

THE ANGLICAN

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EYRE'S PENINSULA WILL GO BACK TO ADELAIDE

SYNOD DECISIONS LAST WEEK

FROM OUR OWN CORRESPONDENT

Adelaide, September 13

The Synod of the Diocese of Adelaide met for the first time in the Memorial Hall at S. Peter's Collegiate School on September 7. This ended the long association with Holy Trinity Hall on North Terrace which cannot now accommodate the greatly-increased number of members.

At this, the second session of the twenty-second triennial synod, a number of important motions were discussed and passed, often after lengthy debate.

Perhaps the resolution to bring back the Rural Deanery of Eyre's Peninsula into the diocese will have the most widespread effect on the life of the Church.

The Bishop of Adelaide, the Right Reverend B. P. Robin, had mentioned earlier in his report how this area had been attached to the Diocese of Willochra when that diocese was formed out of the Diocese of Adelaide on the understanding that it could be re-attached to Adelaide after notice of one year had been given.

His Lordship said that he felt quite sure that the time had come for this large, thinly-populated area to come once more under the jurisdiction of the Bishop of Adelaide.

After some objections to the motion had been voiced on the grounds of finance and the effect the change would have on the Bush Church Aid workers in the area, the motion was carried with enthusiastic applause.

Strangely enough a motion was passed at the Willochra Synod by the parishes concerned expressing a desire to become part of Adelaide again, at the same time as the Adelaide motion and without knowledge of it.

This change will seriously affect the future of the Diocese of Willochra, which will be left with only six priests; it is thought probable that this is the first move in restoring the whole of the diocese to Adelaide.

The Reverend J. Bieby introduced a motion expressing the opinion that all donations to the Church should be allowable deductions for taxation purposes. This motion was passed and a committee set up to investigate the matter and to seek the support of other synods of the Church and other religious communities.

The motion urging the appointment of a full-time Youth Director was debated at length, many speakers opposing the motion despite the fact that similar motions have been frequently passed in recent years.

The motion regarding the appointment of a full-time Youth Director was debated at length, many speakers opposing the motion despite the fact that similar motions have been frequently passed in recent years.

MELBOURNE'S LORD MAYOR AT S. PAUL'S

FROM OUR OWN CORRESPONDENT

Melbourne, September 13

A Civic Service was held in S. Paul's Cathedral, Melbourne yesterday morning at the special request of the new Lord Mayor of Melbourne, Councillor F. Selleck.

The service marked the inauguration of the new year of office of the Lord Mayor and councillors.

The Lord Mayor attended in his robes of office, together with members of the City Council and members of the council staff.

The Governor of Victoria, Sir Dallas Brooks, also attended the service.

The lessons were read by the Governor and the Lord Mayor. Special prayers were offered for the city of Melbourne and

for the new Lord Mayor and councillors. The Civic Service is significant in that with the appointment of the first Bishop of Melbourne, the Right Reverend Charles Perry, Melbourne was raised from the status of a town to that of a city.

The Dean of Melbourne, Dr. S. Barton Babbage, preached the sermon.

Dr. Babbage said that Christians could save a society from social anarchy and moral corruption by entering every department of public and social life.

"Christians can provide an antidote to the forces of evil; a corrective to the forces of disintegration," he said.

"It is often said that politics is a dirty game, the inference being that you cannot enter politics without experiencing moral corruption.

"The contrary is in fact the truth; just because there are peculiar dangers and difficulties, politics demand and need the services of Christian men and women."

A motion was passed deploring the continued use of the objectionable term "White Australia" for the immigration restriction policy which does so much to offend our Asian neighbours.

Speakers paid tribute to the work done by the Organising Chaplain, Archdeacon M. C. W. Gooden during the discussion of the report of the society.

The entire amount of money contributed to the Kennion Fund for building churches in new housing areas had been allotted and Archdeacon Gooden emphasised the need for more donations to the fund to enable the Church to provide more urgently needed help to new congregations.

Later, a motion allowing the Cemeteries Committee to lend money from the £27,000 Sustainment Fund for this purpose to B.H.M.S. was passed after some speakers had protested that the upkeep of Church cemeteries

(Continued on Page 12)



The Bishop of Liverpool, the Right Reverend Clifford Martin, greeted Canon R. A. Ashley (right) of Lagos, when they met in July at the annual garden party given by the Archbishop of Canterbury at Lambeth Palace, London. In the centre is the Educational Secretary of the Overseas Council of the Church Assembly, the Reverend Fenton Morley, who organised the reception. This yearly event is attended by missionaries on furlough and others about to leave Britain for the first time. On this occasion, the guests included a number of overseas bishops on their way to Minneapolis for the Anglican Congress.

DR. GARBETT SLATES FATALISM

ANGLICAN NEWS SERVICE

London, September 11

The Archbishop of York, Dr. Cyril Garbett, refers in his "Diocesan Letter" to the danger of a mood of fatalism, and describes it as a "deadly disease which, if yielded to, will destroy both society and individuals."

Writing of a revival of nock astrology, he says: "I find it very difficult to think that there are any so foolish as to take it seriously and to imagine that they can obtain a reliable horoscope of their future."

"In pagan days fatalism took the form of astrology, men believing that their fate had been decided by the stars under which they were born, and that with the help of the astrologer they could learn their future."

"This was a terribly depressing thing, for it meant that if everything had been inexorably settled by the date of a man's birth, all his struggles and efforts would be useless."

"I have sufficient faith in

human intelligence to believe that those who study the predictions of astrologers do so for their amusement and not out of any serious attempt to acquire information about their future."

"Modern day fatalism takes another form. The discoveries and inventions of science have dwarfed man's stature and destroyed his confidence in himself. He finds himself in the midst of terrific forces and movements against which he can do nothing."

FEAR OF WAR

"He fears that he may be rendered penniless by an economic recession or swept helplessly into the maelstrom of a world war. He knows, too, that if war should be waged with nuclear weapons, all his outward achievements would be wiped out of existence. He seems powerless against these possibilities."

"This knowledge, as it slowly becomes popularised, is influencing unconsciously the minds of millions, making them feel helpless victims of uncontrollable forces."

"They soon think it is useless to plan for the future, and sheer waste of time to attempt to build up ramparts against irresistible storms."

"So all they can do is drift, hoping that the storm will not burst during their lifetime; and determined, if catastrophe should appear imminent, to enjoy all that life offers while there is time."

He was not suggesting this was a universal attitude, but undoubtedly there were many who, without being aware of it, had become fatalists.

They regarded it as futile to struggle to protect an unlikely

posterity from inevitable catastrophe.

This attitude of mind was shown by local authorities who refused to take any precautions against a possible nuclear war, and by individuals who saw only gloom and darkness in the years to come.

Against this attitude the good citizen, and especially the Christian citizen, must protest with all his might.

"The Christian believes that God gives him the power and help to influence and, to some extent, create the future. By prayer, future events can be affected, and every act of prayer rightly understood is a challenge to fatalism."

"The Christian must firmly refuse to be a passive slave of circumstances. With the help of God he must rise above or change an unfavourable environment."

"INSPIRING":-ARCHBISHOP BOOTH ON U.S. CHURCH

The Archbishop of Melbourne, the Most Reverend J. J. Booth, returned to Australia with Mrs. Booth last Monday from the United States.

His Grace said that his outstanding impression of America, apart from the value of the Minneapolis and Evanston conferences, was the generous hospitality shown to all visitors.

Of the Protestant Episcopal (Anglican) Church he said: "They are an inspiring body—alert, generous, active."

"Their church buildings are splendid, their congregations always large. Their laymen take a great and active part

FACT AND FANCY

I see a most interesting classified advertisement in this edition for a rector for Merredin, W.A. The only thing it doesn't mention is that this parish is one of the best supporters in Australia of THE ANGLICAN. It takes more individual subscription copies than any other parish in the West.

From the Bishop of Rockhampton, one of the team who are sending us news from the U.S.: "It was an excellent dinner, but most of us are finding it difficult to combine a superabundance of food, material, mental and spiritual, with insufficient opportunity to enjoy our comfortable inner spring mattresses."

Two friends from Melanesia, the Archdeacon of the Solomons and the Reverend C. E. Fox, have sent us notes about the printing plant on which the Melanesian paper, "O Sala," is printed. I mentioned it on June 18. The plant is certainly not modern, and it is worked under extremely trying conditions. Mr. F. R. Isom, the highly qualified printer responsible for "O Sala," does a wonderful job in the face of difficulties which would daunt most Australian printers.

The office was very peaceful last week during the absence of our managing director in Adelaide (where the synod, he says, gave him a friendly welcome) and Melbourne, where he met some young supporters of the paper at the Retreat House, Cheltenham. Next week he is to visit Grafton and send us back an account of the synod there.

The M.D. stayed in Adelaide with the Rector of S. John's, Halifax Street, the Reverend E. J. Cooper, whose circulation is the highest of any Adelaide parish. Mr. Cooper wants a copy of Louthier Clarke's Constitutional Church Government, so the M.D. has instructed me to give him this free plug by way of thanks for his kindness.

Just so. "As Immoral as It Can Afford To Be" is the caption advertising a film currently showing in this cultured metropolis. Can't say that it is likely to be different from most films.

Thank you for the continued help we are having with our free fund for aged people, widows and others who would not otherwise see the paper.

Here is the tally to date:-
Previously acknowledged £168 18 2
Mrs. B. Whitaker 5 0
Miss K. Viney 10 0
Mr. M. J. Orchard 2 0
Miss D. Hall 19 6
Canon R. J. Brown 10 0
The Reverend R. P. Hewling 2 0
Miss F. E. Dent 12 0
The Reverend W. F. Hari 1 1 0
Total £176 15 8

—THE APPRENTICE.

WOMEN AT EVANSTON

THEIR ROLE IN THE CHURCH

FROM OUR OWN CORRESPONDENT

Evanston, Illinois, September 4

Women from three European countries, addressing a Press conference here on Saturday, August 28, at the World Council of Churches' Second Assembly, called for a re-appraisal of the role of women in the Church, starting on the theological level.

The women who voiced their views were the executive officer of the Department on the Co-operation of Men and Women in Church and Society, Mlle. Madeleine Barot, an official delegate of the Church of England, Mrs. G. F. Fisher, and a delegate from the Reformed Church of Germany, Mrs. Elizabeth Schwarzhaupt.

When reference was made to the position taken by some theologians that women have a subservient role to play in the Church, Mlle. Barot commented, "In most of the Churches I know of, it is quite clear that the practical question of the place of women in the Church has to be tackled from the theological angle."

She said the department had already begun a study of the first two chapters of Genesis, and of S. Paul's writings, the portions of the Bible sometimes used to support doctrines relegating women to an inferior position.

Mlle. Barot made a special reference to the question of the ordination of women. She said her department did not quarrel with the views of Churches which, because of their adherence to the apostolic succession, refuse ordination to women.

She added, however, that "many Churches use this argument although they don't believe in the apostolic succession." She asked that Churches make a distinction between the theological and the sociological reasons for ordaining men only.

Mrs. Fisher was outspoken in her feeling that a bad situation was being created in some Churches by the competition between large women's organizations and the men's groups being formed to counteract them. She called for "co-operation of men and women in the Church," rather than competition.

Mrs. Fisher called laymen and laywomen the "spearhead of the mission and witness of the Church," pointing to such people as Elizabeth Fry and Florence Nightingale, who, she said, had "prophetic vision."

Returning to the subject of women's place in the Church, Mrs. Fisher made note of the fact that "women probably raise 75 per cent. of the money for missionary work, but have almost no voice in the spending of it."

Mrs. Schwarzhaupt told reporters she had first entered political life by speaking out against the Nazi relegation of women to the kitchen. Following the war, after an enforced silence of twelve years while the Nazi Party was in power, she said she began to "tell women that they must be interested in political life," reminding them that "women are responsible for political developments."

Mrs. Schwarzhaupt is presently a member of the Bundestag, the West German Parliament, nine per cent. of whose representatives are women.

"You yourselves are the World Council of Churches, not looking in through a window as at something grand, yet rather remote, but part and parcel of its very life and of its fellowship." That was the message that Dr. Kathleen Bliss brought to the 5,000 women who came crowding in on Sunday afternoon, August 22, to witness to their Unity and to worship God together.

"If we were united, there would be no need for a World Council of Churches," she said. "It exists because we are divided and are troubled about our division."

It is a fellowship of understanding, where people in

frank talk learn from each other and try to grow together, bearing the wounds which are the price of growth.

"It is a fellowship of service, where we can join in answering the cry of a troubled world, not for money only, but also for people—you and me and our children—to help it meet its need."

"It is a fellowship of prayer, which is itself the highest work, and which creates the unity we long for, in which every one of us can share."

Sunday, August 22, was "Woman's Day" at the Assembly. Women of the Evanston Council of Church Women had dreamed of such a gathering, and worked for it for months, thinking that perhaps 1,000 or even 1,500 might come.

But there were nearly 5,000 women there, going first to fellowship teas in different churches nearby, and then coming together for an overflowing service at the First Methodist Church, host to so many gatherings these days.

Rosa Paige Welch's quiet, searing music in "Let All Mortal Flesh Keep Silence," and Mrs. Karefa-Smart's moving litany of prayer for families and homes and the wider things of the Kingdom, brought everyone into the very presence of God.

Then the walls of the church stretched to the ends of the earth as women brought greetings and messages from the United Church Women of America, from Egypt, from Argentina—"Pray for the Latin-American peoples"; from Germany—"Rejoicing in Hope," the theme of the great Kirchengathering this year; from Sweden—"How should it be if we learned to pray instead of sighing"; from India—"We look to Evanston to bring the Hope of the World into action."

Dr. Kathleen Bliss told of a chapel, newly-opened at Bessey, the World Council's Oecumenical Institute near Geneva. The organ is being built by an organ-builder from the Eastern Zone—a gift from behind the Iron Curtain.

In the chapel hangs an Ikon, painted by prisoners of war, and a lamp that was made in a concentration camp. The chapel, with gifts from all, belongs to all who are in the fellowship of the World Council.

There—even as on this day at Evanston—people from all the earth come to worship God, and drawing near to Him, they find themselves nearer to each other.

MISSION BY RADIO

IN LONDON

CHURCH INFORMATION SERVICE

London, September 6

A radio mission to London-in-Exeter has been planned in connection with the 1300th anniversary of S. Cedd.

The campaign is divided into two stages. During the first, from September 19 to October 10, there will be intensive house-to-house visitation, usually as a united operation between the Church of England and the Free Churches. This is the period during which there will be religious broadcasts from 10 centres in the area. This stage will culminate in public meetings to be held in each borough.

Then, in the second stage, beginning on the evening of October 10, every local church will begin its own form of parochial mission or other special evangelistic effort. The hope is that many of those previously visited, and especially those who have heard the religious broadcasts, will accept invitations to take more part in the life of their local churches.

SEX CRIMES

THE PRESS CRITICISED

ANGLICAN NEWS SERVICE

London, September 11

Newspapers who justify their reports of sexual crimes by saying that the intention is to warn the reader, are criticised as "hypocritical" in a booklet, "Threatened Standards," published last month by the education secretary to the Church of England Moral Welfare Council, Canon H. C. Warner.

Canon Warner has been associated with a group of churchmen who have been reviewing the handling of sex themes by the Press.

He says there is a public duty of reporting which the Press have to accept, but only within certain well-defined limits. "Those limits are overpassed when the reports concentrate on sexual cases giving repeated accounts of many examples of a limited group of sexual crimes and reporting the salacious parts of evidence given."

If the justification for such reports is to warn the reader, then one or two reports of a single type of crime are sufficient for the purpose, Canon Warner says. He suggests that they could be given like divorce cases without unnecessary details.

"When a newspaper reports 10 or more cases of a particular form of sexual crime in one number, other motives are at work and the self-justification that the paper is performing a social service becomes naive and, indeed, ludicrous. The increase in crime works like a snowball, for such newspapers help to create an ever-widening mass of cases from which to make a selection of those which present unusual or specially erotic features."

