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C.E.M.S. SHOULD HELP BRING PEOPLE TO CHURCH

THE CONFERENCE AT ARMIDALE

FROM OUR OWN CORRESPONDENT

Armidale, January 17

The Bishop of Armidale, the Right Reverend J. S. Moyes, as national president, delivered a challenging address to the annual conference of the Church of England Men's Society here on Saturday.

He asked the delegates and visitors how much it cost them to be Christians, how much they cared for those outside the Church and if there was anything they could do for the ninety and nine who were outside the fold to-day.

"I don't find the same evidence of looking forward as I did fifty years ago," said Bishop Moyes.

"Fifty years ago the Western world claimed to be, nominally at least, Christian. To-day we have Communism as a very live faith, which invades the very fields that the nominal Christian has been afraid to invade—political and economic," he said.

"Communism is not a Sunday religion, but an everyday religion if ever there was one. That to-day is the real problem. On what faith shall we build our own lives and our national life?

"Malcolm Muggeridge told us at Armidale recently that this is the golden age for fools. Even the idea of progress has managed to survive two world wars, revolutions and assassinations and still men believe in it.

GULLIBLE MAN

"Never was man so gullible as to-day, Mr. Muggeridge said—and in advertising it is known that if you say anything often enough men will accept it.

"When men cease to believe in God, said G. K. Chesterton, they did not come to believe in nothing—they came to believe in anything.

"Modern life is marked by the appearance of the beasts of the Book of Daniel, sub-human powers—Hitler, Lenin, Stalin, and so on. Each one was marked by arrogance and

fold. If he doesn't visit regularly those who do go to church, many get upset and stay away. The 'saints' demand so much of his time he has little left for the sinners.

"We, who are inside the Church, have lost touch with these people outside. I see lots of men who I know never go to church, but we are not in touch with them, and do nothing about them. Why?

"Are we too self-centred in the anxiety of paying our way and getting good congregations?

WITNESS

"We can be interested in a vague way in South-East Asia, Tanganyika and New Guinea but are we interested enough personally in the men and women living right in our own neighbourhoods?

"I have reason to believe that possibly we are not—and a man who does not live in close communion with God cannot pass anything on of the eternal values to these people.

"I do ask C.E.M.S. to ask God for a passion for people who live in the vacuum outside. That is what we must have if our witness is to have value itself.

"I would suggest there are two things wrong with Church life to-day. Firstly, we are not adventurous enough; too many are too busy and cannot give of their time to the Church. Take for example the Sunday school—there are in Armidale about 200 Sunday school children. In a place of this size I would say there are at least 1,000 who should be in our Sunday school.

"For many the distances are too great to travel alone. There is a challenge there for in a measure we leave our children to be brought up a prey to any faith or superstition. We have largely lost the children from the Sunday schools in the last

25 years, and therefore lost them from the churches. Do we care enough?

"Do we care enough about those who live in the underworld, for every community has its own underworld? To-day the parable faces the other way and there is but one sheep in the fold and 99 outside. Do we care enough for them? What does it cost us to be Christians?"

(Continued on page 3)



Talking together last week at the Church Missionary Society's Summer School at S.C.E.G.S., Moss Vale, N.S.W., are (left to right) the Reverend Geoffrey Feltham, the Reverend E. G. Mortley, the Reverend M. D. Philip (of South India), Mr. W. J. Harbourn, and the Venerable R. C. Kerle. Archdeacon Kerle was chairman of the school, at which there were 180 residents, and which lasted for eight days. Bible Readings were conducted by Mr. Mortley, and missionaries from a number of different fields took part in missionary forums. Mr. Philip has just completed a year's post graduate study at Moore Theological College, Sydney, made possible by the College and the C.M.S. C.M.S. Summer Schools are also to be held this month in Victoria and South Australia.

DEEPLY MOVING FUNERAL SERVICE AT YORK MINSTER

ANGLICAN NEWS SERVICE

York, January 14

The Archbishop of Canterbury spoke of "Cyril, our Archbishop, our beloved leader, counsellor and friend—who belonged to us all" in his address at the late Archbishop of York's funeral service in York Minster on January 4.

The Princess Royal, representing the Queen; the Lord Mayor of York; and 25 bishops were among the dignitaries of Church and State who attended the service.

An hour before the service began, the bells of the Minster, half-muffled, were rung in sombre peal. Flags on many public buildings were at half-mast, as was the Standard of St. George on the Minster itself.

The coffin stood before the altar, covered with a pall on which rested the Archbishop's pastoral staff.

It was a plain, simple coffin which Dr. Garbett himself had asked should be made by the carpenter who for many years had done repairs at Bishopthorpe and who was numbered among the Archbishop's friends.

Following the civic procession, the procession of the Archbishop of Canterbury and the bishops entered, with the Minster Cross at its head.

Behind the ecclesiastical officers of the diocese came the Archbishop's former chaplains and companions in Christ, among them the present bishops of Lichfield and Chester.

The Bishop of Durham came at the end of this section of the procession and behind him, preceded by the Cross of Canterbury, came the Archbishop of Canterbury.

THE PROCESSION

The canons of York and the Dean were at the close of the procession, and behind them were carried the cope and mitre of Dr. Garbett, with the Cross of York at the end of the long line.

The congregation stood at the bidding of the Dean.

There followed two psalms, "Out of the deep have I called

unto thee" and "I will lift up mine eyes unto the hills."

The lesson from the twenty-first chapter of the Revelation was read by the Dean of Chester.

Dr. Fisher spoke of the late Archbishop's strength—physical and moral strength, strength of spirit and of faith, which took him through all his apostolic journeys; strength of speech and of convictions, that carried other people along with him into the thick of the fight against every evil.

The hymns, "The king of love my shepherd is" and "Let saints on earth in concert sing," were sung before prayers and the blessing.

Then as the coffin was borne down the nave it was seen that the pall had been replaced by the Archbishop's cope and mitre.

As the body of the Archbishop of York was borne to the great west door, the choir divided on both sides of it and sang the *Nunc Dimittis*.

His body was cremated at Lawnswood Cemetery, Leeds.

His ashes will be placed in the Minster.

FACT AND FANCY

An Adelaide correspondent is irate because there were many who did not stand during the singing of the "Hallelujah Chorus" from the "Messiah" during the S. Peter's College Annual Carol Service last year. "Everyone in the body of the hall stood," he says; "but many in the gallery, including the headmaster and most of the members of the Council, sat tight, with others around them (including some official guests) reverently standing." Tut! tut! I'm sorry; but I see no reason at all for standing. I do so, myself, not wishing to be conspicuous. But why on earth should one stand?

Who can help with these financial queries? On August 20, 1954, we received the sum of 17/1 in postal notes and stamps from Bardon, Queensland. On September 22 of the same year we received £2 from a Mr. H. F. Clarke, at Maitland, N.S.W. We have no record of Mr. Clarke's precise address, and he is not on our subscription list. The sum from Bardon may have come from any one of several readers who live thereabouts.

A cheerful trio of Victorian musicians blew in to see us this week. They were Mr. Tom Henshall, choirmaster at the Church of St. Margaret of Antioch, Mildura; Mr. Bruce Naylor, choirmaster and organist at S. Peter's, Eastern Hill (an intricate job, they tell me!); and Mr. Mervyn Callaghan who directs the R.S.C.M. Summer School at Morpeth. We managed to provide them with definitely unmusical honours. All they were interested in, of course, was more and better publicity for Church music. We said we'd oblige in return for more efforts to increase circulation.

The business manager has for disposal about 3,000 brand new subscription index cards of a style that we no longer use. They measure 5 x 3 inches, and contain space at the top for the name and address of the subscriber. Underneath, they have spaces showing the amount paid, date, cash book folio, date of commencement and expiry. Any parish which keeps records for which the cards are suitable is welcome to them.

NEW WEEKLY FEATURE

We commence this week a new weekly feature, "Canberra Reflections," by our political correspondent in Canberra, "Pelagius." His first dispatch is on Page 5 of this issue.

This feature will run for a few weeks as a trial and will only become permanent if readers' reactions are favourable.

megalomania and self-righteousness.

"Democracy is a democracy of sinners, demanding humility as we realise how much we fall short, and has a place for tolerance for the rest of the world, but democracy has no practical value unless it has a place for a deliverer for the ordinary man.

A VACUUM

"Totalitarian philosophies have contempt for the ordinary man—the State is everything. The Christian ideals of love rest on a sense of reverence for the ordinary man.

"Seventy per cent. of people to-day are living in a vacuum. They are going to be brought to superstitions, to star gazing or to Communism unless those who know God help them to find a faith in God, a faith which touches every detail in life.

"The vicar to-day spends more and more time looking after the flock already in the

THE ELECTION CEREMONIES OF NEW ARCHBISHOP AND BISHOP

ANGLICAN NEWS SERVICE

London, January 16

The election by the Dean and Chapter of S. Paul's of the Bishop of Guildford, Dr. H. C. Montgomery Campbell, as Bishop of London took place privately in the cathedral at noon to-day.

The confirmation will follow in the Church of S. Mary-le-Bow, Cheapside, on January 25, and will be conducted by Mr. Henry Willink, Q.C., Dean of the Court of Arches.

On January 26 Dr. Montgomery Campbell will pay homage to the Queen. The date of the enthronement service in S. Paul's Cathedral has not yet been fixed.

Dr. Montgomery Campbell left London for Guildford six years ago last November. In the past two years he has taken a leading part in organising the Guildford diocesan mission, an ambitious effort in parish evan-

gelism, to be launched in April. He will, as he says, "be keeping an eye on it" when he comes to London; but he has no plans for a similar mission on his remove, and he believes that the impulse of the Mission to London in 1949 is still being felt.

He would not describe himself, he said in answer to a question, as wearing any particular label, and he mentioned that in his ministry he had served in churches high and low. Labels within the Church, he agreed, had begun to count less than they did.

There has been some talk that the new bishop may not,

after all, live at Fulham Palace. "If I do not," he remarked, "I shall be greatly surprised."

York, January 16

The election by the Dean and Chapter of York, of the Bishop of Durham, Dr. A. M. Ramsey, as Archbishop of York is expected to take place during the week following January 26.

Although no date has yet been fixed it will probably be February 1. The election had been arranged for last Wednesday, but at Dr. Ramsey's request it was postponed. He desires a longer period to elapse before he leaves Durham for York.

DR. KATHLEEN BLISS

An Anglican welcome will be given to Dr. Kathleen Bliss, one of England's leading churchwomen and a member of the Executive of the World Council of Churches, at a luncheon in the C.E.N.E.F. Auditorium, 201 Castlereagh Street, Sydney, on Friday, February 3, at 12.30 p.m.

Admission is by ticket only, which may be obtained for 6/- at the C.E.N.E.F. Centre before January 31.

PATRIARCH'S FUNERAL

PAGEANT IN JERUSALEM

ANGLICAN NEWS SERVICE

Jerusalem, January 2
The funeral of the Greek Orthodox Patriarch of Jerusalem, Kyrios Timotheos, took place this afternoon. Not for many years has Jerusalem seen so majestic a pageant.

The Patriarch, when he knew his death was imminent, had by his own wish been carried down from his Mount of Olives residence to the Greek convent near the Holy Sepulchre, so that he might die within the Holy City.

He had also given instructions that at his funeral a break was to be made with tradition, which hitherto required that the Patriarch should be carried to his grave seated on his throne.

Throughout Sunday, therefore, on a pall of cloth-of-gold and vested in a golden cope and crowned with a gem-encrusted crown, with his sceptre in the crook of his right arm and the fingers of his right hand in a posture of benediction, the body of the Patriarch lay in an open coffin beneath the dimly glittering icons of the chapel of Constantine and Helena, on the roof of the Holy Sepulchre.

PROCESSION

This afternoon, as the bells tolled, a long procession of clergy and laity wound its way in the brilliant sunshine up past the Citadel, halting outside the Armenian convent for prayers, and thence by the Chemin de Ronde to the Gate of the Prophet David, where the pink-kerchiefed sentries looked down from the ramparts at the open coffin.

Thence, in a "cortege" reminiscent of one of Benozzo Gozzoli's eastern pictures, the long procession set out for the Mount of Olives, to the Church of the Viri Galilaei.

Here, against the distant background of Mount Nebo, beyond the Jordan, were waiting King Hussein's representative, the Governor of Jerusalem, the acting mayor, Army officers, tribal sheikhs, and foreign consuls. The coffin was borne in relays by scouts and finally by members of the Arab Orthodox community.

UNIQUE MOSAIC

Within the church, the Apostolic Delegate, members of many Latin orders, the Anglican Bishop, the Warden of S. John's Hospital, Armenian, Coptic, Ethiopian and Lutheran prelates, together with Russian abbesses and nuns, made up an ecclesiastical mosaic such as only Jerusalem can fashion.

After a brief service conducted by Kyrios Athenagoras, Archbishop of Sebastia, the coffin was covered and lowered into a grave (the first ever hewn inside the church) in the north undercroft.

Here it will remain until in due course the Patriarch's bones are transferred to the chapel beneath the belfry of the Holy Sepulchre.

BISHOP OF WORCESTER CONSECRATED

ANGLICAN NEWS SERVICE

London, January 16

The Reverend L. M. Charles-Edwards was consecrated as Bishop of Worcester in S. Paul's Cathedral by the Archbishop of Canterbury on January 6.

The confirmation of his election took place on January 2 in the church of S. Mary-le-Bow, Cheapside.

The ceremony, at which the Bishop-designate took the oaths of allegiance, was conducted by Mr. Henry Willink, Q.C., appearing for the first time in his office of Dean of the Court of Arches to which he was appointed in October last.

The Lord Mayor of London was present in his capacity as a churchwarden of S. Mary-le-Bow.

BISHOP ON STRIKES

"UNFAIR" USE

ANGLICAN NEWS SERVICE

London, January 16

The Bishop of Barking, the Right Reverend H. R. Gough, talked of strikes and the suffering they caused when he spoke at the Educational Associations' conference in London on January 2.

"As I visit factories and meet workers and dockers, I feel that there is little of which there can be legitimate complaint," he said.

"These people are well looked after and receive a fair wage. Are they doing a fair day's work for a fair day's wage?"

"Is there not a tendency to use the strike weapon unfairly and without due cause? Do they think sufficiently of the suffering caused by strikes to millions of their fellow workers and of the damage to the economy of the nation on which their own standard of life ultimately depends?"

"COVETOUSNESS"

A disturbing feature of the welfare state was the evidence that when more was given more was demanded. Instead of creating thankfulness it seemed to create greed and covetousness, a determination to demand more and to snatch and grab if it was not given.

New barriers were tending to rise in artisan districts. A television set was a necessity for many if they were to be on terms of friendship with their neighbours.

The problem of the broken home was so common that some people took no notice of it. Closely linked with it was the growing habit of mothers going out to work. It might add interest to the mother's life and increase the family income, but its effect on the children might be disastrous.

HOUSING IN NAIROBI

BISHOP'S ATTACK

ANGLICAN NEWS SERVICE

Nairobi, January 14

The Bishop of Mombassa, the Right Reverend L. J. Beecher, vigorously attacked some aspects of social life in Nairobi when speaking at the annual civic service on January 2.

He pleaded for the creation of Christian homes and family life among the city's European population and for houses where African workers could live with their families.

Referring to the continuing housing shortage which has afflicted the European community of Nairobi since the end of the war the bishop said that the "prospect of being able to make a Christian home in a second or third rate boarding house is very poor and the chance of the children of such families growing up with any civic pride is remote indeed."

"If we were permitted to summon fire from heaven some of Nairobi's boarding houses might well be the first target for attack."

"As if their very sordidness was not enough already, they are sometimes made worse by being the hunting ground of 'wolves' and 'she-wolves' whose object seems to be to wreck marriages of some of those who have no option but to live there."

He suggested a conference of civic authorities, Chambers of Commerce, development corporations, and building societies to achieve an agreed programme for the much speedier alleviation of difficulties among the people of all races. The Church should play its full part.

THE BISHOP OF PETERBOROUGH

ANGLICAN NEWS SERVICE

London, January 16

The Bishop of Peterborough, the Right Reverend Spencer Leeson, who has been undergoing a course of treatment in S. Thomas' Hospital, London, for some weeks, is still seriously ill.

THEOLOGICAL COLLEGES

U.S. CHURCH'S PLAN

OBSERVANCE DAY

THE "LIVING CHURCH" SERVICE

Milwaukee, January 16

January 22 will be observed throughout the Protestant Episcopal Church of the U.S.A. as Theological Education Sunday.

General Convention in Honolulu last September resolved without a dissenting vote that "the General Convention calls upon every parish and mission of the Church to observe Theological Education Sunday as well as to take an offering on that day, or a day locally designated as an alternate day, for the support of the seminaries of the Church."

A message from Bishop H. K. Sherrill urges churchpeople to observe the day and to give for the support of the seminaries.

The oldest and largest of the American theological colleges is the General Theological Seminary in New York, called the official seminary of the Church in the sense that it operates "under the superintendence and control" of the General Convention.

FROM OVERSEAS

Here, among the 200 students, are many men from the overseas dioceses of the Anglican communion.

