we cannot but be glad that many preachers study them and apply the Gospel to them.

Equally, we cannot be blamed if at times we ask ourselves whether we do not give the impression that ours is a gospel of righteousness alone, or of a supremely great prophet, instead of the gospel of the revelation of God in Jesus Christ, our Lord and Saviour.

Perhaps S. Paul himself felt something of this when he wrote, "For I determined not to know anything among you, save Jesus Christ, and Him crucified."

GIFTS FOR NEW CHURCH HOMES

FROM A SPECIAL CORRESPONDENT

At the annual general meeting of the Church of England Homes at the C.E.N.E.F. Memorial Centre, Sydney, last week, the chairman, the Archbishop of Sydney, announced the gift of Mrs. T. A. Field, of Wahroonga, and her family, which is to take the form of a cottage to be erected on the new Girls' Homes site at Carlingford in memory of the late Mr. T. A. Field.

Mrs. Field has advised the Church of England Homes Committee that, on the signing of the contract, she and her family will provide the sum of £17,000 for the building of the cottage, and will also make available the sum of £500 per year for six years for the maintenance of this building.

The archbishop further announced that, through the generosity of Mr. and Mrs. E. S. Trigg, of Strathfield, a further sum of £17,000 is available towards financing another cottage.

LONDON, 1954
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 The Dr. Billy Graham Campaign.
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THE GREEK DOCTORS

BY THE BISHOP OF LONDON, THE RIGHT REVEREND AND RIGHT HONOURABLE J. W. C. WAND

Last week's article dealt with the quarrel between Chrysostom and the Empress Eudoxia. Theophilus, the jealous Bishop of Alexandria, gathered Chrysostom's enemies together at a Synod of Chalcedon which unanimously opposed and condemned him. Later these proceedings were annulled but Eudoxia's ambition led to a further breach and Chrysostom was finally banished on June 5, 404, and died in exile in 407.

Chrysostom left more writings than any other Greek Father. Some of the finest are his commentaries on the books of the New Testament. His sermons are regarded as the finest in the early literature of the Church.

IN the world of the fourth century government was more direct and personal than it is to-day.

Populations were much smaller and the vast agglomerations of people to which we are accustomed to-day did not exist.

Consequently our mechanised system of industry and society was then unknown.

In any case Christianity had been supported by the emperors very largely in order to keep the empire in being.

Their continued toleration and support depended to some extent on the measure in which it fulfilled this task.

As the empire was the mainstay against barbarism and anarchy, there was every reason why ecclesiastical leaders should accept the situation and do their utmost to maintain it.

In such circumstances it was the obvious duty of such leaders to see that orthodox Christianity was well represented in the imperial palace and to ensure as far as possible that the Christian moral standard was adequately represented in the laws.

Two ways of achieving that end were possible. A great bishop might either regard himself as one of nobility, living their life as far as possible and seeking to influence them as a friend.

The danger in such case would be that he might relapse into the condition of a mere courtier and worldling.

Or the bishop might adopt the course of severing himself from the ways of the court and prove his good faith as a moral censor by living himself a life apart in the utmost possible extreme of abstinence and asceticism.

In that case the danger would be that he might become so aloof from society as to be powerless to influence it.

Of two succeeding Bishops of Constantinople, Nectarius adopted the former, Chrysostom the latter method.

It must not be supposed that Chrysostom was, therefore, indifferent to society.

His attitude to rulers and his constant reference to public affairs prove the contrary.

For a time it seemed that he might succeed.

The wild, untamed spirit of Eudoxia, quailed before the stern, Baptist-like figure of the bishop.

But in the end personal feelings proved too strong.

Her very femininity, revolted against his prophetic tirades and she became in her relations with him very much what he had called her—a Jezebel and a Herodias.

It remains possible, however, that his stern witness did more in the long run for the salvation of society than could have been achieved by any more compromising approach.

Faithful martyrs may have a greater effect upon the nation than a whole cabinet of efficient ministers.

IT remains to say a word in general estimate of the task performed by these Greek Doctors.

"How they did quarrel with one another" was the exclamation

wrung from a layman after listening to one of the earlier lectures.

There is certainly no solid ground for the naive belief that there was a golden age in the early history of Christianity during which all was peace and harmony.

No careful reader of the Acts and Epistles of the New Testament could really expect that there would be.

And did not our Lord Himself say that He came not to send peace but a sword?

Nevertheless it should be remembered that in history, as in modern journalism, differences of opinion loom large while solid unanimity often escapes notice.

What is commonplace is not news. Further it is to be remembered that the more serious issues are deemed to be the more earnestly will people debate them.

It is only when the public has ceased to care that they will say, "A plague on both your houses!"

It is to be expected, therefore, that when eternal welfare hangs upon a decision every one will strive to the utmost to get his view accepted.

In any case, paradoxical as it may seem, the struggle in the early Church was to maintain the unity of Christians in Christ.

They knew that peace and safety were to be found there and nowhere else in the whole of existence.

SO their struggles were never without hope, as such contests so often are in the world.

The divisive spirit is more evident in the case of the Greek Doctors than in that of the Latin, because while the latter were practical statesmen and men of affairs the former were primarily thinkers and therefore individualists.

The difference can be seen most clearly in their respective attitudes to the State.

The western Church gradually dominated the State until it almost took its place.

The eastern Church had to deal with a much stronger government and each bishop had to make his own terms without the consciousness of strong backing from his fellows.

CONSEQUENTLY there was a greater tendency to accommodation.

This difference is reflected in the thought-processes of the two bodies.

There is a magisterial quality in the thinking of the Latin Doctors that is not so obvious in their Greek colleagues.

That judgement is not altogether flattering to the Latins, for it implies, what is in fact

correct, that the original thinking was done by the Greeks while the results were weighed by the Latins.

Even if it be said that the Greeks had no one to compare with S. Augustine it would still be true that Augustine built on foundations carefully laid by the Greeks.

THE same priority is seen in the development of ascetic Christianity.

The original inspiration came from the east, and even those active as distinguished from contemplative features of monastic life, which are often supposed to be peculiarly Latin, were first developed by the Greeks.

The influence of S. Basil on the whole course of monasticism has never been sufficiently appreciated by writers whose main interest is in the west.

Altogether it was an all-round Gospel that these doctors preached.

The one thing they were really interested in was salvation.

For that salvation to be complete it must embrace the whole man and the whole society in which he lives.

That is their abiding message for us to-day.

This concludes the articles in the series, "The Greek Doctors."

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THE CHURCH IN RURAL BRITAIN

By R. G. THOMPSON

The author, who is the Assistant to the Director of Rural Broadcasts in the Australian Broadcasting Commission, is a Sydney churchman who spent some time travelling in Britain last year.

