

THE ANGLICAN

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THE BISHOP'S CHARGE AT TASMANIA SYNOD

NEED FOR ANGLICAN EVANGELISM

FROM OUR OWN CORRESPONDENT

Hobart, September 15

The Bishop of Tasmania, the Right Reverend G. F. Cranswick, delivered his 10th Charge to Synod, the first part in the cathedral yesterday, and the second part in the synod hall to-day.

The bishop took "Christ the Hope of the World" as his theme.

He said: "The things I have as your bishop stressed in various ways in each previous Charge are implied in our membership of the Anglican Branch of the Holy Catholic Church.

"The personal and corporate beliefs as taught in the Prayer Book, which is the pattern of Anglican faith and worship, are two complementary strands in our life and witness as Christians in the community.

"Our beliefs and practice of them in daily life are based on the ministry of the Word and Sacraments entrusted to us clergy at ordination, for the building up of the Church in love and obedience.

"Our beliefs are enshrined in the creeds of the ancient Church which we recite in our corporate acts of worship, and they derive their authority from Scripture.

A REFORMED CHURCH

"In this respect the Church of England is a reformed church.

"During the period of the Reformation the customs, ceremonial and expression of the faith were tested by reference to the revelation of God as contained in the Bible.

"Many corrupt practices and medieval superstitions that had crept into the Church's forms of worship were excluded from the first English Prayer Book, and successive amendments.

"The Mass became Holy Communion, in which all confirmed people were given the privilege of receiving the sacraments in both kinds, and the practice of frequent communions was encouraged.

"The Apostolic ministry was retained together with the continued appeal and reference to Scripture as interpreted by the Church.

"Moreover, the great Christian traditions of the first four Church Councils continued to

be recognised as expressions of the Catholic faith.

"Thus the churches of the Anglican communion, which is the world-wide fellowship of Anglican Catholicism, though numerically smaller than the non-episcopal Protestant bodies, witness to the apostolic faith of which we are the trustees.

OUR CONTRIBUTION

"This then is the contribution which we are privileged and called upon to make towards the common Christian assertion that Christ is the Hope of the World.

"As this implies, and as I have continually reminded you, God the Holy Spirit has used other expressions of Christian faith and worship for the conversion of His world through missionaries and pastors of all communions who have obeyed our Lord's last command which I quote: 'All authority hath been given unto me in heaven and in earth. Go ye therefore and make disciples of all nations, baptising them in the name of the Father, and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you' . . .

"This is the century in which two of the most devastating and disruptive world wars have taken place.

"In this century through the discovery of new and fast means of transport and communication of news, we have come to realise that the world has suddenly become a neighbourhood.

"But we have not yet learned the implications of that amazing and encouraging fact. In our lifetime two attempts have been made to meet the desperate situation created by a world in conflict.

LEAGUE AND U.N.O.

"After the first world war the League of Nations was established. It failed in its main object, the establishment of a period of peaceful progress through consultation and collaboration, and a second world war ensued.

"Then came the United Nations Organisation with its General Assembly and subsidiary agencies for reconstruction and mutual aid.

"In this century also the World Council of Churches was inaugurated and the Anglican communion has taken a leading part in it.

"Thus in our day we have seen the setting up of two organs of co-operation — one secular the other spiritual.

"Both are based on the principle of consultation concerning the causes of conflict and belief that positive and practical means of co-operation are possible.

"These two organisations are on trial. It would be both a confession of man's inability to find ways and means of living together as neighbours, and of too little faith in 'Christ the Hope of the World, if they should fail through lack of support.

"In all my synod charges I have urged clergy and laity to

engage in a campaign of re-discovery of what our Church teaches and what is her contribution to the conversion of Tasmania.

"There are many ways and means of doing this in your parishes, at meetings of the vestry, rural deanery chapters and conferences, through parish missions, Bible reading fellowships or Christian "cells" meeting for the purpose of prayer and study together.

"We have had a 'Recall to God'.

"Last November I issued an 'Open Letter' to every adult member of the diocese, in which I answered the question — 'What is a loyal, active, well instructed Anglican?'

CALL TO THE NATION

"I have also stressed the importance for church people to bring into the 'Call to the Nation' that which alone can make it effective, namely, the conviction that Christ alone is not only the Hope of the World, but of each and every child of God.

"I issued in my last charge a 'Call to Action', urging all Anglican worshippers, especially communicants, to express their loyalty and belief in their Church by signing the declaration of membership.

"This I believe would unite all who are willing to commit themselves to the implications and responsibilities of membership of the Church of England.

"I have frequently stated my conviction that it is not the unbelievers or agnostics or communists that are the enemies of the faith, but the nominal Christians who expect to receive the ministrations of their Church, but refuse to support her and take an active part in her work.

"You synod representatives and your clergy will know what response has been made in

(Continued on page 10)

ALLIED FRIENDSHIP



Checking the route before take-off.

AMERICAN CHAPLAIN VISITS R.A.A.F.

FROM A SPECIAL CORRESPONDENT

Malta, September 4

Chaplain Joseph P. Whitt, of the United States Air Force, spent five days last month with 73 Wing, Royal Australian Air Force, based on Malta.

He repaid a visit which the Australian chaplain, the Reverend James Payne, had made a few months before to the American Air Force base in Tripoli, North Africa.

Chaplain Whitt flew from North Africa to Malta in a Neptune Bomber.

On the Friday night, he addressed a gathering at King George V Memorial Hospital, Valletta. The audience included doctors and nurses from the hospital staff.

On Saturday, the American visitor was taken on a tour of the island of Malta.

He showed particular interest in the Church of England Cathedral of S. Paul, and was shown the spot where the Apostle is believed to have been shipwrecked.

He preached at the morning service in the Australian chapel at Ta' Kall, Malta.

Chaplain Whitt also conducted a short service for the personnel of the American Naval Squadron based at Luqa.

On Monday evening, a reception in honour of the American chaplain was held at the home of the Reverend James and Mrs. Payne, in Rabat.

The guests included several American officers and their wives.

Among the Australian guests were Group Captain Brian and Mrs. Eaton.

A number of Service chaplains were also present.

After lunch with the American consul on Tuesday, Chaplain Whitt returned to North Africa by Meteor Jet.

It was his first jet ride, and the Meteor used was the one in which Chaplain Payne has made so many journeys in the course of his duties.

DONATIONS

We acknowledge with deep gratitude the following donations towards the cost of our new offices:—

Previously acknowledged	
Reader, Armidale	£528 3 2
Mrs. E. G. Jones	10 3
The Bishop of Ballarat	2 0 0
Mr. R. G. Didsbury	2 2 0
Mrs. P. B. Howell	1 0 0
TOTAL	£534 15 2

"DEFENDER OF THE FAITH"

FROM OUR OWN CORRESPONDENT

Ballarat, September 14

The Bishop of Ballarat, the Right Reverend W. H. Johnson, said to-day that he deplored the dropping of "Defender of the Faith" from the new Australian coins.

He said that the title had been conferred on sovereigns for 400 years.

The bishop asked: "Do those responsible for Australian coins regard the matter as unimportant?"

"If so, they deserve a stern rebuke.

"There are tendencies at work that threaten to kill religion and deprive us of our spiritual inheritances.

"Do our leaders want to encourage these tendencies?"

"We must resist this deplorable mistake.

"No one could possibly dispute the statement that Queen Elizabeth deserves the high dignity of the title," he said.

MOORE COLLEGE APPEAL

FROM A SPECIAL CORRESPONDENT

Sydney, September 14

An Embertide Appeal is being made on behalf of Moore Theological College.

It is the oldest and largest Anglican theological college in the Southern Hemisphere.

Donations are needed to liquidate debts incurred on new buildings.

The appeal is being made throughout Sydney diocese on Sunday, September 27.

On that day the Bishop Co-adjutor of Sydney, the Right Reverend W. G. Hilliard, will make special reference to Moore College in S. Andrew's Cathedral.

This service will be broadcast over 2BL at 11 a.m.

EVANGELISM IN PRACTICE

FROM OUR OWN CORRESPONDENT

Perth, Sept. 9

A debate on THE ANGLICAN took place at the Perth Synod last week.

As a result, the following motion was passed:

"That this synod records its appreciation of the high standard of religious journalism being maintained by the newspaper THE ANGLICAN and that a copy of this resolution be forwarded to the editor of THE ANGLICAN.

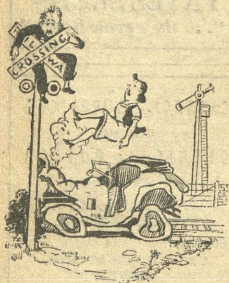
"Furthermore, that each member of synod, voting in favour of this resolution shall, as an act of practical evangelism pledge himself to make a determined effort to secure at least ten new subscribers before the end of this year."

NEWS IN BRIEF

The Bishop of Newcastle has returned to his diocese from a tour of the New Guinea Missions.

The Reverend Robert Porter has returned to New Guinea from furlough in Sydney.

The organist and master of the choristers at Westminster Abbey, Sir William McKie, has reached Australia to launch the Abbey Appeal.



Miss Take was convinced of this until that fateful Sunday afternoon with Mr. Chance, and then it was too late to alter things.

The fact was she was so busy making social contacts, she found no time to cultivate the Supreme Companionship of all. That afternoon she was ushered into the Presence of God, for ETERNITY, and SHE DIDN'T KNOW HIM.

Read Isaiah 55.6 and then act upon it.

HEALING AND THE CHURCH

FROM OUR OWN CORRESPONDENT

Armidale, September 13
Clergy and doctors met in Armidale last week to discuss co-operation in the work of healing.

Those taking part included the Bishop of Armidale, the Dean of Armidale, the acting-matron of the Armidale Hospital, a lecturer in psychology from the Teachers' College, and a lecturer in philosophy from the Armidale University College.

The discussion was introduced by the Reverend J. Newton Bagrali, who paid a tribute to the co-operation that already existed in the work at the Armidale Hospital, and suggested that the growing awareness of the part played by the mental and spiritual factors in sickness must lead to even closer co-operation in the work of healing. Official recognition of this need was given by the formation in England of the Churches' Council of Healing by the late Archbishop Temple.

It was generally agreed that much would depend on accurate diagnosis, and for that purpose it would be necessary for certain clergy who showed an aptitude and skill for dealing with psychological problems to be given a thorough training in clinical psychology. It was also felt that much could be done in the general pastoral work of the clergy, and where close co-operation existed between clergy and doctors, one could refer to the other in cases where such reference was necessary.

It was felt that the sick and suffering could be brought more intimately into the intercessions of the congregation, and also that the preaching ministry of the Church could help tremendously in the building up of a positive outlook towards physical and mental health.

Various practical possibilities were canvassed, and it was then decided that in view of the visit of the Reverend W. G. Coughlan to Armidale next month, the group would meet again to discuss these possibilities with him.

VICTORIAN C.E.M.S. CONFERENCE

FROM OUR OWN CORRESPONDENT

Melbourne, September 12
The first annual conference of the Church of England Men's Society in the Province of Victoria will be held at St. James's, Malvern, on Saturday and Sunday, September 26 and 27.

The conference leader will be the Dean of Bendigo, the Very Reverend Charles Hulley, a provincial vice-president of C.E.M.S. His subject will be "C.E.M.S. and where do we go from here."

A meeting of the council of C.E.M.S. in the province will be held at 10.30 a.m. on Saturday morning at St. James's. Every diocese is asked to be represented by one clerical and two lay delegates.

All C.E.M.S. brethren are invited to join in the conference, and arrangements are being made to billet any members who need accommodation.