Forty-four of the bishops of the Episcopal Church now living graduated, while 16 others received part of their education, from there.

A statement has been issued from the General Theological Seminary, which reflects the convictions of the other theological colleges:

"The seminaries seek the means and the equipment to guarantee the high standard of training which the public takes for granted in the professional schools devoted to law, medicine and engineering. . . . The active support of all congregations of the Episcopal Church is urgent."

CHURCHES INCREASE IN ISRAEL

ANGLICAN NEWS SERVICE

London, January 9

Figures issued by the Embassy of Israel, after a survey of Church building in Israel, show that of 1,700,000 inhabitants, more than forty thousand are of the Christian faith.

The Arab branch of the Anglican Communion is said to number nine hundred members.

Christian worship takes place in some two hundred churches.

Most of these were built before the establishment of the State, but building activity is now on the increase.

Since 1948, three new churches have been completed, and seven are under construction or in the planning stage.

WALSINGHAM TOMB TO BE OPENED

ANGLICAN NEWS SERVICE

London, January 16

Controversy about the authorship of plays attributed to Shakespeare was manifest on January 2 in an application to an ecclesiastical court for permission to open, at Chislehurst, the tomb containing the coffin of Thomas Walsingham, patron of Christopher Marlowe, the Elizabethan dramatist.

It has been suggested that the tomb may contain manuscripts which might support a theory that Shakespeare's plays were written by Marlowe. At a consistory court held within a few yards of the tomb, in S. Nicholas' Church, the Chancellor of the diocese of Rochester, Mr. Percy Lamb, Q.C., granted a faculty, subject to a condition that work should be under the supervision of a qualified architect and carried out to his requirements.

ARCHBISHOP DAVIDSON

PAPERS FOR LAMBETH

ANGLICAN NEWS SERVICE

London, January 16

Miss Mary Mills has left the private papers of Archbishop Davidson (in 24 volumes) to the librarian of Lambeth Palace Library on condition that no access be given to them for 100 years from May 25, 1930 (the date of his death).

Miss Mills, who died in October, was a cousin of the late Archbishop Davidson.

An official at Lambeth Palace said last week that it was usually the case that access to the papers of Primates was restricted until 50 years after their death.

Even if Primates left no specific instructions their papers could be seen only after the Archbishop of Canterbury had granted permission.

The Bishop of Chichester, Dr. Bell, said that he had had access to most of Archbishop Davidson's papers when he was writing his biography of the Archbishop, first published in 1935.

GREAT INTEREST

Dr. Bell said that by reason of the Archbishop's close association with Queen Victoria and with other members of the Royal Family and with affairs of state, his papers were of great interest.

Miss Mills also left, on the death of her sister Agnes, the wooden horse "Prince," possessed by Archbishop Davidson when he was four years old, and various silver and presentation pieces and other effects to the library at Lambeth Palace, if there should be suitable and appropriate accommodation.

She also left the chain of purple amethysts given to Lady Davidson by the bishops at the Lambeth Conference in 1920 to the Archbishop of Canterbury, with the request that it be handed down to successive Archbishops of Canterbury and worn by the wife of the Archbishop of Canterbury for the time being; and £100 to King's School, Canterbury, with the request that it be used to endow the Lady Davidson prize.

CHRISTIANS IN EGYPT

ANGLICAN NEWS SERVICE

Cairo, January 14

A compromise has been reached between the Christian minorities and the Egyptian state which came into force on January 1.

The Christian Churches had objected to certain provisions on the ground that they are open to exploitation by persons prepared to embrace Islam for other than religious motives.

The terms of the compromise provide first, that in the case of the conversion by the husband from a Christian religion to another the wife can request divorce on the ground that the conversion is harmful to her.

Such a divorce must be granted and custody of the children be awarded to the mother. Secondly, in the divorce cases a clergyman must sit on the bench; thirdly, civil registration of marriages to be made by priests only after the performance of the religious ceremony; fourthly, all registers will be handed over to the churches and dioceses.

BISHOP OF DOVER

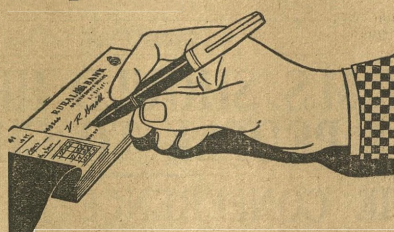
ANGLICAN NEWS SERVICE

London, January 14

On New Year's Day the Bishop of Dover, the Right Reverend A. C. W. Rose, celebrated the twenty-first anniversary of his consecration as a bishop.

He was consecrated on January 1, 1935 by Archbishop Lang, and the whole of his 21 years in episcopal office have been spent as Bishop Suffragan in the Diocese of Canterbury.

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THE C.E.M.S. NATIONAL CONFERENCE

(Continued from page 1)

Bishop Moyes then posed three questions to the conference:

1. In this age of credulity and frustration how can C.E.M.S. help to present the truths of Christianity in such a way as to strengthen those who believe and convert those who do not believe? What kind of literature should we be trying to produce?

2. As the children are the church's chief asset should not C.E.M.S. be paying much more attention to arranging transport to bring them to Sunday school, and to staffing Sunday schools?

3. Can the Anglican service be made to meet the needs of outsiders as well as regular worshippers? If not, what can C.E.M.S. do to win outsiders to the Church?

FIVE GROUPS

The conference split into five discussion groups for half an hour before returning to the main hall with their views.

They felt that members of C.E.M.S. must be sure of their own faith to begin with, and increase their own knowledge. Simple pamphlets on Church history, the Church's teaching on marriage, and similar subjects, should, through consultation with the G.B.R.E., be made available.

They thought the idea of

where there is a vigorous branch at work.

WELCOME

The delegates to the national council came from as far apart as Bendigo and Brisbane, and their meeting was held at Armidale in honour of the presidency of Bishop Moyes, who in his welcome as Bishop of the Diocese, expressed his appreciation of the honour the council had done him.

His welcome was endorsed by Alderman Hughes both as Mayor and as lay president of the society in the host diocese. Brother Harry Brown (acting secretary in the absence of Brother Allan James), of Sydney, responded, commenting on the wonderful work that Bishop Moyes had given during his eight years' presidency. Mr. Francis Gaunson (Melbourne) and the Reverend Ron Adams (Melbourne) also responded. Both commented on the way the society existed as a fellowship of the clergy and the laity.

Among those to whom the bishop extended an individual welcome was Mr. Guy Saunders, lay president of the society in the Diocese of Lichfield (England). His brother was Canon Cecil Saunders, of Bangalore, who died last year.

"It would seem that we are on the threshold of a period of widespread development,"

used for a conference by a Roman Catholic organisation!

Mr. Gaunson presented the report on the *Australian Churchman* thus raising the controversial question of the number of issues per year and the absence of editorial support except from the dioceses of Armidale, Melbourne and Ballarat.

Council passed a resolution expressing its great interest in the Industrial Christian Leadership movement following a report by the national secretary, and decided to ask the movement's leader in England for further information and literature so that fuller consideration can be given at the triennial conference.

Council accepted the invitation of the Ballarat diocese for the triennial conference though it considered that Rocklands, where Ballarat suggested the conference should be held, was scarcely large enough to take the number of delegates expected to attend.

PRIMATE'S APPEAL

After discussing the Primate's South-East Asia appeal the Council thanked God for the success so far granted and called upon all branches to stimulate the appeal to their utmost in their own parishes.

Council also discussed the way in which the C.E.M.S.

DR. LESLIE COOKE TO SPEAK IN SYDNEY

The Director of the Division of Inter-Church Aid and Service to Refugees, Dr. Leslie Cooke, will speak at a luncheon meeting at the Trocadero, Sydney, on Thursday, February 2, at 12.45 p.m.

The meeting is being arranged jointly by the N.S.W. Council of Social Service and the S. Andrew's Cathedral Luncheon Club.

Dr. Cooke is visiting this country for the meeting of the Executive of the World Council of Churches.

He was for seven years General Secretary of the Congregational Union of England and Wales and became an Associate General Secretary of the W.C.C. last year.

He is in charge of the W.C.C.'s vast relief and resettlement programme which operates in 45 countries.

He is known in England as an outstanding preacher, administrator and writer.

He will speak on "Social Services across the World" at the luncheon meeting in Sydney. Tickets are obtainable from the Council of Social Service of N.S.W., 33 Macquarie Street, Sydney or the Dean's office, S. Andrew's Cathedral.

STORE CLOSURES FOR CONFIRMATION

FROM OUR OWN CORRESPONDENT
Perth, January 9

The Archbishop of Perth, the Most Reverend R. W. H. Moline, confirmed 59 candidates at three centres during a visit last month to the Parish of Toodyay, Goomalling.

Of these 16 were adults, including three married couples, three married men and three married women. Of the men, there were four farmers, two garage men, a bus driver, a station master and a factory worker.

On the afternoon of the Confirmation in S. Augustine's, Bologart, the school closed half-an-hour earlier than usual, and the local store closed its doors at 3 p.m., because the "boss" had to play the organ in church at 5 p.m., and the girl assistant was one of the candidates.

At Toodyay, the Road Board provided a civic luncheon for the Archbishop and Mrs. Moline, presenting them with a souvenir copy of the history of Toodyay.

At Goomalling, the Archbishop inspected the rising walls of the new church which is likely to be ready for consecration at Easter this year. The existing little wooden church could barely accommodate the large congregation present at the Confirmation service.

HONORARY DEACONS ORDAINED

FROM OUR OWN CORRESPONDENT
Goulburn, January 9

On S. Thomas' Day the Right Reverend E. H. Burgmann admitted to the diaconate in S. John's Church, Young, the Reverend N. Smith, the Reverend A. Cole and the Reverend S. Waters.

Mr. Smith has been appointed deacon on the staff of the parish of Wagga. Both Mr. Cole and Mr. Waters have been appointed honorary deacons in the parish of Young.

Both Mr. Cole and Mr. Waters are well tried churchmen. Mr. Cole is a veterinary surgeon practising in Young and Mr. Waters is the President of the Egg Board at Young.

There are now four honorary deacons in the Diocese of Canberra and Goulburn, one in the parish of Albury and three in the parish of Young.

NEW YEAR HONOURS

In our account of Anglicans in the New Year Honours list last week we omitted the award of the M.B.E. to Mr. J. W. Chapman, Superintendent of the Edward River Mission, Diocese of Carpentaria.

BOOKS FOR YOU!

THE ANGLICAN marks the New Year by a special offer to its readers of TWO BOOKS FOR THE PRICE OF ONE.

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The Vicar of Moree, Canon E. T. Ormerod, with some of the clergy and laity who were present at the celebration of the 25th anniversary of his ordination on S. Thomas' Day. The parishioners presented the canon with a complete set of Eucharistic vestments and a wallet of notes; the senior and junior fellowships and the Sunday school gave him an alb. (Left to right): Archdeacon R. I. H. Stockdale, Mr. C. F. Webb, the Bishop of Armidale, Mrs. Ormerod, Canon Ormerod, the Reverend E. A. Marshall, Mr. S. Boughton and Mr. A. B. Corkhill.

dividing the parish into zones, with a C.E.M.S. member responsible for the families in that area and knowing everything about them was good; but thought they should work in pairs.

In the Sunday schools they felt C.E.M.S. members should help more than they did, laying greater stress on the primary school, with perhaps a children's church for those over 12 years of age. There should be training classes for the teachers where necessary.

There should be a greater degree of friendliness to visitors, and help in finding their way about the Prayer Book when necessary.

One group protested against the garbled rendering of the words of the services in some instances, "so unlike the manner in which you spoke to us and to God this morning, my lord."

The laymen of the Church were challenged to take a greater part in the work of the Church to which they belonged many times during the meeting and conference.

They were challenged by the Bishop of Armidale, by Alderman Davis Hughes, Diocesan Lay President of the Armidale Diocese, and by the Reverend R. F. Kirby, Vicar of Guyra,

wrote the secretary, Mr. A. G. James, who was unable to attend. "Dioceses where the society is firmly established should assist the work in other dioceses by all possible means."

Mr. James referred to the 50th anniversary celebrations of the founding of the first branch in Australia at Toowoong, Queensland, literature ("a hardy annual"), the revision of the handbook, and the illness and recovery of the national president last year.

Reports of many varied activities by C.E.M.S. branches followed the secretary's reports.

MELBOURNE

Dr. W. J. Denehey (Melbourne) spoke of a wonderful social in the Melbourne Chapter House, and of the work of Mr. W. J. Brady among the prisoners in Melbourne Gaol, where ten men were confirmed at the first confirmation there.

Brother Macklin (Queensland) spoke of the Brisbane hostel for students and the service given to sailors through a social club.

Mr. Harry Brown spoke of the Flinders Street social service hostel for the unfortunate and from Mr. A. Browne (Ballarat) there was a description of the conference home bought for £16,000 (and first

could help young men find themselves as candidates for the Ministry, and asked every branch to explore possibilities and report to the triennial conference.

What have the service clubs such as Rotary, Apex and the Lions, and movements such as Freemasonry got that the Church of England Men's Society and similar church bodies seem somehow to lack?

This disturbing question was asked by Alderman Davis Hughes, Diocesan Lay President in the Armidale diocese in an address he entitled "The Great Commission."

The "Great Commission," he said, was that given to the Disciples, "Go ye therefore and teach all nations."

Since the first inspired work by the Disciples Christianity had moved forward in a series of surges, usually at a time of great restlessness and upheaval, in times of crisis when men had come to the end of their own resources and turned to God for help.

To-day all nations rose and fell together, and the power of the Christian faith was the one thing to which man could turn with some hope of solving the problems which were piling up of differing ideologies (Continued on page 12)

THE ANGLICAN

FRIDAY JANUARY 20 1956

A PRESS COUNCIL?

A physician, writing in the *Medical Journal of Australia* last month, drew attention to the effect of unwholesome newshills on the public health. There was something very unbecoming, he suggested, in the spectacle of great and powerful daily newspapers "crying their rape and gooselish in the market place," especially when it was realised that those who owned and directed them were "citizens of the highest standing," and that they employed "some of the best of the country's journalistic talent."

He suggested, from his particular point of vantage as a medical practitioner, that the admittedly undue emphasis given to "the most evil examples of human behaviour" in much of the secular Press constituted "manure . . . in which the seeds of vice or delinquency may be implanted," and that the net effect upon immature minds, in particular, constituted a hazard to public health.

Some recent research into the effects upon young minds of so-called "comics" suggests that they are comparatively small. The effects upon immature minds of newspaper stories of rape and seduction, drug addiction, illicit use of firearms, and brutality in various forms, is another matter; for most parents realise that even tiny children can distinguish between the fantasy of the comic and the reality of a well-covered case of any sordid crime.

The writer in the *Medical Journal* doubted whether the remedy lay in legal processes. It might be sought, he thought, rather in the creation of a voluntary Press Council, like that set up in England in 1953. He made the further suggestion that the professional, scientific and religious Press, with what he described as its "keen ethical sense," might take the lead in forming such a council.

At first sight, it might seem unlikely that the specialised sections of the Press, with their comparatively small circulations, could give the lead to the large-circulation daily newspapers, or to the public generally. Upon further reflection, however, the suggestion appears to have possibilities; for politicians and advertising agencies, their ears sensitively attuned to the murmur of public feeling, recognise well the enormous, if quiet and unsensational, influence exercised in the community by the religious and technical Press. It is obvious that this influence must really be very great indeed, and not at all necessarily related to the respective circulations of these individual organs, if only because they reflect, and in some sense influence, the views of considerable sections of the community. Were they all to speak with one voice on any given matter, the effect would at least tend to be decisive.

Although, as Anglicans, we may disagree with some of the views of our journalistic brothers of the rest of the religious Press, yet as journalists we are proud to be classed with them.

We can say, without even bothering to make enquiries, that every editor of every religious, scientific and professional newspaper in Australia would share the view of this newspaper on the aberrations of the secular Press, and would deplore it as we do. For we are all primarily concerned with things of the mind and the spirit; we are all concerned in presenting the truth, however dimly we may at times apprehend it, without any regard to its immediate effect upon circulation. (It may be added that our comparative freedom from the tyranny of the circulation graph is due largely to the fact that most of us represent a specialised grouping in which there is little if any competition—and that not even the severest competition could be mitigated by descending to near-phornography!)

The position of the daily Press is, to be sure, a difficult one. Few people are better placed to assess it dispassionately yet sympathetically than the majority of editors of the specialised Press, who have been trained on daily papers. Most people realise that the long-term choice where the daily Press is concerned might well lie between "be lively, corrupt Press of Paris at one extreme, composed of small-circulation organs, and what we have to-day: heavily capitalised concerns which must shew a profit to survive, and whose controllers feel bound to cling to the formula of "money, sex and violence" lest their competitors apply the formula more vigorously and scoop the circulation pool. This concern with the immediate, forced upon proprietors and editors who see and would prefer to follow the better course, ignores the hard consideration that entails, in the long run, the destruction of the value and influence of the whole of the daily Press, when the ultimate in debasement will have been reached.

For all these reasons, we heartily endorse any suggestion of the formation of any kind of body which could help improve the tone of the Press as a whole.