Reverend S. G. Chance, Vicar of All Saints', Hereford. His picturesque church, with its twisted spire and leaning walls, is within sight of the lovely Hereford Cathedral. Hereford is a small market city for the rich agricultural and grazing country, and is without any important secondary industries. Mr. Chance has been Vicar of All Saints' for 24 years, and said that he "sometimes feels as old as my dear church, which is over 700 years old."

THE CORONATION

Despite the diversions which attract the young away from the church, the vicar believes there is plenty of real religion about, and that though there are fewer regular churchgoers, there are more convinced ones.

"People who go to church nowadays, especially the younger ones, have more to deter them in the general atmosphere of scepticism and materialism which surrounds them. There is a carelessness among some, but little hostility." He believes that the proportion of Easter Communion in Hereford is higher than anywhere else in the whole country. Furthermore, he is convinced that the whole county was greatly moved by the religious significance of the Coronation, and feels that the televising of the ceremony may have far-reaching effects.

All Saints', Hereford, follows the Anglo-Catholic tradition. I was interested to discover that the healthy congregation position there, including a strong young group, were devout folk, who place great personal emphasis on the Church itself and attendance at Holy Communion. On the other hand, it is difficult to get a good congregation to Evensong. I have observed that in Evangelical parishes, the bigger numbers attend church in the evenings, due to the greater emphasis on a preaching ministry.

These comments may not present a clear picture of the life of the Church in rural Britain, but they do, I think, indicate that the true core of the Church is healthy and, to change the metaphor, hope lies in the use of this leaven by the Holy Spirit.

What is the state of the Church of England in rural Australia, and what impact does it make on people in view of the distractions of modern life, and the strength of some other branches of the Christian Church?

LAST year, I was awarded a travelling scholarship to study agriculture, broadcasting, and rural life in Britain. Perhaps, because I am a churchman as well as an agricultural broadcaster, I spent some time studying the impact of the Church in country districts, especially in view of the modern distractions of radio, television, the motor car, etc.

When my tour was completed and I was attending a B.B.C. school in London, I wrote to some of the clergy I had met and in whose churches I had worshipped. I now propose to draw upon the replies received from the Vicar of Grantchester, a small village near Cambridge; the Vicar of All Saints', Hereford, a small cathedral city in a non-industrial county; and the Kirk Minister of S. Rufus' Church of Scotland, Keith.

Perhaps I may look at the Scottish rural parish at Keith first. Here I found a small market town serving a wholly farming population, the majority of whose families had lived in the parish for a good many generations. The whole farming and rural set-up in Scotland is in a state of flux. In the past, the "farm servants" were a distinct section of the population; for centuries they hired themselves every six months at the fairs, and passed from parish to parish. At the Disruption, the farmers remained in the Old Kirk, and when the farm servant did join the Church he joined the Free Church. However, in some parishes farmers, as part of the fair bargain, did insist that the servants should accompany them to church. The social barrier did generally keep the servants outside the parish church. Furthermore, the Union in 1929 did not alter the situation.

The provision of rural housing, and new wage scales since the war, give the Scottish farm servant greater stability, but they tend to free him from dependence upon the land, so a serious drift from the land is feared.

NOMINAL MEMBERS

The minister assured me that country children are well represented in his Sunday school, but they are the children of farmers and long-established tenant farmers, not of the farm servants nor of those servants who have become tenants. Scottish rural people are described as "friendly,

but not kirk hungry." This minister said that half of his members were merely nominal, and that nearly half the balance were too old for vigorous membership. The remainder were good members, and it must be by their example that others are attracted.

In England, the situation at least appears better. The churches are places of beauty and are always open, even in the most remote villages. At Grantchester, for instance, there is still the equivalent of the squire, who has his place of honour in the church, but all sections of the community are well represented at church. Most people think of themselves as church people, and are sentimentally attached. While over half the families voluntarily support the church financially, an increasing number are regarding church attendance as unnecessary, and even a little odd. But on special occasions, such as Harvest Thanksgiving, more than half the population attend. The vicar sadly indicated that the youth are hard to hold after the age of sixteen, despite a youth club, of which he is justly proud.

FAMILY PRAYERS

The brightest outlook in Grantchester seems to be in the Christian Home Society, which the rector and his wife started a few years ago. Members are those who desire to maintain a Christian home—about 35 homes are represented in a parish of 170 houses. In connection with this society, the vicar circulates, at the request of members, a monthly Bible Reading Sheet for use in Family Prayer, a practice which is being revived.

The Vicar of Grantchester has observed no actual effect of motor cars, television or radio on church life during his fifteen years in the parish. Inter-church relations are shown by the fact that the church purchased and donated a new harmonium to the struggling Baptist Church.

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GIANTS IN THOSE DAYS

By ARCHDEACON W. ASHLEY-BROWNE

"PRAISE be to Allah for the diversity of his creatures!" You can imagine the thrill with which I heard All repeat Kipling's sentiment, though I doubt he had ever heard of Kipling. The old Indian cavalry officer was a mystic, and my Indian orderly told me that in the night watches, from Abbas All's tent one heard the words: "Allah," "Allah" (God), repeated over and over again as the gallant old soldier communed with his Maker.

In the years to come, in the Mother Diocese of Canterbury, I often remembered Kipling's ascription of praise when I compared the three great and beloved Primates of All England under whom I served: Cosmo Gordon Lang, William Temple, Geoffrey Fisher, three supremely great men, but each so different from the other two.

In like fashion during twenty years' service in India, I knew three prelates who brought great gifts to the Diocese of Bombay: Edwin James Palmer, Richard Dyke Acland and Philip Loyd. Each brought to Christ's cause in India completely differing temperaments, but alike in the fragrance of devotion and loving self-sacrifice.

I think this is the right place to say that one of the finest stories in human history will be written, when perspective brings its blessings of proportion, of the quality and devotion of the men whom Britain sent to India in the service of the Church and State. India's renaissance owes to them more than we yet understand.

BISHOP PALMER

Edwin James Palmer died comparatively recently at the age of 83. He was Bishop of Bombay from 1908 till 1929. His father had been Archdeacon of Oxford, and he himself was a scholar of Winchester, and of Balliol College, Oxford—a double First. His first experience overseas was as private secretary to his uncle, Lord Selbourne, Governor-General of South Africa in the critical days of settlement after the Boer War. It was a good training. His scholarship was immense. There is little doubt that his gifts and personal sanctity would have taken him to Lambeth, but for an impediment in his speech which was, indeed, a thorn in the flesh to this apostolic man.