Canon Warner notes that a growing number of newspaper men "dislike what they find themselves doing, and with some encouragement of public opinion and with concerted action on the part of all newspapers there is little doubt this unsavoury competition in sex appeal could disappear in a very short time. There are evident signs that this change is already taking place with the majority (though not quite all) of the popular newspapers."

BATTLE OF BRITAIN

SERVICE IN MALTA

FROM A SPECIAL CORRESPONDENT

Valetta, September 11

The Battle of Britain commemoration service in Malta will be held in S. Paul's Cathedral here on September 19.

The service will be conducted by chaplains of the Royal Air Force.

The Bishop of Gibraltar, the Right Reverend F. W. Kraske will preside.

The Governor of Malta, Major General Laycock will read the lesson.

Others present will include the Mediterranean Commander-in-Chief, Lord Mountbatten and the Countess Mountbatten of Burma; Air Marshal B. V. Reynolds and the American Consul General, Mr. P. E. Padcock.

Following the service there will be a ceremonial parade of members of the Royal Air Force, Royal Australian Air Force and the Royal New Zealand Air Force.

OBITUARY

DR. F. C. EELES

We record with regret the death on August 17 at Dunster, Somerset, England, of Dr. Francis C. Eeles at the age of 78.

Dr. Eeles had been the secretary since 1917 of the Central Council for the Care of Churches in England. He was due to retire the day after his death.

He had spent nearly forty years collecting detailed information about the cathedrals and parish churches of England, and was instrumental in setting up the Diocesan Advisory Committees. He was awarded the O.B.E. in recognition of his services in this direction.

AIR FORCE CHURCH

S. CLEMENT DANES

FROM OUR OWN CORRESPONDENT

London, September 13

Plans for the restoration of S. Clement Danes which the Royal Air Force are to take over as their own church, have been approved by the Royal Fine Art Commission and, in principle, by the War Damage Commission, who will provide most of the cost of re-building.

It is hoped to start work at the end of this year and to complete it within the following two years.

When S. Clement Danes was destroyed on May 10, 1941, by a German oil bomb, the famous peal—"oranges and lemons"—crashed from the belfry, and all ten bells were cracked. They now lie in the yard of a bell foundry and a new peal will be cast from the old metal.

There is every expectation of a distinguished future for the re-born S. Clement Danes. Though a parish church no longer, it will continue to be used for ordinary Anglican services at which the old parishioners and any others will be welcomed; but perhaps five or six times a year there will be ceremonial or other special services for the R.A.F., with a service chaplain in charge.

Meanwhile, the church will undergo by degrees the transformation into the headquarters church of the R.A.F. and of its 600 chaplains spread about the world.

The Air Ministry propose to embellish the building with possibly 10 shrines, in which will be perpetuated the names of all the fallen since the beginning of the Royal Flying Corps, the Royal Air Force, and kindred formations.

The members of the Air Council will have their own pew for worship, and the various commands will, it is hoped, make themselves responsible for providing other pews or blocks of pews and helping to furnish and adorn the church in other ways.

ROMAN CATHOLICS AND UNITY

ANGLICAN NEWS SERVICE

London, September 11

An article on the Evanston Assembly, published in the Vatican newspaper, "L'Osservatore Romano," says "it is clear that without the Roman Church there can be no Christian unity."

The article was written by the Dean of the Theological Faculty of the Pontifical Gregorian University, the Reverend Charles Boyer, who founded "Unitas," a Roman Catholic organisation devoted to promoting Christian re-union.

"It is clear," he writes, "that it is not possible to be with the Roman Catholic Church without accepting its faith, its worship, its hierarchy."

"One cannot escape this dilemma: either Jesus Christ did not wish unity of His Church, or He wished that all who believe in Him be members of the Roman Catholic Church."

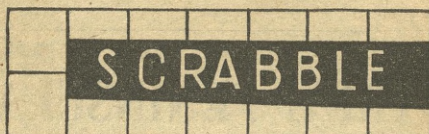
The article refers to a statement made to the Council at Evanston by its executive secretary, Dr. W. A. Visser 't Hooft, that the Council "cannot and must not negotiate union between Churches."

"But," Dr. Visser 't Hooft added, "the Council can and must work to create a situation in which there is so much in common between the Churches that there is no adequate reason for them to remain separate from each other."

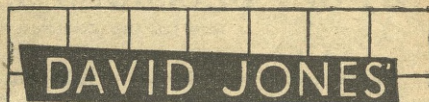
Father Boyer's article comments:

"It is clear that if that result (unity among Churches which the World Council hopes for) were obtained only for the communities meeting at Evanston, it would in no way be Christian unity, which will exist only when those communities will have so many things in common that there will be no reason for them to remain separated from the Roman Catholic Church."

It's here at last!

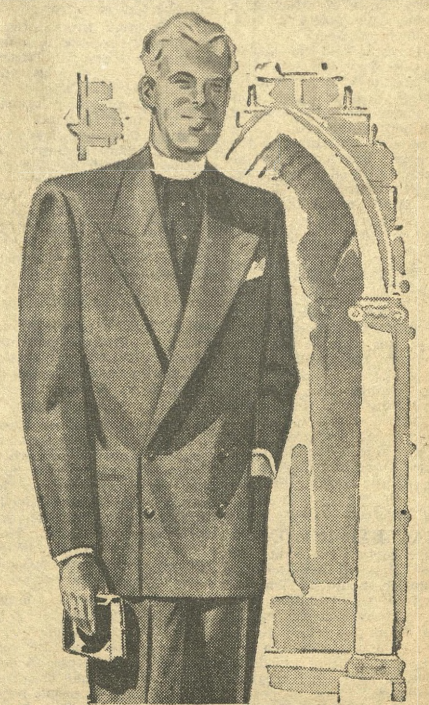


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BISHOP'S SUPPORT FOR CONSTITUTION

ADDRESS AT OPENING OF TASMANIAN SYNOD

FROM OUR OWN CORRESPONDENT

Hobart, September 15

"We should no longer postpone the acceptance of a Constitution which would give us the freedom that we should have as a distinct and separate regional Church within the fellowship of the Anglican Communion," said the Bishop of Tasmania, the Right Reverend G. H. Cranswick, in his address at the opening of synod this week.

"It is not claimed that the present draft is perfect," said Bishop Cranswick. "No constitution is."

"But it preserves for us Australians the faith and pattern of our Mother Church of England."

"It avoids the weaknesses of federalism. The parish, the diocese and the province remain as distinct units and form a pattern that is truly Catholic in its structure."

"It constitutes an Australian Church that will be free to grow and develop under the continued guidance of the Holy Spirit, meeting the peculiar needs and genius of this new and virile nation."

"We have already secured the authority of the Tasmanian Parliament for the setting up of such a constitution. It is my hope that synod will give its assent while reserving its right to make any suggestions to the Constitution Committee that it may, in its wisdom, think worthy of consideration as improvements to the draft."

OTHER POINTS

Bishop Cranswick presented his Charge to Synod in two parts: The first part as the sermon at the synod service in S. David's Cathedral, Hobart; the second part as an address to the first session of synod.

Questions discussed in his Charge included: "The Church and the Welfare State:—The State has taken over many of the social services which in the past the Church initiated and maintained. These services, including education, were undertaken by the Church as an important corollary of her faith in a living God who is concerned about the material welfare of his children as well as their spiritual welfare."

"In quite recent times the extent and variety of what are called social services has enormously increased. The task and the financial obligation thus undertaken is immense."

"The modern State has shouldered the responsibility for the care of the needy, be they young or old, be they sick, orphaned or under-privileged. There is hardly a sphere in our private lives on which the State does not impinge somewhere."

"The danger of all this is, that unless we are careful we shall leave most of the issues of life to the State and go in for a good time without the worry of having to decide anything."

"Of course the necessary finance comes out of our pockets or is raised by State lotteries and other devices. There is a danger that these may dry up the sources of benevolence by which many social services are supported."

"It may be that the plan should be considered which has been adopted in some places of having a 'Community Chest' to which according to income range all must contribute."

"In the light of all this the Church must come to some definite decisions about her policy in regard to the various institutions which she has initiated and carries on. She has not the financial resources to erect, maintain, equip and extend buildings to the degree of efficiency that is desirable and which the State can afford."

"It would seem that we have either got to claim more aid from the State, which it is ready to give for the help of the aged and other needy folks,

or withdraw from at least some of our responsibilities. This would mean, it is argued, that the support which comes from what is regarded as the main evidence of our 'practical Christianity' would dry up."

Comes:—"For a considerable time Church leaders, educationists, the Country Women's Association, and other important bodies, have been concerned about certain harmful literature, including what are called 'Comics'."

"It is a matter of great satisfaction to learn that the Government intends to bring down a bill to deal with this subject. It is to be hoped that it will take as effective action as other State Governments have taken and that the influence of powerful vested interests will be resisted."

Children's Films:—"Some of us had the pleasure and privilege of meeting and hearing Miss Mary Field, O.B.E., speak on this subject. She is an expert and in co-operation with Arthur Rank in England has brought about a complete change in public opinion on this question. A Tasmanian Council for Children's Films and Television is to be set up as a result of Miss Field's visit."

Christmas:—"A movement has been started to 'put Christ back into Christmas'."

"I feel sure that the heads of our departmental stores throughout Tasmania will be only too willing to give space in their windows for the portrayal of the Bethlehem crib and those associated with it in the lovely Christmas story. This movement too will do much to remind all professing Christians of the central figure in this great world-wide religious festival of the Church."

"South-East Asia: Our missionary reports are encouraging, but the missionary response here, and in the whole Church in Australia, is quite inadequate to the tremendous opportunity and challenge of the present situation."

"Our slogan for the nation should be 'Wake up Australia,' and for the Church 'Wake up Christians,' in view of the urgency and the opportunity that may not last very much longer."

LIMESTONE VICARAGE FOR COLAC

FROM A SPECIAL CORRESPONDENT

Colac, Victoria, Sept. 13

On Saturday, September 4, the Bishop of Ballarat set the foundation stone of the new vicarage at S. John's, Colac, Victoria.

The church was packed for the service, at the conclusion of which the whole congregation, headed by the choir and clergy, processed to the new vicarage site for the actual ceremony.

Among the many guests present was a director of the Wells Organisation of Church Fund Raising, Mr. Ray Stocker, with which firm S. John's have recently signed a contract, with the object of raising £30,000 over the next three years through weekly pledges. This money will be used for the general expansion of this growing parish.

The vicarage will be a two-storey building, constructed of Geelong limestone, and will be the first house built of this material in the Colac district. It is estimated to cost £6,500.

The vicar, the Reverend J. L. A. Price, and his family expect to move into the new vicarage by February, 1955.

CLERGY MEET AT SALE

MANY FINE ADDRESSES

FROM A SPECIAL CORRESPONDENT

Sale, Victoria, September 13

The Annual Study School and Retreat for the Clergy of the Diocese of Gippsland was held at S. Anne's School, Sale, from August 30 to September 3.

It was attended by nearly all the clergy of the diocese, the ordained deaconesses and the Sunday school and Youth Organisers.

The Study School proved to be of great interest.

A fine scholarly paper on the "Atonement in Relation to the Life of To-day" was read by the Reverend C. K. Hammond.

The Vicar of Omeo, the Reverend T. W. Hewlett, gave a paper on "Secret Prayer," which was greatly appreciated.

Archdeacon L. W. A. Benn spoke on "Chaplaincy Work in Peace and War."

He spoke of the difficulties of the chaplain's life, and suggested that no clergyman should be selected without at least ten years in Holy Orders, during which he had proved his capacity to exercise a sound ministry.

In describing the chaplain's field of service, the archdeacon dealt with ways and means of establishing contact with the men; the varying conditions under which church services are held, and the countless human problems with which he has to deal.

He was supported by Canon T. G. Gee and the Reverend R. M. Southey, both of whom have served as chaplains.

The main studies were conducted by the Director of the G.B.R.E., Mr. V. K. Brown, who took four subjects.

The first one, "Church Schools," referred not only to day schools, but also to Sunday schools, in which he pleaded that the title Church schools be used for Sunday schools as well, so as to put before the parents and children the vital link of the Church.

His study on "Teaching Methods" dealt with many of the modern techniques, and he showed how they could be improved.

He pleaded that the ordinands in training for the ministry should have more time given to the teaching training, as he pointed out that most of their time was taken up with teaching.

His study of "Inside the Child Mind" was very illuminating, and brought quite a new view to many of those present, bringing out the supreme importance of the environment of home and school and Church life, in which the child is encouraged to choose, more, by example than by precept.

His fourth study was on the G.B.R.E. itself and the amazing growth over the last thirty years and how it is truly representative of the whole Church. He showed how it is serving the Church through its executives and officers.

The Retreat was conducted by the Bishop of Ballarat, who spoke with deep spirituality and simplicity, as he related the ministry and everyday life with intimate studies of the Apostles, comparing them with people that we meet in every day life to-day.

The school was organised by the Clerical Secretary, the Reverend D. E. W. Green. The staff of S. Anne's School provided hospitality.

C.M.S. MEETING IN MELBOURNE

FROM A SPECIAL CORRESPONDENT

Melbourne, September 13

The Victorian Branch of the C.M.S. will hold its annual meeting on September 28 at the Chapter House, Melbourne, when a welcome will be given to the Archbishop and Mrs. J. Booth.

The special speaker will be the Federal Secretary of the C.M.S., Canon R. J. Hewitt. The choir of S. Columba's, Hawthorn, will sing.

BEECHWORTH'S NEW WINDOW

IN MEMORY OF LATE RECTOR

Christ Church is an historic old granite church erected 96 years ago, shortly after the discovery of gold brought the early settlers teeming to Beechworth.

The building is very well preserved, and over the years seven stained-glass memorial windows have been placed therein, the last as a memorial to the men and women who lost their lives in World War II.

The Reverend Arthur Brown was the rector of the parish from 1940 until his death in November, 1952.

A lover of beauty, particularly in the realms of music and architecture, he was intensely proud of Christ Church. It is felt that nothing would please him more than that it should be further beautified by the addition of another fine window.

The suggested subject is the figure of the Beloved Apostle—S. John holding a chalice: it is to be placed near the pulpit thus symbolising both the Blessed Sacrament and the evangelistic message of the Gospel.

The window will cost approximately £320, and at the time of writing more than two-thirds of this amount has been subscribed.



Christ Church, Beechworth, Victoria.

CHURCHWOMEN MEET

FROM A SPECIAL CORRESPONDENT

Bega, September 6

On Thursday, August 12, a district meeting of the Churchwomen's Union was held at the church hall of S. John's, Bega, in conjunction with the meeting of the South Coast Rural Deanery of the Diocese of Canberra and Goulburn.

The guest speaker for the afternoon was the Diocesan President of the Union, Mrs. Garnsey, of Canberra.

After the reading of minutes, reports were read by representatives from branches at Narooma, Candeo, Moruya, Bermagui, Pambula, Eden, Bega, Bomboka and Cobargo. There were over seventy women present.

There was a motion passed seeking representation of each Rural Deanery on the Churchwomen's Diocesan Council. The meeting also appointed a publicity reporter for future conferences.

Then followed a discussion of the M.U. and C.U. and the possibility of uniting the aims and merits of the two groups, particularly in smaller parishes where it may not be possible to support both to advantage.

After an enjoyable buffet lunch, served by the hostess branch, Mrs. Garnsey gave a talk on the various women's organisations in the Church and their place in the community. She also discussed the importance of Church activities and training in the lives of children to fit them for adult life.

The next district meeting will be held in Narooma in February on a date to be fixed to coincide with the Rural Deanery meeting.

BRISBANE'S NEW SCHEME

FROM OUR OWN CORRESPONDENT

Brisbane, September 6

The growth of housing areas within the Brisbane metropolitan area presents a tremendous problem to the Church in these parts.

There are tens of thousands of people who are at least nominally Anglican for whom, at the moment, through the shortage of clergy, the Church is doing nothing to minister to their needs.