Choosing a Ministry

When the Prime Minister, Mr. Menzies, comes to write his memoirs—say, in five or six years' time—it is to be hoped he will devote a chapter to his methods of choosing Ministers.

In a Labour Ministry the caucus does the choosing, and the Prime Minister has to do his best in allotting portfolios when he may feel that a member with special qualifications for a post has been left out.

A Liberal Prime Minister is in a better position to build a strong Ministry as he chooses the men he wants, and presumably takes into account the qualifications of each man for the job to be filled.

But in his latest and most imaginative experiment in Ministerial reconstruction Mr. Menzies seems to have been concerned most with choosing the men, and then to have been left with a few problems in allotting them to suitable portfolios.

Here are a few oddities that struck me:—

● In a party bristling with ex-soldiers, especially of World War II, a non-serviceman, Mr. Cramer, becomes Minister for the Army.

● The Minister for the Navy is Senator O'Sullivan, who was a junior officer in the R.A.A.F., but Mr. F. M. Osborne, who commanded a corvette, a destroyer and a sloop, winning the D.S.C. and bar, takes Senator O'Sullivan's old portfolio, Customs.

● Still languishing on a backbench is Mr. W. D. Bostock, a former air vice-marshal, who as air officer commanding what the R.A.A.F. knew unofficially as "the Independent Air Force," worked closely with General Douglas MacArthur. Surely he is a ready-made Minister for Air, if the test is professional knowledge, as it was in appointing Dr. D. A. Cameron Minister for Health.

Admittedly a Cabinet is not chosen exactly on the lines of a cricket team, with every man winning his place because of special skill or all-round ability. Such considerations arise as trying to give every State representation, and of acknowledging the Country Party's contribution to a majority by places in the Ministry.

But Mr. Menzies is a keen enough student of cricket to be impressed by the need to have no passengers in the team.

Incidentally, it is being said that one of his objects in increasing the size of the Ministry from 20 to 22 was to provide two cricket elevens.

Disgusting Billboards

For a long time this column has criticised the unsavoury nature of the billboards issued by the two Sydney afternoon newspapers in their pursuit of fourpences.

It has been urged:—(1) That the newspaper industry as a whole should discourage energetically such a practice, which is closely allied to the over-display of sex and crime news in the newspapers themselves; (2) that the Church should become much more vocal in protesting against the increasing pornographic trends of a section of the Press.

This column has argued that it is far more important for Governments to act against such trends in newspapers than against the "horror comics." That is not to say that any particular brief is held for the latter. The worst of them should be eliminated.

But generally these miscalled "comics" can be recognised for what they are. It is otherwise with daily newspapers, which come into homes to satisfy a legitimate curiosity about current events but some of which are fast becoming "entertainers" of the baser sort. Their corrupting influence on adolescent minds cannot be exaggerated.

In view of the apparently lone campaign waged by this column against the "rape and murder" posters which so frequently disfigure Sydney streets, it is pleasant to welcome a new ally in the fight —Dr. Douglas Anderson, who wrote a very-much-to-the-point letter in the December number of "The Medical Journal of Australia."

He wrote, in part:—"There is something very unbecoming, surely, in the spectacle of these great (newspaper) companies crying their rape and gooselish in the market place. Yet the fact is that nearly every

day they are publishing these base and meretricious appeals to the immature mind, parading and spotlighting the most evil examples of human behaviour even before those who do not buy the paper. The publications in question make terribly familiar those things that society in common prudence treats with discretion."

And the remedy? Dr. Anderson doubts if recourse to legal process would do much good. He suggests that a voluntary Press council on the English model should be set up. One of the objects would be "to maintain the character of the Press in accordance with the highest professional and commercial traditions."

No one who lives in Sydney can doubt the need for some drastic action to restrain within the bounds of decency a section of the Press.

Encouraging Our Theatre Talent

Australians have a reputation for being disinclined to give adequate recognition to their fellow-countrymen in the arts until the latter have been acclaimed overseas.

We see this reserve mostly, perhaps, on the stage. Our actors and musicians have to win acclaim in Britain, Europe or America before we are ready to give them our own unstinted applause.

And playwrights, apparently, can suffer in the same way. The other night "The Summer of the Seventeenth Doll," by the Melbourne playwright, Mr. Ray Lawler, opened a brief Sydney season in the Elizabethan Theatre without the glitter of the fashionable audience that had greeted poorer plays with bigger "names" a few weeks ago.

But at least Mr. Lawler was fortunate in having a discriminating audience, especially among the critics, who gave him "rave notices" of a kind Sydney has not read in years.

The Elizabethan Theatre Trust, I imagine, was conceived as a practical means of encouraging Australian artists. It is good that a worthy Australian play has been staged in its theatre so early in the trust's career, but disappointing that this play could be allowed only three weeks' run.

A Lesson from Cricket

There's something in the tradition that the best spirit of sportsmanship is to be found in cricket, I am convinced.

Somehow the game is remarkably free of "incidents" of the kind that sometimes mar football, tennis or golf contests, for example. And cricketers rarely display "temperament" and almost never "squel."

So it is not for nothing that the phrase has passed into the language, "It's not cricket" (meaning "It's not done").

The only cricketers who seem to squabble are those who become writers for the newspapers (usually when their player's days are over). And even then the rumpuses may be simulated for the sake of attracting notice.

Just now there is interest in knowing who will be chosen to lead the Australian cricket team in England this year. But the two chief candidates, Ian Johnson and Keith Miller, are not letting any sense of rivalry disturb their personal relations. And maybe you recall how well Miller and Arthur Morris worked for each other a season or two ago when sometimes one, sometimes the other, was captain with authority over the other.

If we could only get the same spirit into all our national activities—"one for all and all for one"—what a pleasant place this part of the world could be!

—THE MAN
IN THE STREET.

ONE MINUTE SERMON

S. Mark 8: 27-38

And Jesus went out, and his disciples, into the towns of Caesarea and Philippi; and by the way he asked his disciples, saying unto them, Whom do men say that I am?

And they answered, John the Baptist; but some say, Elias; and others, One of the prophets.

And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

And he charged them that they should tell no man of him. And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

And he spake that saying openly. And Peter took him, and began to rebuke him.

But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan; for thou savourest not the things that be of God, but the things that be of men.

And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

For what shall it profit a man if he shall gain the whole world and lose his own soul?

Or what shall a man give in exchange for his soul?

Whosoever therefore shall be ashamed of me and of my words in the adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

The Message

We often listen, they often listened in those far-off years, but the day comes to every man when he must make up his mind. It is not enough to say, "I have been baptised." True, that means that God has chosen you, but have you chosen God?

The time has come in His ministry for our Lord to ask the disciples this question. Other men may speculate as to whether He is John the Baptist or Elijah, or one of the prophets. But what do they who have been with Him day by day, night by night in His ministry, believe? They who have seen every sign and heard His words, what is He to them? It is Peter, so often their spokesman, who says what Jesus means to him at least, "Thou art the Christ."

How thankful He was—as S. Matthew tells us. On lives with such a faith He can build the Church and such a Church that the gates of hell will not prevail against it.

But He alone knows the path to be trodden before that Church can come alive. His victory over sin must be complete even to letting the world beat itself out upon Him till He die—loving all men unto the end. So He tells the disciples, but it is beyond their understanding, they think of Him as a King—not as the Suffering Servant (Isaiah 53) and cannot understand that He must pass through death to victory. How stern is the rebuke that He gives to Peter, whose worldly thoughts are so far from the truth.

It is a costly thing to save the world—it is a costly thing really to be a Christian and to have such a loyalty to Jesus Christ that one is willing to lose oneself for His sake. Yet that is the calling! For it would be little use to possess the world (as the devil offered Jesus in the third temptation) and to lose one's soul. He must be all in all to us—to follow Him, to own Him, not to be ashamed of Him—these must be the great facts of our lives. What is Christ to you? On the answer to that question depends for each of us our eternal destiny.

ARCHDEACON G. T. SAMBELL FOR AMERICA

FROM A SPECIAL CORRESPONDENT
Melbourne, January 16

Archdeacon G. T. Sambell, Director of the Melbourne Diocesan Centre and Director of Social Services of the Brotherhood of St. Laurence, will leave Sydney for America on the "Orsona" on Friday next, January 27.

The Department of Christian Social Relations of the National Council of the Protestant Episcopal Church has organised an itinerary which will take the archdeacon through 19 of the major American cities including Seattle, Portland, San Francisco, Los Angeles, Dallas, St. Louis, Chicago, Detroit, Cleveland, Pittsburgh, New York, Boston and Washington D.C.

The purpose of the visit is to look at all aspects of social service work under the auspices of the Church; to study the organisation and training of chaplains in general hospitals, mental hospitals, gaols and industry; to examine the relationship between State and Church in the welfare field; and to explore the work of the Urban Industrial Department of the Episcopal Church, particularly in New York.

The archdeacon will be away for a period of four months.

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m.

A.E.T. January 23: Miss Leila Giles.

January 24: The Very Reverend J. R. Blanchard.

*January 25: Major-General the Reverend C. A. Osborne.

January 26: The Reverend A. P. Campbell.

January 27: Father Colin Miller.

January 28: For Men: The Reverend Ralph Sutton.

SUNDAY AFTERNOON TALKS: 3.45 a.m. A.E.T.; 3.15 p.m. W.A.T.

NATIONAL January 22: "World Church Leaders visiting Australia for the World Council of Churches Executive Meeting." The Reverend B. R. Wyllie.

PLAIN CHRISTIANITY: 7.15-8 p.m. A.E.T.; 7.30-8.15 p.m. W.A.T.

NATIONAL January 22: The Reverend Alan Walker—with music by the A.B.C. Adelaide String.

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

January 23: Rockdale Methodist Church, Sydney.

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

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

January 23: The Reverend T. F. EVENING MEDITATION: 11.20 p.m. A.E.T. (11.45 Sat.) 11.15 p.m. S.A.T.; 11.55 p.m. W.A.T.

INTERVIEW January 23-28: Rabbi R. Brasch.

READINGS FROM THE BIBLE: 7.10 a.m. A.E.T.; 8.10 a.m. and 8.25 a.m. W.A.T.

January 23-27: Dr. Alan Watson.

WEDNESDAY NIGHT TALKS: 10.10 p.m. A.E.T.; 10.30 p.m. W.A.T.

January 25: "The Man in the Street asks: Is Church-going on the wane?" The Reverend Frank Hanley.

EVENSONG: 4.30 p.m. A.E.T.

*January 26: S. John's Cathedral, Brisbane.

LETTERS TO THE EDITOR

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

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

Parts of some of the following letters have been omitted.

THE APOSTOLIC AGE

STUDENTS' ERRORS

TO THE EDITOR OF THE ANGLICAN

Sir,—Having recently read a large number of examination papers on the subject of the Apostolic Age, I wish to appeal through you to all students of the Bible, including not only candidates for ordination, but also all Church people, ordained or lay, who are seekers of truth. Perhaps my appeal applies chiefly to those who teach in Theological Colleges or in Sunday Schools, or from the pulpit. It is an appeal for honesty.

I am not concerned with the traditional make-believe which gave personal names and royal dignity to the bearers of the gifts of gold, frankincense, and myrrh to Our Lord; nor with the playful make-believe, useful in children's addresses, which fills out the skimpy parables of the lost sheep and the lost coin.

When the method of make-believe is carried into those aspects of the story of the Apostolic Age on which we base our doctrine, the matter is more serious. The Acts of the Apostles, corroborated or corrected by the Epistles, give us very important foundation stories for the doctrine of the Ministry and Sacraments. These stories must be studied with accuracy and honesty, without exaggerating the evidence, and without reading back into apostolic days the customs of a later age.

To call Stephen and Philip Deacons; to state that Paul celebrated the Holy Communion at dawn at Troas; to claim that only those who had been appointed by Christ or ordained by the Apostles celebrated the Lord's Supper, is to go beyond the evidence. These mistakes are probably not due to inexperienced students failing to use care in their reading of the Bible, but to their trustful acceptance of what some writer or lecturer has given them.

The same kind of blind acceptance of an imaginative embellishment of the evidence is seen in the way a group of students, apparently from one College, dealt with Apollos. "His manner of speech so bewitched the people that the Way became something for intellectuals only;" again, "Christianity . . . ceased to be anything more than an intellectual philosophy." That is unjust to Apollos; there is no evidence against him.

Similarly, in spite of the generally accepted story, there is no evidence against the moral rectitude of Mary of Magdala. Those who blindly accept scandal are almost as blameworthy as those who, starting from the merest grain of evidence, invent it. Until we know "even as also we are known," we must be students; and for study, as for stewardship, it is required that a man be found faithful.

The Australian College of Theology, I understand, likes its examiners to remain

ANONYMOUS.

"THREE HOURS" SERVICE

TO THE EDITOR OF THE ANGLICAN
Sir,—At this time when many of our clergy are preparing their programmes for Lent, may I respectfully urge that, irrespective of what has been done previously, this misleading and inaccurate service, "The Three Hours," be changed to another form and title; which would call for "worship and adoration at the foot of the

Cross," without mentioning its duration.

My reason for suggesting this is that by its title and instruction—taking the seven sentences of our Blessed Lord which were uttered at intervals over a period of six hours, and compressing them into a period of three hours—we are, by implication at least, teaching our congregations that the supreme tragedy lasted for only three hours, whereas, as S. Mark records (Chapter 15:25; 33 and 34), He hung on the Cross for six hours. Let any of our clergy ask any average member of his congregation what the purpose of the "Three Hours" service is and he will get the reply that it is meant to commemorate the three hours suffering of our Lord.

If we wish to imitate the sufferings as regards time, we have no right to divide their duration into two periods of three hours and then select the easy period of daylight, sitting in Church from 12 to 3 p.m. which in the awful reality was the period of supernatural darkness. A true imitation would necessitate a service lasting from 9 a.m. to 3 p.m.; the last three hours in darkness.

It would no doubt form a striking advertisement and draw an inquisitive congregation—especially the darkness portion, if it could be suitably arranged. It would, moreover, be true to type but who could "stick it out," as I have heard hypocritical attendants say they did the "three hour" period.

These things, however, need not be and I respectfully ask the Australian clergy to start a world-wide reform in this important matter by substituting a service of untimed duration under a title such as: (time stated) "Worship and Adoration at the foot of the Cross." During this service, which will last from 1½ to 2 hours, addresses from "the seven words" will be given and suitable prayers and hymns offered.

May I say that during my ministry of 60 years I have conducted dozens of such services and have always found that they were appreciated and met the needs of the worshippers, without the distracting time strain on "conductors" and congregations of the inaccurate and anxiously "clocked" effort.

Yours, etc.,

AN ANGLICAN PRIEST,
Melbourne, Vic.

ANNUAL TEACHERS' SERVICE

TO THE EDITOR OF THE ANGLICAN

Sir,—The Council for Christian Education in Schools wishes, by courtesy of your columns, to draw attention to the sixth annual Teachers' Dedication Service which will be held on February 15, at 8 p.m., in S. Andrew's Cathedral, Sydney.

Similar services will be held at country centres and it is hoped that ministers will assist in organising these in their own district. An Order of Service for inter-denominational services has been prepared and the Council would be pleased to hear from any who require assistance in organising a district service of dedication.

The service in S. Andrew's Cathedral will be held in the presence of His Excellency, Sir John Northcott. The occasional preacher will be Bishop C. Bromley Oxnam, of the Methodist Church of the United States of America.

The Council for Christian Education in Schools, mindful of the words of Jesus, "Whoever receives a little child like this for My sake, receives Me," seeks on this occasion to draw into a sense of fellowship with Jesus, all those whose calling teaching is. The stress of modern teaching conditions makes urgent the need for prayer for the quality of love, for the virtue of patience, and for true humility, so that we urge all Christian teachers to come themselves and to encourage their teacher associates to identify themselves with the Christian Church in this Service of Dedication.

Yours, etc.,

W. R. ENGLAND,

For the Council

Sydney.

"IMPORTANT" PARISHES

TO THE EDITOR OF THE ANGLICAN

Sir,—One sometimes reads (as I did in "The Anglican" of January 6, 1956), and hears in conversation, of "important parishes." Just what are the standards by which a parish is judged to be "important?" And if there are "important" parishes, it is logical to assume that there also must be "unimportant" parishes.

One wonders how the people, vestries, and Church wardens of the "unimportant" parishes feel about being so classified! Perhaps their "unimportance" implies that there was a sliding scale of values of men's souls purchased on Calvary.

It is suggested that a cure for this "important-parish" mentality might profitably be a meditation on the letters to the Seven Churches in Asia. "In all time of our wealth, Good Lord deliver us," is more than a pretty-phrased sentence.

(The Reverend)

DENNIS BAZELEY
S. Stephen's Rectory,
Toodyay, W.A.

JOHN MASON NEALE SOCIETY

TO THE EDITOR OF THE ANGLICAN

Sir,—Naturally members of the Australian Branch of the John Mason Neale Society, of which the Bishop of Willochra is the President, are rejoicing that the newly appointed Archbishop of York is a member of the Society.