But God uses even our disabilities. Dr. Palmer's vision, scholarship and statesmanship were needed in India. From them came his conviction that Indian independence was not only equitable but inevitable, that the Church of India must be free of English control before the breaking of the coming political storm, and that Indian Church union was not only desirable but necessary in a minority community as Christianity is in India.

In short, Bishop Palmer brought his immense gifts and dominant personality to serve his vision and, under God, from his genius proceeded the independence of the Church of India with advantageous terms (Royal Assent 22/12/1927), the framing of a Constitution which is a model for Anglicans overseas, and a Catholic conception of the character of the Indian United Church to be.

Dr. Palmer was an Anglo-Catholic with little patience for Ultramontane leanings, and on the whole his diocese followed him along his safe road. There was love and harmony between high and low. Cowley Fathers exchanged altars and pulpits with C.M.S. missionaries, and the spiritual life of the diocese prospered. His missionary journeys were constant and terribly fatiguing. The diocese of 2½ million people had many major tongues, one of them having no less than 10 dialects, and many races.

Dr. Palmer's Christian charity was illimitable. I remember coming into the cathedral vestry after a corporate communion of our eighty-odd clergy. "There were tears in his eyes," Ashers," he said, "I shall never forgive myself, I have hurt my C.M.S. brothers. I did not

realise we were using safer bread till it was too late."

We learned from this apostolic man that there is no room in the Church of God for that Pharisaism which practically outcasts a brother priest because he is high or low.

Great domestic sorrow came to our house, as is common in the tropics. With uncanny instinct, unbidden and seemingly unaware, Dr. Palmer miraculously came to me with love and strength. Then years later he came all the way to Aden from Bombay to bless a joy that was given me.

Honoured with his friendship, I knew more than most men the greatness and self-sacrifice of this shy and lonely prince of the Church. He would have been lonelier still in India but for the comradeship of Hazel, his delightful wife, who was taken from him soon after his retirement to England.

RICHARD ACLAND

Dr. Palmer was followed in 1929 by Richard Dyke Acland, another Oxford man and son of the rectory, whom I knew very well, for I was his archdeacon and commissary (vicar-general), a Crown appointment on the bishop's nomination. Bishop Acland would have been the first to admit he had not the superlative gifts of his great predecessor. Like Bishop Palmer, he was an Anglo-Catholic, completely loyal to the Prayer Book, and generous and understanding with the clergy and congregations of the C.M.S. As a diocesan in a great missionary field, he had qualifications which Bishop Palmer lacked. He had been a successful missionary of the S.P.G. for eighteen years, had an intimate knowledge of the Indian way of life and of the peasant mentality, and had learned the very difficult Marathi language so thoroughly that he was master both of his ancient literature and the simple, pleasant, fire-side talk. He was indefatigable

in visiting the congregations of his enormous diocese.

Bishop Acland took a real delight in the study of Indian customs and music, and in the habits of native birds and butterflies. Sometimes, when we were thinking out together some of the intricate and multitudinous problems of a great Indian diocese of many races, customs, creeds and languages, he would jump up from the table and seize a butterfly net, murmuring: "A new variety, Ashers." We would go out together sketching the varied life of the jungle and villages.

Bishop Acland died in retirement in England early this year. The last English service mail tells of the memorial service for the two Bishops of Bombay held in S. Margaret's, Westminster.

BISHOP LOYD

The third of the Bishops of Western India, who died comparatively recently in England, was the saintly, scholarly and altogether delightful Bishop Philip Loyd, who became the first Bishop of Nasik when the Diocese of Bombay was subdivided in 1929. In 1944 he was translated to S. Alban's. Bishop Loyd had been educated at Eton, King's College, Cambridge, and Cuddesdon. He was Vice-Principal of Cuddesdon when he came out to India as an S.P.G. missionary of the Bombay Diocese in 1915. England had given India of her best when she loaned her Philip Loyd for 30 years—deeply spiritual, handsome, distinguished like some noble figure of chivalry. Dr. Loyd exerted an enormous influence on Indians and Europeans alike from Princes and pro-Consuls of Empire, to the poorest of the un-touchable outcasts. An Anglo-Catholic, he was a loving and trusted Father-in-God to all alike. As a personal friend he was the dearest of men. But his devoted work in India extorted its toll. He died far too early in England last year.

BENDIGO COUNCIL REPORTS

FROM A SPECIAL CORRESPONDENT

Bendigo, July 20

On the opening night of the Bendigo Synod, June 21, the Diocesan Youth Director, the Reverend L. S. Glidden, presented the annual report of the activities of the Youth Council.

The council levies each parish to the extent of 3d. in the pound on income for general purposes, and from this receives about £300 per year.

The following is a summary of the report. The Girls' Friendly Society has 18 branches, with a total membership of 286 and is expanding.

A second exhibition of handicrafts is to be held again this year during Youth Week in September.

Last year over 600 entries were forthcoming, and the exhibition which was held in conjunction with the M.U. and Y.M.D. gave a broad canvas of the activities of women in the Church.

The C.E.B.S. also is expanding, with 169 members in 2 branches (excluding the "Pirate" unregistered groups).

The new diocesan executive is expected to meet for the first time in July. The problem of leadership in country centres is acute.

The Church of England Fellowship, with 192 members in 11 branches, is growing, and two more branches are planned for the near future.

The Diocesan Secretary for several years past, the Reverend E. G. White is also provincial Chairman of C.E.F. Great satisfaction is felt at the long-overdue decision of C.E.F. and Y.A. to grow together.

Dealing specifically with the work of religious education, it was reported that in 1953, 3,105 periods of religious instruction were taught by Anglican instructors, at the cost of much time in preparation and travelling often to very small country schools.

An appeal was made for mature members of congrega-

tions to play their part in the training of the young in Sunday schools.

In the Church Mail Bag School section of the report it was shown that 415 sets monthly of C.M.B.S. notes are supplied through the Youth Council and quite heavily subsidised by it.

This is considered to be one of the most powerful teaching means at our disposal due to the fact that it may be taken into the homes of the children.

One of the brightest spots of the teaching work was that of the Anglican Sunday School Teachers' Fellowship, which meets bi-monthly at various centres in the Bendigo city area.

Drama, handwork, films, teaching method, and discussion have all had their part at the meetings, at which an average of 50-60 teachers attend.

During the year a new Waterworth projector was purchased; the fund for purchasing a 16m.m. sound projector was increased to £200, and £25 earmarked for new film strip material.

The council had four representatives at the Albury Youth Leaders' Conference in May; three others from the diocese also attended.

The main event in the coming year will be "Anglican Youth Week 1954" to be held throughout the diocese from September 26 to October 2. This will place the emphasis on the work of Anglican youth in every aspect of Church life.