This is the first concerted effort to bring C.E.M.S. members together from the whole of Victoria.

"WINGHAM" SPRING FAIR

FROM A SPECIAL CORRESPONDENT

Sydney, September 14
A garden party, spring fair and Asian exhibition will be held on Saturday, September 19, at "Wingham" Hostel for Students, Drummoyne, from 1 to 6 p.m.

There will be displays from many Asian countries and a collection of Chinese objects of art.

As well as the usual stalls, there will be a physical culture display and an unusual musical entertainment.

CONFERENCE ON NATIVE EDUCATION

FROM OUR OWN CORRESPONDENT

Canberra, September 13
Ten teachers from Commonwealth schools and seven mission teachers met in Darwin last week to discuss a new syllabus for native schools in the Northern Territory.

The teachers came from native settlements throughout the Territory. The mission teachers represented the Church Missionary Society, Roman Catholic Missions, Methodist Overseas Missions, and the Lutheran Mission at Hermannsburg.

A draft syllabus in the fundamental subjects has been prepared by the Commonwealth Office of Education, which looks after native education for Northern Territory Administration. The syllabus discussed covers English, Number Work and Social Studies for the first three years for children who start at the normal age of six or seven years.

In English, the emphasis is placed on fluency in conversation and other forms of oral expression. Native children start school with very limited experience and knowledge of number facts, compared with ordinary children.

The number work course of ordinary schools has been considerably modified to make good this deficiency before proceeding to formal work. The topic headings in the social studies syllabus include: training for daily activities; widening the horizons—other places, early history, government and law; Christianity (here the emphasis is on developing some broad understanding of the religious beliefs that are widely accepted in the Australian community).

79-YEAR-OLD CHURCH TO GO

FROM OUR OWN CORRESPONDENT

Armidale, September 14
"Back to Church" celebrations will be held at St. Paul's, Emmaville, N.S.W., on October 4. They will be the last services in the 79-year-old church.

Soon after that date the old church will be demolished and the new church, now nearing completion, dedicated.

All people who are interested in the life of the Church in Emmaville are invited to join the celebration.

The Church of St. Paul, Emmaville, was built in 1874 and removed and enlarged in 1879. The present vicar, the Reverend Gordon Dent, is the nineteenth since the Reverend J. T. Wrenford came to the parish in 1888.

Services on October 4 will be Holy Communion at 11 a.m., followed by a parish picnic lunch in the church grounds, then Evensong at 3 p.m.

WARIALDA EXPERIMENT

FROM A SPECIAL CORRESPONDENT

Warialda, September 11
A successful Vacation Activity Centre was held at Warialda, Diocese of Armidale.

The vicar, the Reverend John Sullivan, had long felt the need of school children for more intensive religious instruction.

Early in the year, a team of C.S.S.M. workers agreed to experiment with the idea of a vacation school.

The school lasted from Monday to Friday and from 9 a.m. to 12 noon daily.

The day commenced with a short service, during which, hymns and suitable texts were taught and a story from St. Luke's Gospel told.

After games, the classes assembled to receive instruction from their teachers.

There was a daily attendance of 50 children.

A Parents' Night was held during the week when the purpose of the V.A.C. was explained.

An intense interest in Bible study was shown; a Scripture Union branch was formed.

EXPERIMENT IN CHURCH BROADCASTING

FROM OUR OWN CORRESPONDENT

Townsville, Sept. 12
The Bishop of North Queensland, the Right Reverend Ian Shevill, has started an Anglican broadcasting session to help him keep in touch with people scattered over the 160,000 square miles of his diocese.

The session, "From the Lodge Verandah," is broadcast from 4T.O. Townsville every Sunday evening at 9.15.

A long-term contract has been signed with the station and business houses in Townsville have contributed towards the purchase of time which is bought by the Church at the usual commercial rates.

In order to use the time as effectively as possible, the bishop called together a "broadcasting group" who planned a programme series which has been recorded for the next six months. This includes each evening a talk either on the teaching or the work of the Church.

After the playing of the theme music, the bishop is heard welcoming people to the verandah of Bishop's Lodge, Townsville.

After a brief introduction, a record of church music is played.

The bishop then introduces his guest for the evening.

The visitor may be someone from outside the diocese, like Father Basil Oddie, who talked last week on Christian Vocation, the Bishop of Rangoon (giving a B.B.C. recorded talk) Mrs. J. Cooper from Adelaide (telling of Church needlework), or Father William Jackson (again on records), from Burma.

Very often the visitor is from within the diocese. The head of a school may tell of the school's progress, a missionary priest may tell of his work, or one of the parish clergy may give a doctrinal exposition.

TASMANIAN SYNOD OPENING

FROM OUR OWN CORRESPONDENT

Hobart, September 15
Tasmanian Diocesan Synod opened here on Sunday with a special service in St. David's Cathedral.

During the service the new Archdeacon of Launceston, Archdeacon L. N. Sutton, was collated.

After the collation the Bishop of Tasmania, the Right Reverend G. F. Cranswick, delivered the first part of his Charge to Synod.

He delivered the second part of the charge when synod met for its first session at 2.30 p.m. to-day (Tuesday).

The Church of England Council of Women met this morning. (See Bishop's Charge, page 1)

SERVICE OPENS FOUNDING ANNIVERSARY

FROM OUR OWN CORRESPONDENT

Hobart, September 14
Anglican and Protestant churches combined in a service in St. David's Cathedral, Hobart, yesterday afternoon to commemorate the foundation of Tasmania and the beginning of the State's sesquicentenary celebrations.

The service was under the auspices of the Tasmanian Council of Churches.

The president of the Tasmanian Council of Churches, Archdeacon Barrett, in his address to the congregation, said the foundation of Tasmania was a gift of history.

"We might have been Dutch or French—that would not be a shame—but we are British. The Risdon Cove settlement was made to forestall the French, who had their eyes on the land."

Tasmania has taken great strides in the past 100 years—we have become a great industrial State—but the place of religion is the life of a nation," he said.

CENTENARY IN MELBOURNE

FROM OUR OWN CORRESPONDENT

Melbourne, September 14
The centenary of St. Matthew's Church, Prahran, Melbourne, will be held from September 20 to September 27.

The Bishop of Geelong will preach at the Commemoration Service at 11 a.m. on September 20. There will be another Commemoration Service in the evening, and two Thanksgiving Services on Sunday, September 27.

Week-day events will include a social re-union of past and present parishioners on September 23.

The first Church of England services were held in Prahran by the incumbent of St. Stephen's, Richmond, in 1853. The first Curate of Prahran was licensed in the same year.

The first church building was erected the following year. The present church building was begun in 1877. It was remodelled in 1936.

The present incumbent is the Reverend J. Townsend.

BISHOP ON CHURCH CO-OPERATION

FROM OUR OWN CORRESPONDENT

Grafton, September 12
The Bishop of Grafton, the Right Reverend C. E. Storrs, yesterday praised the modern trend of co-operation between the Churches.

He was speaking at the opening of the St. Matthew's Rainbow Fair, South Grafton.

The agreement on the largest question of God, Christ and the Spirit, was greater than any of the differences which divided the denominations, he said.

The modern trend, indeed, was that of the one Great Church, as it were, comprising a number of little chapels within.

He was proud to tell them, he said, of the large diocesan building which had started in Grafton. He felt that the courage and initiative of the people of St. Matthew's in building their splendid new hall, and of the people of Murwillumbah in their new building, gave the diocese an example to follow.

ATTENTION, SYDNEY CHOIRS

Will those choirs which intend to attend the reception at the Chapter House at 8 p.m. on September 19, but which have not returned their slips, kindly get in touch immediately with the Cathedral, MA 2927.

When The Anglican went to press less than quarter of those invited had replied, and it would be of immense help to those organising the reception if they had some idea of the numbers to expect.

NORTH MELBOURNE CENTENARY

FROM OUR OWN CORRESPONDENT

Melbourne, September 5
The centenary services of St. Mary's, North Melbourne, ended to-night.

A civic service was held on August 23, and a thanksgiving service on August 30.

Other centenary features included an At Home in the North Melbourne Town Hall, a concert and a parish tea.

£700 has been raised towards the restoration of the roof and other parts of the church, now 93 years old.

S. FRANCIS' COLLEGE FETE AT BISHOPSBOURNE, MILTON, BRISBANE SATURDAY, 3rd OCTOBER

Official Opening by His Excellency Sir John Lavarack, at 3 p.m.

ADMISSION 2/-
If Attendance is Not Possible PLEASE SEND A DONATION

I. F. CHURCH, Principal.

MEDICINE AND THE CHURCH

GILBULLA CONFERENCE

ANGELICAN NEWS SERVICE

Sydney, September 11
A conference for medical practitioners was called by the Australian Council for the World Council of Churches at "Gilbulla," Menangle, New South Wales, from September 4-6.

About 20 doctors attended. Some of them came from other States.

The membership of the conference included general practitioners, specialists and teachers in medical faculties.

The conference opened with an address by the Reverend W. G. Coughlan, Executive Officer of the New South Wales Marriage Guidance Council.

Mr. Coughlan said that the task of the Church and the medical profession was one and the same, in so far as churches and doctors were concerned with every aspect of the welfare of human beings.

In discussion, several doctors drew attention to what they called the "restrictive morality and the abstract approach of the Church."

"When the Church trains its ministers to grapple with some of the harder practical problems faced by the average doctor, medical practitioners will co-operate again with the Church gratefully," one doctor said.

Another said that some churches insisted on a set of 'don'ts'.

It was decided to make some approach to colleges where clergy were being trained to induce them to send students in vacations to act as attendants in mental hospitals.

"The New South Wales Lunacy Act should be overhauled completely and as soon as possible," the conference resolved, "and altered in name and provisions."

"There should be separate arrangements apart from mental institutions altogether for alcoholics and persons suffering from senile dementia. "Probably the greatest single contribution the Churches could make would be to seek to have added to the essential staffs of every mental hospital, chaplains trained in psychiatric work."

SYDNEY READERS' ASSOCIATION

FROM A SPECIAL CORRESPONDENT

Sydney, September 15
The annual meeting of the Readers' Association was held in the Chapter House to-day.

In his report, the secretary said:

"There are now 62 diocesan readers in the association, of whom about 45 are always available."

"They conducted 880 services during the year."

"Four new members qualified and were admitted to the office of reader by the archbishop on May 17."

"This year, Mr. Hamilton Gibson, of the Parish of Bulli, celebrated his fiftieth anniversary as a reader."

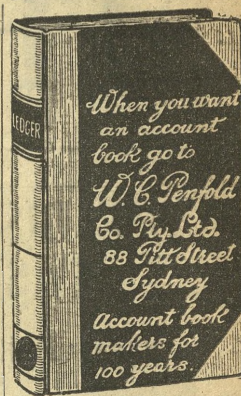
"We record with regret the death of Mr. Norman Best, of Picton, who had been a reader since 1919."

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SOUTH AFRICA

BISHOP MAKES APPEAL

FROM OUR OWN CORRESPONDENT

Cape Town, September 11
The Bishop of Matabeleland, speaking at his first diocesan synod, urged that it was the duty of all to try and make a success of the Central African Federation now that it was an accomplished fact.

He said that it was not the business of the Church to turn itself into a political agency, but that it was very much its business to see that the Christian moral law which governed all human relationship was never violated.

NEW MISSION HEAD

S. Mary's Mission, at the extreme north of the Diocese of Damaraland, and almost certainly the most isolated mission in South Africa, is to receive a new head.