Indeed, a few years ago he became Vice-President of the Society in England. He was one of the early members of the Society, which now numbers nearly two hundred of which sixty are in the Australian branch.

It would surely rejoice the heart of the late Dr. Neale, who died in 1866, to find his name these many years later so associated with the Archbishop's throne in York Minster. What a deserved tribute to the greatest of all Hymn translators of Christendom!

I am, etc.

(The Reverend)
PHILIP R. WESTLEY
Hon. Sec. John Mason Neale Society,
Christ Church Rectory,
Enmore, N.S.W.

A FRIENDLY GESTURE

TO THE EDITOR OF THE ANGLICAN

Sir,—The Daily Devotional session at 10 a.m. from 3:10 last Wednesday was conducted by Father Leo Dalton, a Roman Catholic priest.

I feel sure that listeners appreciated his friendly gesture, for not only did Father Dalton give a very helpful talk on prayer, but he read also some verses by John Keble, and for the benefit of Anglican listeners said the same could be found in Hymns A. and M.

Likewise, in quoting a prayer from the Roman Breviary, Fr. Dalton stated that a variation of the prayer was included in the Book of Common Prayer and known as the third Collect for Morning Prayer.

Such courtesy and breadth of outlook should tend, I feel sure, to bring Christian people towards that state of Unity we all so desire.

Yours truly,
L. K. COOPER

Caulfield,
Victoria.

OBITUARY

CANON C. A. DICKENS

We record with regret the death in Bellingen Hospital, N.S.W., last Monday, of Canon Clive Archdale Dickens, one time Registrar of the Diocese of Armidale, at the age of 73. He was Registrar at Armidale for thirty-eight years until his retirement in 1951. After his ordination in 1910 he was Curate at Tamworth (1910-1912) and Priest-in-Charge at Bogabilla (1912 to 1913). He was Registrar from 1913 to 1951 and Domestic Chaplain to the Bishop of Armidale and Warden of S. John's Hostel for Boys from 1930 to 1951.

A memoir of Canon Dickens will appear next week.

CANBERRA REFLECTIONS

Event Of The Week

Last week's great event in the Federal Capital was the Prime Minister's announcement of his new Government.

It contained some surprises. To begin with, it established a clear distinction between Cabinet Ministers and ministers outside the Cabinet, on the model of Governments in the United Kingdom.

There are 12 Cabinet Ministers (perhaps four too many for an ideal Cabinet), and ten ministers outside the Cabinet.

The ministers outside the Cabinet are full Ministers of State who will administer their departments in the normal way. But they will rarely attend Cabinet meetings.

Mr. Menzies said that a minister outside the Cabinet would be summoned to its meetings only when his department was under detailed discussion, or when, from his special knowledge, he had something to contribute to Cabinet's discussion of a particular topic.

The new arrangement had become imperatively necessary because of the increasing complexity of the Federal Government's activities.

It is expected to achieve several advantages:

● It should make Cabinet discussions briefer, and decisions swifter and more plentiful.

● It should exclude administrative minutiae from the agenda and allow Cabinet to concentrate on matters of policy.

● It should enable the Prime Minister to watch the performances of junior ministers, to sort them into sheep and goats, and to promote or sack them accordingly.

A DISTINCTION

(Under the old system, where all ministers were in the Cabinet, it had become an act of conspicuous political valour for a Prime Minister to sack anyone who had once achieved ministerial rank, however much of a dud he had proved himself to be.)

Septics, and some of the ministers outside the Cabinet, argue that Mr. Menzies will find it impossible to maintain the distinction between the Cabinet Ministers and the others.

"At the beginning," they say, "ministers outside the Cabinet will contrive to be always popping in and out of Cabinet meetings like rabbits in and out of a burrow. Gradually they will wear the P.M. down and re-establish their right to be there all the time."

But sources close to Mr. Menzies say he has had enough of presiding over a babble of 20-or-so voices, and is determined to maintain the distinction, specially since he has increased the number of ministers from 20 to 22.

Another surprise is Mr. Menzies' allocation of certain portfolios.

Mr. Cramer, who has never served in the armed forces, becomes Minister for the Army.

Mr. Robertson, a rugged Scottish individualist who is known to dislike the principle of social services, becomes Minister for Social Services.

And Mr. McMahon, a dapper city-slicker if ever there was one, becomes Minister for Primary Industry, a post in which he will have to deal with the most intransigent bushwhackers.

There has been no appointment like any of these since the Emperor Caligula made his horse a Roman Consul.

They must give rise to the suspicion that Mr. Menzies is expecting to make further changes in the near future for which the present appointments are preparatory.

There were two more surprises in the new Government, both of them pleasant.

Mr. Kent Hughes, Minister for the Interior and for Works in the last Government, was dropped from the new Government.

He had grown most unpopular as "Lord Mayor of Can-

berra" which he controlled as Minister for the Interior.

The Department of Works under his administration had fallen into a mess. It is a vast Department which even good administrators have found difficulty in controlling.

Last year on a trip to the Far East he made certain pronouncements on foreign policy which conflicted with pronouncements that the Minister for External Affairs, Mr. Casey, was making at the same time in Europe.

DEPARTMENT OF TRADE

Finally, Mr. Menzies established a Department of Trade with Mr. McEwen as its Minister.

Its functions will be those previously performed by certain divisions of the Departments of Trade and Customs and Commerce and Agriculture. Both these Departments are abolished and replaced by a Department of Customs and Excise and a Department of Primary Industry.

The new Department of Trade will deal with Australia's export trade, and will try to increase our overseas balances which have fallen dangerously low.

It will, among other things, administer the Exports Guarantee Scheme, for which legislation is to be brought down when Parliament meets on February 15.

This scheme will encourage exporters to sell on risky markets and on long-term credit by guaranteeing to them the prompt payment of a large part of the value of their goods.

The new Minister for Trade, Mr. McEwen, is a craggy giant of a man.

Now that Sir Earle Page has retired, he is the outstanding personality of the Government.

He has been described as an Australian Abraham Lincoln; and though he lacks Lincoln's power to use the language beautifully and concisely, the comparison is reasonable.

It is unfortunate that he should belong to the Country Party; if he were a Liberal he would be Mr. Menzies' obvious successor.

Stale Stuff

It was surely Mr. Dick, that amiable old character in "David Copperfield," who was always trying to write a memorial and always failing, because King Charles' head kept on cropping up in it.

Dr. Evatt, who is still for the present leader of the Labour Party, is rather like Mr. Dick: whatever he says, the Petrov affair keeps on cropping up in it.

He persists in his belief that it was a put-up job, despite an exhaustive and unquestionably impartial judicial inquiry which pronounced the Petrovs to be "witnesses of truth" and their documents to be authentic.

Yet he goes on and on about it with ceaseless iteration. Some of his arguments are very ingenious; but some of them seem to faint but pursuing auditors to depend on the kind of logic used in the nursery rhyme:

"If a man who turnip cries,
Cry not when his father dies,
It is proof that he would rather

Have a turnip than his father."

Academic Politics

The non-scientific departments of the Australian National University are suffering just now from a virulent outbreak of academic politics.

It would be agreeable to think that these had nothing to do with national party politics, but to do so would probably be a mistake.

The University was established under the aegis of Mr. Dedman's Department of Post-War Reconstruction, in the days of the Chifley Government.

Along among that Department's brain children, the A.N.U. has never lost the tinc-

ture of authoritarian socialism — "Dedmanism" — which the country has several times repudiated by overwhelming votes.

A group of academics in the University who have imbibed the sincere milk of the Dedmanite word—it would be accurate to describe them as "Neo-Dedmanites"—still regard themselves as a peculiar people.

They are adept at academic intrigue and play a disturbing part in the University's affairs.

It is said that within the last few months they have successfully intrigued to prevent or to delay a number of appointments to the University's academic staff on grounds that have had nothing to do with the applicant's qualifications.

One particular candidate is supposed to have offended the Neo-Dedmanites by a most "unprogressive" adherence to the Christian faith (he happened to be a Protestant); and another's liberal opinions were too far to the right.

If these reports are true—as they very well may be—then the A.N.U. is already in a nasty mess.

It is a very young university and still has its academic reputation to make.

It should appoint the best men to fill the vacancies on its academic staff, whatever faiths and opinions they may hold on this side of treason.

If Neo-Dedmanite academics read this they will probably raise the cry of "academic freedom." On their lips, academic freedom means, not the right of an academic to study a question and to publish his honest reasoning and conclusions without fear, but the right for them to say and do what they like without criticism.

Change For The Worse

During the last few months, the Sydney Morning Herald (affectionately known to New South Welshmen as "Granny") has been undergoing a distressing process of "brightening-up."

Every possible story must carry a picture in it—even if it is occasionally the picture of the wrong man.

Headlines have gone bold to the point of being brazen.

And sensation stories have been given greater prominence.

Three of Canberra's old Herald readers were sadly discussing the changes the other day, when one of them summed up:

"She's getting like all the other Sydney papers . . . it's out of character: Granny is behaving like a widge."

Departing Envoy

Mr. Amos Peaslee, the United States' Ambassador in Australia since 1953, has been recalled to Washington, where he will become Deputy Special Assistant to President Eisenhower on Disarmament Policy, with the personal rank of Ambassador.

Mr. Peaslee has been very popular in Australia, and his many friends will miss him.

His grand-daughter was born here and christened Matilda.

He hopes to pay us a return visit soon.

—PELAGIUS.

DOCTOR FOR NEW GUINEA

FROM OUR OWN CORRESPONDENT

Adelaide, January 16
Dr. J. K. Houston, a medical missionary bound for the Diocese of New Guinea, passed through Adelaide with his wife last Friday on the liner "Orontes."

They are taking with them the ashes of the late Canon James Benson, who died last year in England. Canon Benson's remains are to be interred in the Dome Cathedral, where he painted the beautiful murals.

Dr. Houston has for many years been keenly interested in the New Guinea missionary work, and he has now come out to join the missionary staff.

His wife's brother is the Reverend Norman Crutwell, the priest-in-charge at Menapi,

CHRISTMAS IN JAPAN

By DEAN ROSCOE WILSON

I SHOULD not be at all surprised if someone declared that it was Japan which first commercialised the Christmas season. At any rate, from the last week in November, Christmas as a gift-buying time is exploited there with a gaiety, vigour and display, the like of which we have not yet seen in Australia.

In Yokohama great golden bells overhung the chief city streets; in Tokyo, the Ginza was gay with 50ft. banners and captive balloons; in Osaka, the big department stores were illuminated by thousands of twinkling stars.

You would imagine they knew their one carol, blaring without intermission all day. What do you think it was? Jingle Bells!

Why "Jingle Bells"? Because it draws attention to the giant posters of Father Christmas driving his "open sleigh" full of presents.

NO SPIRE

That is all that Christmas means to a city like Tokyo, that huge Babylon, whose population equals that of the whole of Australia. Everywhere, the skyline is shaped by the massy heights of great business premises. Nowhere, as yet, does a Christian spire soar above them to witness to the Christian faith. And Sunday is the busiest shopping day in department stores.

There is, however, another Japan, indeed its greater part.

Seventy per cent. of the people are in the country, peasants, rice and tea growers, market gardeners and fishers, those who provide the staple food of the country. It is among these that the Australian Church had, through the Australian Board of Missions subsidised a Christian Mission.

Come with me to the Izu Peninsula, within the Diocese of South Tokyo. On a dominating site in the town of Ito

ity. In the Hostel is an experienced matron, Mrs. Harada. And there is Mr. Kobota, a young farmer who has been acting as secretary. These are the nucleus of an active Parish Council, which meets often to review progress and plan work. Once a month, the whole congregation comes into the picture, for after a Sunday Eucharist they eat their lunch together on the church lawn, and are instructed in the part they have to play.

It was good to hear this congregation practising Christmas carols—the right ones—under the direction of Mrs. Coaldrake.

Japanese words have been fitted into English metres with literary skill, so that carols and hymns may be sung to the tunes long associated with them. The moment he hears the tune of "O come all ye faithful," the Australian visitor can join in, blending the English words with the congregation's Japanese.

The Izu parish is a huge area, 90 miles deep, 40 miles wide, its spine a range that rises to 6,000 feet, its population a quarter of a million. There's a parish for you!

It is a lovely part of Japan but for long its natural features prevented development, until modern engineers blasted tunnels and built passes over the mountains.

ANCESTOR WORSHIP

What the engineer has done with nature, the missionary has to do with human nature. It is a harder task, for the depths of Animism and ancestor worship have to be penetrated and the misty heights of orientalism over-passed.

But a highway is being made which shall be called the way of holiness, and the redeemed shall walk there.

To do this your missionary must not only be sympathetic. He must be forthright. Well, no one would ever think of Frank Coaldrake as anything

ed out) misunderstood the objective. His speech was no story of Horatius keeping the bridge bravely against tremendous odds. It was a plaintive confession that being a Christian in Japan made things rather awkward—one lost a good deal! He had for a while withdrawn from Nippon-Seikokai and tried other churches, but had returned because he found it less uncomfortable.

EXACTING WORK

Imagine the depressing effect of such a speech. Then up rose our forthright missionary, and trounced the speaker. The congregation, however, did not at first applaud. Indeed, they were shocked. Was it not an old Japanese custom to accept the word of a guest, even if they expressed dangerous thoughts? "You think so?" said their vicar, "then just wait here while I see the visitors off, and I'll come back and get this right." It was 11 p.m. before that meeting ended and a tired pastor had got his sheep out of the wilderness for the time being. The meeting suggested to me the great value of a tape-recording machine there, continuing addresses by leading Japanese Christians. How impressive it would be, if one could say at a time when the hill of difficulty seemed too hard, "Now, wait a moment and listen to what one of your Japanese bishops has to say on this point."

No pastorate could be more exacting, physically and mentally, than this one. Direct and frequent contact must be maintained over a wide area. One day Frank drives his Land-rover through the mists of the mountains over dangerous passes to visit parishioners on the other side of the ridge. It will be utterly dark before he returns by that same pass. And the time between will be spent ministering and teaching. Another day he will drive

down to the end of the peninsula; on these trips he will be a night away from home. What then of Mrs. Coaldrake?

She must stay at home with the children, the only non-Japanese woman in the place. Lonely? Of course. But letters and magazines do help.

I had several talks with Japanese bishops and priests. The Presiding Bishop looks actually younger than he appeared when we saw him in Australia five years ago. A big man in wisdom as well as in stature, he does not hesitate to challenge top level Japanese. The moment he finds a chink in their armour, in goes the sword of the spirit.

THE SCHOOLS

In Osaka we were the guests of Miss Foss of Poole Girls' College, a large Christian school that has done wonders for Japanese women. We heard Bishop Yanagihara address the girls. Their rapt attention, and their singing of carols afterwards was most impressive. A few miles away is a big boys' school, very well run, but sadly in need of a chaplain from abroad.

Christmas Day turned out to be our last day in Japan. We were in Kobe. Services there were well attended. In the evening we visited the Missions to Seamen, where Padre and Mrs. R. J. Gale are doing a fine job. Kobe, with its many docks and huge shipyards, is a busy port. After Evensong in the chapel, we returned to the ship. "Merry Christmas!" said the Customs official, as he checked us into the dock. I wonder how much he knew about it! Early next morning we cast off and sailed for home.

The Ideal Way to Announce a BIRTH, MARRIAGE or BEREAVEMENT is in Classified section of THE ANGLICAN (See Rates, Page 12)



Comrades of S. George with their banners outside Christ Church Cathedral, Grafton, during their seventh annual Federal conference held under the chairmanship of the Bishop of North Queensland, the Right Reverend Ian Shevill. In the front of the group are (left to right): the Reverend E. Hawkey, the Reverend T. B. Mc Call, Dean A. E. Warr, Bishop Shevill, Miss Gabrielle Hadingham, the Reverend P. Mc D. Smith, the Reverend W. H. S. Childs, and the Reverend Samuel Azuma. (Story, "The Anglican," January 13).

stands S. Mary's Church, with rectory and students' hostel.

My wife and I stayed there long enough to realise how wise it was of A.B.M. to concentrate its aid upon this one centre; and to equip it so well. The church building is only a beginning, yet its interior quietly conveys, in Japanese craftsmanship, the Christian atmosphere.

Here, the Reverend F. C. Coaldrake and his wife are doing a first rate job, aided by an efficient staff. First of these is the lay catechist, Mr. Miyazawa, a Japanese churchman of high standing in the local commun-

but forthright. He not only fearlessly declares his faith. He demands the same from his people. He will have no wavering. They must "stand up for Jesus," at all times and in all places. If not, they'll lose face.

I saw an illustration of this one Sunday night. The parish council had invited laymen from a distant parish to say what it meant to be a Christian in Japan to-day. It was planned as a night of encouraging testimony.

Unfortunately, one of the speakers (self-invited as it turn-

LONG SERVICE IN HOLY ORDERS

FROM A SPECIAL CORRESPONDENT

The Rector of S. Andrew's, Lakemba, Diocese of Sydney, the Reverend William Kingston, celebrated the 35th anniversary of his ordination to the priesthood on S. Thomas' Day.