City and country areas will benefit; there will be a northern deanery rally at Echuca, and southern deanery at Castlemaine, while in Bendigo there will be the annual rallies of the C.E.F., the C.E.B.S. and G.F.S.

HORSE-HAIR SHIRTS FOR CHORISTERS?

FROM A SPECIAL CORRESPONDENT

Don't be intimidated by the title of this article—it merely came out of an amusing talk about "choir boys through the ages," given to a large gathering of the young at the Chapter House in Sydney by Mr. Kenneth Long at a Saturday afternoon course last month.

This was the first course of its kind, and it was attended by the cathedral choir, and about 160 boys from church choirs in the diocese.

Mr. Long described the choristers' tradition as being the oldest of all youth organisations. Boys have sung in church worship for longer than 1,500 years, but, alas, their history is "not altogether a happy one," he said.

Tales of the grim old days make exciting hearing. Time was, when the choir-boys' day started with a service at about 3.30 a.m. and did not finish before a further three or four services had been sung. For the young man who preferred to be unco-operative, the horse-hair shirt was considered to be the happy and fitting answer!

And then, said Mr. Long, there was the incredible Captain Henry Cooke, who had served his young days with the Royal Chapel, and who fought for his master in the Civil War. It was here that he received his rank. At the Restoration, he returned to the Chapel Royal as Master of the Children, and he set out to rebuild the choir and the service with the utmost possible speed. Armed with the old press-gang warrant, he proceeded to collect any boys he wanted and install them in his choir.

His judgement seems to have been unerring, and among the children he selected were Blow and Humfrey. Humfrey succeeded Captain Cooke as Master of the Children at the Chapel Royal, and Dr. Blow became organist of the Abbey before Purrell took the job. Henry Purrell was, of course, a member of the Chapel Royal choir, though he was not a "conscript."

Mr. Long also related some of the quaint customs associated with Innocent's Day, when the clergy took for themselves the menial jobs, and boys were appointed to read the lessons and even, occasionally, preach the sermon.

The cathedral boys sang a group of songs, including two by Humfrey and Purrell.

Evensong was sung in the cathedral by all the boys present at the course.

At a meeting held in the Chapter House in the evening, it was unanimously agreed that the N.S.W. Branch of the Royal School of Church Music be revived. A general committee was appointed, and Mr. Long was asked to convene a meeting when he has received information from R.S.C.M. Headquarters in England.

PLAN OF CAMPAIGN

FROM A SPECIAL CORRESPONDENT

The Rector of S. George's, Nhill, the Reverend Leslie G. Kerdel, has declared 1954 to be "operation building and advance" for members of his congregation.

The vestry has decided to proceed at once with the building of a kindergarten and guild room at a cost of £3000, to serve as the parish war memorial.

The vestry already has £2000 in hand.

Within the same parish a new church building is nearing completion at Netherby and will be dedicated as S. David's while the church furniture has already been bought and stored.

S. George's Tennis Club is about to commence the building of its new pavilion and has all the funds necessary. At the same time the vicarage is receiving important renovations and improvements.

NEW BUILDINGS FOR TAMWORTH SCHOOL

FROM A SPECIAL CORRESPONDENT

Tamworth, N.S.W., July 26

Good progress is being made with the £50,000 extensions at the Tamworth Church of England Girls' School.

These include new primary class rooms, staff common room, dormitories (to replace those at present, in a separate house in Carriage Street), domestic staff cottage, science room, music rooms, as well as alterations to the dining room and kitchen.

The domestic staff cottage is complete and the science and music rooms, built of brick, will soon be ready for the roof.

Meanwhile in the school great efforts are being made to raise

funds to equip the school throughout with good modern desks, posture chairs, etc.

A fete, held on July 17, raised over £400 for this purpose.

Puppets and marionettes made by staff and girls, were a principal attraction.

The old girls donated a further £26 which they had raised by a jumble sale, while the parents are to hold a second jumble sale on August 10 to raise money for the same purpose.

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FOR THE QUESTING READER

THE CHURCH QUARTERLY REVIEW (April-June, 1954).

The current number of the "Review" provides rich fare for the questing mind.

It begins with an Editorial which pleads for more doctrinal preaching, because Christianity is not vague sentiment. It has a dogmatic core. Such preaching is not a mechanical repetition of text book theology. The necessary insights will only be generated by a disciplined life of prayer and study.

Unfortunately in many Anglican churches a worshipper may not hear a doctrinal sermon in 20 years. Much current preaching is trivial. The central facts of Divinity, the historic position, the sacramental life of the Church cry aloud to be proclaimed and illuminated.

The editor invokes the practice of the classical schools of rhetoric. Sincerity was their crucial quality. Another characteristic, stressed by Aristotle, Cicero and Quintilian, was clarity or perspicuity. *Experto crede.*

There is a good article on the late Dean Inge. Inge delighted the scholar. Like Socrates, he became a fearless challenger of illusory beliefs. Fundamental truths were his major preoccupation.

Your reviewer remembers lending Inge's "England" as a new book to Colonel and Mrs. Montgomery on their visit to Japan in 1955. The future Field Marshal saw the humour of the situation when the Japanese customs officials temporarily confiscated the book. Its red cover had suggested communist propaganda! Dean Inge was not amused.

The British Civil Service Centenary inspires Frank Whittle to tell of the origins of its present character, differing indeed from the days of Samuel Pepys and the Merry Monarch. This is the centenary year of the report of the Northcote-Trevelyan Committee, which had a profound effect on the development of the service.

The review stems from Professor K. C. Wheare's centenary lecture before the University of London in February.

The relation between a permanent official and a Member of Parliament is essentially simple, that of servant and master. (As I write, the fact is exemplified by the resignation of the British Minister for Agriculture, Sir Thomas Dugdale, who accepts responsibility for the error of his departmental administration.) The higher civil service, in England at least, has inherited a strict tradition of political neutrality.

An understanding article by the Reverend G. C. B. Davies on "The Early Evangelicals" inspires a just interest in the Evangelicals of the eighteenth century, who have never received their just due from the historians.

Dr. Elliott-Binns is largely quoted from his valuable book "The Early Evangelicals: A Religious and Social Study." The period is of the years 1735-89. He sets his Church against the background of the political, social, economic, intellectual and literary conditions of the period—the age of Walpole and Pitt in England, Clive in India, Wolfe in Canada.

We should remember that these early Evangelicals were stout Churchmen, owing much to William Law's "The Serious Call."

To depreciate the vocation and the influence of the Evangelicals in the Church of England is as foolish as to claim for them a complete vision of the Church's character and mission. Together, Anglo-Catholics and Evangelicals can, by the Holy Spirit, revivify the old Church of our fathers.