In some areas, the parish clergy are trying hard to cope with the position, but without adequate help, it is difficult in most cases to keep up with the growth of these areas.

The Archbishop of Brisbane, the Most Reverend R. C. Halse, has put the matter before the representatives on the Diocesan Youth Advisory Council and the clergy and has issued a challenge to the clergy and laity for their help and co-operation in arranging what might be called "An Anglican Census" to go out amongst these people and try to get them within the fellowship of the Church.

A small Sunday school might be started, a small group of people might be interested enough to form the nucleus of a congregation to which a priest

PROTEST ON PENSIONS

EXTENSION WILL BE CONTESTED

FROM A SPECIAL CORRESPONDENT

The quarterly meeting of the Sydney Association of Retired Clergy, on September 1, discussed the need for increase in clergy pensions and the proposed amendment to the Clergy Provident Fund.

Clergy pensions are still paid on a scale adopted in 1920. The proposed amendment would extend the pensions scheme to cover lay workers.

It was pointed out that the Sydney Clergy Provident Fund was, in effect a trust fund established to provide annuities and pensions for retired clergy and clergy widows, and that the proposed extension of its benefits to others was not only a violation of the trust under which subscriptions had been called for and legacies and donations invited, but was also a substitution of wider and unlimited obligations for the present calculated and limited liabilities.

In face of this proposed fundamental change in the provident constitution of the fund and consequent great increase of liabilities, the annual reports and balance sheets for the years 1951-52, 1952-53 and 1953-54 were not available for general information, and the findings of the Special Actuarial Investigation of 1948 and 1953 (made compulsory under Section 22 of the S.C.P.F. Ordinance of 1944) also were withheld from publication.

It was moved and carried unanimously that before any alteration be made to the Constitution of the Sydney Clergy Provident Fund, the members should be consulted.

Canon D. J. Knox was requested to bring the views of members of the association before synod.

UNITED SERVICES IN TASMANIA

FROM A SPECIAL CORRESPONDENT

Launceston, September 8

Hobart and Launceston will both have a series of oecumenical services this year.

Last night, in S. John's Church, Launceston, Evensong for the day was sung with a congregation of over 200 representing the major Churches of the city.

The service was conducted by a lay reader and by the State Secretary for the Tasmanian Council of Churches, the Reverend A. V. Maddick, and the address was given by the rector, Archdeacon L. N. Sutton, who described how the Church of England service was guided by three principles—historicity, congregational worship and Scriptural background.

After the service a discussion on the service was held, and some of the questions which the archdeacon answered were: Why monotone the prayers? Why are the psalms chosen not always those for the day of the month? Why is there variation in the chants?

LEAGUE OF YOUTH IN SOUTH AUSTRALIA

FROM A SPECIAL CORRESPONDENT

Adelaide, September 13

The C.M.S. League of Youth (S.A. branch) is holding a rally for all young people at S. Bartholomew's, Norwood, on Friday, September 24, at 7.45 p.m.

The church service will take the form of the annual membership service, followed by a rally in the hall, when a missionary from Tanganyika, Miss N. Chegwidden, will show most interesting African curios, and a talk film will be screened.

The league supports a child at the Mvumi Girls' Boarding School, Tanganyika, where Miss Chegwidden has been teaching. Membership of the league is open to all Anglicans between the ages of 14 and 30 who are ready to pray, serve, and give for the missionary work of the Church.

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FRIDAY SEPTEMBER 17 1954

THE QUESTION OF CHINA

The case for diplomatic recognition of Red China is overwhelming: the only criteria properly to be applied in international law are the legitimacy of the Chinese Government and the effectiveness with which it controls its territory. Whether we approve its policy or not is utterly irrelevant: few Australians would have confessed approval of the doings of HITLER or MUSSOLINI, of STALIN or FRANCO; but that had nothing to do with diplomatic recognition of the countries under their sway. Continued recognition of the CHANG KAI-SHEK regime in Formosa as the true government of China is now as dangerous as it is silly.

MR. CLEMENT ATTLEE is not only a man whose knowledge of and attachment to what constitutes a democracy are of the highest order. He is an active Anglican and a supremely successful negotiator and politician. His frank and critical, yet charitable, statements about Communist China will command deep respect from all save the irresponsible and the supporters of other than communist autocracies.

The suggestion that there is any element of "appeasement" in the policy which MR. ATTLEE advocates towards China would be insulting if made about most men; happily, MR. ATTLEE's record for personal bravery in the trenches, and for moral and political bravery before and since Munich, make the suggestion as humorous as anything in such bad taste can be.

Pioneering New Parishes.

Perhaps the most important discussion during the Synod of the Diocese of Adelaide last week, inasmuch as it concerned a problem common to the whole Church in Australia, centred around the urgent need to extend the work of the Church in the rapidly-expanding new housing areas which now surround every Australian city.

That Anglicans in Adelaide should have failed to reach the financial target set for expansion last year by the Bishop's Home Mission Society, despite the urgings of the diocesan, the organising chaplain and the clergy, is—there is no other word for it—disgraceful. The target was modest enough, and should easily have been reached. But "disgraceful" is a term applicable not only to Adelaide Anglicans in this: it is shared by members of the Church in every Australian city.

Differences over the precise manner in which such funds should be allocated are legitimate and proper. One speaker in Adelaide seriously questioned the advisability of "spoon feeding" congregations in new housing areas by "presenting" them with churches and a ministry, instead of leaving them in the pioneer tradition to fend for themselves. This involves important questions of principle upon which much can be said on each side. But there is general agreement upon the principle that some help, in some form, must be given to these new areas, whatever differences there may be about the detailed manner of its giving. To provide that help means giving money. And Adelaide has not given it.

Adelaide Anglicans may take some comfort from the fact that they seem a step ahead of the Diocese of Brisbane, where the archbishop, as reported elsewhere in this issue, has taken the course followed by Adelaide long ago—of ascertaining in collaboration with the civil authorities, details of those areas where population shifts will create the greatest demands for new churches.

Meanwhile, the problem confronts nearly every individual diocese, and it is the duty of church-people to make a strong contribution in the obvious manner towards its solution.

An Over-hasty Decision

There will be some surprise at the decision of the Synod of the Diocese of Willochra last week to reject the draft Constitution for the Church in Australia. Be they ever so learned, sincere and swift in decision, members of that synod would surely not claim that they had had sufficient time and opportunity exhaustively to examine and assess the draft, upon which a succession of talented minds will give opinions for some time to come in the columns of this newspaper.

Fortunately, Willochra's decision is not irrevocable, and it is to be hoped that the matter will be re-opened after the draft has been considered by General Synod itself. If Willochra then decides, after mature consideration, again to reject the draft, many may regret such a decision; but none will quarrel with the fact that it will have been taken after proper and lengthy consideration.



Of Beer and Betting

Beer-drinking and betting are undoubtedly two aspects of our national life which need strict control, not only in the interests of the participants but also of their dependents.

So it is essentially proper that Church people should take a lively interest in proposals now being actively canvassed in two States—the extension of hotel hours in New South Wales from 6 p.m. to 10 p.m., and the provision of legal facilities for off-course betting in Queensland.

"You cannot make men moral by act of Parliament," it has been said with truth. Certainly the Prohibition era in the United States gave rise to such lawlessness and violence that the experiment was repealed.

But if the appetites of men and women for strong drink and gambling cannot be eliminated, they can surely be controlled. No one in Sydney will pretend that drinking conditions in hotels round the 6 p.m. closing hour are creditable. In many cases they are downright disgusting.

However, it appears to this "Man in the Street" that the remedy is not to extend drinking hours by four hours, to the considerable detriment of family life, but to compel hotels to provide better facilities and to educate patrons to use them.

So, Church people should not rest content with a victory on 6 p.m. closing at the referendum on November 13. They should also press on the State Government the need to legislate for reforms which will ensure the elimination of "pig swill" conditions.

On the betting issue in Queensland, the Churches are already actively combating the proposal to allow off-course betting.

The great increase in gambling in lotteries, especially since the transfer of Tattersalls from Hobart to Melbourne, is very disturbing.

Some would argue that legal, off-course betting on races, is preferable to the uncontrolled activities of starting-price bookmakers. A majority of New Zealanders thought that, as a referendum in 1949 revealed. Now New Zealand has the rather unedifying Saturday spectacle in cities and towns of long queues in betting-shops, while rumour hath it that the bookmaker officially "dead" in New Zealand for more than 40 years is still flourishing.

It is a difficult problem—more difficult, I feel, than the regulation of the drink traffic—but I think that Queensland, inured though it is to the sight of garish lottery shops, would do well not to extend gambling facilities by sanctioning off-course betting.

Lesson in Moderation

Many of our politicians and some of our newspapers are so inclined to hysterics in their pronouncement of views that it may well be that the most valuable service performed by the British Labour leader, Mr. Clement Attlee, in his all-too-brief visit to Australia, was to speak on controversial subjects in a quiet, dispassionate way. This was especially so in his justification of his recent visit to Red China. Mr. Attlee, as has been observed, is nobody's fool. He was not likely to be converted to Communism merely because he had been wine and dined by Russians and Chinese.

But he does believe that it is essential, if peace is to be preserved, that we should learn to "co-exist" (to use the new popular phrase) with nations whose ways may be abruptly different from our own.

It is hard to disagree with Mr. Attlee's view that the best way to promote understanding among nations is for missions of the kind in which he has been engaged to be encouraged.

Some members of Parliament, on both sides of politics in Australia, showed their resentment of Mr. Attlee's views by absenting themselves from functions in his honour and by making comments which, to describe them most charitably, were extreme and ill-mannered.

Mr. Attlee's own moderation in his public utterances in Australia was the best rebuke to such intemperance.

Equality of Service

The suggestion that National Service Training will be discontinued for country youths to solve the problem of too great an influx into training establishments is unfair to city youths.

The Federal Government should have another hard look at the problem before taking the easy way out.

It can readily be understood that the claims for exempting country youths are strong, especially when seasonal work of considerable national importance has to be done.

But many young men in the cities are also engaged in what can be well regarded as essential occupations. Further, many university youths, called into camps, have had their studies seriously interfered with at the beginning of their second year.

The fairer way would be to draw up a list of exempted occupations in both city and country. If it is estimated that a surplus of potential trainees still remains, ballots could be held to select those to be called up.

But failure to impose some such fair system of selection and exemption will inevitably cause a serious decline in the morale of those called up.

When youths in Great Britain are being conscripted for 18 months' service, often involving many months abroad, it seems strange that Australia should be easing its national service requirements.

But the Australian Government must be allowed to be in the best position to decide how best to make its contribution to the Western World's general security effort. The important point on the National Service Training aspect is that, as far as practicable, the rule of equality of sacrifice should be applied.

On With The Job

A letter which appeared in the Melbourne Age last week seemed to me to strike a note which needs sounding in our national life today.

It deplored the squabbling and bitterness so rampant on every side, and the pre-occupation with issues that could best be left to the appropriate authorities to decide.

And it ended with this plea: "There is so much to be done in Australia to develop our great land. Can't we be given a national lead to get on with the job in a big way and leave the Petrovs to the Royal Commission and the Canberra politicians to talk themselves into a coma?"

"And, lastly, can't we just turn once a day in a moment of quiet, and ask for help from the quarter we are all neglecting, and, as the result, wondering why we are all so unhappy?"

Perhaps the letter was oversombre in its picture of national life, and rather neglected to note the brighter side, as illustrated, for instance, in the amount of unselfish, Christian work done in this community, mainly by people who do not get caught up in faction fighting.

But to the general sentiment expressed, I think most readers of this journal would say a fervent "Amen."

—THE MAN IN THE STREET.

ONE MINUTE SERMON

THE EPISTLE FOR THE 14TH SUNDAY AFTER TRINITY

The Text:

I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, so that ye cannot do them. But the fruit of the Spirit is, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts.

The Message:

Ah! But how can we live this life of faith so earnestly set before us last week in the Epistle? How can we escape self trust and self righteousness, how overcome the desires of the flesh and mind? He tells us! He has fought the fight himself and is not content merely to say "be good," but to let us know how we can be.

"Walk in the Spirit." Keep on walking in the fellowship of the Holy Spirit of God. For in life we don't root out evil; we crowd it out by another Presence Who fills our lives and leaves no room for it. Apart from the Holy Spirit controlling our lives we are men at war with ourselves—civil war within the self. Our desires pull one way, our conscience pulls another way—and being divided we cannot do the things we know we should.

What an unhappy list is the list of sins produced by the fleshly mind, sins within the body, sins in relationships, sins against others, all of them shutting us out from the fellowship of God, all of them denying His rule. Whereas the life in the Spirit produces as fruit on a good tree the virtues that mean self-control, love and fellowship.

What can we do? It is clearly a matter of attention! Think of the desires that are ours, and they will take control. In themselves our instincts are not evil. The desires of self, sex, society, are God given, but they are not meant to be in control. They must be servants, harnessed to their work. Otherwise they can be as lightning and destructive, instead of being as light and illuminating. The control is our attention to the Holy Spirit Who educates our conscience through prayer, through the reading of God's word, through the fellowship of worship and Who builds us up day by day through our acts of obedience to a life of victory and a likeness to our Blessed Lord in character and service.

ARCHBISHOP BOOTH'S RETURN

FROM OUR OWN CORRESPONDENT

Melbourne, September 13. Archbishop and Mrs. J. J. Booth will return to Melbourne on Tuesday next after an absence of four months.

On Friday a welcome will be tendered to them in the Chapter House, St. Paul's Cathedral, at 8 p.m.

The Bishop of Geelong, who has been vicar-general during the archbishop's absence, will preside; addresses of welcome will be given by the Bishop of Ballarat, the Bishop of Geelong, and the senior lay canon of the cathedral, Councillor E. C. Rigby.

As the accommodation in the Chapter House is limited admission will be by ticket only; all the tickets have been allotted.

CLERGY NEWS

MARSHALL-WOOD, The Reverend Leon, has been appointed Vicar of Mooropna, Diocese of Bendigo.

GREEN, The Reverend M. F., Rector of Lang Leys, Diocese of Gippsland, was installed as Rural Dean of Korumburra in that diocese on September 9.

ACKLAND, The Reverend P. J. L., was installed as Rector of Strathmore, and installed as Rural Dean of Sale, Diocese of Gippsland, on September 9.

BURGESS, The Reverend J. B., will be instituted as Vicar of Wonthaggi, Diocese of Gippsland, on October 20.

GREEN, The Reverend D. E. W., Vicar of Rosedale, Diocese of Gippsland, will be inducted to the Parish of Trafalgar in the same diocese on October 21.

PAYNTER, The Reverend Norman, Chaplain to the Royal Australian Navy, to be full-time Chaplain at S. Mark's University College, Adelaide.

GEE, Canon T. G., Rector of St. Paul's, Warburg, in the Diocese of Gippsland, to be Vicar of St. John's, Toorak, in the Diocese of Melbourne.

CROFT, The Reverend T. D., Curate at St. Andrew's, Roseville, Diocese of Sydney, to be Curate-in-Charge of the Provincial District of St. Barnabas, Punchbowl, in the same diocese.

BLAXELL, The Reverend A. C., Rector of Port Lincoln, Diocese of Willochra, has been appointed a canon of the diocese.

GRIFFITHS, The Reverend H. W., Rector of Beaudesert, Diocese of Brisbane, has been appointed Rector of Lutwyche, in the same diocese.

S. JOHN'S COLLEGE

FROM OUR OWN CORRESPONDENT
Newcastle, N.S.W.

September 15. The Reverend H. B. St. John, Rector of St. James', Morpeth, and Rural Dean of Maitland, has been appointed Acting Warden of S. John's College, Morpeth, under the authority of the Lord Bishop of Bathurst, the Right Reverend A. L. Wythe, as senior bishop of the dioceses concerned.

The Acting Warden was installed yesterday by the Dean of Newcastle, the Very Reverend W. A. Hardie, and will remain in residence at the college until the new warden is appointed.