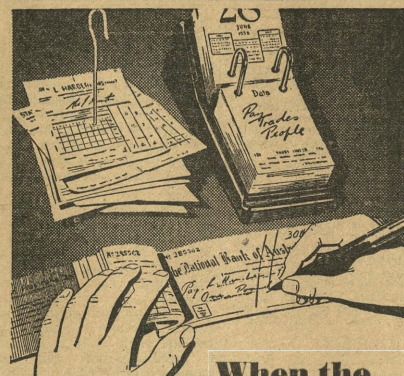
The Reverend F. A. G. Woodger, who is at present the assistant priest in the same parish, celebrated the 44th anniversary of his ordination to the priesthood on November 1.

THE FIRST SERVICE COMMEMORATION

The annual commemoration service of the first Christian Service in Australia will be held in S. Philip's, Church Hill, Sydney, on Sunday, January 29, at 3 p.m.

The service, which is being arranged by the C.E.M.S., will be conducted by Archdeacon T. C. Hammond.

Bishop W. G. Hilliard will give the address. Leaders of other denominations will take part in the service.



When the calendar reminds you

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"WE WOULD SEE JESUS"

Inside the pulpit of a parish church in one of our large cities is a neatly printed message for the preacher—"Sir, we would see Jesus" (John 12:21). It is a quiet little reminder that Christ alone—not man's ideas, nor man himself, nor scholarship—can meet the soul's basic needs.

It is a plea for an unceasing Epiphany in that church, the unveiling of Christ and the things of Christ through the ministry of the Scriptures.

We are prone to forget that the realisation of the presence and power of Christ is the work of God the Holy Spirit, the third Person in the Godhead. He is real. He is personal. He is God. He is who takes of the things of Christ and reveals them unto us (John 16:13-14).

There are those who would lead us mistakenly to believe that the revelation of Christ to us depends upon outward aids to worship. This can come perilously near to idolatry.

In its more subtle form this point of view may make much of the drama of worship, the polished intonation, the music of the priest.

Is there no place then for the material aspect of worship? Undoubtedly there is.

The error lies in producing a counterfeit spirituality by the use of techniques (consciously or otherwise) which essentially are no different from those which Hitler used to rally Nazi youth ten to twenty years ago.

Our Lord made it plain that He would reveal Himself to the obedient man or woman (John 14:20-23), to the one who loves Him, to the one who submits

to Him (Rev. 3:20).

How and when is for Him to say. It is not a special blessing or emotion we seek. It is not a case of "Give me, Lord." It is rather, "Take me Lord and reveal Thyself through me, whether I be conscious of it or not."

Moment by moment independently of outward material signs, we may by faith and obedience be instruments of the Epiphany—the revelation of Christ to the world.

Why not now?

—THE YOUTH EDITOR.

THE CONVERSION OF S. PAUL

Nearly all the other Saints' Days are the anniversaries of days on which it is believed they died naturally or were killed.

But in the case of S. Paul, January 25 commemorates his conversion to the Christian Faith.

This actual date is thought to be that on which his bones were transferred from the catacombs in Rome to S. Paul's Church in Rome. His martyrdom is sometimes linked with that of S. Peter, on June 29, as it seems that these two apostles were killed at the same time.

Paul was born in Tarsus in Syria at just about the same time as Jesus was born in Bethlehem. His father and mother were Jews and they decided that Paul, after his school days in Tarsus, should be sent to Jerusalem to be trained as a priest and a teacher. Meanwhile, he learned the trade of tent-making.

When he reached Jerusalem he studied, became a leader of the Jews, and like them all was versed in the old scriptures, basing his religion on the might and strength of an all-powerful God. The Jews could not comprehend the teaching of Jesus, who was preaching that God was Love: this was one of the reasons why later Jesus was taken prisoner, tried and crucified.

But Christ's Resurrection had been a new rallying point and the people in their thousands were turning from the old religious ways to heed His teaching.

TO DAMASCUS

So Paul decided to go to Damascus to try to stem the tide. It was on this journey that he heard the voice of the Lord saying, "Why persecutest thou me?" The story is told in The Acts of the Apostles, chapter 9.

Apart from this being the most decisive event in Paul's life, this is one of the most stirring episodes in history.

Paul, after his conversion, devoted all the energy he had previously directed to persecuting the Church to preaching and teaching the Gospel of Christ's Resurrection.

He taught that all races were brothers and that masters and slaves and men and women were one in the sight of God. He travelled widely to Antioch, Athens, Macedonia, Ephesus and Rome; he suffered imprisonment; he was assaulted in the Temple Court at Jerusalem; and he was shipwrecked at Malta.

These were only a few of the

TASK OF BATAK CHURCH

ECUMENICAL NEWS SERVICE
Djakarta, January 2
An ecumenical Christmas party marked the end of the school year at the Theological Seminary of the Batak Church in Sumatra.

The seminary's rector, the Reverend T. Sihombing, spoke during the meeting of the convergence of missionary workers from different countries and churches in the post-war missionary enterprise of the Batak Church. He said that the Seminary, now preparing over ninety students for one of the largest churches in the Far East, had a special ecumenical responsibility for Indonesia and the rest of Asia.

BATHURST DOINGS

FROM OUR OWN CORRESPONDENT

Bathurst, January 16
Films showing the visit of the late Archbishop of York to all Saints' College, the Bathurst Youth Rally, and the setting of the foundation stone of S. Michael's Children's Home will be shown at the Anglican Youth Camp at Parkes during Australia Day week-end.

West Wyalong Y.A.s and J.A.s will be welcomed at this camp, with the many from all parts of the diocese. C.E.F. members from Barraba, and Y.A.s from Sydney and Camden are attending.

Blayne Y.A.s are the first youth group to register for 1956 with the Bathurst Diocesan Youth Department.

CAMP HOWARD BEGINS IN SYDNEY

FROM A SPECIAL CORRESPONDENT

Under a sunny sky amongst the beauty of the gum trees on the shores of the Port Hacking inlet sixty girls this month ushered Camp Howard into the Sydney Diocese.

"Chalderoot" was turned into a scene of wild activity as the girls settled in.

Divided according to ages into three groups, they soon found their permanent dwellings—the "Explorers" and "Pioneers" in the house itself, whilst the oldest group, the "Squatters," were thrilled to be in three large tents.

Ten counsellors, under the Director of the Camp, Miss Joan Ash, are guiding the girls through specialised activities such as bushcraft, archery, swimming and watercraft, rowing and dramatics and, needless to say, all these are put to good use when it comes to a special function of some kind.

It is good to note that, with the co-operation of the G.F.S., awards for that organisation

can be taken by the girls at the camp.

Swimming is naturally a big feature, but it is rather restricted at low tide and many times the tide calls for some tricky juggling with the programme of activities. Somehow or other a bigger pool must be forthcoming.

The whole of Girls' Camp put on a special Corroboree for the visit of the Reverend Maurice Murphy, his wife and family. They have had a great deal of experience with Pioneer Camps in Canada.

CORROBOREE

Gum trees and banksia branches transformed the hall into a dancing ground, and after sizzling sausages in the open, the girls transformed themselves into natives with the burnt bark from the trees, white shoe cleaner and red paint!

Then followed the Corroboree, and also the acting of "The Man From Snowy River," and one of the Counsellors even became the "Dog on the Tuckerbox." It was a real Australian night, no doubt the first of many.

Another distinguished visitor to the Girls' Camp was Mr. Vincent Craven, the Director of Pioneer Camps in Canada.

As he is here in Sydney for a few weeks, Mr. Bathgate, the originator of Camp Howard, brought him down to speak to the girls at their chapel service on the Sunday.

Once again the occasion called for something special and the "Squatters" who had been learning bushcraft set to work to build an open-air chapel.

Sticks lashed together and hung with bracken formed the pulpit, a lectern was set up on a sturdy upright limb, and a cross was formed from a small river oak.

DRAMA GROUP

It was a most impressive service, planned and taken by the girls themselves, and in the complete beauty of holiness and nature.

Sunday night saw a demonstration of the good work being done in the drama group. Miss Judy Kay had adapted the story of "Mary Jones and her Bible," from the book of the same title, into a play for the girls.

They certainly did an excellent job considering the lack of facilities for a perfect stage production. The costuming and scenery were a credit indeed to the ingenuity of the girls!

And so the camp continues for several more days and then is followed by the boys' camp and the junior camp.

YOUTH NEWS

A new Y.A. branch has commenced at Nyngan (B.G.S. parish) with C.B.S. young men as President and Secretary.

The engagement was announced last night at Cowra of Y.A. Secretary Dacia Passlow to Geoff Wells, foundation Y.A. member, of Mudgee. Both have been consistent church members and workers for many years.

Bathurst Y.A.s, following their successful local rally, have entertained Orange and Blayne Y.A.s, and held a happy woolshed dance at Neville Graham's property at O'Connell.

LEADERS TO COMBINE FOR MUSIC AND DRAMA STUDY

FROM A SPECIAL CORRESPONDENT

Youth organisations in the Sydney Diocese will join together in a house-party at Port Hacking over the Australia Day week-end.

This is the first combined effort of this kind and members will include leaders from the C.E.F. of Australia; the C.E.F., Sydney; the C.E.B.S.; the G.F.S.; the A.B.M., and C.M.S.

They will think about "Witnessing in Drama and Music" and will take their findings back to their own organisations.

Whilst the Girls' Friendly Society is in charge of the detailed planning, it is very much a combined effort, where the leaders hope to get to know each other well.

There are three distinguished speakers. Miss Spillsbury, a lecturer for the British Drama League, will talk on "Principles of Stagecraft and Production," and will give practical demonstrations.

Mr. Harold Bennett, who works with 2CH and who is the director of the Christian

Theatre Guild, will discuss script writing.

Mr. Laurie Bartlett, a graduate in music and a master at The King's School, will demonstrate the way to get children interested in singing, and Miss Judy Kay will assist him.

The Reverend Neville Bathgate, of the Sydney Diocesan Youth Department, will be the leader in the worship services and on the spiritual side.

Mr. and Mrs. O. F. Emery, well known in Sydney youth circles, will be host and hostess.

There is an awakening to the value of music and drama, not only for self-expression and to help personality development, but also for presenting the Gospel, and this will be an invaluable opportunity for youth leaders in all Anglican organisations to get first-hand authoritative information and help in this field.

FOR SMALL PEOPLE

ELIJAH

One of the greatest things God has done for us is to let us grow up with other boys and girls. We have our families, our friends, and perhaps our own brothers and sisters.

God does not mean us to be alone. There was once a very godly man called, Elijah. No matter what other people did, Elijah had made up his mind to live only for God.

Elijah knew that his king, whose name was Ahab, was a wicked man. He could not help his people to be good if he was not good himself.

So Elijah told Ahab that it was time that the king and his people turned back to God, to love Him and live for him. Ahab was angry with Elijah. But God took care of Elijah. He told Elijah, too, to tell Ahab that there would be no rain for three years. And there wasn't.



PEOPLE OF THE BIBLE

Dear Boys and Girls,
I hope you all go to a church or Sunday school of your own. It helps you to know that in being Christians, God did not mean us to be alone—unless He calls us to do special work for Him.
By the way, who has a full set of last year's stories? If you have, send them in. There is a prize for the best kept set of last year's stories.
God bless you all,
Your friend,
UNCLE PETER.

At the end of that time Elijah told Ahab to call the people together so that they could make up their minds whether they would do as God told them, or not.

God showed the people that day in a wonderful way that He alone was God, and the people turned back to Him.

Then Elijah punished all the leaders who had been teaching the people to disobey God. When Ahab the King went

home and told Queen Jezebel what Elijah had done, she was very angry. She did not love God.

"I'll kill Elijah by this time tomorrow," she said.

Poor Elijah. He was so afraid that he hurried away into the country to hide.

There in the quietness God spoke to him—

"Why are you here Elijah?" He asked.

"Because I'm the only leader left who loves you," replied Elijah.

"You are not," said God, "there are seven thousand others who love Me still."

Would you have been surprised? Elijah must have been. He thought he was the only one.

Remember that God has His people everywhere. We are never alone.

And best of all, God Himself is with us.

ABBOTTSLEIGH

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

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S. Peter's, Adelaide, Sth. Aust.

Perth College, Perth, W.A.

FAMILY WORKSHOP IN MELBOURNE

FROM OUR OWN CORRESPONDENT

Melbourne, January 13
For the first time the Melbourne Anglican Youth Department has organised a "Family Workshop," to be held at Berwick from January 19 to 25.

Parents may attend and take children of any age. Thirty people have so far enrolled.

The workshop will afford an opportunity for married Sunday school teachers to receive instruction in the latest teaching methods.

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

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Tamworth B 965.

SLAI AND LAMINGTON

By Canon James Benson

ONE such Christian Co-op. was away out at Slai on the Kumusi. You will remember it was there that our old friend Patari grew up to manhood, and to which he returned after the fighting on the Mamba was ended, and he and Agedi were married and baptised, now Isaac and Rebecca.

Isaac Patari, as I have told you, died during the Japanese occupation, and Rebecca now lived with her son, Stanley Tago, who was not only the chairman of the Kumusi River Christian Co-operative Society but also held the Bishop's licence as Evangelist.

There were very few Christians on the Kumusi, only the Patari family and the family of David Ingaba, the teacher in charge, but there were over a thousand catechumens there and in the Aiga villages across to the Ope River, and many had been hoping for baptism for ten years, so we decided that soon there must be the first baptism on the Kumusi.

But how were we to properly minister to a congregation of three hundred souls four days' journey away from Gona? At 64 I was feeling an old man for such swamp and jungle walking.

Twice I had been carried, collapsed with exhaustion, the last hour or so, of a day's march—and it was most undignified. Something must be done, and again God did it.

John Wardman, Rector of Toodyay in Western Australia, offered to come. Now John Wardman had married my niece, Mary, daughter of Frank Weston, my brother-in-law, Rector of S. Augustine's, Unley, South Australia, and they were

This is the fifth story in this series on the post-war period of the New Guinea Mission. The sixth story, "Two Episodes Back to the Primitive," will appear next week.

a couple most wonderfully prepared for such work.

She is a trained kindergarten, and a most amazing housewife and needlewoman, and he a priest of fine quality, to which was added a wealth of medical experience with the A.I.F. in North Africa, the Middle East and New Guinea with the illustrious Eighth Army.

So it was decided we would fix the day for the baptism at Slai to be the first big work of John Wardman, and all preparations were to that end.

LAMINGTON

Then came the second great calamity to the northern division, when Mount Lamington burst its sides in that devastating eruption on January 21, 1951, Septuagesima Sunday, and four thousand people were killed, including the entire staff of the Mission Station at Sangara and the Government Station at Higaturu.

Sangara, 30 miles away to the south, was our neighbour station, and dear Dennis Taylor, its priest, had cared for my people during the war.

It was fitting, therefore, that he, the only one who staggered out of the holocaust, should be buried at Gona. We laid him to rest at the foot of the great cross which had stood, when all the world had rocked and reeled, and Gona had melted into ruin and chaos, during the three battles that had been fought around it.

There had been about 450

Christians at Sangara, and among the dead on that day were 41 parishioners of Gona, chiefly teachers and their wives and families, for over 60 of our Gona Christians were at that time working as missionaries in heathen districts; the number now is greater.

Among those who died at Sangara were many mentioned in this story—Ambrose Burugo and Albam Jaipoba, with their wives and children, and Michael Angari.

Of the 400 or so people of the Sangara villages who were Christian, it was found that less than 40 were still alive. The work of rehabilitation over the next four months was an epic of devotion and dogged hard work by missionaries, Government officers and the splendid native helpers in many fields.

A WONDROUS THING

This readiness to help and the absence of fear among Christian people filtered out to remote and far-off villages, and requests for teachers came from away in the far Chiruma country, from the Managalas, and from the Gollala, but there were no teachers to send.

Then came a wondrous thing. Of the tiny Church of Sangara, now reduced to less than 40, there were about a dozen young men. Three of those young men, hearing of the cry from the Chiruma, said, "Surely this is God's call to us," and they asked their new priest, Father Henry Kendall, to send them.

This he promised to do when they had spent a period in preparation. For six months or so they attended an intensive course of classes and devotions with the new teachers of the district.

Then one Sunday they were solemnly blessed for their new life and work and, with the prayers of the faithful 40, they set out on the five days' journey, along with their priest, to that strange land, among people of a strange language, where God has called them to sow the seed of that Eternal Life which they themselves so manifestly possess.

I know of no finer story of the missionary vocation of a church than that of this glorious church of 40 Sangaras, straight after its Calvary of Lamington, sending out three of its 40 to preach the Gospel. No wonder they dedicated their new church as "The Church of the Resurrection."

THE EAST WINDOW AT S. MARK'S, BROOKTON

FROM A SPECIAL CORRESPONDENT

Three lovely and deeply symbolic sections form the East Window at S. Mark's Church, Brookton, Diocese of Perth.

The centre window depicts Our Lord in glory, robed and crowned as King of Heaven, and holding in His hands the Orb and the Sceptre of the kingly office. Above His head is a Cherub.

A rainbow binds the three windows together and the Vesica of Glory surrounds Christ. The pool of water at His feet symbolises Baptism (Rev. 4:3; and 4:6).