In *Quid Athenis et Hierosolymis* J. N. Rowe examines the way in which Christianity is related to classical thought, and explores the speculations of Dr. Oscar Cullman's book "Christ and Time," and C. N. Cochrane's "Christianity and Classical Culture."

The former appears to betray

a unique bias in favour of the Judaistic interpretation of the temporal process. The latter's thesis, presumably might be enriched were the student to bear in mind S. Augustine's irrefutable distinction between *civitas Dei* and *civitas terrena*.

It is heartening to find such close and valid thinking among the brigade of younger clergy, who man big guns in the review's armament. The Reverend B. M. F. Reardon provides a splendid paper in "Reason and Revelation. Is Barth Consistent?"

There is self-contradiction in your reviewer agrees that Barth's thesis that theology must begin, not with man or any merely human conception of God or of revelation but with God Himself and with the revelation given to us in the scriptures.

Man cannot project his mind, as it were, outside of himself, or adopt an angle of vision which is other than human. If we postulate transcendence and immanence as an antithesis our theology is shipwrecked.

To read this paper, and contrast Karl Barth's recent essays on atheistic communism and his earlier indictments of Nazism, suggests that his denial of the validity of natural law involves him in embarrassing difficulties.

The Reverend D. W. Gundry's review "Christian Missions and Other Religions" deals mainly with Dr. E. C. Dewick's Hulsean Lectures for 1949. The latter quotes a criticism of Dr. Farquar's noble, sincere and famous book "The Crown of Hinduism" in much the same words I used when in India I read the book when it appeared first:

"The theory of fulfilment tends to ignore the fundamental difference of spirit and ethics that distinguish the great non-Christian religions . . . to look for the fulfilment of Buddhism or Islam in Christianity is as unscientific as to look for the fulfilment of a rosebud in the fullblown flower of an orchid."

In "Experiments in Prayer Book Revision" we explore with the Reverend E. R. Hardy the Prayer Book Studies of our sister Church in U.S.A. That on the Eucharistic Liturgy is particularly interesting. Personally I feel that a good step forward towards common understanding would result from an Australian use of the combined Prayer of Consecration, Prayer of Oblation and the Lord's Prayer as we found in India.

The editor's letter bag and the short reviews of many valuable new books would alone render this number of the "Review" invaluable to parish priests. The review of "A Catholic Commentary of Holy Scripture, with a Foreword by the Cardinal Archbishop of Westminster," would be a pleasing surprise to many Anglicans in the breadth and depth of Roman scholarship, piety, and devotion to Him who is their Lord and ours.

—W.A.B.—

DIOCESAN NEWS

ADELAIDE

C.M.S.
Lady George will open the C.M.S. Market Fair, at Holy Trinity Hall, North Terrace, at 2.15 p.m. on August 7.

NOVICES

Two novices, the Reverend D. A. H. Hilscock and the Reverend D. H. Hilscock, will make their profession within the Society of the Sacred Mission on August 6, the Feast of the Transfiguration, at St. Michael's House, Crafters, at 8 a.m.

KENNION FUND

The whole of the newly established £17,000 Kennion Fund has been allotted to parishes in new housing areas for erecting churches. Building is expected to begin shortly at Large North Warradale with the Kilburn, Pardarna, K.I., and North Brighton. The F.H.M.S. has also released some of its reserved funds to be used in developmental work in new areas.

MOTHERS' UNION

A Conference and Refresher Course for members of the Mothers' Union will be held on Tuesday, July 27, Tuesday, August 3, and Thursday, August 12, at Holy Trinity Hall, North Terrace. Expected to be a large number of members, including many from the F.O.M. will attend.

ARMIDALE

RURI-DECANAL CHAPTER

The Inverell Ruri-decanal Chapter met at Emmaville on July 22 and 23. Present were the Rural Dean, Canon A. Battersby (Inverell), the Reverend G. D. Lent (Emmaville), the Reverend C. A. Weis (Bundarra), the Reverend J. N. Bagnall, the Reverend J. Potter (Armidale), and the Reverend E. J. Bunterfield, who preached the sermon. On Thursday, they were joined by the Reverend Milton McGregor (Bogabilla).

The Rural Dean, Canon Battersby, presided over the meeting of the visiting clergy at various homes, and on the Thursday they were entertained by a band of women led by Mrs. G. L. Dent.

NARRABRI

The Parish of Narrabri is again publishing the Parish News. The latest issue, edited by Mrs. Lawrence, the Narrabri West, is one of the best cared for churches in the diocese. The church has been renovated and felt in the sanctuary, and rubber matting in the aisle. A supply of new Prayer and Hymn Books has been purchased. Mrs. Francis has kindly given a picture, "The Light of the World."

At Bellata, new Prayer and Hymn Books have been purchased and plans are in hand for installing electric lighting. The opening of the Sunday school has been welcomed. Misses Noy and C. Murray are in charge.

WARRIALDA

The Parish Ball was a success. Mesdames R. Smith and R. Pilon and Mr. C. E. Present were the secretaries, and Mesdames Hatcher and Rolf were in charge of supper arrangements. Decorations and training of the band were carried out by Mesdames T. Hungerford and P. Wishens. At Gravesend, electric lights have been given by Mrs. Bob Daley, and dedicated at a week-day Evensong by the Rural Dean, Canon Battersby.

BALLARAT

CHORISTER HONoured

After Evensong, on Sunday, June 27, members of the congregation of Christ Church, Ballarat, gathered in the parish hall to honour Mr. Slade Headlam, who has been a member of the choir for 50 years. The bishop congratulated Mr. Headlam on such an outstanding record of service in the choir of the cathedral church, and speeches of appreciation were made by the organist, Mr. Lindsay, and the vicar's warden and advocate of the diocese, Mr. E. A. Must. The vicar, the Reverend R. S. Correll, then presented Mr. Headlam with a cheque with the good wishes of the congregation.

VICAR OF NHILL ILL

The Vicar of Nhill, the Reverend L. G. Kurlid, has been advised by his medical adviser to rest for three weeks as he is suffering from blood pressure. His parishioners hope that the rest will restore him speedily to health.

CHURCHES CELEBRATE ANNIVERSARIES

Two of the old typically-English bluestone churches in the diocese by the early settlers have held their anniversaries. On May 23, St. John's, Bungaree, celebrated its 25th anniversary. The vicar of All Saints', Ballarat, the Reverend A. P. L. Rutter, was guest preacher; on Trinity Sunday, at Holy Trinity, Buninyong observed its Dedication Festival, when at the afternoon service a large number of visitors from Ballarat and other centres of the parish attended and joined in Choral Evensong. Afterward, afternoon tea and a social hour was provided for the visitors, who were welcomed by the acting vicar, the Reverend W. E. Moorhouse.