RELIGIOUS BROADCASTS

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

DAILY DEVOTIONAL: 10 a.m. NATIONAL. September 18: The Reverend Hector Dunn.

September 20: Mrs. Rosalie McCutcheon.

September 21: Father Colin Miller.

September 22: "Stories from the Old Testament," Epis. 14—"The Plagues."

September 23: The Reverend P. Campbell.

September 24: The Reverend Herry Perkins.

RADIO SERVICE: 9.30 a.m. A.E.T. INTERSTATE. September 19: Religious Drama—"Peter Gray takes the Lonely Road," by Esther Roland.

DIVINE SERVICE: 11 a.m. 2BL, 2NC, and Regionals.

*September 19: Special Service—Benediction of R.A.A.F. Memorial St. Andrew's Cathedral, Sydney. Preacher: The Archbishop of Sydney.

SUNDAY AFTERNOON TALKS: 4.30 p.m. A.E.T. NATIONAL. September 19: "The Needs of the Early Twenties," by Miss Elizabeth Palmer.

COMMUNITY HYMN SINGING: 6.30 p.m. A.E.T. INTERSTATE. September 19: Angaston Congregational Church, South Australia.

PRELUDE: 7.15 p.m. A.E.T. NATIONAL. *September 19: St. John's Fellowship Choir, Melbourne.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. NATIONAL. September 19: Professor James Stewart.

THE EPILOGUE: 11.20 p.m. A.E.T. INTERSTATE. *September 19: "The Epilogue," No. 14—Fourteenth Sunday after Trinity.

FACING THE WEEK: 6.40 a.m. A.E.T. NATIONAL. September 20: The Reverend James Stuckey.

READINGS FROM THE BIBLE: *September 19: A.E.T. NATIONAL. September 20-24: The Right Reverend Christopher Storrs.

EVENING MEDITATION: 11.20 p.m. A.E.T. INTERSTATE. September 20-25: Rabbi R. Brasch.

WEDNESDAY NIGHT TALKS: 10 p.m. INTERSTATE. September 22: "Vocation and Character—Music," by Dr. A. E. Floyd.

EVENING: 4.30 p.m. A.E.T. INTERSTATE. *September 23: St. John's Cathedral, Brisbane.

SATURDAY AFTERNOON TALK: 2.50 p.m. A.E.T. NATIONAL. *September 25: "The Word from the Outback Desert," by the Reverend Tom Jones.

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.

ANOTHER VIEW

WHITE AUSTRALIA

To THE EDITOR OF THE ANGLICAN
Sir,—In your issue of August 27 your contributor "Church and Nation" criticises the so-called White Australia policy, as un-Christian, with its usual implication that we are inhabiting an earthly paradise and selfishly excluding Asians. Such attitude is not only wrong but is utterly mischievous in implying that Asians have a legitimate grievance in our attitude on immigration.

Countless excellent sermons have been preached on the parables of the foolish virgins and the men with the talents. The moral is drawn that laziness and procrastination is always penalised to the advantage of those who are industrious and competent in life.

It is a matter of historical fact, that for countless centuries the inhabitants of Asian countries took no steps to explore and develop this continent. It was left to our forebears and their descendants in comparative modern days, to travel 10,000 miles from the other side of the world to chart, explore and finally colonise the land. They found no easy wealth or cities to loot, but rather a barren, waterless land, lacking practically everything that makes life bearable.

In a comparatively brief period, by the expenditure of unlimited quantities of blood, toil, tears and sweat, a modern Western civilisation has been built and a population of nine million people given sustenance. The wealth built up has come almost entirely from livestock, grains and fruit, which were all imported from overseas countries. The writer, having spent several years at pioneer farming in this district, is well aware of hazards and hardships our forebears endured.

In view of the moral drawn from the aforementioned parables, I fail to see how criticism can be levelled at our selective immigration policy.

Above all, it cannot be called un-Christian. Critics can't have it both ways: either such teachings should be clearly labelled "for use in church only"—or Asian people and local critics should be firmly told how the unwillingness of their past to develop this land must be a bar to present hopes and claims to profit by the exertions of others. I feel strongly that writers and public people generally should stress this point and explanation to overseas critics.

Yours faithfully,
M. S. SAYER,
Griffith, N.S.W.

S. MATTHEW'S, WINDSOR

To THE EDITOR OF THE ANGLICAN
Sir,—In your article on S. Matthew's Church, Windsor, in the issue of August 27, it was surprising that reference was not made to the fact that the architect was Francis Greenway and that the first structure, erected by contractor Kitchen, was condemned and demolished, owing to faulty work, before completion.

The new building, also to Greenway's design, was much more impressive, as stated, and built by governmental labour. It was completed on December 1, 1820, but not consecrated until December 18, 1822.

Yours faithfully,
(Mrs.) C. S. M. HOLE,
P.S.—Being interested in the restoration of this historical building, a small donation is enclosed.

(This donation has been forwarded to the Rector, S. Matthew's Church, Windsor.)

THE PROPOSED CONSTITUTION

To THE EDITOR OF THE ANGLICAN
Sir,—The Reverend J. R. L. Johnstone in his "Case Against the Draft," shows that we still have among us, unhappily, the spiritual descendants of those Puritans who stayed within the Church at the time of the Reformation—determined to change its doctrine, not to quit the Church.

Your contributor, for instance, objects to the statement that "This Church will ever... preserve the three Orders of Bishops, Priests and Deacons in the Sacred Ministry," on the ground that it is offensive to the non-episcopal bodies and excludes them from communion with the Church of England.

If your contributor has a friend whom he wishes to join one of his clubs, he does not first endeavour to have the club change its rules and constitution to fit in with his friend's ideas. If his friend is not willing to accept the club as it stands, he does not need to join it.

The Catholic Church has had the three Orders of Bishops, Priests and Deacons, under those names, since the time of S. Ignatius. (Bishop of Antioch in 110 A.D.) In one of his Epistles, S. Ignatius writes of the Bishop as "presiding after the likeness of God, and the presbyters after the likeness of the Council of the Apostles, with the deacons." In another place he says: "No bishop, no Church," and in another: "Apart from this (bishops, priests and deacons) there is not even the name of a Church."

The Church of England, therefore, dare not set the feelings and opinions of the non-episcopal bodies above the "rule" of the Church which has been handed down to us through the ages since Apostolic times. If the non-episcopal bodies wish to join our ecclesiastical "club," the Church, we shall welcome them most heartily, but we could hardly expect even their respect if we alter our constitution to fit in with their opinions.

I am, etc.,
HISTORIAN,
Melbourne.

BODGIES AND WIDGIES

To THE EDITOR OF THE ANGLICAN
Sir,—I have received many inquiries about certain alleged statements of mine reported in the Sydney Sun on August 27. May I crave the hospitality of your columns to make clear to your readers what I did actually say about the bodgies and widgies?

In the early edition of the Sun that day I was reported to have invited the bodgies and widgies to hold one of their live sessions in my church hall. As a result of a succession of such evenings I was reported to be expecting a lot of them to come to church, and even to form a choir!

Last, I was reported to have stated that they could be converted, but that you must start with them where they are, and meet them on their own ground. This last was the only true part of the report, as later editions of this paper that same day made clear.

What did I say? First, that I would be delighted to invite the bodgies and widgies to a social in my church hall, which we would be prepared to start off with some live records, if that would in any way make them feel more at ease.

Second, that I believed their contact with us in this way would (after several evenings) persuade some of them that there was a happier and healthier way of life than their own.

Third, that bodgies and widgies could be converted. What many people evidently want to know is whether I believe in dancing as part of the regular social activities of my church. The answer to that is quite simple. I do not.

I have not yet met any bodgies or widgies, but I want to. Will you pray for them?

H. W. GUINNESS,
S. Barnabas' Church,
Broadway,
Sydney.

ADELAIDE C.S.G. RE-UNION

FROM OUR OWN CORRESPONDENT
Adelaide, September 11
The second annual reunion of the Adelaide branch of the Comrades of S. George was held yesterday at S. Mary Magdalene's Church and S. Peter's College Mission in Moore Street, Adelaide.

The guests of honour included the new Visitor of the Comrades of S. George in Australia, the Bishop of Adelaide, the Right Reverend B. P. Robin; the Home secretary of A.B.M., the Reverend T. B. McCall, and the managing director of THE ANGLICAN, Mr. P. James.

The new secretary of A.B.M. in Adelaide, the Reverend A. Bott, said the Comrades' Office and, after a few introductory remarks by the bishop, Mr. McCall gave an address.

The bishop spoke for a few moments in the hall, explaining his position as visitor.

The evening's amusements were in the hands of the M.C., the Reverend Norman Kempson, and the Adelaide secretary for C.S.G., Miss Dawn Dridan.

There were about a hundred comrades, past and present, at the reunion, including members from country and suburban branches, and many of the clerical ex-comrades who had attended synod during the earlier part of the week.

GRAFTON G.F.S. CAMP

FROM A SPECIAL CORRESPONDENT
Grafton, September 13
The annual G.F.S. Camp, Intermediate Group, was held in Diocesan House, Grafton, commencing on Friday, August 27, and ended on Wednesday, September 1.

The theme of the camp this year was "Under Heaven One Family." The parishes of Murrumbidgee, Lismore, Ballina, Casino, Macksville and Kempsey were represented.

The girls responded well to a very active programme, comprising drama, folk dancing, Bible studies and community singing. Several girls displayed outstanding ability in a camp competition for the compiling of a book of prayers with illustrations in crayon.

On Sunday the girls attended all services at the cathedral, and at the 9.30 a.m. family service, banners of the various branches were carried in procession.

An outing to Bardon's Bridge, with a picnic to follow, was thoroughly enjoyed by everyone.

The Ceremony of Light service took place on the eve of breaking-up, and will be long remembered by all who were present for the beauty and solemnity of this act of re-dedication.

COBRAM FESTIVAL

FROM A SPECIAL CORRESPONDENT
Cobram, Victoria,
September 13
The 48th Dedication Festival of S. Margaret's, Cobram, Diocese of Wangaratta, was held on S. Bartholomew's Day, August 24, and the following Sunday.

On the Sunday within the octave the services in the out-centres were suspended and the congregations invited into Cobram.

The special preacher for the day was the Vicar of Whittlesea, in the Diocese of Melbourne, the Reverend David Pritchard.

At 11 a.m. the church was full for the family Eucharist, celebrated by the Rector, the Reverend C. G. Burgess. The epistoler was Richard Freeman, of Strathmerton.

After the service all had lunch together at the guild room, and chatted until it was time to begin the Youth Evening at 2.30 p.m.

At this service the Office was said by John Hamilton (Cobram); the lessons were read by Lynette Graham (G.F.S., Cobram), and Jennifer Farrall (Strathmerton); the prayers were read by Richard Freeman, and the hymns were announced by Barry Graham (Cobram).

This was the first attempt at such a day in Cobram, and it is likely that it will now become an annual feature.

FAITH AND MORALS
A WEEKLY QUESTION BOX

UNDER THE GENERAL EDITORSHIP OF DR. FELIX ARNOTT.

Evening Communion

Arising from a previous answer in this column on the subject of Fasting Communion, a reader has asked me to comment on the practice of Evening Communion.

Is it a primitive practice? What was the normal hour of Communion in the Church of England after the Reformation? When did the practice become common in the Anglican Church? Is it an "un-Catholic" practice?

The question of Evening Communion is one which tends unnecessarily to cause strife between Catholic and Evangelical—the former usually condemning the practice and the latter regarding it as not only expedient but ancient and correct.

Primitive Hour

There is no dispute that Our Lord instituted the Eucharist at the Last Supper on the evening before He died.

The Acts of the Apostles, especially the story of Eutyches, would suggest that early Christians normally met for worship at night.

Further, S. Paul's discussion of the sacrament in I Corinthians XI shows that in that church the evening was the normal time, though it is possible that abuses of this time precipitated the celebration in the morning.

Persecution also would have led the Christians to prefer an early hour, since the Roman police were particularly severe on secret groups that met after dark.

At any rate, by the time of pliny in the time of the Emperor Trajan, the custom of the churches in Asia Minor was to hold the celebration at daybreak and this seems to have been the universal practice by the end of the second century, except that S. Augustine tells us in one of his letters that some of the churches in North Africa held a celebration in the evening of Maundy Thursday as a commemoration of the institution of the sacrament at the Last Supper.

After The Reformation

There is not a great deal of information about the actual

hour at which the celebration took place in the sixteenth and seventeenth centuries in the Church of England, but I do not know of any case of an evening celebration.

For one thing at any rate, in the winter people would be reluctant to travel after dark and the churches were rarely lit.

Normally, Evensong was conducted in the early afternoon between 2 and 3 p.m. In the seventeenth century the common morning service consisted of Morning Prayer and the Litany sometimes followed by Catechism for the children, then the sermon and then the Ante-Communion. A complete celebration being held normally on the great festivals and on one Sunday in the month only.

This was the practice for example, of Nicholas Ferrar at Little Gidding who, being a deacon, conducted the first service only and waited for a neighbouring incumbent to come and take the second.

On the other hand, early celebrations were not unknown. John Evelyn on Easter Day, 1684, tells us that he received the sacrament at Whitehall early with the Royal household, and afterwards at another service he saw the King communicate.

Early Celebrations

In 1692 there were early celebrations at S. James' Chapel at 8 a.m., S. Laurence Jewry at 6 a.m., and in S. Martin's in the Fields at 6 a.m., and in the reign of Queen Anne there was early communion every Sunday at S. Anne's Aldersgate and at S. Dunstan-in-the-West at 9 a.m., while Dr. Horneke, Chaplain at the Savoy, had two celebrations on great festivals, one at 7 a.m. and the other at noon.

The Wesleys encouraged the practice of weekly communion and apparently also celebrated the sacrament in the morning.

The early Evangelicals within the Church of England concentrated on open air preaching. I do not know of any case of evening communion before the middle of the nineteenth century.

It is interesting to notice that it was a Tractarian, Dr. Hook, the Vicar of Leeds, who later was to become Dean of

Chichester, who began the practice of an evening celebration, for in November, 1851, he issued a report recommending evening communion in the interests of the poor who were unable to attend the service in the morning.

"It has been deeply impressed upon us that the comparative paucity of attenders at the Holy Communion is in a considerable degree due to its celebration at a time when it is most inconvenient to the humbler classes; and effectually prevents the attendance of the wives and mothers amongst our poorer brethren.

"Your committee do not believe that by such an arrangement any rule of the Church whatever would be infringed, whilst it would allow many of the working-classes who are not virtually debarred from that ordinance to approach the Table of the Lord."

The report was adopted by Chapter and sent to Bishop Rippon for consideration; in Lent, 1852, evening communion began in several Leeds churches including the parish church.

About the same time Miller of S. Martin's, Birmingham, began an afternoon celebration and later an evening one and in 1860 Thomas Dale introduced the practice in the London Church of S. Pancras.

G. K. Balline shows that in 1869 there were 65 London churches which had adopted it and 10 years later the number had risen to 262, while in 1881 Bishop Thorold, of Rochester, discovered that 180 out of 291 churches in his diocese had evening communion.

From this time it had become associated with the Evangelical Movement. At the present time when class distinction between the morning and evening congregations has disappeared and few people if any, are prevented by work from attending a morning celebration, the practice has tended to become less general.

Is It An Un-Catholic Practice?

We can certainly answer that there is nothing which is un-Catholic about the practice.

The only question is as to whether an early or evening hour makes for a more devout reception of the sacrament. This of course, raises in turn the question of fasting communion, with which we dealt a few weeks ago.

As it was pointed out above the practice was revived in England by Dean Hook whose sympathies lay with the Tractarians rather than the Evangelicals, while in this country an evening of the Mass is a common practice in many Roman Catholic churches.

In Sydney the new chapel of the Blessed Sacrament Fathers in the city every week has a celebration at an hour when workers are returning home, and so do many other churches.