The Reverend S. N. Gurney, at present working near Port Elizabeth, has been appointed to succeed Archdeacon Dymond, who has been compelled by ill health to resign after ten years' work.

The mission was founded after World War I by Reverend G. W. R. Tobias, who established churches, schools and a hospital, besides translating the prayer book, and training two excellent ordination candidates.

"CRUSADE"

The "Crusade" in the European parishes of the City of Pretoria, and in one country parish is now over. The missionaries included the bishops of Bloemfontein and Glasgow. Attendances have been good.

Now, the mission in the European parishes of the Diocese of Johannesburg has just begun, after a three-years' preparation.

The Archbishop of Cape Town presided over a meeting in the City Hall, addressed by the Bishop of Western Virginia, U.S.A., and also attended the service for commissioning the missionaries, in the cathedral.

Part of the immediate preparation has been a chain of continuous prayer.

CHINA AND U.N.O.

ANGLICAN NEWS SERVICE

London, September 11
The Archbishop of York in his diocesan magazine for September, urges that China should be admitted to membership of the United Nations.

"The sooner the Government which represents the vast majority of the Chinese people is admitted to membership of the United Nations, the more hope there will be of a permanent settlement."

He realises it is very difficult to admit a State as long as, by the persecution of religion, it denies a fundamental right.

"But it is inconceivable that a vast nation like China should be permanently excluded from the United Nations if she wishes to become one of its members; while exclusion continues, her co-operation cannot be expected and a resentful isolation will be fostered," the archbishop writes.

GUILDFORD CATHEDRAL

ANGLICAN NEWS SERVICE

London, September 11
One of the ways in which the £500,000 needed to complete Guildford Cathedral is being raised is by the sale of bricks to visitors at 2/6.

The buyers' autograph the bricks, which will later be used for building.

NEW WING WILL BE "BREATH-TAKING"

ANGLICAN NEWS SERVICE

London, September 11
The Provost of Bradford Cathedral has described the new wing on the north side of the tower of Bradford Cathedral as "breath-taking."

Work on the new wing is likely to be completed next spring or during the summer.

EVANGELISM

SUCCESSFUL REVIVAL

ANGLICAN NEWS SERVICE

New York, September 13
Emmanuel Church, Eagle Bend, Minnesota, is already seeing important results from its revival mission this July.

When the new priest-in-charge, the Reverend Robert Martin, arrived a year ago, he found the church threatened with extinction.

His regular Sunday attendance varied between three and five.

He decided it was time the church went to the people.

So, for four days, at noon and again at 7.30 p.m., three clergy of the Episcopal Church conducted a mission on the street corners.

One carried a large wooden cross, one played an accordion, and the other carried a Bible.

Each day the street corner service consisted of singing, Bible stories, prayer and questions and answers.

The first evening, the people, although friendly, were curious rather than co-operative.

By the second night, there were 49 in the little church, which for years had not seen more than nine worshippers present at a time.

At the final service, there was standing room only, with over 100 in the congregation.

There is now a Sunday school, which the rector had been unsuccessful in starting before the mission.

The chief missionary said of the results of the mission:

"A professional class of 7,000 clergy cannot convert the 85,000,000 unchurched in this country."

"In the first place, it cannot get to them if it just relies on formal liturgical services."

"But when a historic church like ours will go out where the people are with the message, it has to give, the people will respond."

QUEEN WILL BESTOW C.B.E.

FROM A SPECIAL CORRESPONDENT

Suva, August 31

The Queen will personally present the Bishop of Polynesia, the Right Reverend L. S. Kempthorne, with the insignia of the C.B.E. when she visits Fiji in December.

The honour is in recognition of his 30 years of unbroken and devoted service to the Church and Commonwealth of Fiji.

Bishop Kempthorne was consecrated Bishop of Polynesia in 1922 at Lambeth Palace.

Almost the whole of his ministerial life has been spent in the outposts of the Empire. Before coming to Fiji he was in West Africa and Malaya.

COVENTRY APPEALS TO CANADA

ANGLICAN NEWS SERVICE

London, September 8

The Provost of Coventry, the Very Reverend R. T. Howard, left London airport last night to begin a three months' tour of Canada to raise funds for the reconstruction of Coventry's war-bombed cathedral.

With him flew the new cathedral's architect, Mr. Basil Spence, and the chaplain to the Bishop of Coventry, the Reverend Clifford Ross.

At the airport the Provost said that the cost of restoring the cathedral was estimated at £800,000.

They could see their way clear to providing £700,000 and it was hoped that he and the other two members of his party would be able to raise the remainder as a result of their tour.

Mr. Spence said the cathedral would probably be completed by 1960.

BISHOP COOPER

ANGLICAN NEWS SERVICE

London, September 14

The Bishop in Korea, the Right Reverend A. C. Cooper, who was a Communist prisoner for nearly three years, said to an audience in Oxford last night that two young priests were going out to join the Church in Korea and might be joined by two others.

CHAPLAIN IN CAPTIVITY

COMMUNIST TREATMENT

FROM OUR OWN CORRESPONDENT

Pannunjom, Sept. 6

The chaplain of the 1st Battalion, The Gloucestershire Regiment, the Reverend Stanley James Davies, was released yesterday.

He said to-day he was the only one of the four chaplains captured by the Communists to survive.

He told how he was imprisoned for 18 days in a small, filthy cell because of his "hostile attitude."

The chaplain stayed with the wounded when the main body of the survivors tried to reach the United Nations line after the battalion's stand in April, 1951.

Referring to the prison camp authorities, he said:

"Their idea of religious freedom is different from ours."

"I was allowed to conduct one public service every Sunday. But it was for officers only."

"Never during the whole time as a prisoner was I allowed to visit enlisted men or other ranks."

In February, 1952, his visits to officers in hospital were stopped by the Communists.

General Wang Yang-kong, the camp commander, said:

"It is unnecessary for the chaplain to go on praying for hospital patients, as it is well known that sickness can only be cured by medical treatment."

"Praying can do nothing to it but only upset order in the hospital."

Confirmation classes and Bible-study groups were officially stopped in August, 1952, but went on in secret.

"The men made their own altar," the chaplain said, "and American officers carved a beautiful crucifix."

"We made prayer books from Chinese cigarette paper and cardboard."

On August 12, 1952, the Communists told him his conduct as chaplain was extremely bad.

"I was given 18 days' solitary confinement in a small, very filthy cell in order to reflect on my 'hostile attitude'."

"I spent two days there but the men carried on with the services. I could hear them singing hymns from my cell," he said.

PROTECTION FOR MINORITIES

ANGLICAN NEWS SERVICE

Rome, August 28

The concordat between the Holy See and Spain signed in the Vatican yesterday establishes that Roman Catholicism is recognised as the sole religion of the Spanish nation. But agreement was reached that the Spanish State should uphold article 6 of the Spanish constitution, which protects non-Roman Catholics from molestation.

In view of the attitude of Cardinal Segura, Archbishop of Seville, who has sometimes criticised General Franco's Government for the "tolerance" it has shown towards Protestant activities, this is interpreted in some quarters as a concession on the part of the Vatican.

FREEMASONS HELP ABBEY

ANGLICAN NEWS SERVICE

London, September 11

At the quarterly communication of the United Grand Lodge of Ancient Free and Accepted Masons, presided over by the assistant Grand Master, Major-General Sir Allan Adair, it was resolved to contribute £1,000 during each of the coming seven years to the Westminster Abbey Appeal Fund.

THREE CHOIRS FESTIVAL

WALTON'S "TE DEUM"

ANGLICAN NEWS SERVICE

Gloucester, Sept. 6

The 226th annual "meeting" of the Three Choirs of Gloucester, Worcester, and Hereford, opened here this afternoon with the traditional service in the cathedral.

It was attended by the civic dignitaries of the three cities and counties and the bishops of the three dioceses.

The sermon was preached by the Bishop of Gloucester.

The canticles, sung by the combined festival chorus with orchestral accompaniment, were by Herbert Brewer.

The service ended with the singing of Walton's Coronation "Te Deum."

The conjunction of these two names testified at once to the continuity of the Anglican tradition and to the increased vigour of English music even in the course of a single generation.

Conditions here for the performance of the Te Deum were nearer to those of Westminster Abbey—the antiphony of organ and orchestra were fully realised—than at Edinburgh where it was sung a fortnight ago in St. Giles' at the opening of the Scottish festival.

But here, as there, its suitability as the crown of a ceremonial occasion testified to its splendour as a work of imagination—here truly is an occasional piece that will outlast its occasion.

The anthem was Handel's "Let the bright Seraphim."

Instrumental music contributed as its share of the dedication of the festival the slow movement of Brahms' fourth symphony, played by the London Symphony Orchestra.

This evening Dr. George Thalben Ball gave an organ recital which contained meditations on psalm and hymn tunes, under various titles, by Bach, Howells and Charles Wood.

The Sunday evening organ recital was an innovation at Hereford last year and proved sufficiently acceptable for it to be repeated as part of the festival this year.

MOTHER CHURCH OF LIVERPOOL

ANGLICAN NEWS SERVICE

Liverpool, Sept. 12

The parish church of S. Mary, Walton-on-the-Hill, was reduced to ruins 12 years ago in the air raids on Liverpool.

It was re-opened by the Lord Mayor and consecrated by the Bishop of Liverpool last week.

The Bishops of Warrington and Burnley, and the Assistant Bishop of Liverpool, assisted in the service, while Mr. Basil Nield, Q.C., M.P., was present as chancellor of the diocese.

The new church, which seats nearly 600, was designed by Lieutenant-Colonel E. Gee.

The greater part of the cost of replacement has been borne by the War Damage Commission, but much has still to be raised by the parishioners.

The Bishop of Liverpool in his address said that now reconstruction was complete there need be no misgivings for this mother church of Liverpool was more beautiful now than it had ever been.

Every detail was perfect and every part worthy of its purpose.

The Parish of Walton before 1699 included the whole Liverpool area.

THE WELL-DRESSING

ANGLICAN NEWS SERVICE

London, September 11

The well-dressing erected in Dean's Yard last week by the men of Tideswell, Derbyshire, by whom it was made in their village, produced about £300 from collecting-boxes placed round the site for the Abbey appeal, besides bringing in many donations by post from other parts of the country.

WREN CHURCH APPEAL

ANGLICAN NEWS SERVICE

London, September 11

The war took heavy toll of the London churches rebuilt by Wren after the Great Fire. Now one of those which survived its hazards is threatened by other, internal complaints inseparable from age.

S. Martin-in-the-Vintry, whose graceful black spire, intended as a foil to the dome of S. Paul's, has been familiar to those entering the city from the west since 1684, is seriously in need of help.

Ominous cracks have appeared in the walls and the wood-beetle is at work in the roof.

A recent fall of plaster may necessitate the replacement of the ceiling and the redecoration of the whole interior.

There is damp in the vestry floor, and there are only four rusty old gas stoves to heat a church to whose lunch hour services many City workers resort.

The bell mountings are insecure and the organ, too, which is of the same date as the church, is in need of a complete overhaul.

Not only is the present building of considerable architectural distinction, but the history of its predecessors on the site makes it one of the City's most important churches.

BEAUTIFYING AN ENGLISH CATHEDRAL

ANGLICAN NEWS SERVICE

London, August 28

The Dean of S. David's Cathedral, Pembrokeshire, the Very Reverend C. Wilton Davies, said at the annual meeting of the Friends of S. David's Cathedral yesterday that vast improvements were being made in the cathedral's interior.