BATHURST

WELLINGTON

Guild ladies held a "Show Your Talent" afternoon last week. Members displayed work made by themselves or friends. Wellington Y.A.s are travelling lately and have been to Y. functions at Stuart Town and Dubbo.

PARISH DOINGS

During July, the Rockley Parish Ball was held; Y.A.s of Bathurst held three house parties and organised a fete; Orange Y.A.s held a dance; Canowindra Y.A.s a Princess Crowning social for young people; and to-night, July 30, there will be held a Y.A. Ball at Stuart Town, a Y.A. Ball at Parkes and a Y.A. dance at Garra (Molong). Next Friday at the Trangle Church of England Ball.

The Bishop Coadjutor conducted a Confirmation service at Holy Trinity, Orange, on July 13. The following day the diocesan, the Right Reverend A. L. Wydie, left for Confirmation services in the brotherhood parish of Gulgandra.

S. MICHAEL'S HOME

R.S.L. branches at Portland and Miranda, and Peterborough (U.K.) have forwarded donations. It is encouraging to note that several women have offered to organise small functions privately to assist the Children's Homes appeal. A number of Oberon parishioners are endeavouring to increase their annual donations this year. Building contractors are now working out tender prices for the construction of the home. The Saturday overseas help is a further £5 for the Norfolk Island Memorial in S. Michael's.

PARISH VISITATIONS

The D.C. will preach at the services in the Stuart Town Parish this week-end and on Monday, August 2, will be announced at the first of the Y.A. Queen Crowning Balls at Molong, when a winner will be declared for this zone from candidates representing branches at Orange, Dubbo, Stuart Town, Molong, East Orange, Tomingley and Bathurst. Bishop Wydie is expected to attend as a guest.

BRISBANE

PRIEST'S ANNIVERSARY

Canon R. W. Shand will celebrate his 25th anniversary as Rector of St. Luke's, Toowoomba, on August 1. Canon Shand started his career as a member of the Bush Brotherhood, and was for years chaplain to the Bishop of North Queensland. The Archbishop of Brisbane, the Most Reverend Reginald Halse, who is a former associate of Canon Shand, will conduct and preach at services at St. Luke's on the occasion of the anniversary.

CANBERRA AND GOULBURN

INDUCTIONS

The Assistant Bishop, the Right Reverend K. J. Clements, instituted and inducted the Reverend S. W. Holmes to the Parish of Murrumburrah-Harden, on July 7, and the Reverend D. C. Orange, to the Parish of Koorawatha on July 8.

BATLOW

A modern rectory of eighteen squares has been purchased in Ash Street, Batlow. As it appears inevitable sometime in the future, for adequate work in the district, that the Batlow area shall become separate from the Parish of Adelong, this house will be of considerable value. In the meantime, the Rector of the Parish of Adelong-Batlow will soon be living in the while the rectory at Adelong is being repaired and renovated.

CROOKWELL

An adult choir has recently been formed under the leadership of Mrs. Lord. It is hoped that this new venture will do much to improve the while the side of the regular Sunday morning Eucharist.

YASS

The parochial council will shortly call for tenders for the building of a new parish hall and kindergarten. Detailed plans and specifications have been prepared by the architect, and providing the work will not cost more than £14,000, it will almost certainly be started within the next few months. With the completion of this work, and the recently renovated and redecorated rectory, the parish will be in the almost unbelievable situation of having every one of the buildings in need, and all of them in good order.

YONG

The Anglican Men's Movement has been holding a series of talks on the Anglican faith, given by the rector, the Reverend W. E. Boydew. At the last meeting, Colonel Anderson, V.C., M.C., gave a most interesting talk on "Big Game Hunting in Africa." The men have finished painting the parish hall.

CHURCHWOMEN'S UNION

In view of the vacancy of the office of president of the Mothers' Union in the diocese, caused by the death of Mrs. William Holliday, it has been decided, with the bishop's approval, that the original plan of the Churchwomen's Union and the M.U. being linked under one president should be adopted once again. Mrs. D. A. Garnsey of Canberra, will therefore take over the work of president of the M.U.

BOMBALA

At a special general meeting, the congregation of St. Matthew's Church, has elected Mr. Garnet Ellis as the new people's warden.

CLERGY CONFERENCE

The annual conference of the clergy of the diocese will be held at the Canberra Grammar School from August 30 to September 3. Speakers will include Professor Marcus Oliphant, the Very Reverend A. C. King, Dr. W. L. Carrington, Canon G. A. M. and the Reverend G. D. Griffith.

CHURCH SOCIETY APPEAL

The Diocesan Commissioner, the Reverend John Davies, has reported that in the first seven months of this year, the Church Society appeal for diocesan institutions and other undertakings has reached the total of £8,000.

GIPPSLAND

PARISH OF WARRAGUL
The Building Appeal Committee of S. Paul's, Warragul, has decided to stage a revue. Mr. John Hurst, who has had experience in this form of entertainment in another parish, is to be the producer.

C.E.M.S.
Programmes for the rest of this year have been arranged by the C.E.M.S. Committee. The speakers and their subjects are as follows: August: "Jehovah's Witnesses," by the Reverend Ray Elliott; September: "Church Music," by Miss Jean Walker; October: "Christianity in Relation to the Religions of India," by an Indian student; November: "Spiritual and moral questions will be answered by a "brains trust" composed of readers; December: Entertainment on a Christmas theme.

NEBBIN SOUTH

About 35 people gathered at St. John's on the evening of July 23, to take part in this evening that the Fellowship had arranged to raise funds for South-East Asia. The evening began with community hymn singing and prayer, which was conducted by a member of the Fellowship, Fred Morrey. Then the people gathered in the Guild Hall where a stall was conducted by members of the Fellowship, and a games programme was arranged and conducted by Gwen Cash.

After supper an action group consisting of Heather and Lois Selza, Jan and Pat Watts, Ralph Bain and Ted James told us of the troubles and needs of the people in India. Then the vicar, the Reverend L. M. Pengelly closed with prayer, a most enjoyable evening and a most profitable one as £7/3/- was raised for South-East Asia.

PERTH

MISSIONARY MARKET

A monster missionary market is planned as a central diocesan effort for the South-East Asian appeal on November 16, in the Perth Town Hall.

The stalls will be as follows: Fancy apron, cakes, sweets, children's produce, toys, white elephant, books and magazines, flowers and plants, vegetables, meat and poultry, preserves, lucky dip, etc. Promise of goods and gifts are earnestly solicited and will be received at the A.B.M. office, 257 Hay Street, Perth.