Whether the congregation at such services receives Communion, or merely attends Mass is unknown, but recent Vatican pronouncements on fasting have considerably lessened the time of abstinence from food and drink before reception.

On the whole, most people prefer the morning. The practice has a tradition going back at any rate to the end of the first century and it was universal in the Church of England up to a hundred years ago. It is conducive to fasting, which we have seen to be an ancient and laudable, if not compulsory, custom, and it would seem spiritually fitting that the Christian should begin the Lord's Day with the Lord's Service.

Sometimes, however, one regrets that the traditional Anglican service of Matins, Litany and Communion as one whole has almost disappeared from the usage of the contemporary church.

MOORE COLLEGE APPEAL

FROM A SPECIAL CORRESPONDENT
Sunday, September 26 or a nearby Sunday is to be observed throughout the Diocese of Sydney as a day for the receiving of Embertide gifts for the Moore College Centenary Fund.

For nearly a century Moore Theological College has served the Church and missionary cause in Australia by training 714 men for holy orders.

In 1956 it will commence a second century in its history. It is seeking to raise a sum of £110,000 to clear itself of debts, to establish endowment funds and to erect a hall for the holding of college functions.

To achieve these objectives the most generous giving on the part of Church people is needed.

Donations to the Moore College Centenary Fund may be sent to the Commissioner, the Reverend S. G. Stewart, Diocesan Church House, George Street, Sydney, and can be earmarked for the War Memorial Wing which makes them deductible for income tax purposes.

OBITUARY

MRS. E. M. MACKRELL
We record with regret the death on August 31 of Mrs. Esther May Mackrell at Ungarie, N.S.W.

Mrs. Mackrell was a former secretary and one of the present vice-presidents of S. Dunstan's Women's Guild at Ungarie, Diocese of Bathurst.

WAR MEMORIAL YOUTH CENTRE

FROM OUR OWN CORRESPONDENT
Grafton, September 17
The War Memorial Youth and Synod Centre of the Diocese of Grafton is to be opened on November 5 by the Governor-General of Australia, Sir William Slim.

The building provides a centre for youth gatherings and camps from all parts of the North Coast, for visitors from country parishes, and for conferences of clergy and lay people. It has a dining hall to seat 120 persons and bedrooms for 50 adults or a larger number of children.

It will also be available for the use of other denominations, Scouts and Guides, and conferences of other societies and groups.

In spite of flood losses, members of the diocese have contributed more than £25,000 towards the cost of the building. More donations are needed to reduce the deficit of £12,000 which has had to be tied over by a bank loan.

MEETING FOR DR. HROMADKA

FROM OUR OWN CORRESPONDENT
Adelaide, September 11
The Bishop of Adelaide will chair a meeting for priests and ministers of various communions at Stow Hall, Flinders Street, on September 23, to hear Dr. Joseph Hromadka, the Czech Church leader now in Australia.

THE COLOURED AND THE COLOURLESS

BY THE BISHOP OF ARMIDALE

There are two classes of people in this world someone said recently, "the coloured and the colourless."

At Minneapolis and at Evanston the coloured have certainly been conspicuous. And the more one sees them, talks with them and listens to them, the more it is clear that white superiority is a sheer illusion.

The most vital papers read in Evanston were read by coloured men, a negro, a Lebanese, an Indian. In the section on social questions, of which I was a member, some of the finest contributions came from men of India and Ceylon.

Most of these people have an amazing command of the English language. Added to this they have a knowledge of world affairs, born no doubt of their own strivings after status and freedom.

Some of them are bitter—for even here in the States they have been subjected to indignities on this visit. Such action is indeed becoming more and more rare but occasionally the unhappy happens.

These people whether from India, Thailand, Ceylon, Indonesia or parts of Africa, are conscious of their significance, and their right to independence, to self-government and to the opportunities to develop their countries industrially.

The "East" so called, is really on the march. The West will never know again power of control over these peoples, but it can know brotherhood, friendship and co-operation with them.

They are "gentle" men in the true sense of the word, courteous and thoughtful. Their women in Africa, at least, count for much and are influential.

The other morning a negro Baptist pastor conducted the morning service in the great Methodist Church for the whole assembly. No more moving service was shared during the 12 days of our meeting. There was an intellectual content, impressive and scholarly. There was a dramatic and emotional power that held and moved the congregation.

Departing from the accustomed hymn, the pastor introduced an old time revival hymn "The Old Rugged Cross."

The church arches rang as 1,000 caught it up and gave to it their best.

The address ended, a negro rose, and sang "Were you there when they crucified our Lord."

Even Paul Robeson has never sung it with more power and moving quality than she sang it, with an almost agony on the top notes and a whispering softness following. More quietly than usual the congregation moved out after the blessing.

When the good Lord made of one blood all nations, He certainly did not make the distinctions the white races have taken for granted for so long.

In theory to-day—except in South Africa—the white peoples are accepting the fact of a real equality—but in practice still the old prejudices and pride oft times prevail.

For the sake of truth and for the sake of peace, these must be cast out. The colourless must seek the friendship of the coloured.

SYDNEY FESTIVAL

FROM A SPECIAL CORRESPONDENT
A Festival of the Cook's River Rural Deanery, Diocese of Sydney, is to be held at S. Paul's, Cleveland Street, Redfern, on September 16, at 8 o'clock.

The Archbishop of Sydney will be present, and will speak briefly on the South-East Asia appeal.

Choirs and rectors of the rural deanery will all be taking part in the Festival, which will follow the lines of the traditional "Nine Lessons and Carols" service, the theme being the development of the Gospel over the seasons of the Church year.

Choirs of the rural deanery will combine under the baton of Norman Johnston to present the musical side of the programme.

The objectives of the Festival are threefold: the immediate purpose is to raise some funds unitedly for the S.-E. Asia appeal; but it is hoped that the experiment will demonstrate the value of united choral work, and that it will establish a tradition of choral festival work in the rural deanery.

CHURCHES ESTABLISH PRAYER LINK

BY A SPECIAL CORRESPONDENT
Bridgewater, Victoria, September 13

A unique "prayer-link" has been established by Holy Trinity, Bridgewater, Victoria, over the past year.

The parish priest, the Reverend L. Marshall-Wood, contacted the clergy of all overseas Bridgewater where there was an Anglican church and, strangely enough, they all have the same dedication of "Holy Trinity."

At the first celebration of the Eucharist every month, all the Bridgewater churches concerned remember each other's work before the altar.

This has led to a greater realisation of the "Anglican family" throughout the world, and correspondence suggests that this prayer-link is very popular, as the Reverend C. H. Blake, of Bridgewater, U.S.A., suggests "these homely remembrances in prayer are worth more than all the oratory of the United Nations."

This prayer-link is also used for any special occasions of need upon request from the participating churches.

GOLDEN JUBILEE CELEBRATION

FROM OUR OWN CORRESPONDENT

Armidale, September 12
The golden jubilee celebrations of S. James' Church, Mungindi, N.S.W., will begin on September 26.

The vicar, the Reverend K. A. Patfield, is supervising preparations.

The interior painting of the church is now complete. Work is going ahead on the extension to the church.

Many gifts have been made to the church during this jubilee year, including a carpet for the sanctuary, sanctuary lamp, curtains for the east wall, processional cross, bishop's chair, new entrance doors, prayer book, and new wrought iron gates for the church fence.

On Tuesday, September 28, the anniversary of the day on which the present church was dedicated, festal Evensong will be held. The vicar-general, Archdeacon E. H. Stammer, will preach.

Archdeacon Stammer was the first Vicar of Mungindi, to which parish he went in 1902.

ADELAIDE "HOME AND FAMILY WEEK"

FROM OUR OWN CORRESPONDENT
Adelaide, September 11

A programme of notable speakers has been arranged by the World Council of Churches for its Home and Family Week, to be held in the Adelaide Town Hall from September 20 to 26.

Anglican speakers will be the Dean of Melbourne, the Very Reverend S. Barton Babbege, and the Headmaster of Pulteney Grammar School, the Reverend W. R. Ray. The Bishop of Adelaide will be chairman at one meeting and the Reverend G. R. Delbridge at another.

40 YEARS A LAY READER

FROM A SPECIAL CORRESPONDENT

Ballarat, September 13
Mr. Bertram E. Cartwright has resigned from his regular duties as lay reader at S. Stephen's, Portland, owing to advancing years and ill-health. He had held a bishop's licence as lay reader for more than 40 years.

Mr. Cartwright has been associated with the work of the Church of England in the Diocese of Ballarat since his boyhood in Horsham, where he and his brothers and sister were members of the first surplined choir at S. John's in the early nineties.

A Sense of Assurance

W. Aust.
I have no longer the inferiority trouble with which I started this Course. The realisation that I have ability which those I once considered my superiors lack has given me a sense of assurance when in their company. I now think and speak in the Pelman Language.—W.W.2236, Minister of Religion.

Self-Confidence and Alertness

N.S.W.
Before taking this Course I had a very little self-confidence at all. I now have gained self-confidence, a better memory, and I am more alert. I cannot speak too highly of the Course.—NS.3296, Housewife.

Business Expanded

Vic.
The main benefits I am enjoying are the ability to face people in high positions and the defeat of any inferiority feeling I might have had. I have a new approach to people, and I find my business has expanded greatly.—VM.2543, Plumbing Contractor.

There are nearly a million Pelmanists. 65,000 have enrolled with the Melbourne Branch.

Thinks Rationally

Qld.
I am well on the way to success with my aims. I am more rational in my thinking, and instead of blurring out the first idea that comes into my head, consider for a time first. The Course is doing me a lot of good.—QW.2809, Postal Officer.

Digesting Facts and Detail

N.Z.
Very definite improvement in the spheres of attention and recollection. Also a vastly increased ability to digest facts and detail necessary for me to master in order to pass an examination I have in view.—NZM.2549, Clerk.

Promotion

N.S.W.
Already a tangible result has come. Some weeks ago I was notified of a promotion at work, which I have no hesitation in saying was due to your excellent Course and your helpful marking and advice.—NF.1432, Clerk.

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FILM REVIEW

EVEREST EXAMPLE

A DOCUMENTARY film, "The Conquest of Everest," shown as a supporting feature at the Melbourne Athenaeum Theatre is the most thrilling and magnificent thing of its kind that we have seen for years.

The flawless organisation, the physical endurance, the commentary, the music and the appalling wind, 100 miles an hour most of the time, have to be seen and heard to be believed.

It starts with the testing of equipment in English laboratories and then moves on through Katamandu to the Sherpa country and the foothills of Everest, and it is obvious that it was magnificent teamwork and not the individual achievement of Hilary and Tensing in the last 500 yards that is to be admired.

If there really is any virtue in climbing to the top of such a mountain it is in the example that it sets us of what man could do for God if he organised it and carried it out with such incredible courage as Hunt's team did in this expedition.

The main picture on this programme is an excellent British post-war story of an Army colonel who sets out to find half a dozen men who served under him in tanks.

BOOK REVIEW

TRIUMPH OF FAITH

NO MEMORIAL. Anthony Babington, Australian Price 15/6, Heinemann.

This is the story of a young man who, as the result of war injuries, is paralysed in a leg and arm and finds that he is unable to speak.

It is not only the fact that he gradually wins back power of movement and speech that makes the book so interesting, but his spiritual development makes his recovery possible.

In spite of many setbacks, he obtains his ambition to be a practising barrister.

The prayers and teaching of members of the "Churches Council of Healing" who work in conjunction with his doctors, help him to gain in spiritual strength.

The hospital chaplains who helped his faith by showing God "as a loving and devoted Father," the peace of mind which the Holy Communion service brought to him, all helped him to believe that "everything turns out all right in the end for those who love God."

This book is essentially readable, for although it deals with bodily pain and mental disappointment, the faith of a courageous soul always shines through.

—J.M.S.

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YOUTH NEWS

The 61st annual Y.P.U. demonstration in Sydney will be held in the Sydney Town Hall on October 16, at 2.15 p.m. The pageant, "The Light Dawns," will be acted in the presence of the archbishop and Mrs. H. W. K. Mowll.

The C.E.F. Festival for the Province of Victoria will be held at the Prahran Town Hall, Melbourne, on September 25. The exhibition opens at 3 p.m.

New Zealand Y.A.s will hold a "Quiet Day" at St. Andrew's, Epsom, on September 25. They also have 18 teams registered, in three age sections, in the All Anglican Basket Ball Association.

The Diocese of Bendigo Youth Week will be held from September 26 to October 3. The Reverend George Pearson, a missionary and former international rugby player, has been appointed youth missionary.

The Order of the Comrades of St. George, in Sydney, will hold a Ferry Cruise-Barbecue, at Rodd Island, on Friday, September 24. The ferry will leave Erskine Street Wharf at 7 p.m. sharp; all attending are asked to bring food to cook and a cup. Tea will be provided, and milk and sugar.

Dancing will be held in the pavilion at Rodd Island, and a very enjoyable evening is assured. Those wishing to obtain tickets (6/- each), are asked to contact Miss Betty Norrie (BU5881), as soon as possible.

A holiday conference was held this week for members of the Girls' Friendly Society at the Retreat House, Belair, S.A.

THE CAMBERWELL CHURCH OF ENGLAND GIRLS' GRAMMAR SCHOOL

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EUGOWRA WINS

JOAN HOWELL CROWNED

FROM OUR OWN CORRESPONDENT

Bathurst, September 13
At one of the most spectacular balls held in western N.S.W., Joan Howell, of Eugowra, was crowned 1954 Young Anglican Diocesan Queen at the Bathurst Cathedral Y.A. Ball on Friday, September 10, by the Mayor of Bathurst, Alderman A. L. Morse, who is also diocesan treasurer.

Finalists were the winner, who led the "Forbes Zone"; Beverly Boyd (Bathurst), of "Dubbo to Bathurst Zone"; and Mary Muffet (Rylstone), winner of the "Coolah Zone".

The decorations were a triumph for Bathurst Y.A. president, Bill Tighe, who planned a mighty display of Coronation pennants in the hall. A huge lit crown hung from the centre, while the stage was reconstructed with a red and gold centre stairway and royal maroon drapings, a large red and white back drop with crowns and shields, and a golden throne made in the likeness of the Coronation throne. A canopy was erected from the hall entrance to the roadway with a uniformed Cathedral Scout commissioner to receive guests.

The actual ceremony, radio broadcast at 9.30 p.m., had three processions: the first for civic and Church dignitaries; followed by a procession of the 14 Y.A. Queen candidates; and then the three finalists.

Joan Howell wore robes hired from a Sydney theatre for the occasion.

Y.A.s came from all parts of the diocese to attend the big event, which created much interest in the whole of the West.

The 14 girls raised £5,360 in the event, giving one-third to St. Michael's P.O.W. Memorial Children's Home; one-third to the Anglican Youth Department; and retained the other third of the amount for local branch use for any other Anglican cause, parish or diocesan.

Several will thus give support to the Ordination Candidates' Fund, parish projects, Church schools and mission work.

Joan Howell's Y.A. workers gave her an outright win with £895 raised, to lead in her zone; Heather Knights, of Parkes, raised £741.

The others who competed were Janet Morton (Ondobolin), £452; Joan Pearce (Canowindra), £496; Heather Peasley (Forbes), £501; Val Ticehurst (Cowra), £437; Gail Davis (Tomingley), £291; Florence Hubbard (Orange), £306; Nea Wheeler (Dubbo), £301; Dawn Windred (Molong), £200; Claudette Lawrence (Stuart Town), £142; Carol Thompson (East Orange), £90; Beverly Boyd (Bathurst), £390; and Mary Muffet (Rylstone), £114.

THE MELBOURNE CHURCH OF ENGLAND GIRLS' GRAMMAR SCHOOL

Applicants are invited for the position of HEADMISTRESS of the above school.

Candidate must be a communicant member of the Church of England.

She must hold a degree from a University of the British Commonwealth, and have had teaching and administrative experience.

Applications must be at the school by 31st December, 1954.