He referred to work in progress on the cathedral organ, and said that the vestries were now being transferred from the north and south transept. He hoped that the present clergy vestry, the chapel of S. Thomas of Canterbury, which was to be the memorial in the cathedral to the late Bishop Prosser, would be refurbished next year.

To complete the orderly arrangement of the south transept he hoped to have the so-called Jerusalem portable altar stone in S. David's chapel simply furnished so that visitors could more easily see that interesting relic.

The organisation, membership of which now exceeded 2,000, had during the year, paid over £3,000 sterling as contributions for work on the organ. Donations to the £100,000 appeal fund, launched in 1948, now amounted to more than £31,000.

LORD LLEWELIN

ANGLICAN NEWS SERVICE

London, September 11

Lord Llewellyn has been appointed Governor-General of Northern and Southern Rhodesia and Nyasaland.

He has been rector's warden at S. Michael's, Hamworthy, for fifteen years.

On Sunday he was presented with a Prayer Book by parishioners and friends.

After the ceremony Lord Llewellyn shook hands with every member of the congregation.

CANADIAN'S £35,000 FOR ABBEY

ANGLICAN NEWS SERVICE

London, September 11

Field-Marshal Lord Montgomery went to Westminster Abbey yesterday to convey to the registrar, Mr. T. Hebron, a promise from an anonymous Canadian friend of the abbey of a gift of \$100,000 (about £35,000) in answer to the appeal for £1m. for restoring and maintaining the building.

TEACHERS' CONFERENCE

ANGLICAN NEWS SERVICE

London, September 6

The Church Assembly Overseas Council held its eighth annual teachers' conference at Culham College, Abingdon, last week, on the subject of "Teacher Training, at Home and Overseas."

There were over 70 speakers and delegates, who included Government directors of education, education officers, training superintendents, and principals and members of the staffs of training colleges.

There were also representatives of missionary societies, diocesan education councils and Church training colleges, as well as teachers working in this country and overseas.

Foreign delegates came from Africa, India, Hongkong, Cyprus, Japan, Ceylon and the West Indies.

The chairman of the conference was Lord Hemmingford, formerly Rector of Achimota Teacher Training College; the chaplain was the Reverend John Bardsley, formerly secretary of the Christian Council of the Gold Coast.

The secretary of the conference was the education secretary of the Overseas Council, the Reverend Fenton Morley.

In his opening address, Lord Hemmingford examined the general desire that children should have a Christian education.

He believed that this desire was too frequently based only on grounds of custom or protectionism—that is, that children should be protected against vice or communism, or upon moral grounds.

But the essential basis of a Christian education was spiritual, and related to the divine creation of, and purpose for, the individual.

Professor Frederick Mason, of the University of Malaya, Singapore, emphasised the need for Christians to take part in the educational systems of countries overseas.

He said that many of the Chinese in Malaya were non-committal towards education; they were waiting to see whether the country was to remain an outpost of the West, or to come within other spheres of influence.

A major problem of Malayan education was that of race and language.

There was little sign of anti-British nationalism, but inter-racial differences of language and culture hampered educational advance, as well as the unification of community life.

Canon W. Turner, of Nyasaland, spoke on the training of teachers in Central Africa.

He described the great improvement in this work, which had been undertaken by the U.M.C.A. in recent years.

Canon Turner suggested that it might be possible to meet the need for a larger teacher-training college for the area by combining the work already going on at Penhalonga, Mapanza and Malindi in one Anglican provincial college.

Other delegates, however, criticised this suggestion on the grounds of the distance which would have to be covered by the students, and the difficulty of relating their training to the actual environment in which they would have to teach.

The final address was given by the Reverend John Bardsley, on the subject of "The Vocation of the Teacher."

For Christian and non-Christian teachers alike, he said, this meant a calling which demanded intellectual honesty, sincerity and the obligation to search for truth.

A teacher had to know how to live and how to help others to live.

CHURCH ARMY SECRETARY FOR SOUTH AFRICA

ANGLICAN NEWS SERVICE

London, August 27

The chief secretary of the Church Army, the Reverend E. Wilson Carlie, will leave London airport to-day for Johannesburg, where he will take part in a mission at the invitation of the Bishop of Johannesburg.

THE ANGLICAN

Incorporating The Church Standard

FRIDAY SEPTEMBER 18 1953

THE PROBLEM OF ROME . . . 3

The strongest argument for the necessity of papal infallibility is the babel of tongues presented by modern Christianity. If Christians outside Rome cannot agree with each other, considerable plausibility is given to the idea that some such instrument as the papacy is required to impose order on the confusion. The point that seems to be neglected here is that the papacy itself is the source of the confusion.

A dictatorial presiding officer who attempts to impose his will on an assembly thereby can prevent the assembly from arriving at a common mind, and this is precisely what has happened to western Christianity. But then the presiding officer cannot properly point to the confusion his dictatorial attitude has created as the justification for his dictatorship.

Until the papacy retreats from its excessive and unscriptural claims, confusion will continue to reign in the Church of Christ, and the papacy will be only one of many conflicting voices claiming authority to speak in Christ's name.

Yet we hope for ultimate reunion with Rome. The Roman problem is the key problem of Christian unity, not only because the Roman is the most numerous Christian communion but because the papacy has within itself the potentiality of becoming many of the things which Roman Catholics now claim that it is.

The papacy ought to be the centre of unity, the instrumentality by which Anglicans and Lutherans and Presbyterians and Methodists and Orthodox and Old Catholics can make their special contributions to the life of the Church within the terms of reference that include the contributions of the Churches of Spain and Italy and Poland and Austria and Eire and Latin America.

The papacy ought to be, as it once was, the see to which Christians all over the world look for a wisely conservative standard of faith, worship, and morals.

We are not sure that the papacy ought to be the centre of ecclesiastical power and discipline. In fact, we suspect that until there is a Pope who reigns but does not rule, the lessons of the Reformation will remain unlearned. The medieval papacy had too much of the spirit of the tower of Babel, too much of the underlying idea, "Let us make God unnecessary." And the Roman ideal to-day still seems to create conditions under which all the functions of God in the world are performed by men—the function of providence, the function of judgement, the function of being the source of truth, and even the function of exciting faith. For the honest Roman Catholic teacher must admit that the foundation stone of the Roman system is not faith in Christ but faith in the Pope, who infallibly tells us that we must believe in Christ also.

God has scattered the Church as He scattered the builders of the Tower of Babel. And no doubt the head of the Babel project remained convinced forever that the reason for its failure was that his co-workers refused to regard his voice as the voice of God. Yet, from Christ's prayer for the unity of the Church we know that God wills His Church to be one, and that therefore some day He will make it one. What the role of the papacy will be in the united Church of the future we do not know, but we are quite sure that it will not be the role it has in the Roman Church of to-day.

[This leading article is the concluding one of three published in current issues of our American contemporary, THE LIVING CHURCH.]

The Business Woman's Place

Recent letters in our columns have shown the need which unmarried business and professional women feel for a Church fellowship of their own.

The business and professional woman has arisen within our society only during this century.

During this century also the Church has resumed the practice which she dropped in the seventeenth century of interesting itself in matters of social welfare. Among these she should certainly include the welfare, spiritual and otherwise, of these her children.

The letters we have published suggest that in cities and large towns the fellowship for these women should have their headquarters in the centre rather than in outlying parishes. They should be, among other things, social clubs where Christian women could meet, make friends, and enjoy one another's company.

The clergy of a cathedral or a city church would be doing excellent work if they formed fellowships of this kind.



Stability In Our Time?

Tax cuts on Wednesday, import relaxations on Thursday, and a wage "freeze" on Saturday, made last week one of the most diversified the Australian economy has experienced since the war.

If it all adds up to Stability in our time, we can be truly grateful. But I find this week that some people are having dubious second thoughts on all three points.

Sir Arthur Fadden's cuts of 12½ per cent. in income tax and 20 per cent. in company tax were spectacular. But, now that the first exuberance is wearing off, it is beginning to be noticed that he hasn't tackled the expenditure side of the Budget. He is gambling on the national income continuing to expand so that the tax yield will be much the same this year in spite of the cut in rates.

Even so, Labour is ridiculing the small rise in pension rates and talking sarcastically about a "half-crown" Budget. In the next few weeks Labour speakers will have the opportunity to explain how they would have tackled the problem.

My own impression is that, whatever party had been in power at this time, either would have been extremely shy about cutting expenditure, especially for social services, with a general election only eight or nine months away.

But the useful probing done by the Parliamentary committee into the public accounts during the recess has surely shown that a much closer watch could be kept on expenditure without impairing efficiency or service. In other words, it is plain that a good deal of public money is being wasted.

Criticism of the Government's third and latest instalment of import control relaxations shows that manufacturers have been too much inclined to regard the controls which were clamped down so suddenly 18 months ago as a form of tariff protection. The Government undertook, when imposing the controls, to remove them as quickly as possible. It is doing no more than its plain duty now in gradually unshackling trade.

In its decision in the basic wage standard hours case, the Federal Arbitration Court had a pleasanter choice than the one which faced Solomon on an historic occasion. It was able to disappoint both parties by refusing their requests, and yet make everyone moderately happy by abolishing the quarterly adjustment of wages according to the cost-of-living index.

So the wage is "frozen" at present levels, and the 40-hour week continues. Any move to vary the wage will have to be made by special application. It can be taken almost for granted that to-day's wage rate will continue for a year at least. This should stop the mad race of prices after wages (or is it wages after prices?).

Some critics think that this prospect of stability is to be achieved at too great a price. But the Arbitration Court judges heard voluminous evidence (3½ million words of it, I believe), and were under no obligation to make a decision on other than the facts strictly before them, and they were subjected to no political pressure. At this stage one must hope that in a multitude of counsellors there is, indeed, wisdom.

"Mug" and "Mate"

In an argument about police manners in the correspondence columns of a Sydney newspaper, one writer said he resented policemen on point duty shouting out to him, "Hey, get back there, mug!"

I think most people would object to that epithet, and, in fact, I seem to remember that only a few years ago a man

who called a policeman "a mug copper" was held to have used insulting language.

Another of our Australian appellations was under critical notice last week when a judge said he felt a person was entitled to feel resentment when he was addressed by a complete stranger as "mate." In the case under review, a taxi-driver had thus familiarly addressed his "fare."

I must confess that I am inclined to bridle when so addressed. Yet, after an incident the other day, I can almost agree that the term is used by some people in a spirit more friendly than offensive.

I was passing along my suburban street, in what may best be described as informal dress, when a van-driver hailed me with: "Excuse me, mate, would you do me a favour?" He had a wardrobe in his van, and there was no man in the house where it was being delivered to fend a hand with it. So I obliged, and was later rewarded with: "Thanks very much, mate. I hope I can do you a favour some time."

Who could possibly object to the use of "mate" in such a context?

So, then, in certain circumstances, I am prepared now to be addressed as "mate." But never by that wartime product "sport," which still seems to have a vogue.

The Happy Man

At my barber's, last week, the occupant of the neighbouring chair was the 83-year-old Australian composer, Alfred Hill.

I do not know him, but (my own Figaro being fortunately tactful) I was able to overhear the eager talk of Alfred Hill as he told his barber about the joy he had had in conducting the Sydney Symphony Orchestra for one half of a recent Sunday concert, when some of the composer's own music was being played.

There, I reflected, is an obviously happy man—so full of activity and enthusiasm when retired people of his age have retired to the chimney-corner (in winter), or spend their days napping in the sun (in spring or summer).