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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is the Reverend A. E. Chamberlain, of Fingal, Tasmania, who sent us this picture of his daughter-in-law (who, with his son, was at this time teaching in S. Michael's School, Kobe), placing a bouquet on a memorial to Will Adams, a seventeenth-century English seaman who taught the Japanese the science of ship-building and navigation. He built his first ships at Ito, where there is a festival in his honour every year. Mrs. Chamberlain was the only white woman present.

THE LEIPZIG CONGRESS

ANGLICAN NEWS SERVICE

London, July 17

The opening of the Evangelical Church congress in Leipzig last week was an impressive act of faith.

To the joyful pealing of church bells, thousands of people flocked through the bomb-scarred streets of the city to the Wilhelm Leuschner Platz, to take part in an open-air service of dedication with an intensity of feeling which indicated how much they are usually repressed.

The setting for this ceremony was a huge white semi-circular screen, encompassing an altar with tall candelabra, over which towered a large purple cross.

There were some 200,000 people in the vast square, according to the estimates of the police.

Student, peasant, worker, shopkeeper and artisan stood shoulder to shoulder singing, praying, or listening with rapt attention to the sermon of the Bishop of Saxony.

They had come to seek what the Bishop of Saxony described, in the words of the Bible, as refreshment for those who thirsted, and consolation for the afflicted.

It was the theme of his sermon, and the nearest allusion he allowed himself to the state of affairs in East Germany.

He emphasised the longing of Christian men for freedom,

their hope in the future, and their desire for a life not always threatened with destruction.

Too many, he declared, sought fortune and happiness without God; but God had always something to do with the relations of men with one another.

FESTIVE TOWN

The President of the Evangelical Church in Germany (Dr. von Thadden-Trieglaff), then thanked East German authorities, and the burgomaster of Leipzig, for their "human understanding and help" in making possible the holding of the congress in the town, and in contributing to the solution of the innumerable material difficulties to which it gave rise.

His interest also extends to refugee aid and inter-church co-operation. He is Joint Chairman of the Department of Interchurch Aid and Refugee Service of the British Council of Churches.

The only layman to address the congress will be Mr. Charles P. Taft, an attorney and civic leader. His subject will be, "The Role of the Laity," the third sub-topic of "Our Work."

Mr. Taft, a brother of the late Senator R. A. Taft, is a member of the Central Committee of the World Council of Churches.

Everything is centred on the great gathering, which offers not only important study and discussion groups, but also concerts of sacred music and a selection of cultural activities to suit the mood of adults and youthful participants from east and west.

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THE ANGLICAN CONGRESS

(Continued from Page 1) was consecrated Bishop of Armidale in 1929.

The bishop's activity in the oecumenical movement culminated in his going in 1948 to the World Council of Churches' meeting in Amsterdam as an Australian Anglican representative.

As the second sub-topic of "Our Message," the Bishop of Johannesburg, the Right Reverend R. A. Reeves, will speak on "The Family." Bishop Reeves has been a leader in the International Student Christian Movement and very active in social affairs both as Rector of S. Nicholas', Liverpool, and in his diocese.

The only woman to address the congress, Dr. Kathleen Bliss, one of England's leading churchwomen, will present the third sub-topic in this series, "The Citizen." Dr. Bliss, who has a degree in theology from Cambridge University, worked in South India from 1931 to 1939.

In 1945, she became editor of the *Christian News Letter*, founded in 1939, to draw together the best available thinking from every country and every communion on the relation of Christianity and society. She was also an executive officer of the Christian Frontier Council, founded in 1943, to draw together Christian laymen and women in responsible positions in many professions.

The fourth topic at the congress is "The Missionary Task." It will be opened by the Bishop of Liberia, the Right Reverend B. W. Harris, who is the only Negro bishop at present exercising jurisdiction in the American Episcopal Church, although there are Negro bishops in other parts of the Anglican Communion.

The congress will be addressed on the second sub-topic of "Our Work" by the Bishop of Sheffield, the Right Reverend L. S. Hunter. Bishop Hunter has concerned himself deeply with the message of the Church in relation to contemporary life, especially in cities. In this connection he is active in the Church of England Social and Industrial Council.

His interest also extends to refugee aid and inter-church co-operation. He is Joint Chairman of the Department of Interchurch Aid and Refugee Service of the British Council of Churches.

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THE DIOCESES OF THE ANGLICAN COMMUNION

KEY TO THE MAP ON PAGE 1

CANADA

1. Algoma.
2. Athabasca.
3. Arctic.
4. Brandon.
5. British Columbia.
6. Calgary.
7. Cariboo.
8. Caledonia.
9. Edmonton.
10. Fredericton.
11. Huron.
12. Keewatin.
13. Kootenay.
14. Montreal.
15. Moosonee.
16. New Westminster.
17. Niagara.
18. Nova Scotia.
19. Ontario.
20. Ottawa.
21. Qu' Appelle.
22. Quebec.
23. Rupert's Land.
24. Saskatchewan.
25. Saskatoon.
26. Toronto.
27. Yukon.
28. Newfoundland.

EAST AFRICA

1. Central Tanganyika.
2. Masasi.
3. Mombasa.
4. Northern Rhodesia.
5. Nyasaland.
6. Uganda.
7. Upper Nile.
8. Zanzibar.
9. S.-W. Tanganyika.

WEST AFRICA

1. Lagos.
2. Niger.
3. Accra.
4. Sierra Leone.
5. Gambia.
6. Niger Delta.
7. Ibadan.
8. Ono Benin.
9. Northern Provinces.

SOUTH AFRICA

1. Bloemfontein.
2. Cape Town.
3. Damaraland.
4. George.
5. Grahamstown.
6. Johannesburg.
7. Kimberley.
8. Lebombio.
9. Natal.
10. Pretoria.
11. S. John's.
12. Mashonaland.
13. Zululand.
14. Basutoland.
15. Matabeleland.
16. S. Helena.

INDIA

- The Church of India, Pakistan, Burma and Ceylon.
1. Assam.
 2. Bombay.
 3. Calcutta.
 4. Chota Nagpur.
 5. Colombo.
 6. Bhagalpur.
 7. Lahore.
 8. Lucknow.
 9. Delhi.
 10. Nagpur.
 11. Nasik.
 12. Rangoon.
 13. Kurunegala.
 14. Amritsar.

CHINA

- The Chung Hua Sheng
- Kung Hui.
1. Anking.
 2. Chekiang.
 3. Eastern Szechuan.
 4. Fukien.
 5. Hankow.
 6. Honan.
 7. South China.
 8. Kwangsi-Hunan.
 9. North China.
 10. Shantung.
 11. Shanghai.
 12. Shensi.
 13. Western Szechuan.
 14. Yun-Kwei.