The side windows depict the four Archangels with clouds at their feet (Rev. 7:1).

S. Raphael and S. Michael are on the left.

S. Gabriel and S. Uriel on the right, with multi-coloured wings.

S. Michael, Captain of the Host of Heaven, Prince of the Church Militant, patron saint of the air force, the angel of judgement and conqueror of the powers of hell "and over the great dragon that deceiveth the world." His attributes, a Cross and a Shield represent Faith.

S. Raphael, the guardian of all humanity. He is the protector of the young and innocent, and he watches over the pil-

grim and the wayfarer. He is depicted wearing a pale green mantle with a pilgrim's staff in his hand and sandals on his feet.

S. Gabriel, the Angel of Redemption, was sent to announce the appearance of the Redeemer of Mankind, symbolised by the Annunciation. He bears an olive branch in his hand as the announcer of peace on earth.

S. Uriel, the Interpreter of Judgements and Prophecies carries in his hands the Flame of Fire, our Symbol of Faith.

The centre window, dedicated to the memory of all who fell in war was erected by the parishioners.

The right window, dedicated to the memory of John, William and Mary Ann McGrath, pioneer sponsors of S. Mark's was erected by their family.

The left window, dedicated to the memory of Samuel and Agnes Williams pioneer sponsors of S. Mark's, was erected by their family.

The window was designed and erected by E. G. Gowers and A. S. Brown, stained glass artists of 253 Marmion St., Cottesloe, W.A.

ABBEE MEMORIAL BROKEN

ANGLICAN NEWS SERVICE
London, January 16
An alabaster sword scabbard on the Daubeney memorial in the S. Paul's Chapel of Westminster Abbey was found broken on January 2.

Mr. T. Hebron, registrar of Westminster Abbey, said last night that the breakage was accidental.

"We have had a lot of schoolchildren passing through the Abbey to-day and it may possibly be that somebody clung on to the scabbard to have a look at the memorial," he said. "It has happened before."

The piece of stonework was left lying by the side of the memorial.

The memorial is to Sir Giles Daubeney, who died in 1508, and Lady Daubeney. He was a Lord Lieutenant of Calais and a Lord Chamberlain.

It is an altar tomb of Purbeck marble, surmounted by alabaster effigies. The knight is in armour and wears the full insignia of the Garter. The tomb is surrounded by a modern iron grille.

MARSDEN GIRL'S SUCCESS

FROM OUR OWN CORRESPONDENT
Bathurst, January 16
Following the many Leaving passes gained by Marsden and All Saints' College senior students, it is good to hear of the third year Faculty of Agriculture success of ex-Marsden girl, Bridget Burnett, who gained one high distinction, three distinctions, and five credits.

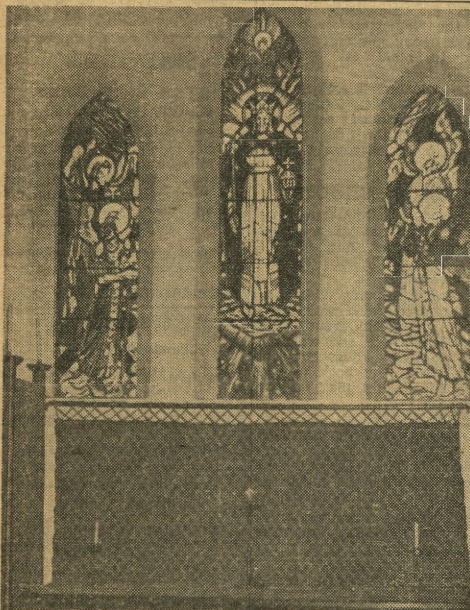
SUMMER SCHOOL IN PERTH

FROM OUR OWN CORRESPONDENT
Perth, January 12
The 19th Summer School of the Diocese of Perth will be held at S. Hilda's School, Cottesloe, from January 27 to 30.

The theme of the school will be, "He gave some . . . teachers, for the perfecting of the Saints".

The chairman will be the Reverend F. Hart; the chaplain will be the Reverend R. S. Judge.

The speakers will include the Archbishop of Perth, the most Reverend R. W. H. Moline, and Canon R. E. Davis.



—Perth A.B.M. Service.

The East Window at S. Mark's, Brookton, Diocese of Perth.

BOOK REVIEW

CHILDREN'S BOOK LIST

BOOKS FOR CHILDREN.
Children's Book Council of Victoria. Price 3/-.

This list of children's books is believed to be the first full list of children's books to be published in Australia.

It should be of immense help in choosing books for school libraries, Sunday school prizes and the like. The books in it would form an ideal nucleus for a library lucky enough to be starting from scratch!

There is a good religious section which includes books on Saints of the Church of England, De la Mare's "Stories from the Bible," Basil Matthew's "The Adventures of Paul" and Roberta Wandle's "The Life of Jesus Christ."

Your review copy came from the publishers, The Children's Book Council of Victoria, Kurrajong House, 177 Collins Street, Melbourne.

ORTHODOX CHURCH NEW TESTAMENT

ECUMENICAL PRESS SERVICE
Geneva, January 9

A new edition of the New Testament has been issued by the Apostoliki Diakonia (home mission department) of the Orthodox Church in Greece. The text used was approved by the Holy Synod of the Ecumenical Patriarchate at Istanbul and accepted by the Greek Orthodox Church.

Under the Greek Constitution of 1948, translation of the Holy Scriptures into modern Greek without the approval of both the Orthodox Church of Greece and the Ecumenical Patriarchate is forbidden.

Officials of Apostoliki Diakonia said they were awaiting approval from the Ecumenical Patriarchate before going ahead with plans for publication of a new version of the Old Testament. The last such version was printed 150 years ago.

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or Bible House, Flinders Lane, Melbourne.

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PAPAL SUPREMACY IS UN-CATHOLIC

BY THE REVEREND D. R. BAZELY

THE CHURCH of England is a branch of the Catholic Church. She is fundamentally Catholic and incidentally Protestant, as Bishop Headlam of Gloucester used to say. Her Protestantism would cease when the Papacy relinquished its unscriptural claims. The Church is called Catholic or Universal because it was created by our Lord Jesus Christ for all nations and for all times, and because it teaches all the truth necessary to salvation.

The Catholic Faith is the Divine teaching which the Catholic Church received at the hands of Christ and His Apostles for the evangelisation of the world. The Catholic Faith is to be found in the teaching of our Lord and His Apostles in the New Testament, in the Creeds of Christendom, in the writings of the Early Fathers, and in the decisions of the General Councils of the early Church.

We, of the Church of England, are Catholics and have never been anything else. In our Creeds we affirm our belief in the One, Holy, Catholic and Apostolic Church. None of us says, "I believe in the Holy Protestant Church," because such a thing as the "Protestant Church" does not exist. Protestantism consists of a number of heterogeneous sects with no organic unity. The word "Protestant" does not occur in the Book of Common Prayer.

BUT we are compelled to protest against the unlawful and the un-Catholic claims of the Church of Rome, and one of these claims is Papal Supremacy. There are other claims as well and when, as we pray the time will come, Rome relinquishes these unscriptural and un-Catholic claims, we shall cease to be the incidental Protestants that we are, and we shall go on being Catholics as always we have been.

Our reason for saying that Papal Supremacy is un-Catholic is this. A definition of Catholicity, accepted by the Catholic Church of the fifth century, given by St. Vincent of Lerins, who died in A.D. 450, was as follows: "In the Catholic Church care is especially to be taken, that we hold that which has been believed, always, everywhere and by all (*quod semper, quod ubique, quod ab omnibus creditum est*). For this indeed is truly Catholic, as the very form and meaning of the word signifies—comprehending as it does in general all truth universally. And this will indeed be ours, if we follow universality, antiquity and consent."

From this it will be seen that no national or local Church, however ancient or influential, can impose upon the whole Church new Articles of Faith, without the authority of a General Council of the Universal Church.

NOW here is an amazing piece of history. The Church of Rome stood by this Catholic principle when the Bishop of Rome, Gregory the Great, sternly denounced the arrogance of the claim to universal jurisdiction which had been made by the Bishop or Patriarch of Constantinople.

The first claim to universal jurisdiction was made in A.D. 587, not by the Bishop of Rome, but by the Patriarch of Constantinople, to which city the Emperor Constantine had transferred the capital of his Empire in the fourth century.

It was then that Gregory the Great, who was Bishop of Rome at the time, writing to the Bishops of Alexandria and Antioch in A.D. 595, to denounce the arrogance of the claim said: "Eight years ago . . . our brother and fellow-bishop John in the city of Constantinople . . . held a synod in which he attempted to call himself Universal Bishop . . . No one of my predecessors has ever consented to use this so profane a title; since, forsooth, if one Patriarch is called Universal, the name of Patriarch is taken from all the rest."

This article has been written to supplement the reply given in the "Faith and Morals" column last year, to the question on how the Church of England can be called "Catholic" when it does not acknowledge papal supremacy.

The author is the Rector of St. Stephen's, Toodyay, Diocese of Perth.

How, then, we may ask, did a Church which denounced "Supremacy" come to make the same un-Catholic claim for herself? There is little doubt that the claim of the Church of Rome to universal jurisdiction was very largely established through forged documents dating from the fifth century onwards, and especially through the pretended discovery in the ninth century of what are known as the False Decretals.

THE False Decretals were documents or decrees pretended to have been discovered in the middle of the ninth century. Some of them purported to date from apostolic days (A.D. 90 to A.D. 325), and to have been written by the earliest Bishops of Rome, Emperors and others; in these the claims of St. Peter and his successors in the See of Rome to spiritual autocracy were established.

In the forged document known as "The Donation of Constantine," appears the following pretended edict of the Emperor in the fourth century: "We have decreed that the holy Roman Church is to be venerated, and the most Holy See of Blessed Peter is to be gloriously exalted above our Imperial and earthly Throne, and we decree that it should have the supremacy (*principatus*) over the four principal Sees, viz., Antioch, Alexandria, Constantinople and Jerusalem, and also over all the Churches in the whole world. And the Pontiff, who for the time being presides over the most holy Roman Church, is higher than, and chief of, all the bishops of the whole world, and by his judgement whatsoever pertains to the worship of God and to the procuring of stability of the Christian Faith should be decided."

Lord Acton, the late distinguished Roman Catholic Regius Professor of Modern History in the University of Cambridge, in a lecture on the Renaissance, writes as follows: "Religious knowledge in those days (the centuries preceding the Reformation) suffered not only from ignorance and the defect of testimony, but from an excess of fiction and falsification. Whenever a school was lacking in proofs for its opinions, it straightway forged them, and it was sure not to be found out."

"A vast mass of literature arose, which no man, with mediaeval instruments, could detect, and effectually baffled and deceived the student of tradition. At every point he was confronted by imaginary canons and constitutions of the Apostles, acts of Councils, decretals of early Popes, writings of the Fathers from St. Clement to St. Cyril, all of them composed for the purpose of deceiving."

Dean Milman ("History of Latin Christianity") writes: "The False Decretals do not merely assert the supremacy of the Popes . . . they comprehend the whole dogmatic system and discipline of the Church . . . The whole is composed with an air of profound piety and reverence . . . but for the too manifest design, the aggrandisement of the See of Rome . . . (and) for the monstrous ignorance of history, which betrays itself in glaring anachronisms, and in utter confusion of the order of events . . . the False Decretals might still have maintained their place in Ecclesiastical History."

The Forged Decretals, which were written in an uncritical age, were not discovered to be forgeries for seven centuries.

During that long period the whole position and claim to Papal Supremacy had been firmly established and consolidated. These Decrees are now acknowledged by all serious critics, including those of the Roman Church, to be fabrications. As it was on these false decrees that the claim to Supremacy (originally repudiated by Rome) has been made, we ought to have no difficulty in treating as a fabrication the claim for Papal Supremacy which persists to this day.

THAT the Church of England did not reject an essential doctrine of the Catholic Church when she rejected Papal Jurisdiction is borne out by the late Dr. Cosmo Gordon Lang, sometime Archbishop of Canterbury, who wrote: "If the Jurisdiction of the Pope be essential to the continuity and the very life of the Catholic Church, then the Church of England has broken that continuity and lost its place in that life. But the Church of England does not acknowledge this claim."

"It is a claim which has no warrant in the New Testament, which was never accepted for at least the first five centuries of the undivided Church, and which has always been, and is, repudiated by the whole of the Orthodox Churches of the East. It is a Roman claim. It is not in origin, character, or obligation, an essential part of the Faith and Order of the Catholic Church."

BOOK REVIEW

THEOLOGY AND SCIENCE

SCIENCE AND CHRISTIAN BELIEF. C. A. Coulson. O.U.P. Australian price, 14/3.

THIS is an important little book. It consists of the John Calvin McNair Lectures, 1954. The book was published in 1955. It covers some of the ground of Professor Coulson's Riddell Lectures of 1953. These were published under the title of "Christianity in All Ages of Science" and are an excellent piece of work.

The present small volume contains four lectures. They are: 1. The Challenge of Scientific Thinking; 2. Scientific Method; 3. The Human Element; and 4. Christian Belief. There is no special pleading. The assumptions of science are made clear and are accepted as assumptions. These assumptions may impose a fresh point of view on theological thinking but that does not mean that there is any real incompatibility. The impact on theology may well revitalise the Christian faith.

This is what the reader of this book will realise. He will be prepared to accept the opinion of Professor Herbert Butterfield quoted on P. 5 that the scientific revolution of the sixteenth and seventeenth centuries "outshines anything since the rise of Christianity and reduces the Renaissance and the Reformation to the rank of mere episodes, mere internal displacements within the system of mediaeval Christendom."

Christian thinkers must be hard to awaken if the achievements of modern science do not

stir them to fresh mental effort. But to be sufficiently well informed both in Science and Theology is a very rare thing. Professor Coulson is one of these rare figures and is a reliable guide in this most important field. In this short review we cannot go into detail, and we cannot do better than give a few sentences from the author's own summing up:

"When I pause to see the immensity of the claims which I have made, I confess that I am almost bewildered at the thought that these things can really be. For we began wondering what place, if any, could be granted to religion in a scientific age like ours: we went on to analyse science and concluded that both by its actual practice and from the nature of its presuppositions, it was none other than a religious activity."

—E.H.B.

[Our review copy came from the publishers, Oxford University Press, 346 Little Collins Street, Melbourne.]

HONOUR FOR DR. MOLINE

FROM OUR OWN CORRESPONDENT

Perth, January 12

The Archbishop of Perth, The Most Reverend R. W. H. Moline, has been appointed chaplain in the Most Venerable Order of the Hospital of St. John of Jerusalem.

New Year Announcement

Having made your New Year Resolution to succeed in your commercial career, you should immediately implement that decision by enrolling with the A. E. Speck Commercial College for your accountancy, secretarial or cost accountancy course—studying either by class or by correspondence, as may be determined by your own desires and circumstances.

The Beginner:

Special classes preparing students for the October, 1956, accountancy examinations of the Institute of Chartered Accountants in Australia, and of the Australian Society of Accountants will commence on the following dates:

Monday, January 23rd, 1956
Thursday, February 9th, 1956

Friday, February 24th, 1956
Monday, March 5th, 1956

These classes will meet once a week on the night mentioned from 6.30-9.30 p.m.

The Advanced Student:

A.S.A. students may enrol for the Special Classes in the following subjects at the stated dates for the April, 1956, examinations:

Stage 3 — Advanced Accounts

Each Monday, 6.30-9.30 p.m., from January 30th, 1956, to April, 1956.

For Qualified Accounts:

Secretarial Classes for the June, 1956, examinations of the Chartered Institute of Secretaries and of the Amalgamated Institute of Secretaries will begin on Tuesday, January 24th, 1956. The classes meet from 6-9 p.m. each Tuesday evening.

Cost Accountancy Classes for the September, 1956, examinations will commence on Wednesday, January 25th, 1956, meeting from 7.30-9 p.m. until March, and then from 6-8 p.m. each Wednesday subsequently.

Further information given gladly and freely upon request.

A. E. SPECK COMMERCIAL COLLEGE

138 FLINDERS STREET, MELBOURNE, VICTORIA

Phone: MF 4648

The future belongs to those who prepare for it.

BOOK REVIEW

THE HISTORY OF THE CHRISTIAN CHURCH

THROUGH THE AGES: THE STORY OF THE CHRISTIAN CHURCH. Francis E. Barker. Church Information Board. Two volumes. English price, 12/6 each.

THE Bishop of Winchester in a foreword pays tribute to the author's "wise and tolerant judgement."

This is an important book. It aims at presenting a picture of the Christian Church from its beginning to the present day.

Its author was a scholarly country parson who was also a brilliant teacher, and the book grew out of a successful attempt to interest a group of country children of varying background and ability in the story the author knew so well.

The main thread of interest is, naturally, the history of the Church of England, but that story cannot be told in isolation and we have widely sweeping views of successive periods portrayed with simplicity and clarity.

The first volume takes the story to the Reformation, including development in the early Church, and its persecution, the growth of monasticism, a very understanding chapter on Islam, specially important at the present time, the growth of Christianity in Britain, and of the papacy; the story of the Crusades, Church life in the Middle Ages, and the events leading up to the Reformation.