Full details are available on application to the Bursar, Melbourne Church of England Girls' Grammar School, 22 Anderson Street, South Yarra, S.E.1, Melbourne, Aust.

SUCCESSFUL G.F.S. CAMP

FROM A SPECIAL CORRESPONDENT

Melbourne, September 14
One hundred junior and intermediate G.F.S. members between the ages of 9 and 13 years from Melbourne, Bendigo and Wangaratta Dioceses have just returned from a week's holiday at Toc H Camp, Point Lonsdale, where they enjoyed the four-fold programme prepared by the G.F.S. Melbourne Organiser, Mrs. K. H. Bright-Parker, who was assisted by Miss M. Harboud and twelve experienced leaders.

Although the weather was at times cold and wet, the spirit and energy of the campers and leaders could not be dampened. The daily hikes, scavenger hunts, sandcastle competition, and beach sports were greatly appreciated.

Each day began and ended with camp prayers taken by the leaders. All were privileged to attend the parish worship at St. James' Church, Point Lonsdale, on Sunday morning, when the vicar was the celebrant at Holy Communion, as well as attend a special G.F.S. service on Thursday morning, also taken by the Reverend Canon E. H. Hoffman.

Bible study and discussion times were most valuable, the theme being "South-East Asia." Mrs. Bright-Parker, in telling of her recent trip to Yarrabah Mission Station, put a vital challenge before the campers concerning our own Australian coloured people, the aborigines.

Miss Barbara Brown spoke of India and Ceylon and the growth of the Church in India. Miss Coby Pangemann from Indonesia, wearing her national dress, talked of the geography and history of her country and her own people. Campers were amazed to learn that of a population of 80,000,000 only 3,000,000 people were Christians.

It gave tremendous pleasure and joy to campers and leaders to have Coby ("Miss Indonesia," as the girls called her) with them—working in so wonderfully well with the whole programme. The girls were enchanted by the supply movements of "Miss Indonesia" in her performance of the traditional Candle Dance, which is a thanksgiving for harvest.

Warmest appreciation was expressed of the way in which Mr. and Mrs. Gordon Anderson, of Toc H Camp, Point Lonsdale, looked after yet another of their large "families."

FOR SMALL PEOPLE

I WAS THERE . . . (40)

THE GOOD SAMARITAN

A man once asked Jesus one of the most important questions ever thought of—

"Teacher," he said, "what shall I do to be sure that I have a place in heaven?"

Jesus said to him, "You know the Old Testament. What does it say?"

The man replied, "You are to love God in every part of your life and in everything you do. You are to love your neighbour, too, as you love yourself."

"Very well," answered Jesus, "do as the Old Testament says and you will have what you asked."

"Yes," said the man, "but what does it mean by 'neighbour'? Who is my neighbour?"

"Listen," said Jesus—

"A man once went down from Jerusalem to Jericho. He went by the road that winds its way down through the mountains to the Jordan Valley."

"On his way, a band of robbers rushed out from behind

ACTIVITY IN GIPPSLAND

C.E.F. RALLIES

FROM A SPECIAL CORRESPONDENT

Yallourn, September 13
Inter-branch rallies are becoming a regular feature of the C.E.F. activities in Gippsland.

Leongatha branch were the guests of Heyfield branch for a week-end last month. Later the Morwell branch billeted a party from Bairnsdale to enable them to share in a function at which many parishes in the diocese were represented.

More recently the Yallourn branch were hosts to 35 C.E.F. members from nine Melbourne and two Geelong parishes.

The activities of the week-end included a corporate Communion service, Evensong conducted by the young people, a brains' trust and open forum on questions relating to "Religion and Life," a tour of the famous open-cut and works area and a gala dance.

The work of the Fellowship in the diocese should also benefit greatly from the successful diocesan conference held last month at Yallourn.

Sixty delegates, representing most Gippsland branches, vigorously debated many important matters regarding the future of C.E.F.

At this meeting the following diocesan office bearers were elected: Chairman, the Reverend H. A. Cairns (Leongatha); vice-chairman, the Reverend R. E. Elliot (Yallourn); and Mr. Daryl Chambers (Morwell); secretary, Miss Mavis Bailey (Leongatha).

C.E.B.S. RALLY IN BATHURST

FROM OUR OWN CORRESPONDENT

Bathurst, September 13
All interested in the work of the C.E.B.S. are invited to a free week-end rally in Orange parish from September 17-19.

Mr. D. B. Close, 65 Byng Street, Orange, is arranging billets for any who care to attend.

Visitors will be welcomed on Friday night on arrival. Saturday will be devoted to tours, conference, and social events.

The corporate Communion on Sunday will be followed by breakfast in the parish hall and a visit to Lake Canobolas in the afternoon.

The Youth Tpa will be followed by Church parade.

The Youth Commissioner, Padre Harry Thorpe, will act as chairman at the conference on Saturday afternoon.



Dear Boys and Girls,
Here is one of the loveliest stories in the Bible.

When you have read it or listened to it again, ask God to help you to be as kind to other people as the Good Samaritan was.

Can you think of some kind thing to do to-day?

God bless you all.

Your friend,

UNCLE PETER.

the great rocks that lie on each side of the road.

"The robbers pulled the man from his donkey. Then as he tried to fight them off they beat him and threw him to the ground. They took his money and his clothes and rode off, leaving the man nearly dead."

"As he lay there on the roadside, a priest from the temple happened to come along, and when he saw the man lying there he walked by on the other side."

"Then a Levite, another man who was a leader in the temple, happened to come along. He stood and looked down at the man, and then went on, leaving him there."

BANGALOW CAMP

FROM A SPECIAL CORRESPONDENT

Grafton, September 13
From August 27 to September 3 fifty-one boys and nine leaders from various parts of the Diocese of Grafton attended the C.E.B.S. Camp held on the Bangalow Show-ground.

Under the leadership of the Rector of Dunoon and vice-chairman of the Diocesan C.E.B.S. Council, the Reverend Roy Lovitt, the boys had a most enjoyable and profitable week.

Each morning a devotional service of prayers and a short talk was conducted by the following leaders: The Reverends W. Arkell (Lismore), G. Foley (Murwillumbah), W. Paton (Grafton), T. Lawrence (Dorrigo), and Mr. R. Date (St. John's, Morpeth).

On Sunday, worship was held in the lovely little Church of All Souls, Bangalow. The Rector of Bangalow, Canon Saunders, celebrated at the Holy Communion, and the Camp Commandant, the Reverend Roy Lovitt, gave the address. At 11 a.m. there was a full camp parade, at which the leaders conducted the service of Morning Prayer and the Camp Commandant preached.

At the Evening Prayer the service was conducted by the Camp Commandant, assisted by the Reverend G. Foley. The preacher was Canon Saunders, who spoke to the boys on the part played by the lad at the feeding of the 5,000, and how all C.E.B.S. should be prepared to give what they have—their talents, even their lives, to Jesus, to be used in His service.

Hikes and games were a feature of the camp. On two occasions bus trips were made to Byron Bay, where the boys visited the whaling station and were conducted over the light-house, Anderson's Slaughtering Works, and Norco Butter Factory.

On visitors' day Bishop C. E. Storts, together with the rural dean, the Reverend R. L. Edwards (Murwillumbah), Canon J. V. J. Robinson (Lismore), the Reverend T. Storey (Byron Bay), the Reverend W. Thomson, of the Methodist Church, and the showground caretaker, were enthusiastically welcomed by the boys.

During the afternoon the visitors witnessed the athletics carnival, at which Woodburn branch won the day and later received from the chief C.E.B. of the diocese, Mr. A. E. Singleton, the Diocesan C.E.B.S. flag, which will be held by them until the next C.E.B.S. Camp.

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THE CHURCH OF ENGLAND IN AUSTRALIA . . . (6)

AN OUTSTANDING EPISCOPATE

By the Bishop of Newcastle, the Right Reverend F. de Witt Batt

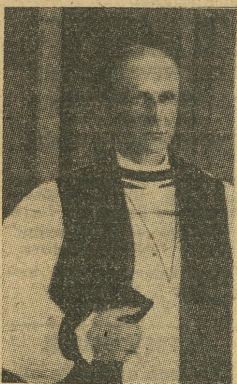
ST. CLAIR George Alfred Donaldson, fourth Bishop and first Archbishop of Brisbane, was one of the greatest of England's gifts to the Church in Australia. He will rank with such men as Broughton and Moorhouse as a great Church leader, a great citizen and a great man.

In the judgement of those who knew him best he had in more than ordinary measure most of the qualities which go to the make-up of a great bishop.

He was a preacher and speaker of unusual distinction; his scholarship was evidenced by the fact that he took a first-class in two honour schools, those of Classics and Theology, at Cambridge; his gifts of leadership and administration by the many important movements, organisations and institutions which took shape during his episcopate; his pastoral instincts and love of human souls by the deep affection with which his memory is still revered by all who had spiritual intercourse with him.

His appointment to Brisbane was due to an accident of circumstance. The synod of the Diocese of Brisbane had elected Dr. Walter Green, Bishop of Ballarat, to succeed Dr. Webber, who had died in 1903. Dr. Green declined the appointment and the synod found itself unable to agree on any alternative nominee amongst those available in Australia. The appointment was therefore delegated to the Archbishop of Canterbury, Dr. Randall Davidson, who had little hesitation in appointing St. Clair Donaldson to the See.

DONALDSON, then Rector and Rural Dean of Hornsey, one of the northern suburbs of London, was already a marked



Bishop St. Clair Donaldson.

man by reason of his personal qualities and obvious abilities. He was closely identified with the Church's missionary cause as Chairman of the Junior Clergy Missionary Association, so closely indeed as to make it virtually impossible for him to decline an invitation to serve the Church overseas if a post of leadership in it were authoritatively offered to him.

His only ground for hesitation was the fact that he had but recently gone to Hornsey, whither he had been sent by the Bishop of London, Dr. Winnington-Ingram, for a special purpose. He left the final decision to Dr. Ingram, and the decision was that he ought to respond to the call to Brisbane.

His Australian episcopate was a notable one. It lasted for a little over sixteen years (1904-1921). During its course the magnificent Cathedral Church of St. John was built as far westward as the second bay of the nave; St. Francis' Theological College was founded; St. John's College within the University of Queensland was also founded, and its endowment begun by munificent benefactions from Dr. Donaldson himself.

This is the fifth article in a series which highlights some of the persons, movements and ideas which have worked within the Church of England in Australia and have left their mark upon Australia's development and life.

The sixth article on the first Bishop of Newcastle, the Right Reverend William Tyrrell, will appear next week.

The State system of education was Christianised by the adoption of the New South Wales system of the "right of entry" for ministers of religion; the Province of Queensland was formed, its constitution agreed upon and its first synods held; the Church of England Grammar School for Boys began its glorious career; other Church schools were founded in Brisbane and on the Darling Downs.

FINALLY, St. Martin's Hospital, one of the finest war memorials in Australia, was built, though it was not opened to receive patients until after Dr. Donaldson had left to take up his work as Bishop of Salisbury, for which he had been nominated to the King by the then British Prime Minister, Mr. Lloyd George.

Dr. Donaldson was an acknowledged leader in the Church, and his leadership was not limited to the diocese and province of which he was the head. He was never elected Primate, though he could have been but for his own strenuous efforts to avoid election.

After the death of Dr. Samuel Smith in 1909, and the arrival of Dr. J. C. Wright to succeed him as Archbishop of Sydney, the Primacy for the first time became an elective office.

The bishops of the Australian dioceses, then twenty-one in number, were charged with the duty of electing one of the three metropolitans (the Province of Western Australia had not then been born) to be their Chairman and the Primate of the Australian Church.

The first ballot gave nine votes to Sydney, nine to Brisbane and three to Melbourne. At the second ballot Donaldson used all his powers of persuasion to induce two of his closest episcopal friends not to vote for him, and the final count was eleven votes for Sydney and ten for Brisbane.

IN 1921, soon after Donaldson's return from the Lambeth Conference of 1920, Mr. Lloyd George cabled his intention of nominating him for the vacant See of Salisbury and sought his reaction to the proposal. After some weeks of agonised indecision and the taking of advice from those friends to whose judgement he attached most weight, he decided that it was his duty to accept this nomination. The King in his turn accepted the Prime Minister's recommendation and St. Clair Brisbane became St. Clair Sarum.

The decision was the cause of widespread sorrow throughout Queensland and indeed throughout Australia, but it was made, as all his decisions were made, from the highest and purest motives. It was the guess of some both in Australia and in England that Dr. Randall Davidson had recalled him in order that he might be "groomed" for the Archbishopric of Canterbury. There would seem to be no positive evidence to support this rather improbable conjecture; but the fact that it was seriously made, and was by many believed, testifies to the extremely high opinion men had of his character and worth.

BOOK REVIEW

THE STORY OF THE BIBLE

BACK TO THE BIBLE. H. G. G. Herklotz. Ernest Benn Ltd. Pp. 174, with illustrations, a chronological table, a bibliography, and a full index. Australian price, 18/9.

THE scholar will delight in this book nearly as much as the devout. So, also, will the general reader.

Taking his title from a sentence on p. 20 ("Back to the Bible was in some ways a Renaissance motto"), the author first refers to the Coronation Bible, and then, in an easy yet disciplined style, tells how the Bible came down to us through the hands of scribes, translators, critics and printers.

The role of textual criticism is well handled in a most interesting fashion, so that by the time he reaches the end of the book, the reader may follow the expansion given of a textual note on Mark 1:1. By an oversight, the author has not interpreted the symbols *it* *vg.* In the note itself, *Iren* should read *Iren* *int*.

There is a vivid account of the Cairo Geniza and Dead Sea scrolls, whose value is clearly illustrated. For example, the Dead Sea commentary omits Habakkuk 3, and thus supports the opinion of many scholars. But the new texts "cheston" those who have had a passion for "conjectural emendations" of the Hebrew text.

The book is the more interesting by reason of its many pieces of unexpected information. For example, in the fourteenth century a Bible cost a priest's whole yearly income, which in 1222 was five marks. We are told that in 1542, Bishop Bonner ordered his priests, to learn the whole New Testament by heart. And who would miss this anti-Lollard verse:

"Hit is unkyndly for a knyght
That shuld a kynges castel
kepe,
To dable the Bible day and
night"

In resting time when he should slepe?"

There are a few weaknesses in the book, such as the failure to deal with the history of the canon of scripture other than in passing allusions. Even today all Christians are not agreed on the books to be included in the New Testament.

"The Vulgate" does not have reference to "the vulgar tongue," but to Jerome's use of the word *vulgata*.

Diatesaron should probably be understood as a musical term, "the fourth" or "the harmony," and not interpreted as "by the four."

It is most unlikely that *Codex Alexandrinus* belongs to the fourth century, as said on p. 187. It is more probably of the fifth; some would say sixth century.

In spite of these and a few other possible criticisms, the book can be warmly recommended.

—C.C.C.

BISHOP CROTTY MEMORIAL

FROM A SPECIAL CORRESPONDENT

The parishioners of St. Thomas', North Sydney, hope to place a brass plate in memory of the late Bishop Horace Crotty on the wall of the south transept.

Bishop Crotty was Rector of St. Thomas' from 1912-1919. During his incumbency the present tile and wooden floor and the present seating were installed.

The Fisher Memorial Chapel, the altar and choir stalls were given by the parishioners at the same period.

Book Review . . .

A FOUNDER OF LIBRARIES

THOMAS BRAY. H. P. Thompson. London S.P.C.K. Price 20/9.

Thomas Bray, who died in 1730, is best known to us for the scheme he initiated for the establishment of parochial libraries in England which eventually developed into the Society for Promoting Christian Knowledge, of which he was one of the original five members when it was founded in 1699. He was also responsible for obtaining the Charter for the Society for the Propagation of the Gospel in 1701.

His name is still preserved in the "Bray Libraries" which still exist in most dioceses to provide books for the clergy.