AUSTRALIA

1. Adelaide.
2. Armidale.
3. Ballarat.
4. Bathurst.
5. Bendigo.
6. Brisbane.
7. Brunbury.
8. Carpentaria.
9. Gippsland.
10. Goulburn.
11. Griffith.
12. Kalgoorlie.
13. Melbourne.
14. Newcastle.
15. North Queensland.
16. N.-W. Australia.
17. Perth.
18. Riverina.
19. Rockhampton.
20. St. Arnaud.
21. Sydney.
22. Tasmania.
23. Wangaratta.
24. Willochra.
25. New Guinea.

NEW ZEALAND

1. Auckland.
2. Christchurch.
3. Dunedin.
4. Nelson.
5. Waikato.
6. Wellington.
7. Waipapu.
8. Melanesia.
9. Polynesia.

JAPAN

- The Nippon Sei Ko Kai.
1. Hokkaido.
 2. Kobe.
 3. Kyushu.
 4. Kyoto.
 5. Mid Japan.
 6. North Kwanto.
 7. Osaka.
 8. South Tokyo.
 9. Tohoku.
 10. Tokyo.

Diocesan News

MELBOURNE

EVANGELICAL FELLOWSHIP
The next meeting of the Evangelical Fellowship has been arranged for August 9, at Ridley College. The committee has prepared the following programme: 11 a.m., Holy Communion; 11.30 a.m., Greek New Testament; the Reverend L. Shilton, 12 noon, "The Theology of Baptism," the Reverend Dr. L. L. Morris, 2 p.m., "The Administration of Baptism," Archdeacon C. H. Raymond, 3 p.m., "Current Books and Theological Trends," the Very Reverend S. Barton Babbage.

ASIAN STUDENTS

Two Asian students from Melbourne University, Mr. Alim Cassim and Mr. Luke Oul, will speak at a Youth Tea at St. Andrew's, Aberfeldie, at 4.30 p.m. on August 1. And the Asian student, Mr. Lim Peng Soon will preach at Evensong on the same day. August 1 is the beginning of Youth Week.

CHURCH DRAMA

The Church Drama Society will present Ronald Duncan's "This Way of the Tomb," at the Chapter House from August 9 to 14. The play will be produced by Mark Stevens.

MOTHERS' UNION

The annual meeting of the Mothers' Union in the Diocese of Melbourne was held in the Chapter House, St. Paul's Cathedral, on July 26, at 2 p.m. The patron, Lady Brooks, was present.

Mrs. M. G. F. Pardy was the guest speaker; her subject, "One Foot on the Magic Carpet," covered some of her experiences during her recent trip abroad.

Arrangements were made with the Supervisor of the Church of England Free Kindergartens for trainees to lead a play session for children in an adjacent room, while mothers attended the meeting.

The Vicar General, the Right Reverend J. D. McKie, conducted a Confirmation service in the Parish of Holy Trinity, Surrey Hills on Sunday evening.

READERS' GUILD IS TWO YEARS OLD

FROM A SPECIAL CORRESPONDENT

Warragul, Victoria, July 26

The second anniversary of the formation of the Warragul Deanery Readers' Guild was held at Warragul on Monday, July 19,

Evensong was conducted in St. Paul's Church by Readers Spencer Lamb, of Trafalgar; Fred Morrey, of Neerim South, and David Sankey, of Warragul. Reader Fred Martin, of Warragul, officiated at the organ.

In the Kindergarten Hall, after the service, Canon T. Gee, on behalf of the Guild, welcomed the visitors, who had come from Bass, Mirboo North, Moe and Newborough, and the guest speakers, the Vice-Principal of Ridley College, Dr. Leon Morris, and the Precentor of St. Paul's Cathedral, Melbourne, the Reverend Hugh Girvan. He also read greetings from the bishop and from the Archdeacon of the Latrobe Valley.

Canon Gee gave a brief history of the Readers' Guild. It was formed in July, 1952, to supply a need amongst readers for fellowship and training.

From the beginning meetings had been held monthly and had begun with Evensong conducted by the members in turn.

The Reverend Hugh Girvan then delivered an address on the conducting of public worship.

Dr. Morris spoke on the Christian idea of redemption. He first of all told how the early Christians had found great difficulty in describing adequately their spiritual experience.

They knew that they had passed from death into life and that this experience was associated with the Cross of Christ.

They exhausted their vocabulary in trying to describe this experience in its various aspects. One of the words used was "redemption."

A vote of thanks to the speakers was moved by Reader George Jennings, of Neerim South.

All then partook of a delightful supper. A highlight of the meal was a large decorated birthday cake, on top of which were two candles and the figure of a reader in cassock and surplice and reader's badge.

CLASSIFIED ADVERTISEMENTS

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

Classified advertisements are accepted under the following headings:—

- ACCOMMODATION VACANT
- ACCOMMODATION WANTED
- BAPTISMS, BIRTHS, DEATHS
- EDUCATIONAL ENGAGEMENTS
- FOR SALE AND WANTED
- HOLIDAY RESORTS
- IN MEMORIAM
- MARRIAGES
- POSITIONS VACANT

POSITIONS VACANT
WANTED Priest to assist Social Service work, and take charge S. James' Old Cathedral, West Melbourne. Apply the Reverend S. H. Burridge, 308 Latrobe Street, Melbourne.

WANTED, RELIABLE YOUNG MAN about 25 years of age for position as traveller. Must do country work. Van supplied. References necessary. Phone LL914 for appointment (Sydney exchange).

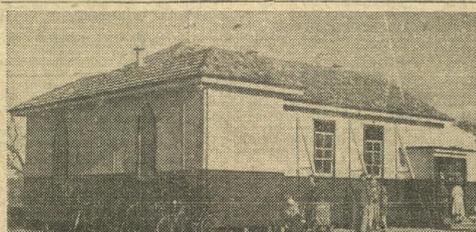
CHURCH OF ENGLAND BOYS' HOME, Pennant Hills, Carlingford. Two positions for Sub-Matron vacant: one, take charge of cottage; one relieving. No children. Apply Superintendent, WM1226 (Sydney exchange), or write.

WANTED COMPANION-HELP for one lady in return for good home. Clergy references required. Ring UA190 (Sydney exchange).

ACCOMMODATION WANTED CHRISTIAN LADY seeks two rooms in or near City. Telephone LX3291 (Sydney exchange).

FLAT OR COTTAGE (unfurnished) within reasonable distance of R.P.A. Hospital, Camperdown, required urgently for Hospital Chaplain. Reply MA5632, Home Mission Society, S. Andrew's Cathedral, Sydney.

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—"Estella Studios," Bunbury, picture. The new church hall at Carey Park, Diocese of Bunbury. (See Story Page 3)