The second volume threads its way through the last four centuries, and again, while the Church of England is the focus of interest, the author ranges widely and attempts to give a "wholeness" to his story.

The effects of the Reformation are carefully set out and

the story of seventeenth and eighteenth centuries are particularly well told.

Adequate treatment is given to the beginnings of the expansion of the Church into newly discovered and newly conquered parts of the world, an interest which is renewed and brought up to date in later chapters.

The Methodist, Evangelical and Oxford movements are described and the final chapters bring the story right up to the present time.

The book is illustrated and indexed and contains a comprehensive bibliography.

At the end of each volume will be found questions based on the contents of the chapters. Some of these were actually worked out by Mr. Barker's country class.

It is a rare privilege to have this fruit of the labours of a scholar and teacher. Not only teachers and students, but a multitude of ordinary readers will benefit from it. It is a book to buy and keep.

—A.C.

MIRFIELD APPOINTMENTS

ANGELICAN NEWS SERVICE

London, January 17

The Reverend A. H. Blair has been appointed Prior of the Mother House of the Community of the Resurrection at Mirfield, Yorkshire.

The Reverend Hugh Bishop has been appointed principal of the College of the Resurrection at Mirfield, a post at present held by Father Blair.

DR. GARBETT'S LAST LETTER

Before his death on New Year's Eve, the late Archbishop of York, Dr. Cyril Garbett, left to the world a New Year message of Christian hope.

"The Christian regards hope as one of the three great virtues—faith, hope and charity—and Christian hope is not something which is weak and vague," he wrote in the York "Diocesan Leaflet" for January.

"Christian hope should be strong and vigorous," he wrote, "not feeble reassurance that after all the worst may not happen."

"Christian hope is based on three convictions. First, that the universe and every individual in it is loved by a God who is love as well as power. Secondly, that Christ's victory over death and evil in their most terrible forms is a promise that goodness will ultimately prevail."

"And thirdly, the Christian hope is not limited to this life; all is not over when the world has done its worst and death strikes what seems to be the final blow. For the Christian is convinced that after death there is another life."

But it was not sufficient to think or speak in a vague way about the duty of hope: "If once we can become clear in our minds as to what are the evils which we wish most to see destroyed, and what is the good which we hope most to see realised in 1956, we shall gain a sense of direction, and know towards which objects we ought to concentrate our efforts."

PROPOSITIONS

Throughout his letter, Dr. Garbett translated vague aspirations into practical propositions:

"Pious resolutions about a 'World Order of Peace' are by themselves quite useless . . . we must support our leaders as they look for new ways of international agreement, which will often mean the surrender of old prejudices and animosities, and sometimes the surrender of positions which we have always regarded as rightfully ours."

The high hopes formed of the Geneva Conference had been destroyed, "but we must still continue to seek for other

RESETTLEMENT OF REFUGEES

HELP FOR 25,000 THIS YEAR

ECUMENICAL NEWS SERVICE
Geneva, January 16.
A total of 12,284 refugees were resettled in 1955 by the World Council of Churches according to a report made by Dr. Edgar H. S. Chandler, director of the W.C.C. Service to Refugees.

More than 2,000 refugees were moved in December, the largest number in any month since the ending of the Displaced Persons Act in the United States in December 1951.

In reporting to the Administrative Committee of the Division of Inter-Church Aid and Service to Refugees, on January 3, Dr. Chandler forecast that, with the ending of the United States Refugee Act by the end of 1956, it is expected that approximately 25,000 persons will benefit by World Council of Churches emigration services during the current year.

The 1955 figure compares with 9,525 in 1954; 8,881 in 1953; and 10,064 in 1952. Countries leading in the reception of immigrants included the United States, where entries under the Refugee Relief Act were greatly accelerated in the latter half of 1955. Australia, and Canada, in that order. Over 1,200 went to Australia in December.

Co-operating with governments, the office of the United Nations' High Commissioner, the Intergovernmental Committee for European Migration, the United States Escapee-Programme, and others, the World Council of Churches has been able to make permanent resettlement plans for 425 handicapped refugees and their dependents. These include the aged, tubercular, and other difficult-to-resettle cases.

ways of approach. One of the most important of these at the moment is to secure some agreement by which experiments with the hydrogen bomb are brought to an end."

"In our own nation we must all hope for greater unity and self-sacrifice in the different classes and industries. If every trade demands for itself an increase in wages, the nation as a whole is bound to suffer unless such an increase is accompanied by a larger output."

The last words of Dr. Garbett's letter are a reminder of the Week of Prayer for Christian Unity, which is to be observed overseas from January 18 to 25.

"Both within our churches and in our private prayers we should pray for a united Christendom which may work for a world united as a family under the One Father," he wrote.

PRETORIA CATHEDRAL

STONE-SETTING OF COMPLETIONS

ANGELICAN NEWS SERVICE

Pretoria, January 2
Forty-five years after the completion of Sir Herbert Baker's chancel, the foundation stone of the nave of St. Alban's Cathedral, Pretoria, was set by the Archbishop of Capetown on Sunday, November 6.

A large congregation, seated both inside and outside the cathedral, was headed by the Governor-General of the Union, the Prime Minister and Mrs. Strijdom, the High Commissioners for Commonwealth countries, and other members of the diplomatic corps.

The Archbishop of Central Africa and the Bishop of Matabeleland had both travelled down from Rhodesia for the occasion.

Immediately after the setting of the foundation stone of the new nave, the Mayor of Pretoria, Dr. H. Muller, set the foundation stone of the new cathedral hall.

THE DECISION

Illuminated statements commemorating the occasion, copies of the Pretoria News and some specimens of coinage were buried beneath the stones for posterity to find.

The Archbishop preached the sermon, taking as his text "Unto the glory and praise of God."

He said that some had doubted the wisdom of the decision to complete the cathedral at a time when there were so many other claims on this missionary diocese, but it was not possible to have a list of the church's needs in order of priority; this was too reminiscent of the objection Judas Iscariot made to the waste of money involved in anointing the feet of Our Lord with precious ointment.

God will reveal himself to men through beauty as through truth and goodness, and a beautiful building should help men to catch some idea of the eternal beauty of God himself.

SIR KEITH SMITH MEMORIAL SERVICE

A memorial service for Sir Keith Smith, K.B.E., was held in St. Andrew's Cathedral, Sydney, on January 10.

Bishop W. G. Hilliard, assisted by Canon M. C. Newth, conducted the service. The bishop gave the address.

The cathedral choir sang the Twenty-third Psalm and "Lift Up Thine Eyes" (Mendelssohn) and, after the blessing, the organist played "O Rest in the Lord."

The Police made special traffic provision for the large number of distinguished people who attended the service.

These included Lady Smith (widow); the Minister for Air, Mr. Townley; and Mr. Gollan, representing the Premier.

RELIGION IN SCHOOLS

THE CHURCH'S CONTRIBUTION

ANGELICAN NEWS SERVICE

London, January 16
Two bishops and a non-conformist theologian discussed the Church's contribution to the improvement of religious education in schools at the closing session of the North of England Education Conference at Harrogate on January 6.

The Bishop of Birmingham, the Right Reverend J. L. Wilson, appealed to teachers to link their religious work in schools with a local church, and to invite a local priest or minister to school so that he could "be seen and become known."

Nor was it "outside the bounds of possibility that children should be taken to services in churches and chapels on special occasions."

The Roman Catholic Bishop of Leeds, Dr. J. C. Heenan, said the churches must insist that religion was more than a matter of instruction; that it was an outlook, a way of life, an enlightenment of the mind, and the training of the soul.

It was not the objective of a Christian education to turn out young theologians, but children who had definite ideas on spiritual truths. They should be taught the arguments for and against the existence of God and the immortality of the soul.

ACTIVE MEMBERS

Dr. Heenan suggested that the morning assembly and the daily act of worship should be treated separately.

If the headmaster was not a convinced and a practising Christian, his conduct of the act of worship would not be likely to nourish the spiritual life of the children, but he would not want to forgo the presidency of the school assembly, so the act of worship should be led by an active member of a worshipping community.

"The idea of reserved teachers, with which we are familiar in controlled schools, might be extended to all other schools. At present there is no reason why in a county school the act of worship should not be conducted by an atheistic Communist."

Dr. Harold Roberts, Principal of Richmond College, London University, said the primary need was that there should be a growing partnership between home, school, and Church.

For thousands of children to-day school was the only church they knew, and by that discipline of loyalty and fellowship it might be that the corporate life of the schools would be a preparation for the one Holy Catholic Church.

The Church itself could help by closing the gap between its own teaching and contemporary knowledge, and should co-operate more fully with school teachers.

RE-UNION TALKS AT LAMBETH

ANGELICAN NEWS SERVICE

London, January 16
A further instalment in the discussions of re-union between the Church of England and the Church of Scotland was enacted this month at Lambeth Palace.

The conversations, which occupied two days, were the latest in a series that opened some years ago and had been hitherto carried on at Durham and Edinburgh.

At Lambeth the Bishop of Derby was chairman of the Church of England delegation, which comprised also Dr. A. M. Ramsey, Bishop of Durham and Archbishop-designate of York, and the Bishops of Exeter and Leicester.

THE CHURCH IN MALAYA

CHALLENGE IS BEING MET

LATEST REPORT ON DIOCESE

FROM OUR OWN CORRESPONDENT
Singapore, January 6

The latest report on the Diocese of Singapore written by the Bishop of Singapore shows the tremendous life and vigour of the Church in the midst of a changing Malaya.

The Church is being challenged and it is meeting this challenge well. The list of churches and Church schools is increasing daily.

The Bishop speaks of responsibility in politics and finance. Indeed responsibility is the dominant factor.

One of the major tasks of the past year has been the survey, parish by parish, of the local situation and demand.

There are places like Singapore, the bishop says, where the number of enquirers into the Christian religion has had to be held in check because there is not sufficient staff to meet the demands.

Staff is the other respect in which the Church is educating for responsibility.

It is true that the Diocese has depended more than was healthy or necessary upon priests from abroad.

But the tide is turning. With the opening of St. Peter's Hall, more local men are being trained for the Ministry.

The Bishop paid a tribute to the work of the lay-readers, especially those residing in the outlying areas. Uninterrupted service is being done by lay-readers in Saigon and Djakarta. The bishop also pays a tribute to Service chaplains.

DEVELOPMENT

During the year under review, buildings valued at one and a half million dollars have been added to Diocesan property. New sites of strategic importance have been bought in Singapore for future development.

In most of the parishes new outstation centres for worship and pastoral visitation are being opened up. During the year, New Villages work has been going apace.

This work is the chief extension work. The prevailing pattern of new villages missions is the growing out and reaching out from the medical clinic to the whole villages.

A group of six villages in South Perak is being run by the Overseas Missionary Fellowship.

With regard to medical work, a preliminary training school for nurses was well attended and the results encouraging. Medical work gives a particular opportunity for Christian influence by teaching and friendship.

In the crowded areas of Singapore, full-time and volunteer workers bring health and teach hygiene to poor people.

In the leper camps, regular ministrations have continued. Here candidates have been confirmed.

One feature of the city hospital work is the holding of regular morning services.

The bishop mentions St. Andrew's House, the boarding department of St. Andrew's School. The house gives a lead to the rest of Malaya in providing a fine spirit and a Christian way of life.

QUEEN TO SET STONE AT COVENTRY

ANGELICAN NEWS SERVICE

London, January 16
Her Majesty the Queen, accompanied by the Duke of Edinburgh, will set the foundation stone of the new Coventry Cathedral on March 23.

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PROBLEMS OF EDUCATION IN A TECHNOLOGICAL AGE

By R. BRENDON GARNER

Headmaster, the Church of England Grammar School, Morpeth, N.S.W.

IN a technological age such as ours, we find much to excite and stimulate the minds of youth.

It is without question a period of amazing scientific inventiveness for which we all need to be proud.

The result has been a tremendous raising of the standard of living per head of population in all countries and the many improvements to the comfort of every-day living.

Aristotle and his contemporaries would have been surprised at the progress made in this direction; they would perhaps have been equally surprised at the lack of progress made in other directions. Let me make this clearer.

There are two main viewpoints concerning the nature of education which, although not mutually exclusive, are nearly so.

One is that of the utilitarian: "Education for what?" to enable one to become a doctor, plumber, dairy farmer, etc. This is the viewpoint which measures education or learning by the yardstick of utility to either the individual or the community. Unfortunately, this attitude is fostered by the demands of a technological society.

There is, however, another view towards education which could be called "liberal," which is not concerned so much with "use," rather with what "man is" or may become "as men."

SOCIAL EVILS

In the early years of the Industrial Revolution in Great Britain, came the tremendous wealth and prosperity which put the British nation 50 years ahead of the continent of Europe, but in this period, too, came the great social evils, which reduced man to some creature "lower than the animals" and sent him to the gin shops.

Sociologists would call this process, which was largely the result of the transformation of an agricultural society into an industrial one, de-humanisation or de-personalisation.

To prevent this today we have industrial psychologists in most large business enterprises. For those who have more leisure we have psychiatrists.

The fact that so many are employed in these professions would indicate that the number of people in the community requiring some kind of "therapeutic" treatment is greatly on the increase.

Mental diseases are in greater preponderance than ever before. The transformation then into a technological age has brought with it more "leisure" time for all. How especially true is this of Australia, with the 40-hour week (some would advocate 36). We need, however, to ask "leisure" for what?

Surely it is not "leisure" whereby to acquire greater skills and techniques to speed production so that there is still more time for leisure; a process which can continue *ad infinitum*. And yet are we not in society a little like the snake which swallowed its own tail?

If my assumption is correct then it would help to explain why the romanticism and sentimentalism of our radio, popular literature and the screen has such wide appeal, for the appeal lies in "writing large" just those human emotions which are themselves so often an expression of dissatisfaction with life "as it is."

For, "as it is," life needs that dash of excitement, of eroticism, which everyday living lacks. Society would seem to reiterate this again and again and the world of entertainment, of course, slavishly tries to find ever new diversions. This would seem to be the result of a technological age providing society with "time" of its own.

This has not been so completely true as now, since the days of Imperial Rome.

We in Australia suffer from lack of contact with the culture of the old world, a culture which is derived very largely from the civilisations of Greece and Rome, and into which is woven the Christian tradition.

This is where the second view of education, viz., "liberal," receives its emphasis.

Education from this viewpoint is not so concerned with what a man does as to what a man "is."

The quality of the man "as a man" is of all importance. This side of education has become rather forgotten when the yardstick of utility is rated so highly. I should like to say, therefore, more about this particular viewpoint.

The Greek poet, Pindar, considers our chief duty consists in "becoming who we are," if this is so, then nothing is more important nor more difficult for each of us, than "to become a man."

Any system of education, and a school in particular, must be concerned in shaping a "man" and in guiding the evolving personality through which man forms himself as a man.

It is quite true that it is a particular child of the 20th century, belonging to a given nation, a given social environment and a given historical age, who is to be so fashioned.

It is also true that this child needs to be so sufficiently "complete" in the full meaning of the term, that he possesses the qualities which are themselves "timeless" because they do not belong to any particular age.

The present age suffers from a number of misconceptions as to the nature of man, for he is not merely an animal of nature, he is also an animal of culture, whose race cannot exist without the development of society and civilisation; he is also a historical animal which explains the many different cultural and ethico-historical patterns in which he has become diversified.

Man cannot be helped, i.e., progress in his own, specific life, either intellectually or morally, without being constantly helped by collective experience which has been previously accumulated and preserved, and also by the regular passing on of acquired knowledge.

In order to reach some sort of completion of "self" he needs two things: discipline and tradition. Both will weigh heavily on him and strengthen him so that he will be able to struggle against them; this will enrich tradition, which in turn will make possible new struggles — in this way is civilisation made up.

The view that what man is, is clouded because there is in our present society a total disregard of Ends, i.e., of those absolute goals or standards for which man must strive.

ABSOLUTE GOALS

The means (technically) to achieve ends are perhaps better than they have ever been before but, whilst they themselves are more important than the ends, there is immediately a collapse of all sure purpose and real efficiency.

That would seem to be the main fault with contemporary education — lack of purpose.

It is possible for educationists to become so fascinated and involved in the "techniques" of educational theory that the *raison d'être* for all this is ignored. That once the clock is wound its activities will themselves be so interesting that no one will bother and, what is more serious, some will deny that any key is necessary for winding.

Because there is little interest in the "end" of man it is possible for false ideas concerning this "end" to be regarded as true and to masquerade as important and worthwhile. Amongst these are the neo-

positivists of the Vienna school, viz., "man is what he eats—vegetable matter," taken over by the Marxists in another form, and the Existentialists in another. The purely scientific idea of man is outdated and rather discredited.

It is obvious that education must know what man "is," his nature, and the scale of values this involves.

"NOTHING"

The Christian idea of man stemming from the Graeco-Roman civilisation and developing in the classical and liberal universities and educational systems of the past, has been replaced—our universities and educational systems are secular—and replaced by what? Nothing, for there is nothing to replace them with.

Though if the room be swept bare it may be filled with many more devils "worse than the last."