The very next day I read a newspaper article which gave the Hill recipe for a happy life. In it he said: "I still bubble with ideas, and I'll continue composing as long as I can. I call myself happy because all my life I have done the sort of work I wanted to do and loved to do. My wife and I share the same interests, and we still love each other. I still work without glasses. I am fond of my house and garden. I have raised a family, and I have ten grandchildren. What more can one expect?"

A Woman Showed Them

All the talk about "horror stretches" and "agony alleys" certainly made the big road reliability trial sound awesome. And the pictures of dust-be-gimed drivers added to the mental pictures which had already formed in our mind about the dreadful nature of this ordeal through which the competitors had been passing during their fortnight on the road. I don't doubt that most of the drivers were glad to reach journey's end—and an opportunity to sleep round the clock after their 6,500 mile journey over some of Australia's best and worst roads.

But somehow the story of the trial and its tribulations would have etched itself deeper on my consciousness if a 63-year-old grandmother had not driven round the course without serious misadventure and finished at least within reasonable distance of the winner.

Visits By V.I.P.s

Hard on the heels of our suggestion last week that an occasional Commonwealth Prime

Ministers' conference should be held away from Westminster—in Australia, for instance—comes news that the Prime Minister of Canada, Mr. Louis St. Laurent, will visit Australia and New Zealand early next year.

That is certainly the next best thing to a formal assembly of Prime Ministers here. Our Prime Ministers frequently pass through Canada on the way to or from London, and have on occasions addressed the Canadian House of Commons. And recently Mr. Menzies broke new ground by being the first Australian Prime Minister to visit South Africa since 1910. But no Canadian or South African Prime Minister has hitherto come here.

Probably these individual visits are just as valuable in cementing Commonwealth relations and giving an insight into national problems as a large-scale conference, always provided the visit is not too hurried.

The British Minister for Supply, Mr. Duncan Sandys, although he stayed in Australia only a fortnight, was able to meet people in their homes, both in the country and in the city, and so got a reasonably good cross-sectional view of our way of life.

But some other visits by V.I.P.s have been too hurried to be worthwhile. I recall particularly the very brief visit Mr. Thomas Dewey paid us a few years ago. It was, indeed, so fleeting that I am told that a book he wrote on his world tour did not mention Australia. In that he may have been wise. One can hardly say much of an authoritative nature about a continent after spending only a couple of days on the fringe of it.

I hope that Mr. St. Laurent will stay longer than that—and that Mr. Dewey will call again at his leisure.

—THE MAN
IN THE STREET.

RELIGIOUS BROADCASTS

(Those sessions which are conducted by Anglicans are marked with an asterisk.)
DAILY DEVOTIONAL: 10 a.m. NATIONAL.

*September 19: Major-General the Reverend C. A. Osborne, N.S.W.
September 20: Miss Lillian Gillespie, N.S.W.

September 22: The Reverend T. L. Dunphy, N.S.W.

September 23: School Service—"The Story Without an End."

September 24: The Reverend A. P. Campbell, N.S.W.

*September 25: The Venerable F. M. Hill, N.S.W.

*FACING THE WEEK: 6.40 a.m. A.E.T. NATIONAL.

The speaker in this session on the six Mondays, August 24 to September 28, inclusive, will be the Reverend James Stuckey.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. NATIONAL.

September 20: The Reverend Leo Dalton, S.J.

September 23: "What do I mean by God?"—Colin Reilly.

*EVENING MEDITATION: 1.30 p.m. A.E.T. INTERSTATE.

Week commencing September 21: The Lord Bishop of Armidale, the Right Reverend J. S. Moyes.

*READING FROM THE BIBLE: 8.10 a.m. A.E.T. NATIONAL.

*The Bishop of Grafton, the Right Reverend Christopher Storrs, will be heard in this session during the five weeks, Monday to Friday, commencing Monday, August 31, and finishing Friday, October 10.

SUNDAY AFTERNOON TALKS: 3.45 p.m. NATIONAL.

September 20: "The People of God: From the Exile to the Birth of Christ—I." The Reverend Professor Hector Maclean.

PRELUDE: 7.15 p.m. NATIONAL. The Westminster Madrigal Singers will be heard in this session on the five Sundays, September 13 to October 11 inclusive.

COMMUNITY HYMN SINGING: 6.30 p.m. INTERSTATE.

September 20: Wagga Methodist Church, N.S.W.

EVENSONG: 4.45 p.m. INTERSTATE.

*S. Paul's Cathedral, Melbourne, September 17: S. Peter's Cathedral, Adelaide.

*"THE EPILOGUE": 11.20 p.m. INTERSTATE.

September 20: "The Epilogue" 40: East of S. Michael and All Angels.

ONE MINUTE SERMON

THE COLLECT FOR THE SIXTEENTH SUNDAY AFTER TRINITY

The Text:

O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without any succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. Amen.

The Message:

This collect comes from the Sarum Missal as did that of last Sunday. They resemble each other closely. Both are found in the Sacramentaries of Geladius and of Gregory.

Mercy and pity are words which come often in ancient prayers. Our modern pride hates the thought that in God's sight we can often be pitiable. Yet this collect speaks of God's "continual pity."

If only in English we could get the beautiful rhythm of the Latin "mandet et muniat," which we have to translate by "cleanse and defend." But the meaning is clear. We have to be cleansed from errors within and defended from foes without. Thy Church! Until 1662 it read "thy congregation," much more personal and barbed! (Maybe the separation of the group known as Congregationalists influenced the revision.) There are countries where persecution and troubles come from without. We suffer more from errors within! Sometimes lukewarmness, sometimes pride, sometimes unfaithfulness, slackness in evangelism, sometimes party spirit, that devastating sin.

"When all are for the party and none is for the Church," when strife and suspicion and exclusiveness and jealousies hurt the Body of Christ. How fitting are the words which follow—literally, "and, because without Thee it cannot stand together safely, let it always be governed by the help of Thy goodness." Without Thee! Again and again is there emphasis on the personal Presence of God in and with the Church and the human soul. Religion for us is a companionship with a Friend, the Spirit of God, the Spirit of Jesus (as the Creed says, "proceeding from the Father and the Son"). If we but think of our religion in that way, if we "quench not the spirit, if we grieve not the Holy Spirit," but rather "walk in the Spirit" through our Bible reading and prayer, then indeed the goodness of God revealed to us will govern our lives according to Christ Jesus.

And life will become more and more a thanksgiving and act of prayer such as S. Paul gives us in the words, "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church throughout all ages, world without end. Amen."

—THE MAN
IN THE STREET.

CLERGY NEWS

HEWITSON, the Reverend F. B., Rector of Semaphore, Diocese of Adelaide, to be Rector of Port Elliot in the same diocese.
STRETCH, Canon J. Carlos, Rector of S. Paul's, Maitland, Diocese of Newcastle, will retire shortly.
BAMFORD, the Reverend A. J., of S. Michael's, North Carlton, in the Diocese of Melbourne, appointed to the charge of S. Luke's, South Melbourne.

BIGGS, the Reverend H. G., Rector of Lydiado, Diocese of Tasmania, to be Rector of Hamilton, Diocese of Tasmania.

WELLS, the Reverend W. A. J., Assistant Curate at All Saints', Charleville, Diocese of Brisbane, to be Assistant Curate of Christ Church, Bundaberg, Diocese of Brisbane.

SHAND, the Reverend D. H. W., Vicar of S. Mary's, Moorooka, Diocese of Brisbane, to be Rector of S. John's, Inglewood, Diocese of Brisbane.

MAYHEW, the Reverend Peter, has been licensed as a member of the Bush Brotherhood of S. Paul. He has taken up duties as Headmaster of Slade School, Warwick, Diocese of Brisbane.

We regret that, in our issue of August 28, the Reverend J. Siddell appeared as formerly curate at Tamworth. It should have read, "recently Priest-in-Charge of the Parochial District of Bogbavilla, Diocese of Armidale."

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 be typed, 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.

AN IMPORTANT SUGGESTION

ANGLICAN WOMEN'S FELLOWSHIP

To THE EDITOR OF THE ANGLICAN
Sir—I heartily endorse the remarks of "One Alone" in the ANGLICAN of September 11 regarding the need for an organisation within the church for business women.

Such women could be of great assistance to the church, whereas so many of them drift away and give their time and energies to outside organisations.

I agree with "One Alone" that parish organisations do not meet the need.

I have found from experience that many of the older working women are too tired after struggling home 15 or 20 miles to get a lonely meal, to go out again.

What is needed is a club in every big centre.

I live 15 miles from Sydney, and would appreciate a place where I could go straight from work, have some light refreshment, and have the company of like-minded women.

We could engage in some activities which would be of benefit to the church, such as sewing or knitting for missions; or rest while waiting to proceed to some entertainment.

I do trust this matter will be taken up and that something will be done for this huge and most neglected army of churchwomen, some of whom are very lonely.

Yours faithfully,
"ANOTHER ONE."
Parramatta, N.S.W.

To THE EDITOR OF THE ANGLICAN
Sir—May I congratulate the business lady who suggests a city club of some kind, where Christian women, engaged during the daytime, could meet for a chat, cup of tea, and perhaps table games, etc.

I am lonely and alone, and I feel the need of mixing in friendship with those who are practising Christians.

Environment tells, and a restful happy evening, say, once a week, with Christian women, would do much to help me.

Hoping someone will immediately do something practical about this matter, and trusting to hear of it through your columns.

Yours faithfully,
"ANOTHER ONE ALONE."
Lindfield, N.S.W.

CHRISTIANITY AND COMMUNISM

To THE EDITOR OF THE ANGLICAN
Sir—We could spend a lot of time and space discussing whether or not there is anything in common between Christianity and Communism "as such."

Christians and Communists who have not yet found a basis on which they can live and work together had better find one quickly, before the cold war gets any hotter.

They might begin with the recognition that both Christianity and modern Communism were founded by Hebrew prophets, both of whom were persecuted for taking sides with the poor against the rich.

There was a time when Christians hoped that the Kingdom of God (which included the Brotherhood of Man) would some day be established on the earth.

What has become of that hope?

If the Church were to recover its hostility of Communists towards religion would be greatly reduced.

Yours sincerely,
F. E. BROWN.
Springvale, Victoria.

STRANGERS IN CHURCH

To THE EDITOR OF THE ANGLICAN
Sir—I regret to say I am forced by experience to agree with "Business Girl's" opinion of the unwillingness of such a large number of churchgoers to mix with newcomers.

I have attended church regularly and have never been invited to attend youth gatherings although I did ask the minister once and was discouraged by his lack of knowledge of meeting times.

Recently I resided temporarily in the country and became very friendly with a supporter of another church and was invited to their gatherings.

To my amazement, I was received with friendliness unsurpassed by any I had ever experienced.

It proved a true lead to Christianity and resulted in my never failing to attend their meetings.

I was invited to numerous after church suppers and was always instructed to attend my own church when the service times clashed.

The local Anglican clergyman instructed his congregation to stay away but offered nothing in return.

I disregarded his advice. Would you?

Yours faithfully,
"LONELY ANGLICAN."
Doonside, N.S.W.

"THE EMERITI"

To THE EDITOR OF THE ANGLICAN
Sir—A timely protest appears in the *Church Times* of July 17 under the title, "The Emeriti." It refers to the fact that an English bishop has given to a retiring archdeacon the title of Archdeacon Emeritus.

The writer points out that the "title belongs to a particular office... is not a rank."

He reminds readers that a mayor is not called Mr. Mayor when his office ends, and he informs us that the late Dean of Windsor, on retiring, informed his brother clergy that in future he must be addressed as the Reverend Dr. Baillie.