No biography of Bray had been published in England, although in the United States of America a certain number of papers have appeared concerning him. We are therefore indebted to the former editorial secretary of the S.P.G. for producing this volume arising out of the 250th Anniversaries of the S.P.C.K. and the S.P.G. Thomas Bray lived at a most interesting time in the history of the Anglican Church, and he was one of the very few who saw the need for the Church to do something about education at home and in the rapidly growing British colonies overseas.

Whilst incumbent of the living of Sheldon, Thomas Bray set himself to teach his flock, and to be a model parish priest. It is interesting to notice that he graded his teaching, anticipating modern educationalists, writing instructions for those up to the age of nine years, from nine to 13 years, and for youth above that age. His Catechetical Lectures, of which the first four questions of the Catechism occupied 334 folio pages, became a best-seller and brought the author a profit of £700, a remarkable sum for those days which a modern divine may well envy.

His work attracted the attention of Compton, Bishop of London, under whose jurisdiction lay all the churches overseas, and he appointed Bray as his commissary for the colony of Maryland.

THE SOCIETIES

It was out of this scheme that the S.P.C.K. was founded. Bray apparently envied the Roman Church the achievements of its congregation for propagating the faith, and felt that the Church of England should do the work even more efficiently.

Consequently the S.P.C.K. was founded by Royal Charter on March 8, 1699, and in December the same year, Bray set out for Maryland. He stayed however, only a few months, realising that he could do more for the Church in England than in the colony itself, and he came back to continue his work of finding missionaries and sending them libraries, pamphlets and other material for their work.

It was in connection with this that the S.P.G. was born.

TOO MANY FACTS

Mr. Thompson's book gives a careful and accurate account based on many contemporary documents to which frequent references are given. It is however, over-stuffed with facts and no attempt is made to make either the man or his age come alive.

The description of the journey to Maryland and his short stay there has an occasional touch of vividness, but the work is written in a clumsy and turgid style which makes dull reading.

Whilst therefore, the scholar must be grateful to Mr. Thompson for the new material he has brought to our attention, and which throws new light on the beginnings of the two greatest and oldest Anglican societies, yet the general reader might well wish that the author had expanded his book and studied the style and methods of some of our more important contemporary writers of biography.

—F.R.A.

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

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AN INTERVIEW WITH DR. HROMADKA

By the Bishop of Armidale

THERE are those who think Joseph Hromadka, Dean of John Hus Theological Faculty of the University of Prague, is a pawn in the hands of the communists.

It is much nearer the truth to see him as one of the greatest champions of the Christian Faith, a spiritual hero who preaches the Christian Gospel in one of the most difficult places in the world to bear such a witness.

Within the World Council of Churches he is a symbol of the almost hopeless division of the Christian world into East and West. This man believes that he can be a faithful Christian and, at the same time, a loyal citizen of a country controlled by the communists.

What is the truth about Hromadka? Is he for or against the Kingdom of God? It was to answer these questions that I asked Mr. Hromadka for an interview. He very graciously agreed to have dinner with me and with Dr. William S. Lea, of Knoxville, Tennessee, a well-known journalist.

We met Dr. Hromadka at the Garrett Biblical Institute and walked together to the Orrington Hotel, a few blocks away.

In appearance he is a striking man, not handsome, about 6 ft. tall, but with the elemental features of the Slavic people. Dressed in a cream-colored sports jacket, he seemed more like a popular professor in this university than a controversial figure from the communist world. He has the keen and friendly smile of a man who instinctively likes people.

Dr. Hromadka had just finished a long meeting of a sub-committee in the Section on International Affairs of the World Council, at which he acted as interpreter. He told us that he speaks not only Czech and English, but also German and Russian.

In 1946, Hromadka said his country was derelict. "We could not go back to the past. There was nothing! We realised that we had to go forward to create a new order in which there would be security for the people. Real freedom meant something more than the right to say and to do what we pleased, but to throw off the yoke of feudalism and exploitation. It had to include security. My problem was, could I be progressive politically and co-operate with

those who denied my Christian Faith? I decided that I could, that I, as a Christian should be ready to help in the reconstruction of my country. This I have tried to do."

By the time we sat down to dinner I began to wonder whether we spoke the same language or not, whether or not in the final analysis we could really have a meeting of minds, because his definition of freedom and of democracy and of justice was so different from ours. The words simply did not mean the same thing. "We cannot afford the luxury of political freedom, as precious as it is," he had said. But now we were eating dinner in a quiet place, no F.B.I. agent and no member of the Czech police could hear what we had to say, and I became convinced that, despite all the differences of expression and of basic prepositions, Joseph Hromadka still lives in the same world that we live in. He likes pork chops and apple sauce, lots of black coffee, and blueberry pie.

JOSEPH HROMADKA was born in 1889 at Hodslavice, in Moravia, the son of a peasant farmer. He studied theology at the universities of Vienna, Heidelberg and Aberdeen. He took a leading part in the efforts to achieve unity of the Reformed and Lutheran Churches in Bohemia and Moravia. His efforts were successful when, in 1918, the Church of the Czech Brethren was started. This Church, of which Thomas Masaryk, the George Washington of modern Czechoslovakia, became a member, is Presbyterian in form of government, and gives a large place to the laity. To-day, Dr. Hromadka is a vice-president of the World Presbyterian Alliance.

Hromadka, together with many of his fellow countrymen, was disappointed and indignant over what they regarded as the abandonment of Czechoslovakia by her Western allies at the time of the Munich agreement in 1938. He opposed the Nazis from the beginning, and upon the secret advice of the police fled his country as the Germans came in. He was for a while in Switzerland, and during the war years of 1941-1945 taught at the Princeton Presbyterian Seminary. At the war's end he returned to his own country to become Dean of the Theological Faculty at Prague. When the Revolution came to Czechoslovakia, this Christian theologian was faced with his greatest decision. He had been all along a convinced socialist. At first he joined the Committee of Common Action, but later resigned in order to devote himself completely to the work of the Church. He told me that he had never belonged to any political party, because, as he put it, "I consider the Church above every party, and not dependent upon any party."

I asked Dr. Hromadka if his communist friends would listen to him when he talked of religion and of his own Christian Faith. "Yes," he replied, "but they will listen only when we make the Gospel! absolutely relevant. They are not interested in fairy stories, but in the practical affairs of the real world. Our religion deals with matter, and in that sense is materialistic. After all, we believe in the Incarnation, 'the Word was made flesh.'" He pointed out that the communists are not materialists in the ordinary sense, but that they insist that any ideology worth considering has to be relevant—related to the real world of people and things.

AS WE TALKED in the quiet of the hotel dining room, Hromadka did not hesitate to answer any questions that we asked. I wanted to know how many political parties there were in Czechoslovakia. Dr. Hromadka replied that there are four, and that each is allowed to have a part in the government. The four are: The majority Communist Party; the Catholic Party, which has two Ministers in the Cabinet; the Czech Socialist Party which also has two Ministers; and the Slovak Renewal Party, one of

whose members is President of the Assembly.

"But how," I inquired, "can you co-operate so closely with those who deny your faith and who would like to destroy it? Will they listen to you at all, really?"

His answer was, "Yes, they listen, because they know that I understand and appreciate what they are trying to do for the common people, that I accept their highest aspirations for the social reconstruction of my country. At first they were suspicious of me. They could not believe that my 'progressive' views were sincere. They thought I was an opportunist. As to their ability to destroy the Christian Faith, they know that I believe our Lord Jesus Christ will have the final say about that."

Dr. Hromadka said that President Benes told him just after the war that he had appealed to the West for help, that he had tried to borrow \$150,000,000 from America, but was turned down. Trade barriers, he maintained, forced them out of the markets in Europe and America and in this situation they had to trade with Russia or starve. Masaryk told him also that, "The Communists know what they want. They have a programme and the West does not, and they are utterly devoted. The rest of the world is lazy and full of self interest." This was the situation as it appeared to men in Central Europe, he said. In his opinion to-day the men who rule Czechoslovakia are honest and they are hard workers. He does not agree with their view of God and man, but he admires their social vision and their devotion to the programme they have set for his country. This is plain.

We wanted to know about religious instruction in his country. Dr. Hromadka said emphatically "that the Church is not fading out but, as in Russia, is growing stronger, and that religion is taught in all the public schools by teachers chosen by the Church, or by the pastors themselves." He maintained also that he is free to criticise the leaders of his country, that he knows most of them, and that they do listen to him because he has tried to understand their aspirations, to appreciate the good points in Marxism. Only when they are sure that we have tried to understand them, he asserted, will they listen.

His method of talking with communists was interesting. Dr. Hromadka told us that in every case he tried to see the good points in their argument, and then "to show how Christianity

goes further and deeper into the real human problems."

"What," I asked them, "will be left to do in the classless society. You see, I can't accept the idea that there will ever be a perfect society in this age because I believe that man is a sinner."

Hromadka says that he could have been a member of the Communist Party five or six years ago, but that now they would not accept him even if he desired to become a member. "I am too well known," he said, "and it would not be acceptable to have a Christian as a member of the party."

THE SECOND COMING means to Dr. Hromadka the ultimate victory of Jesus Christ. He sees no bright future immediately ahead for the people of either East or West. The old world, he believes, is crumbling. It is his deep conviction that the City of God will rise out of the ashes. He does not believe in any automatic progress in time toward that far goal, but he believes in it still. He may be uncertain about the immediate future, but concerning the ultimate victory of Christ, Joseph Hromadka has no doubt.

We said good-bye to this man from the other side of our world. The interview was over. "I must be on my way to the evening meeting," he said, "after all, I came to America for this purpose and not to defend myself nor my country. But I should like to bring you a little book about the Church in Czechoslovakia to-day, if you will meet me at my desk at the Assembly."

The case of Joseph Hromadka may be debated over and over again, but two men who had dinner with him last night were convinced that we had looked into the face of an honest man who is trying to witness to the truth as he understands it in the place where his Lord has asked him to live. He has told another reporter, "Christ demands of me that I live among communists. I love them. There are, of course, differences between us, for they are communists and I am a Christian. But I love them as individuals, and I want to represent Christ to them. The Lord came to die for them whether they know it or whether they don't know it. I cannot help the people unless I love them."

Dr. Hromadka kept his promise to bring us the little book. It is a beautiful one, printed in Prague, which tells of life among the simple people of his native land. The last words of this booklet say: "A true witness of Christ . . ."

SPRING CARNIVAL AT S. ALBAN'S

FROM A SPECIAL CORRESPONDENT
Brisbane, September 10
To perpetuate the memory of Bishop George Dowglass Haiford, whose dearest interest during his lifetime was the spiritual and physical welfare of boys and girls, the Parish of S. Alban's, Wilsonton, Brisbane, staged a Spring Carnival on September 4 to raise the sum of £1,000.

The money will be used to help build a Youth Institute, a place where young people will be able to develop cultural talents, and to turn their physical energies to good account in the fine gymnasium, which will be on the ground floor. There will be accommodation for Sunday school classes and G.F.S. and C.E.S. meetings. The upper floor will be occupied by a large auditorium.

For months prior to September 4, 150 people were actively engaged organising preliminary functions and, at these, people gave generously.

Senator Annabelle Rankin opened the carnival at 3 p.m., and by 10 o'clock the gross takings were over the target of £1,000.

The Reverend T. C. Kernke was chairman, Dr. J. R. Hutcheon secretary, and Mr. C. Bunzli treasurer, and the committee of eight gave them splendid and loyal support.

FILM REVIEW

SLAPSTICK COMEDY

"Trouble In Store" is showing at the Odeon Theatre, Melbourne. If you would like to see an example of the slapstick type of comedy that your parents and grandparents enjoyed forty years ago go and see this one.

Norman Wisdom has won a certain amount of reputation as a stage and radio comedian in England, and aspires to be a second Chaplin on the screen, but he lacks the pathos of Chaplin when he tries to be the little man whom all the world is against.

The film is little more than a series of random incidents. It is a pity that so little attention was given to the plot.

Norman works in the stock room of a department store, and aspires to be a window dresser; but in this, as in his attempts to win the love of Sally, one of the shop girls, everything he goes ends in chaos.

By far the better part of the programme is the supporting film—a divorce story entitled: "Background."

It is a hackneyed plot around a situation which only required a little common-sense to have solved it from the beginning, but it is noteworthy for the acting of Philip Friend as the husband, and Mandy Miller as one of the children of the marriage.

—W.F.H.

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SALVATION—THE INDIVIDUAL

BY THE BISHOP OF ARMIDALE, THE RIGHT REVEREND J. S. MOYES

MEN to-day are asking many questions, but few are asking, "What must I do to be saved?" The Church has failed to make this a compelling question.

In part the Church herself has created her own problem by the limit she has placed on the message of salvation. The early Christians were known as men who turned the world upside down. Salvation was a message which concerned the present as well as the future.

To-day we Anglicans are known as a Church which tries to keep things as they are. It is another group, the communists, which in our day are trying to turn the world upside down, while we are largely on the defensive. It has been said that they were able "to fire the wills and imaginations of men chiefly because the Christian Church defaulted in its hope."

We preached a God on the side lines of life, not at the centre.

Salvation has been preached as consolation here and hereafter in a determined world. We gave men God, but not bread; Marx gave them bread, but not God. The Church had remembered the Temptation story, but not the feeding of the 5,000.

It would seem that the God of Salvation must be in the midst of life as so often Jesus was, in life, and in death. It must needs be concerned with the whole life of the individual as Jesus was, body, mind and spirit. Our Gospel is for "the wholeness of man in his human nature. For Christ took flesh to share the wholeness of human life. He was found in a carpenter's shop as well as in the synagogue, or the house of sickness and death, and we cannot win men by making room for God only on the borderlines of life. Nor will it do to think of God in action just at the point where human resources fail. Too much has He been to us the God from the machine whom we called to our aid either to solve unsolved problems, or as support in human failures.

This attitude can only persist until men in their own strength push the borders further back and God seems to become superfluous. This is happening to-day, and man is managing his world without God, and is not interested in salvation in conventional individual terms. This interest in individual salvation seems to many to have a selfishness at the heart of it. The individualism of the near past gives way to a mass life in a welfare State. There is then little interest in the good news of God. The individual sees the Gospel as irrelevant. He has little or no consciousness of sin, or of spiritual need. In his obsession with this world he lives in only a portion of the house of life.

Also then in part, this situation has arisen because human interest has been concentrated on nature and what we call her conquest. True, no age has known so many different things about man, but has any age known less than ours what man is? Man has been taken for granted while men probe the mysteries of scientific discovery.

HUMAN ARROGANCE

In our search to know nature and the universe we have reached a certain completeness of knowledge. In science, in art, in medicine, in machinery, man has learned many skills which can be used without recourse to God as a working hypothesis and in most spheres of human affairs, even of human relationships, God has been edged out. As Dietrich Bonhoeffer put it, "The world has come of age and claimed independence." The world seems self-sufficient, as if it can be understood from within in its own nature, and possesses the hidden roots of its own being. Only ultimate questions such as guilt and death seem beyond man's capacity.

This article is the first part of the address with which Bishop Moyes introduced the topic, "Our Message," at the Anglican Congress at Minneapolis on August 10.

Bishop Moyes was the only Australian set speaker at Congress.

The second part of his address will appear next week.

As a result of all this, humanity to-day has a measure of arrogance. It has achieved much. Human frailties still remain, but a salvation which only deals with them will not capture man's loyalty to-day, nor claim his acceptance of it. God must be relevant not just where men fail, but where they succeed, not in human weakness only, but also in human strength. It is man's strength in which he needs to be saved. Man's pride is the stumbling block of the age.

Furthermore, a man's pride in frustration often issues in a bitter sense of grievance against God, and distorts his outlook. In Cain you see that perennial conflict between the passionate claim of man to be independent, and the no less passionate terror of being left alone, the obscure fear of hell to which independence leads and the unwillingness to surrender and to trust.