To the Christian "What is Man?" we are able to give the Greek, Jewish and Christian idea of man: "man as an animal endowed with reason, whose supreme dignity is in the intellect; and man as a free individual in personal relation with God, whose supreme righteousness consists in voluntarily obeying the law of God; and man as a sinful and wounded creature called to divine life and to freedom of growth whose supreme perfection consists of love."

This at the least is a dignified and worthwhile picture of human personality not devalued by the pills of the logician or scientific methodologist.

Further misconceptions as to the nature of man, the pragmatic: emphasis on action because action in itself means "progress," is so false as to be obvious to most people in the atomic age.

Sociologism: that social conditioning or the adaptation of the child to the conditions and inter-actions of social life is the essence of education, again is plainly untrue, for we must first "make a man" and thereby prepare a citizen.

But perhaps one of the most pernicious of present-day misconceptions is that "everything can be learned."

Greek sophists believed this, that even virtue could be taught. Youth does seem to expect to learn the timeless qualities of heart and mind from textbook or school curriculum and, sadly enough, in some places there is a serious attempt to teach them.

It is obvious that the teaching of morality, especially with regard to its intellectual basis, must occupy a great place in school education. But the power of sound judgement developed in the mind and backed up by well-directed will, cannot be replaced by any learning whatsoever.

Experience, which is the result of suffering and memory, and through which the shaping of a man is achieved, cannot be taught; either. There is no "course" in wisdom which is gained through spiritual experience.

GREAT LOVERS

As someone has rightly said, "Education ought to teach us how to be in love always and what to be in love with. The great things in history have been done by the great lovers, by the saints and men of science and artists; and the problem of civilisation is to give every man a chance of being a saint, a man of science or an artist."

"But this problem cannot be attempted, much less solved, unless men desire to be saints, men of science, and artists, and if they are to desire that continuously and consciously, they must be taught what it means to be these things."

To teach what man, as man is, that the upbringing of man, the uprightness of the will and the gaining of spiritual freedom, as well as achieving a sound relationship with society, of which he is a member, are the main objectives of education would seem to need much greater emphasis than is so at the present time — a "liberal" education in the best sense of the word can still provide this.

VIRILE LEAD NEEDED

LEARNING FROM TELEVISION

London, January 17

A new picture of Britain's parish churches, with pews filled by responsive and eager worshippers, was set against the Church's present need for a virile, evangelistic lead from its preachers, by the Reverend Maurice Wood, vicar and rural dean of Islington, in his presidential address to the 122nd Islington Clerical Conference at Church House, Westminster, on January 9.

Preaching, he said, would never become old-fashioned, but it was the duty of those who preached to make sure that they did not become old-fashioned.

Television was emphasising the power of the whole personality to influence people, and although it might mean that the power of the written word was less effective, the influence of the individual personality was increasing.

PRESENTATION

Television was bringing a new sense of personal relationship between those who spoke in public and those who used methods of mass persuasion—and preachers were learning from it.

People were beginning again to respond to a clear presentation of the Gospel of Christ. No longer were the pews of our churches empty; no longer was it news when a congregation increased, and it was more difficult to find a church which was losing numbers today than to find one which was increasing numerically.

VISITING

The strategy and tactics of evangelistic visiting in the parish were examined by the Provost of the Bradford, the Very Reverend J. G. Tiarks, who underlined the responsibility of the whole Church to go out to the people.

In many parishes the gulf between the parson and the people within the Church was at least as great as the gulf between the whole Church and the people outside.

HARMONY

The Church could never fulfil its responsibility to its parish until clergy and people together were in real spiritual harmony.

The apparent lack of individual thought in the nation today was discussed by the Rector of St. Mary-le-Bow, the Reverend H. A. Evans Hopkins, and recently Provost of Nairobi.

Since mass opinions were drummed into people by the Press, radio, and television, he said, it was rare to find someone prepared to think originally for himself.

This group thinking led to group attitudes, which explained why the clergy frequently found that the objections to the aims were the same old hot-potch served up anew.

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DIOCESAN NEWS

BATHURST

NEW YEAR GIFTS
Donations for the furnishing appeal for St. Michael's P.O.W. Memorial Children's Home now nearing completion at Kelsa have come from the Mothers' Union of Orange, the Women's Guild of Tullamore, and the Diocesan Mothers' Union. The Stuart Town Ladies' Guild sent £25, and Forbes Young Anglicans £50; youth groups have been sent in their donations, a recent £10 from Yeoval. Y.A.s is typical of the interest of even small groups.

CHURCH ARMY TO VISIT
Captain R. L. Gwilt, Staff Officer of the Church Army Headquarters at Newcastle, will journey in mission vans to Parkes for the Anglican Youth Camp in that parish next week. He will give addresses to the Bathurst youth and screen the film "Mankind's Concern" during the Saturday evening. The matron-elect of St. Michael's Children's Home, Sister Bacon, will complete her work at a Children's Home in Newcastle Diocese shortly, and be attached to the staff in the parish of Coolah from April 1, until she is required for duty at the Memorial Home later the year.

D.C.'S ENGAGEMENTS
The Diocesan Commissioner commenced his 1956 tours by preaching at South Bathurst, and Mootoorah parishes. He will preach at Eugowra and Goolgong on Sunday next, January 22, be at Parkes from January 23 to 31, (Y.A. Camp), and relieve in the parish of Cowra from February 1 to 10.

DIOCESAN NOTES
The bishop will attend the Anglican Youth Camp at Parkes this month. The Reverend Dr. Parkes, Mr. Eric Leaney, and Miss Patricia Follenside, all of Forbes Parish, represented the diocese at the G.B.R.E. All Australian Summer School in Victoria this month. Last Friday Mrs. Henry Wynter was guest speaker at the Cathedral A.B.M. Women's Auxiliary meeting. Cathedral Scouts are thanking many for help in the construction work on the new scout hall in the Cathedral grounds, and congratulating Godfrey Bliss on his Queen's Scout award. Mrs. T. Armour, President of the A.C.C., will visit

the diocese next June and address members of the Mothers' Union in Orange.

CANBERRA AND GOULBURN

WEDDING
Isobel Bernadine Blanche and Robert Frits Niesink were married at St. John's Church, Wagga Wagga, on January 4 by the rector, Archdeacon R. E. Davies, assisted by the father of the bride, Canon Douglas Blincoe.
The bride's parents were married in the same church in 1924.

GRAFTON

KYOGLE
It seems that Kyogle has need not only of an enlarged parish hall but also of the new church. At the Christmas services, which were the best attended for many years, many were unable to find seats at the Mid-night Eucharist, and the other services were crowded. This was despite the fact that most people were away at the beaches. The rector, (the Reverend H. W. Carr), remarked that it was evident that the appeal for the new church must be pressed.

NEW YEAR'S MESSAGE
The Grafton "Daily Examiner" requested the Bishop-elect for a New Year's Message for publication. This was also reprinted in other local papers. The bishop stressed the opportunities for new beginnings and the encouragement that these gave.

MELBOURNE

YARRAVILLE
A "Back to St. Luke's" month will be held in May this year to celebrate the 70th anniversary of St. Luke's Church, Yarraville. It will culminate in the Anniversary Service on May 27 at 3 p.m., at which the Archbishop of Melbourne, the Most Reverend J. J. Booth, will be the preacher. C.M.S. MISSIONARIES Miss M. Eatch and Miss J. Webber, missionaries with the Church Missionary Society, passed through Melbourne last week-end on the "Strathnaver" en route to resume work in Tanganyika. Also on the "Strathnaver" were Mr. and Mrs. Barry Bryant, who are going to Tanganyika for the first time.

SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Mr. Lewis Hodgkinson, of Blackheath, who sent us this picture of the Confirmation group at St. Aidan's, Blackheath, Diocese of Sydney, on December 11. With the confirmands are Bishop C. Venn Pilcher and the rector, the Reverend Robert Freeman.

THE C.E.M.S. CONFERENCE

(Continued from page 3)

in politics, and of economic systems which gave not justice to all.

The conditions which in the past had produced the great surges forward of Christianity existed to-day, and presented the great opportunity of a great Christian revival. How could the C.E.M.S. take the position and make the revival not a possibility but a reality? Here was the real call to the council, the conference, and to all the C.E.M.S. groups throughout Australia, and the opportunity of a great evangelistic campaign.

"If we had twelve men of the same conviction as the Disciples to whom the great commission was given the same thing could happen that they brought about," he said.

EVANGELISM

"If the power which is latent in this group and in C.E.M.S. branches could be unleashed it could be done. A group of committed laymen could again revolutionise the world."

He wondered if the Church was adopting the right methods, the right technique, an approach suited to the age and its mood.

Everywhere they saw societies such as the Rotary Clubs, the Apex Clubs, Freemasonry, the Lions and other service clubs all doing fine jobs, holding men together and serving

the community. They seemed to have something the Church to-day lacked.

A town not 80 miles away from Armidale had a Rotary Club, Apex Club, a Lions Club, two men's clubs and other service clubs—but no branch of the C.E.M.S.

Three points were made by the Reverend R. F. Kirby, Vicar of Guyra, in an address to the conference. They arose out of the impressions he received during his American tour last year.

The American layman, he said, has a sense of membership and of the obligations of membership. What could the C.E.M.S. do to break down the nominal membership which existed in Australia?

Nominal membership scarcely existed in the Episcopalian Church of America, said Mr. Kirby. Theirs was a campaigning church, since they constituted but two per cent. of the population (compared with the 41 nominally Anglican in Australia).

The average Australian wanted to know more about the Christian faith, he believed, and there should be more study groups like the American pattern. "Time enough for a tour of the frozen meat works when we have discovered what is freezing up the works of Australian lay witness," he said.

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R.S.C.M. COURSES FOR CHOIR-BOYS IN VICTORIA
SUCCESSFUL CAMP AND SCHOOL

FROM A SPECIAL CORRESPONDENT

Melbourne, January 17

The Victorian branch of the Royal School of Church Music has this summer conducted what is believed to be the only series of courses for choirboys in Australia.

It represents a highly successful attempt to consolidate and extend the work of parish choirmasters by providing intensive training in music and instruction on the place of music in worship.

This work was begun in 1952 when the R.S.C.M. held its first Choristers' Camp. This has now become an important annual event.

Moreover the number of boys attending this course has made it possible for a second course—a summer school—to be launched.

The total number of boys attending this year's courses was 63, and was representative not only of Melbourne parishes but also Bendigo, Colac, Geelong, Mildura, and Morwell.

From Wednesday, December 28, to Wednesday, January 4, the fourth annual Choristers' Camp was held at St. John's Church, Flinders, a small but lovely township on Western Port Bay, and some 60 miles from Melbourne.

The Vicar of Flinders, the Reverend B. H. Reddrop, was the camp chaplain and con-

ducted all the services including morning and evening devotions.

The camp commandant, Mr. Phillip Newell, a member of the Victorian Committee of R.S.C.M. and choirmaster of St. Peter's, Murrumbidgee, was ably assisted by Messrs Carey, Grimshaw, Kamey, Stuart, and B. Dowling.

The boys' activities included eating, hiking, swimming (when the weather was suitable), playing cricket, washing dishes, singing services, and choir practice.

THE CAMP

The musical course, which was designed for less experienced choirboys, was carried out by the camp choirmaster, Mr. Owen Dowling, choirmaster of St. Bartholomew's, Burnley.

Two practices of 75 minutes were held each day, during which the boys learned or re-

learned, and was attended by 42 boys.

The daily programmes, which were intensive both for the boys and for the staff, aimed at giving greater experience and teaching essential musical facts set in a spiritual background, for the only useful chorister is one who can "sing with the spirit and with the understanding also."

The school chaplain was the Reverend C. M. Kennedy, Victorian secretary of A.B.M. He gave interesting and instructive talks on the services of the Church, celebrated the Eucharist and conducted preparation services on the evenings prior to a celebration of the Holy Communion.

He was assisted by Mr. Phillip Newell, who conducted daily devotions and was assistant choirmaster. Evensong was sung daily.

The musical director of the



A photograph taken after the Ordination held in All Saints' Church, Moree, Diocese of Armidale, on December 21. (Left to right): The Vicar of Moree, Canon E. T. Ormerod; the Reverend B. Harker; the Reverend K. Jago; the Bishop of Armidale; Canon C. R. Rothero; the Reverend K. A. Brasington and Canon C. Egerton. (See story, "The Anglican," January 13.)

learned) such essentials as: Merbecke's setting of the Holy Communion; Ferial Responses; Psalms to speech rhythm pointing of the Oxford Psalter.

On Sunday, January 1, the choir visited all the churches in the Flinders parish, singing the Eucharist three times (8 a.m., St. John's, Flinders; 9 a.m., St. George's, Red Hill; 11 a.m., St. Mark's, Balmarring) and Evensong once.

Much time was also spent in preparing the music for the services which the camp choir sang in St. Paul's Cathedral, Melbourne, on Friday and Sunday, January 6 and 8 the cathedral choir being on vacation.

THE SCHOOL

For several years the R.S.C.M. in Victoria has felt the need for a more intensive course of training for senior choirboys, and one which would be of practical value to lads whose voices are changing or are about to change.

In the past the Church has lost many such boys altogether, but the teaching of alto, tenor and bass has been an important feature of the Summer School, and shows that in this matter the R.S.C.M. in Victoria is leading the way.

The school, from Thursday to Sunday, January 5 to 15, was held at Holy Trinity Church in the Parish of Surrey Hills,

school, and the person who made the course possible, was Mr. Mervyn Callaghan, choirmaster of the Demonstration Choir of the R.S.C.M.

He conducted three choir practices daily, gave lectures on music, played for the services, and was responsible for the organisation and smooth running of the course.

Music learned at the school included: Merbecke's setting of the Holy Communion; Ferial Responses; Psalms and Canticles to the speech rhythm pointing of Oxford Psalter; "Laudate Nomen Domine"; Tye; "Lord for Thy Tender Mercies' Sake"; Hilton; "O Praise God in His Holiness," Weldon.

On Friday and Sunday, January 13 and 15, the school choir sang services at St. Paul's Cathedral, Melbourne.

Music sung at the cathedral included: Communion service, Darke in F; "Oculi Omnium," Charles Wood; Evening Canticles, Farrant in A minor; Evening Canticles, Whitlock in G; "O Lord the Maker of all Things," Mundy.

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

ACCOMMODATION WANTED

COUNTRY BOY attending first year University requires board in private home, Sydney, N.S.W. as from March, 1956. Reply C/o THE ANGLICAN.

RECENTLY MARRIED High School Teacher wants self-contained flat or house in Croydon, Homebush, or Parramatta-Westmead areas. Phone UJ5936 (Sydney Exchange).

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OUTBACK HOSPITALS

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

CHAPLAIN - TEACHER required Ivanhoe Grammar School, Melbourne. Accommodation for single man. Apply, Headmaster, Ivanhoe Grammar School, N.21, Victoria.

DIOCESE OF RIVERINA. Wanted Diocesan Secretary who acts as Registrar and C.M.B.S. organiser. Bookkeeping and typing essential; shorthand an advantage. Duties commence 15 February 1956. Quarters available. Applications, with copies of references to and details from the Secretary, P.O. Box 10, Narrandera, N.S.W.

ASSISTANT PRIEST wanted for St. George's, Malvern, Melbourne. Preferably young. Liberal stipend. House allowance may be provided. Excellent scope. Apply, The Vicar, The Reverend F. A. Townsend, phone BY3030 (Melbourne Exchange).

CHURCHWOMAN wanted as COOK at the A.B.M. Missionary Training College, 111 Cambridge Street, Stammore, N.S.W. Cooking only. There are at present six in the House visiting missions. In addition, Bed-sitting room provided. Apply to the Warden (Telephone Sydney LM4750).

WOMAN, AGED 60/65, required for light housekeeping duties by business woman with elderly mother, in exchange for comfortable home in Auburn. Particulars by letter to Miss A. Chapman, G.P.O. Box 155, Sydney, N.S.W.

MELBOURNE LEGACY has a vacancy for a MALE SUPERINTENDENT to take charge of 20 to 30 boys and girls aged 15 to 18 years. Married or single accommodation available. Salary according to duties and responsibilities undertaken. Excellent conditions and facilities. Superannuation benefits. WRITTEN applications in first instance to Executive Officer, Melbourne Legacy, 45 Market Street, Melbourne, Victoria.

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(Mrs. Cooper will be in Sydney during January. She will be glad to arrange interviews if those interested will write to her C/o THE ANGLICAN.)

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MUSIC TEACHING

LEONARD BURTENSHAW, D.S.C.M., L. Mus., L.T.C.L. (formerly Organist at Burwood Methodist Church and Conductor of Kempsey Choral Society), Teacher of PIANO, ORGAN and HARMONY, has vacancies for pupils. 10 Carilla Street, Burwood. Phone UJ5936 (Sydney Exchange).

ENGAGEMENT

WELLS-PASSLOW. The engagement is announced of Dacia, youngest daughter of Mr. and Mrs. H. C. Passlow, of Redfern Street, Crows, to Geoffrey, only son of Mr. and Mrs. N. G. Wells, of Market Street, Mudgee.

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