Would it not be well if in Australia it became the custom to drop the title when the office was vacated?

Deans, archdeacons, canons holding on to titles of positions they no longer hold is childish.

Yours, etc.,
"MISTER."

THE CATHOLIC HERITAGE

To THE EDITOR OF THE ANGLICAN
Sir—As members of the One Holy Catholic and Apostolic Church, we are Anglicans incidentally.

Therefore, my conclusions were quite logical, because—

I. It was Mr. Roberts who invoked a lay-lawyer to prove that anyone unconformed and baptised in a non-episcopal denomination counted, legally, as an Anglican.

II. "Catholic" has a definite traditional meaning. The modern custom of using the word in an entirely new sense, to cover something quite different, merely begs the question.

III. The Primitive Church, as does the whole Eastern Church still, administered Baptism and Confirmation as one process, to adults and infants alike, and then immediately communicated them all.

IV. Thus, in the traditional "Catholic" sense, there cannot be a non-communicating "Catholic."

V. Non-episcopal denominations deliberately discarded Confirmation. (Whether it is necessary to be a Catholic to be also a Christian is not the present point at issue.)

VI. No individual diocese of the Catholic Church can make local laws at variance with the whole Catholic tradition.

Curtailed space causes much to be inserted here without proof.

Yours faithfully,
A. M. GILBERT.
The Rectory,
Violet Town, Victoria.

THE C.E.B.S.

To THE EDITOR OF THE ANGLICAN
Sir—The Dean of Brisbane has implied that the Scout movement is a far better organisation than the Church of England Boys' Society.

I have no hesitation in attacking that point of view on the following grounds:

To begin with, the dean compares conditions in Australia with those in England, when, in fact, they are poles apart.

The Church in England goes hand-in-hand with the whole of English life.

In Australia, the Church is regarded as just another religious sect, along with many others.

The only effective way for it to preach the Gospel here is to stop pretending that it has the same influence as the Church has in England.

The Scout movement has a great deal to commend it, but it is not the youth movement for the Church, because the Church can never have complete control over it.

It has been proved time and time again, even in the so-called "closed troops," that when it has come to a showdown between the Church and the Scout movement as such, the latter always wins.

While the Scouts manage to struggle along to church parade once a month (provided that there is nothing else arranged), the members of the C.E.B.S. regard it as their duty to attend church every week.

They are given definite Christian teaching to help them spread the Gospel of Christ.

There has been a Scout troop in this parish for many years; not more than a dozen churchmen have come from its ranks.

The C.E.B.S. has, after one year's existence, more than 100 members who attend church regularly.

The Scout movement may produce good citizens, but it does not produce good churchmen.

Yours faithfully,
JOHN W. PAUL.
Hamilton,
Newcastle, N.S.W.

BRITISH MIGRANTS.

To THE EDITOR OF THE ANGLICAN
Sir—Reference in THE ANGLICAN to British migrants leaving Australia is only too true.

But does the Church extend the hand of friendship to Britishers who come to Australia?

And does the Church send information about Australia to church people in England?

I ask these questions because if we are going to hold Australia we have got to fill it. From whence will it be filled? From the refugees of Europe, from Britain, or are we going to leave it empty for our northern neighbours?

If parishes throughout Australia were to send daily papers and booklets from local tourist departments (where many booklets can be obtained free of charge) to parishes in England, with the assurance that English Church people would be welcome in Australia, they would be making a tremendous contribution in fellowship.

I should like to see all members of the Church of England regard it as their duty to take an active part in the encouragement of British migration to Australia, as well as befriending those migrants who are already here.

"PRO-BRITISH."
Launceston,
Tasmania.

CANONISATION

To THE EDITOR OF THE ANGLICAN
Sir—Although four hundred years have elapsed since the Martyrdom of Archbishop Cranmer and Bishops Latimer, Ridley and Hooper, they have never been honoured with the well-deserved title of Saint.

I feel that some movement should be initiated to adjust this situation and would be very interested to know how our Church conducts canonisations.

In His Service,
C. A. BARNES.
Teachers' College,
Wagga Wagga.

FAITH AND MORALS

A WEEKLY QUESTION BOX

By DR. S. BARTON BABBAGE

Lutheran Doctrine

Pastor T. W. Lutz, of the Lutheran Church, Canberra, protests at my comment on the subject of Consubstantiation. He denies emphatically that Consubstantiation is a Lutheran doctrine.

In fairness to Pastor Lutz I quote his letter in extenso:

"In stating that 'Consubstantiation' is the distinctive Lutheran doctrine concerning the nature of the Holy Communion' (28/8/53), Dr. S. B. Babbage has grossly misrepresented the Lutheran doctrine concerning Holy Communion and has done the Lutheran Church, to which the Church of England in the wording of its Thirty-Nine Articles owes so much, a grave injustice. The Lutheran Church does indeed teach the Real Presence on the basis of our Lord's clear statement, 'This is my body which is given for you.' But the Lutheran Church does NOT teach Consustantiation, or the body as being present, like the bread, in a natural manner." Putting it simply and plainly, the Lutheran Church teaches a sacramental eating and drinking in Holy Communion, i.e. bread and wine are received in the natural manner, the body and blood of Christ in a supernatural manner.

I may simplify matters if I disclose some of the points which Pastor Lutz raises *seriatim*. Firstly, Pastor Lutz says that "the Lutheran Church does indeed teach the real presence." I did not deny this fact. The point at issue is the manner of Christ's presence in the Sacrament. I quote the *Formula Concordiae* which states: "We believe and confess that in the Lord's Supper the body and blood of Christ are truly and substantially present, and received along with the bread and wine." Writing to Melancthon, Luther said: "Of our doctrine this is the sum, that the body of Christ is truly eaten in and

dissenting voice, repudiate this doctrine, the name and the thing, in whole and in every one of its parts. In the 'Wittenberg Concord,' (1536), prepared and signed by Luther and the other great leaders in the Church, it is said 'We deny the doctrine of transubstantiation, as we do also deny that the body and the blood of Christ are locally included in the bread.' Dr. Krauth then adds: 'It would not be difficult to produce ample testimony of the same kind from intelligent men of other communions.' Bishop Waterland, in his great work of the *Doctrine of the Eucharist*, speaks thus: 'They (Lutherans) disown assumption of the elements into the humanity of Christ, as likewise augmentation and impanation, yea, and consubstantiation and concomitancy; and if it be asked, at length, what they admit and abide by, it comes to this: that the bread is a corporal presence.' The *Concordia Encyclopedia*, Article, "Consubstantiation," declares: "Lutheran theologians have never represented the bread and the body of Christ as being of the same substance or the body as being present, like the bread, in a natural manner." Putting it simply and plainly, the Lutheran Church teaches a sacramental eating and drinking in Holy Communion, i.e. bread and wine are received in the natural manner, the body and blood of Christ in a supernatural manner.

Firstly, Pastor Lutz says that "the Lutheran Church does indeed teach the real presence." I did not deny this fact. The point at issue is the manner of Christ's presence in the Sacrament.

I quote the *Formula Concordiae* which states: "We believe and confess that in the Lord's Supper the body and blood of Christ are truly and substantially present, and received along with the bread and wine."

Writing to Melancthon, Luther said: "Of our doctrine this is the sum, that the body of Christ is truly eaten in and

with the bread, so that what the bread does and suffers, the body of Christ does and suffers: it is distributed, eaten, and masticated by the teeth."

Secondly, Pastor Lutz repudiates the suggestion that the Lutheran Church teaches "the monstrous doctrine" of Consustantiation.

Consubstantiation, admittedly, is not a word used by Lutherans, but it is the word generally used by non-Lutherans to describe the distinctively Lutheran doctrine. There is no need to quibble about the word.

The question is what is meant by the use of the term. It simply means the real co-existence in the Sacrament of the two substances: the earthly and the heavenly.

And, defined in these terms, this is precisely what Luther says that he believes.

In his work, *The Pagan Servitude of the Church*, Luther writes: "After hesitating between conflicting opinions I found peace in my conscience in accepting the opinion, viz., that the true flesh and the true blood of Christ were in the true bread and true wine, and this not otherwise, nor less, than the Thomists regard them as under the accidents."

Thirdly, Pastor Lutz quotes the *Formula Concordiae* to prove that the body of Christ is not "corporally" eaten in the Sacrament; on the other hand, Lutherans also deny the reformed doctrine that the body of Christ is "spiritually" eaten in the Sacrament; what they affirm is that the body of Christ is eaten in a manner which is "supernatural, mysterious, and incomprehensible."

According to the Lutherans the manducation, therefore, is not corporal nor spiritual, but supernatural.

As Pastor Lutz puts it: "The bread and wine are received in the natural manner, the body and blood of Christ in a supernatural manner."

Fourthly, and finally, Pastor Lutz says that the Lutheran Church practices "a sacramental eating and drinking."

The question is: What does a sacramental eating and drinking mean in the context of Lutheran thought?

Does Pastor Lutz mean that the bread and wine are an outward and visible sign of an inward and spiritual grace?

Apparently not, for the *Formula Concordiae* states that the bread and the wine, on account of the Sacramental union, are "the true body and blood of Christ."

Consequently, the body and blood of Christ are received by the mouth, yet not "corporally," but in a supernatural and celestial way, as sacramentally united with the bread and wine.

This latter doctrine is based on a belief in the ubiquity of the glorified body of Christ's humanity.

It is, however, a doctrine denied by the Church of England, for in the rubric in the Prayer Book, at the end of the Communion service, we read: "The Sacramental Bread and Wine remain still in their very natural substances . . . and the natural Body and Blood of our Saviour Christ are in heaven, and not here, it being against the truth of Christ's natural Body to be at any time in more places than one."

I hope that I have not misrepresented Pastor Lutz, nor done the Lutheran Church a further "grave injustice." We all have the greatest respect for the Lutheran Church as a Sister Church of the Reformation.

I have therefore sought to state as objectively and dispassionately as possible what I understand to be the Lutheran doctrine concerning the Lord's Supper. And the Lutheran doctrine differs in certain important respects from the Anglican doctrine on this subject.

WHERE DOES OUR CHURCH MUSIC COME FROM?

THE INTROIT

By LEONARD FULLARD.

SINCE early times there has been a custom in the church of singing a piece of music while the priests were approaching the altar preparatory to the celebration of the Holy Communion.

This was termed an *introit*. After the Reformation the practice fell into abeyance, but latterly it has been revived with the general restoration of the Choral Eucharist in most churches.

The *introit* also serves the purpose of creating a devotional atmosphere, by putting the worshippers in a right frame of mind for the service that is to follow.

The question arises, what should be sung for an *introit*? The ancient *introits* were plain songs of certain verses of the Psalms interspersed with antiphons.

The antiphons were verses from other parts of the Scriptures. These have been issued in modern musical notation in a book known as "The English Gradual," Part 2, edited by Francis Burgess.

In these *introits*, Tone 7 of the Gregorian tones is used throughout. Therefore the tune is the same for every Sunday.

Yet one would never tire of it, because the tone is so beautiful. One can listen to these plain songs again and again, and they never pall as the constant repetition of modern music sometimes does.

The music of these *introits* presents no difficulty to a choir, moreover the congregation would soon be able to join in. The words are printed at the back of the English Hymns for congregational use.

For people who are shy of plain song an excellent plan would be to follow that set out in the First Prayer Book of King Edward II.

In this book a psalm is set for each Sunday of the year. They have been chosen with great care to be specially suitable to the season.