The more man repudiates God to seek salvation in other ways the more evidently his efforts will include a sense of grievance having a moral origin. But no appeals or exhortations addressed to his will in the name of morality will save him. He cannot attain salvation without the intervention of the Grace of God. "There is no health in us." In such a world as this, what is the significance of a doctrine of salvation? Can the Church to-day pierce the armour of human self-satisfaction as well as minister to its despair? Can we present the salvation in Christ to save the men of our time? For indeed the human individual is a strange medley, and he hates to face himself. Our collectiveness is our last refuge from solitariness, in some measure our way of hiding from God.

MEANS OF SALVATION

First of all, then, what do we mean by salvation? There can be little doubt that the content of salvation has varied down the ages according to the human situation, but it was leading up to a final meaning, universal and complete. In the Old Testament, it meant deliverance, such a deliverance as a man could not accomplish for himself. It might be from the slavery of Egypt, from invading foes, from oppression, famine, drought, sickness or pestilence. Jehovah was a man of war, the judges were saviours. Thus salvation was deliverance from a present evil, it was largely external, and involving earthly blessings. It was *in vacuo*, it fitted the life situation.

Even so, its consummation was not just in the present. That consummation would be preceded by judgement when Israel (as well as others) would pay recompense for her sins and the faithful remnant know the final joy. This idea of a Messiah is found in Psalms and prophets, and passes over into the Apocalyptic books, finally appearing in the New Testament replete with deepened spiritual meaning.

For the Messianic ideal moved from being merely earthly to being transcendent and from involving the salvation of the nation to including the salvation of the individual. Jeremiah and Ezekiel are the pioneers of this growing individualism. In the earlier prophets, the Messiah's work is largely this-worldly, the righting of the wrongs of the oppressed and caring for the widows and fatherless. And this approach brings a new sense of intimacy with God, such as the Psalms reveal, a confidence, a joy, a deeper trust. Later still, the meaning of salvation overpasses the limits of this

life in a conception of resurrection.

Most important of all: whereas the earlier idea of salvation provided a deliverance from external troubles, from what were often the consequences of sin, the later prophets (and the Psalmists also) came to realise that there is needed a deliverance from sin itself. And repentance, which is the way to this deliverance, can only come by Divine help. The same ideas and conceptions persist and develop in the age between the Old and New Testament.

THE GOSPEL

Into such a world of thought came Jesus Christ with His Gospel of Salvation, but a Gospel not of words alone, but in action. "The word was made flesh." In Jesus Christ God entered human history. God is providing in Jesus Christ the answer to the problem of evil from which man needs to be delivered.

"Evil exists in four forms—ignorance, ugliness, suffering and sin." God is thus concerned with bodily health, with hunger and its satisfaction, with anxiety and its solution, with beauty, with truth, and all these are linked with salvation.

The Old Testament is the record of God's education of His people to "see that sin is the hard core of the problem of evil," and "the New Testament is the record of the action taken by God to free His world from all evil by striking at its centre, sin." "Thou shalt call His name Jesus for He shall save His people from their sins."

But Jesus does not win this struggle merely by a direct attack on evil, but by the emphasis on good, by bringing before men in life and words the reality of the rule of God, the Kingdom of God, and its meaning for life and living. Nevertheless, He made clear His attitude to evil and evils, by healing the sick, casting out demons, feeding the hungry, raising the dead, forgiving sins. The range of His saving included the whole of life.

It is strange that Jesus is reported in the Gospel as using the word "salvation" only twice—to Zaccheus and to the woman of Sychar. But the idea comes often. Salvation is the obverse side of the Gospel of the Kingdom which was the burden of the Saviour's preaching.

This kingdom belongs to a higher order than do earthly kingdoms. But its blessings are not confined to narrowly spiritual blessings; it is concerned with the conquest of evils in everyday life. In Christ the Kingdom is already present, and is being revealed in His everyday living. He Himself reveals the rule of God, not only in a sinless life, but by His own perfect health, His power over evils, and by His control of the forces of nature. To empty out the signs from the Gospels is to rob us of relevant matter declaring the full meaning of the Incarnation. God is for Jesus central for life, and in control. Moreover, God is closely interested in human affairs. He is a God near at hand, not a God far off. Despite Satan's grip on the world, the world is still God's world.

To be saved then is to live under the rule of God, to see the Kingdom, and to enter the Kingdom. Thus salvation can be a present experience. The sinful woman is told, "Go in peace." Zaccheus is informed that salvation has come to his house. In the healing of the sick and the casting out of devils, the disciples are asked to see the breaking down of Satan's kingdom and the be-

ginnings on earth of an era of blessedness.

And the idea of salvation is essentially individual. Most of Jesus' time was spent with individuals, and when He set the conditions of entrance into the Kingdom they are such conditions as each must fulfil for himself, conversion and faith. The power of conscious choice resides in the individual, not in the group.

But in His conception of salvation He went far beyond His contemporaries. To the Pharisees salvation was the reward of righteousness, the righteousness of law. And the multitude which knew not the law were accursed.

But it was to these outcasts, the poor and despised, as well as to the Scribes and Pharisees, that Jesus gave the good news. He was come to seek and save the lost, to call sinners to repentance. He ate and drank with publicans and sinners. He swept away the burden of ceremonial law. He had no place for a spiritual aristocracy other than those who, in a childlike spirit, entered the Kingdom. And He brought to light not in word only, but in power the Divine forgiveness of sins.

Herein lies the universalism of Jesus Christ. A Gospel for sinful men knows no limitation, for "all have sinned and come short of the glory of God." It may be there is nothing else which all men have in common as they have this fact of sin and need for forgiveness. The Messiah of the Jews is the Saviour of the world, saving men one by one, saving them to serve, saving them by giving His life a ransom for many; saving others but "Himself He cannot save!"

In Him has come into the world a new life, a life expressing the reign of God, a life with an external quality that can break the bands of sin and open the Kingdom of Heaven to all believers. A life that makes men really men.

"A LIVELY HOPE"

This salvation wrought by Jesus Christ is the theme of the Apostolic preaching. There is a new note of hope and triumph as the preaching in the Holy Spirit brings a new society into being. Men have been "begotten to a lively hope" and are everywhere anxious to share it with others. Salvation through Jesus Christ is a glorious fact, and though there may be variations in emphasis on details of its meaning, yet the word "hope" is central. And by "hope" is not meant a wishful, or a wishful thinking, but an assured certainty based on the things God has done through Christ. It is hope now, not just hereafter. The Christ who overcomes sin has overcome the world and vanquished death.

It is strange, as has often been pointed out, that the word "hope" does not occur in the Gospels. Hope came, so St. Peter declares, by the Resurrection. Christ has won a victory over sin and over the death which is sin's wages. The world of that day had lost its nerve, and "hope," a better hope, was its great need, a hope based on reality. The Christian hope sets men back to their life in this world in a wholly new way. The fear-ridden men of the Upper Room are the unafraid men of Pentecost and after.

(Continued on Page 11)

LAYMEN TO WATCH ORDINATION

ANGELICAN NEWS SERVICE

London, August 30

At the ordination which the Bishop of Southwark will hold in Southwark Cathedral on September 19, an attempt is to be made to bring the significance of ordination more vividly before the laity.

Each rural deanery is being asked to arrange, if possible, for three priests to be present. Each priest attending will bring a party of his younger laity.

The ordination will be held under the tower, in full view of the congregation.

At the laying-on of hands, the clergy will all come from the stalls and stand behind and round the bishop.

MALTA SERVICE

FROM A SPECIAL CORRESPONDENT

Valetta, September 11

The Officer Commanding 78 Wing, Royal Australian Air Force, Group Captain Brian Eaton, attended morning service at the station church, Ta Kall, Malta, on August 29 and read the lesson.

This was the group captain's farewell gesture to the Church as a few days later he left Malta on a staff visit to the United Kingdom and the U.S.A. and from thence will return direct to Australia.

The Lieutenant-Governor of Malta who regularly attends morning service at the R.A.A.F. chapel also voiced his appreciation of the fine example set forth by the Australian C.O.

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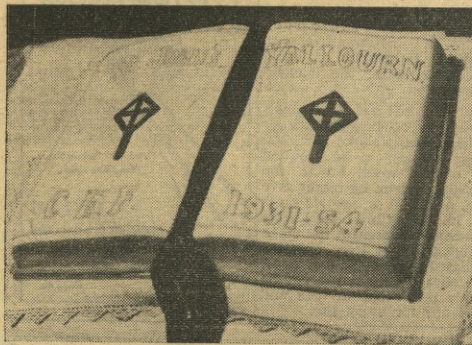
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SNAPSHOT COMPETITION



The winner of our snapshot competition this week is the Reverend R. E. Elliott, of Yallourn, Diocese of Gippsland, who sent us this picture of the birthday cake at the 23rd anniversary celebrations of S. John's C.E.F. at Yallourn last month. (See story, page 7.)

AN EXPERIMENT AT BELLINGEN

FROM A SPECIAL CORRESPONDENT

Bellingen, N.S.W., September 11

During the week beginning August 22, a mission—partly in nature of an experiment—was conducted in the Parish Church of S. Margaret's, Bellingin, Diocese of Grafton.

The mission was for the town, though, of course, visitors from other parts of the parish were very welcome. The personnel of the team of missionaries was chosen from within the diocese.

The reason for this was twofold: Firstly, to solve the problem of the supply of missionaries, and secondly, to avoid great expense.

The missioner was the Reverend Leslie Sanders, of Tweed Heads. He was helped by the Reverend E. Wheatley, of Smithtown, and the Reverend Leonard Pappill, of Bowraville.

Although the pattern was similar to the general trend of missions, some serious attempt was made to adapt its work to the peculiar local needs.

As an example, formality in services was pushed into the background, the Bishop of Grafton was seen sitting in a pack crowded pew at one session.

Every attempt was made to prevent the natural shyness of those who might have been frightened by the name "mission", and the less regular worshippers were not singled out for criticism of undue attention.

The necessity of consolidation, a closing of the ranks of regular faithful church people—was stressed.

It was felt that every one should appreciate the impor-

tance of being honest and sincere in worship.

Above all, the Church was a society of which it was not only an honour to be an active member, but the Church also demanded at the very least, attendance and support to the same degree as any other society.

Emotional appeal was noticeably supplanted by earnestness and serious attention.

I think it could fairly be said that the keynote of the mission was sincerity.

Attendances increased as the Mission progressed to its climax.

Although the effect of such a mission cannot be estimated at an early stage, two things were attempted:

1. To strengthen the resolution of the regular worshippers.
2. To increase interest in Christianity among nominal Anglicans.

BISHOP OF LEWES

ANGLICAN NEWS SERVICE

London, September 6

The Home Missions Department of the Episcopal Church of America has invited the Bishop of Lewes to visit America in October.

The bishop, who is chairman of the Sussex Association, will attend a conference at Slina, Kansas.

A BRISBANE PROTEST

ON BETTING PROPOSALS

FROM OUR OWN CORRESPONDENT

Brisbane, September 13
The Brisbane Diocesan Registrar, Mr. R. T. St. John, spoke on the proposed legislation concerning "off-the-course" betting in S. John's Cathedral, on September 12.

Mr. St. John emphasised the importance of the Church making a pronouncement on this serious moral problem.

He referred to the synod resolution opposing any movement to legalise "off-the-course" betting.

"On moral grounds," he said, "the more serious forms of gambling are clearly wrong when subjected to a test indicated by the late Archbishop William Temple.

"The archbishop held that an activity was intrinsically wrong if it issued from a bad state of mind, if it exemplified a bad principle, and if it had bad consequences."

Mr. St. John said that many broken homes, bankruptcies and suicides have been traced to gambling.

"It is because such evils do exist that most civilised countries have subjected gambling to legislative restraints."

He said that the issue is not complete freedom to gamble as against complete restraint. The conflict is mainly on "where to draw the line."

"No Government can legislate far in advance of public opinion, and a Government would have to be assured of a large measure of public support before it could endeavour to place further restraints on gambling."

"Far from imposing further legislative restraints on gambling, the proposed legislation covering 'off-the-course' betting would make possible the creation of much wider facilities for the increase in an evil which has already grown to very great proportions."

Mr. St. John asked Brisbane Church people not to make any secret of their views about "off-the-course" betting; not to place their names on any petition for a referendum; and if a referendum is held, to vote against the proposal.

CONFERENCE FOR BLIND PRIESTS

ANGLICAN NEWS SERVICE

London, September 6

The first conference of blind Anglican clergymen will be held at Worcester from September 6 to 9.

THE ADELAIDE SYNOD

(Continued from Page 1)

was more important than taking the Gospel to the new centres of population.

The Secretary of the C.M.S., Miss Irene Jeffries, eloquently appealed for more support for the S.E. Asia Appeal when presenting the reports of the C.M.S. and A.B.M. Other speakers, including the Home Secretary of the A.B.M., the Reverend T. B. McCall, supported Miss Jeffries.

A motion expressing the need for a Columbarium was passed. Synod congratulated the British and Foreign Bible Society on its golden jubilee, and welcomed the new Adelaide secretary, the Reverend L. Buckman, an Anglican priest from Sydney Diocese.

Synod pledged itself to support the Home and Family Week arranged by the World Council of Churches to take place in the Adelaide Town Hall from September 20-26.

The Reverend R. R. Harley and Dr. A. Grenfell Price were elected trustees of the Leigh Trust, the most valuable property owned by the Church in the diocese.

A defeated amendment revealed that a substantial minority of members were dissatisfied by the way in which the motion had been presented, giving synod no opportunity to suggest other nominees, and a later motion by the dean ensuring a more democratic method of election of future trustees was warmly received.

Speakers paid tribute to the work of the Church of England Men's Society and the C.E.B.S.

Mr. F. James, of THE ANGLICAN was given a warm welcome by synod and invited to take a place on the floor of the house and address the members. Mr. James spoke entertainingly and enthusiastically.



The interior of the newly-consecrated S. Martin-in-the-Fields, at South Perth. The flags were presented by the Imperial War Museum, London, and are from the Cenotaph at Whitehall. The first branch of the C.E.M.S. in Western Australia was formed in the Parish of South Perth in May this year.

cally of the contribution the paper is making towards the life of the Australian Church, and asked all members to endeavour to increase the circulation.

THE PRESS

The dying minutes of synod late on Wednesday night provided considerable amusement.

The synod reporter had risen to move the formal motion that the Press be thanked for their reports of the proceedings of synod, and instead of the motion being quickly passed, it was opposed strongly by the dean, Dr. T. T. Reed, on the grounds that practically no mention of synod had been made in the daily Press.

The dean was supported by the bishop, who remarked on the trivial events reported by the newspapers which were apparently considered of more importance than the deliberations of the representatives of the largest body of Christians in the State.

At this stage it was discovered that a reporter was in the house. Asked by the bishop how long he had been present, the answer was "ten minutes." "Well, we have been here for two days and I still oppose the motion," replied the bishop.

Shortly afterwards the Press hurriedly obtained reports of

the proceedings of synod, which were given considerable prominence in the papers the next day.

PASTORAL ADDRESS

The Bishop of Adelaide delivered his pastoral address in S. Peter's Cathedral on Monday evening, September 6.

The bishop spoke of the dangers of a materialistic outlook and the fact that our intellectual, cultural and spiritual growth in Australia has been in a great degree undernourished and so retarded. "Our geographical isolation, with the immunities it has given us until now, has given us not so much an outlook as an 'inlook,' a provincial attitude of mind which centres our eyes upon our own affairs and is unaware of any life other than the material, and unconcerned with any matters larger than our own," he said.

"We have been far too complaisant and easy-going, and are now mildly surprised that the rest of the world declines to pay the prices we ask for goods produced at an absurdly leisurely rate in a week of only forty hours' work."

"In this geologically old and fired land, we are behaving like an old and tried people. The words which our Lord puts into the lazy man's mouth come perilously near to fitting us."

"There is danger lest sunny Australia should slide into the sleepy proverb of sunny Spain—'Manana'—to-morrow will be time enough, there are yet four months before the harvest."

"But then our Lord strikes us wide awake. 'Lift up your eyes and look on the fields.'"

"It is the business of every member of this synod, as the appointed and responsible representative of his parish in

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