One has often felt that it is a loss to be deprived of singing psalms when attending a Choral Eucharist. Here is a way of including them.

MANY churches now use short anthems as *introits*. Why not try a psalm?

If sung beautifully with due attention to the accenting of the words, what could provide a more fitting introduction to this most important of all services?

The First Prayer Book of Edward II is available at theological bookshops. The book was issued in 1549.

Three years later the Second Prayer Book of Edward II superseded it. In this book the *introits* were unfortunately dropped.

FINANCES IN NORTH QUEENSLAND

Townsville, Sept. 12

The critical state of diocesan finance revealed by the bishop to the synod recently held in North Queensland led both clergy and laity to take practical steps to improve the situation.

The laity gave £1,250 during one afternoon.

The clergy accepted and passed a new canon fixing the fees to be charged for marriages in the diocese and directing that half the fee should be forwarded to the registry for diocesan administration.

WHAT THE CHURCH OF ENGLAND STANDS FOR

By the Bishop of London, the Right Reverend and Right Honourable J. W. C. Wand.

CHRISTIANS commonly believe that there is a three-fold authority which they must obey, that of the Bible, of the Church, and of the conscience.

On close inspection, however, it is seen that the authority of each one of these depends in some degree upon the others for its full exercise.

It is easy enough to recognise how variable a quantity the conscience may be.

It requires a good deal of education before it can be a very reliable guide, and it is so individual a thing that the consciences of any two people are never completely in accord.

For that reason alone we need to test our conscience repeatedly by the touchstone of the Bible and the Church.

With regard to the Bible, we have learnt to say much the same kind of thing in reference to the varied teaching of its different books.

Today more than ever we appreciate the need for careful understanding before we can imbibe its message as a whole.

For such understanding we seek guidance from the Church. That the Church does claim a measure of authority is, of course, inherent in her very creed.

Her assertion that she is Catholic and Apostolic means that she claims to be the universal representative of Christ and to hand on to succeeding generations the revelation she has received from Him.

Our Lord Himself said to His Apostles, "What things soever ye shall bind on earth, shall be bound in Heaven, and what things soever ye shall loose on earth shall be loosed in Heaven."

That was a Hebraic way of saying that the arrangements made by the Church for the good of its members were to be regarded as divinely authoritative.

S. Paul went so far as to say that the Church was the Body of Christ, that is to say, the instrument by which His personality expressed itself upon earth.

As the Body of Christ the Church was expected to carry on His work. That work was twofold, comprised under the two terms revelation and redemption.

In the sphere of revelation the Church continues to make known the knowledge it has received from Christ concerning the Father.

In the sphere of redemption it applies His life to those who accept that revelation so that they may be one with Him both here and hereafter.

There is, however, one special factor that makes some people slow to accept this exposition.

THE difficulty is that, under present conditions, we appear to have not one single Body of Christ, but a number of *disiecta membra*, torn and separated portions of the original organism.

It is not at all clear how far any one of them can justly claim the authority that has been given to the Church as a whole.

It would take us too far from the main point of our consideration to discuss at length the differences which unfortunately exist between the various Christian denominations.

We are, however, concerned to assert that the Church of England is a part of the great historic Church of Christendom. On a number of occasions lately in the Church Assembly and elsewhere the laity have demanded a succinct statement of what the Church expects from them.

The Archbishops of Canterbury and York have put out a small card indicating the seven main duties of Church membership.

This will probably be sufficient to meet the charge that the Church of England is indefinite in its teaching.

Other Christian denomina-

This is the first of a series of articles on the Church of England.

These articles are specially prepared abridgements of the Bishop of London's best-known works. They are published by kind permission of the author and his publishers, Messrs. A. R. Mowbray & Co. Ltd.

The second article will appear next week.

tions sometimes appear to be clearer.

That may be either because they are more ready to limit their emphasis to a few sharply distinguished features, or else because they are prepared to make an overwhelming claim to absolute obedience, leaving the details to resolve themselves afterwards.

The Free churches and the churches of the Roman obedience provide us with examples of the two opposite tendencies.

The Anglican Church claims no infallible authority, and it is notorious that even in matters of worship it allows a wide range of differences.

It may therefore appear that there is more room for individual freedom and less emphasis on central authority in the Anglican Communion than in some other parts of Christendom.

The question is how far such freedom is compatible with clear and authoritative direction.

It is obvious that some explication of authority is necessary.

If we claim that the Church is the guardian of truth and the channel of grace we must try to understand what part the Anglican Communion believes itself to play in both these respects.

THE Anglican is wedded to history. He can accept no theory of authority which is not already to be found in his foundation documents.

He is the heir of the centuries, and he must look into the past to see what is the nature of his Church's authority, how it is based and what is its content.

The purpose of these articles is to consider this question.

The desire for authoritative guidance is a completely natural and proper one.

Everyone desires to have some guide, philosopher, and friend whom he can trust and to whom he can go in any time of difficulty or doubt.

It would be almost incredible that God should leave us without such guidance in the most important decisions of life.

Indeed, the whole Christian religion rests upon the belief that God has not left Himself without witness, but that He has revealed both His nature and His will.

There are indeed those who believe that they can get that guidance with sufficient clarity direct from God.

As we shall see, there is a real truth in this view.

But some go further and profess to believe that there can be and should be no intermediary between God and the individual soul.

There is no need to deny that there are geniuses in every sphere of religion as in every other sphere.

There are especially gifted individuals who pierce to the heart of reality, in goodness, truth, and beauty, with a certainty and an immediacy that leaves everyone else gasping.

It would, however, be grotesquely wrong to conclude from this special phenomenon that the genius in any department of life is completely independent of his environment.

In fact it would be possible to argue that the genius is to a large extent the product of his environment. The great musician generally springs from musical people; the great writer

appears in a notable literary epoch.

THE Church of England claims, as part of the whole Christian Church, to be in the position once occupied by the Jewish Church.

In this country it is as responsible for the spiritual guidance of the nation as was the Jewish Church of ancient Israel.

It does not deny for a moment that it may sometimes fall short of its purpose, or that its own vision may become dim. At such times there may be indeed some great leader of thought who will arise to make the old common truth shine with a new uncommon lustre.

But, generally speaking, it is the whole authoritative body in which has been renewed the mandate from God and whose duty it is to fulfil His mission to His people. The Church claims, in other words, to be God's trustee in the sphere of religion.

The basis of this authority is not to be found in the fact of "Establishment."

There is no doubt considerable truth in the contention that the Church's national character gives it a certain prestige in the eyes of the people, and a certain responsibility for the whole nation.

There have indeed been times when the Church in this country was as nearly coterminous with the population as was the Jewish Church with the Jewish nation.

Even when it became clear that Church and people were not completely identical, it was still possible for the Church to identify itself with the State and actually to claim State authority for many of its acts.

Still today the Church of England has in some respects a privileged position.

As "by law established" it is the official representative of religion in England.

In spite, however, of all this it remains true that the basis of its authority does not lie and has never lain in the State connection.

Newman, in the first of his famous tracts, asserted roundly that the guarantee of the Church's authority was to be found in the Apostolic Succession of its ministry.

This was a valuable and much-needed reminder that the Church is a spiritual society, and that it derives its authority from spiritual sources.

Perhaps nothing could at the time have more vividly asserted the purely religious character of the Church's claim.

We must be careful, however, to interpret Newman's assertion accurately.

THE Apostolic Succession was not, and could not be, the sole foundation of the Church's authority.

At best it could only be a guarantee of the historical continuity of the society and therefore of its character as part of the original Church.

In the last resort the Church of England can only derive its authority from the same source from which the Church has always derived it, namely from God Himself.

The Church is God's "Established" Church called out by God Himself from among the nation to perform for the nation the function He has assigned to it.

The method employed by God in conferring His authority has

always been that of selection. He chose Abraham and made a special agreement or covenant with him, promising that He would use him as a medium of blessing to many generations.

This covenant relationship was inherited by Abraham's descendants, and was never entirely lost by them, even in the days when the majority of the nation had proved forgetful, and had wandered after strange gods, and had failed to proclaim the truth it had received to the Gentiles.

At such times, so the prophets taught, there still remained the faithful remnant, the "stock" as they called it of the original tree, from which fresh branches could be expected to grow, and which God could still use as the instrument of His purposes.

The working out of this principle was seen in the life of Christ.

He was a prophet in word and deed, but He did not dissociate Himself from the Church into which as a child He had been initiated.

He would cleanse it and reform it, but He was very far from regarding it as unnecessary.

When Jesus set about His work, He did it in precisely the same way as His Father had done.

He employed the principle of selection. He called out a body of disciples. WITH them He made a new agreement, a new covenant which He proclaimed formally at the Last Supper, and when the bulk of the nation rejected Him these elect souls became the remnant from which a New Israel sprang.

Thus Jesus was not only conscious of the Church life around Him and of the reform movement within it.

He gave a special direction to the reform.

He even went so far as to speak of His own "Church," assembly or ecclesia, "Upon this rock I will build my church."

He expected it to serve as the nucleus of a new life within Israel, the faithful remnant, the genuine stock.

This seems to have been fully recognised by the Apostles whom He had chosen.

Their very first concern is to see that their own ranks are complete.

They exercise an obvious authority among the steadily growing number of converts, and they use their authority to maintain unity among the scattered congregations.

Just as the Jewish Church had its Great Sanhedrin, which kept in touch with the Jews dispersed throughout the world, so the Apostolic college at Jerusalem seems to have recognised that its business was to maintain contact with the Christian congregations.

Indeed, unity and authority are two of the notes most conspicuously struck in the early Christian documents.

In Acts XV we have an elaborate account of what is sometimes called the first Christian Council, in order to show us how these principles worked in practice.

Everyone is aware of the stress laid upon the two principles of unity and authority in the Catholic Church as it emerged from the Apostolic Age.

It is true that there were some dissentients, and later from time to time some section of Christian people broke off to found a separate community of its own. There were indeed occasions, as during the Donatists' time in North Africa, when the new sect seemed likely to become larger than the parent body.

Normally, however, the sects were comparatively small and the authority of the Great Church was ultimately sufficient to rally adherents and to restore the unity of the common life.



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From the in England church party held Council.

The new pre C.E.Y.C., Her mess, Princess present and the Youth Council.

This was the contact of our H.R.H. the Prince with the activities. There were 17,000 of all the provinces of York and from National Volunteer organisations. With brilliant school breeze. The "royal" occasion Her Royal Highness sincere thanks and encourage deep appreciation a whole Saturday of her precious

We have received ing letter House:—

"I am desiring Margaret to write greatly Her Royal Highness the garter by the Church Youth Council Palace last Saturday."

"I am to say Her Royal Highness have had the meeting so many the Youth Council heard from the interest and show in their

"Her Royal Highness convey her warm you, and to all for the trouble over organising party, thereby Margaret's first connection with England Youth memorably have

To the Archbishop and Mr. indebted for generous hospitality for his Grace kindly advice.

On behalf of myself I would who in any way it possible and I feel that

S. CAT
CHURCH
DAY AND BO
FOR
WAY

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FOR DETAIL THE HEAD

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LAMBETH PALACE GARDEN PARTY

From the Church of England Youth Council in England comes the following report of a garden-party held recently at Lambeth Palace by the Council.

The new president of the C.E.Y.C., Her Royal Highness, Princess Margaret, was present and met members of the Youth Council.

This was the first official contact of our new president, H.R.H. the Princess Margaret, with the activities of C.E.Y.C. There were 1,700 representatives of all the dioceses in the provinces of Canterbury and York and from ten of the National Voluntary Youth Organisations. We were blessed with brilliant sunshine and a cool breeze. This was indeed a "royal" occasion. We extend to Her Royal Highness our very sincere thanks for her interest and encouragement and our deep appreciation for sparing us a whole Saturday afternoon of her precious time.

We have received the following letter from Clarence House:—

"I am desired by Princess Margaret to write and say how greatly Her Royal Highness enjoyed the garden party given by the Church of England Youth Council at Lambeth Palace last Saturday afternoon.

"I am to say how delighted Her Royal Highness was to have had the opportunity of meeting so many members of the Youth Council, and to have heard from them direct of the interest and enthusiasm they show in their work.

"Her Royal Highness bids me convey her warmest thanks to you, and to all who helped you, for the trouble you have taken over organising the garden party, thereby making Princess Margaret's first function in connection with the Church of England Youth Council such a memorably happy affair."

To the Archbishop of Canterbury and Mrs. Fisher we are indebted for their kind and generous hospitality, as well as for his Grace's remarks and kindly advice.

On behalf of the staff and myself I would like to thank all who in any way helped to make it possible and such a success. I feel that diocesan youth

S. CATHERINE'S CHURCH OF ENGLAND DAY AND BOARDING SCHOOL FOR GIRLS WAVERLEY

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Certificate Honours.

Miss M. D. Roberts, B.A., B.Ed.

officers, who arranged the parties, and members of the executive, who acted as stewards, are deserving of special mention, though I am not unmindful of those in charge of various diocesan contingents.

I am sure that you will agree that the outstanding success of the afternoon is reward enough and yet another proof of the happy spirit of co-operation that reigns in the realm of the council's affairs. "Laus Deo". Many thanks, too, for the letters of appreciation we have received.

HAPPY CAMP FOR C.E.B.S.

During the last week of the recent school vacation thirty-four C.E.B.S., between the ages of 12 and 15 years, from Sydney parishes, attended a camp held at "Rathane", Port Hacking.

Surrounded by the beauty of the National Park bush and the Port Hacking River, these lads enjoyed seven days of fun and fellowship together.

During the camp a trip by bus to Port Kembla, followed by a tour of inspection of the steel works, and a ferry cruise to Cronulla, were greatly appreciated and thoroughly enjoyed by the boys.

Despite the cool weather many boys "took the plunge" into the swimming pool, but for some reason or other they did not stay in the water for very long.

The rising bell sounded at 6.30 a.m., much to the horror of the lads, and for 15 minutes the camp had "quiet time." This was followed by washing, dressing and then breakfast.

Each morning the commandant and chaplain conducted "camp inspection" and points were awarded for the cleanest and the most tidy room. Competition was keen and it was good to see boys using their initiative in decorating their rooms. Every boy in the room which gained the most points won a "Jungle Doctor" book for their team's work.

Chapel was held every morning, when the chaplain gave a series of talks dealing with "The Coming of Sin"—"The Continuance of Sin"—"The Cure for Sin"—"The Saviour Comes"—"The Saviour Conquers"—"The Saviour Compels". It was a real experience and joy to see how these boys responded to the claims of Jesus Christ. Truly the Holy Spirit was at work in their lives.

The evening programmes consisted of social activities, such as "Can You Take It" and "squash" meetings. These were followed by supper and then an officer took a room for Bible reading and prayer. The boys were brought to realise the need for the continuance of such times alone with God when they returned home.

OVER TO YOUTH

YOUTH NEWS

Twelve new members were admitted to the C.E.F. at Holy Trinity, Kensington (Vic.), on Sunday, August 23.

After presenting their annual "revue," "Rolling Round the World," to packed audiences for four nights in S. Stephen's parish hall at Adamstown, the members of S. Stephen's Fellowship and Sunday school were asked by the organisers of the Newcastle Floral Festival and Cultural Centre to present the "revue" in the Newcastle City Hall as part of the Newcastle Floral Festival celebrations, on September 7.

Although over fifteen hundred people had attended the Adamstown performances, the City Hall was very well filled. The scenery had been transported from Adamstown and had been adapted to the requirements of the City Hall stage. More than one hundred and twenty players took part. They were supported by a thirteen-piece orchestra. S. Stephen's organist, Mr. Keith Whitla, was the producer.

Six members of S. James' Fellowship, Kyogic, made the journey to Sherwood, Brisbane, in company with Casino members, for the week-end, August 22-23. They were cared for by local residents. On Sunday they attended Holy Communion at Sherwood, after which there was a hike up Mt. Coot-tha and a picnic lunch. Later they were taken on a bus tour of the city of Brisbane, and a visit to S. John's Cathedral.

Young Anglicans at Morongia combined with the adults and organised a successful Church of England and Y.A. Ball recently. They are a separate Y.A. branch in the Cowra parish.

Young Anglicans and Junior Anglicans at Blayney provided a two-course tea welcome for their Youth Commissioner during his visit recently. Later four new Y.A.s were admitted to membership during Evensong. Mrs. Wilson, leader of the J.A.s, was also made an associate member of the Y.A.s. The youth provided supper for the congregation after the service.

More Y.A. badges have been sent to South Australia, where branches are beginning to form here and there. Recently Y.A.s and J.A.s were "badged" at Kapunda Parish, 50 miles from Adelaide. The branch at S. Mary's (Adelaide) reports that the former Rector of Warren, the Reverend H. Sloman, is forming a Y.A. branch at Clare, 90 miles from the city.

Always generous, the local Y.A.s at Cowra, besides giving a third of their queen contest results to the Children's Homes appeal, and a third to the Youth Department, have now sent £5 for the fund to purchase a talkie projector for youth work in the diocese. They

have sent £20 to All Saints' College, £20 to Marsden School (the church schools at Bathurst); £40 to Missions; and £30 to the Ordination Candidates' Training Fund.

The Mudgee District Band, which includes many Y.A.s, has been invited to play at Dubbo during the visit of Her Majesty the Queen next February.

The 1st Ravenswood "All Saints" Wolf Cub Pack have just concluded their first "Bob a Job" week. They raised £13/8/4. A jolly good effort for a new pack. Well done!

Enthusiastic scenes were witnessed at the Holy Trinity Parish Hall, Hobart, on Saturday, September 5, when branches of the Church of England Boys' Society in the Hobart area competed in a quarts competition. The winning branch was S. Paul's, Glenorchy, whose team comprised Terry Norris (captain), Lyn Rodman, Gavin Chambers and Greg Lorin. The runners-up were S. Mary's, Moonah. A cup has been presented to be held for one year by the winning branch.

A rally for all C.E.B.S. members in the Hobart area is being arranged for Monday evening, September 28, in the Synod Hall to enable members of the society to meet the National Secretary of the C.E.B.S., the Reverend Lyle J. McIntyre, who will be visiting Tasmania late in September in connection with the Anglican Youth Festival.

A party of 30 C.E.B.S. leaders and senior members from the Melbourne Diocese are planning a tour of Tasmania next January. The trip, which is being organised by Mr. A. L. Browne, will last for 10 days, during which the party will visit all parts of the island.

Last Saturday the C.E.F.D.O.S. Annual Athletics Carnival was held at S. Paul's Oval, Newtown, Sydney, with 14 fellowships competing in the events.

The winning branch was Parramatta, which gained 97 points, Concord West was second with 79 points, and Bondi third with 57.

This event is becoming more popular each year and affords an opportunity for mixing with other young Christians, and making new friends.

The Girls' Friendly Society in the Newcastle Diocese is holding its Annual Sports Carnival on September 19, at National Park Sports Ground, Newcastle. Branches are assembling on the grounds at 10.30 a.m. for a short prayer. Junior and intermediate events will take place in the morning, and it is hoped that 30 branches will participate in the march past.

The N.S.W. Executive of the Comrades of S. George farewell the Reverend Robert Porter with a buffet dinner at the House of the Epiphany on Thursday evening, September 3. Guests included the father and mother of the departing missionary, and Miss Nell Stead of the Melanesian Mission, who was passing through Sydney.

The Home Secretary of A.B.M., the Reverend T. B. McCall, visited the C.E.B.S. Leaders' Training Camp at Yarramundi on Sunday, September 6. He celebrated Holy Communion and gave a lecture to those doing the course on "The Conduct of Camp Services."

A SIMPLE HOBBY

CARDBOARD

Children enjoy making their own games, and with cardboard and coloured crayons it is not difficult. Ludo, snakes and ladders and suchlike are most popular. Race games, with hazards, obstacles and penalties, can be invented.

The cutting of counters is no trouble. Dice can be bought. A draught board and outfit of men, or even a chess-set, can all be made from cardboard by older children. From a large, firm box bottom, a bagatelle board can be devised, on which marbles can be used.

Tiny children love to make violins—a cardboard shape with notched, upstanding bridge. Inlaid to notches at end of finger-board and body are pulled taut elastic "strings" made of thin rubber bands. The tauter they are stretched, the higher their notes.



The Bathurst Young Anglican Queen, Miss Myrl Milton, of Forbes, with her attendants.

FOR SMALL PEOPLE

THE SHEPHERD PSALM—5

The next verse in our Psalm says: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; thy rod and thy staff comfort me."

In the Holy Land there is a valley called The Valley of the Shadow of Death. It is south of Jericho, leading from Jerusalem to the Dead Sea.

Every year the sheep must move through the valley to other grazing grounds. It is four and a half miles long, and winds around high mountains. At the bottom it is only ten or twelve feet wide. It is always very dangerous and in some places cloud-bursts have worn the bottom into deep gullies, so deep that sheep cannot even turn around.

So every sheep must travel up the valley in the morning and down the valley in the afternoon, because two flocks could not pass each other.

About half way through the valley the path crosses from one side to the other. But in the middle it is cut in two by a gully, one side of which is a little higher than the other. The sheep have to jump up to go on.

Sometimes they fall into the gully, then the shepherd, who has moved to the dangerous place, helps the sheep across. If one falls, he takes his rod and hooks the crook of it around a large sheep's neck or hoof or a small one's chest and draws it to safety.

Wild dogs lie in wait for the sheep. If the leading sheep

should see a dog it calls to the shepherd, who huris his staff, either killing the dog or knocking it into the gully, where it can be killed. So even in the Valley of the Shadow of Death, where there is so much danger, the sheep know they need not be afraid.

When we fall into sin it is just like the sheep falling into the gully. When we find it hard to do what is right and find wrong thoughts coming to our minds, that is just like the wild dogs worrying the sheep.

Then we must look to the Good Shepherd to keep us. He will drive away the wrong thoughts. He will set us on our feet again when we fall. For the Lord Jesus is ready to keep and to forgive all who turn to Him and to strengthen all who will come to Him.

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ON SAFARI IN THE UHA

By the Bishop of Central Tanganyika.

THE alarm went off at 3.30 a.m. and a sleepy bishop moved to the telephone, rang up the Dodoma station and asked, "Is the Dar-es-Salaam-Kigoma train on time?"

Twenty minutes later, clad in pyjamas, dressing-gowns, and overcoats, my wife and I entered our compartment.

The train had already been eighteen hours on its journey, and there was at least another twenty-eight hours to go before we arrived in Kigoma.

WHEN I came to Uha two years ago, I made, only a very hurried visit, but this time I planned to see the work at leisure, and I particularly wanted to visit some of the out-stations which had never before been visited by a bishop.

The work in Uha Country was commenced before the First World War by a German Missionary Society and then it was orphaned.

It was re-opened in the late 1920's, but ceased again with the internment of the missionaries during the Second World War.

From 1939-45 the work was placed in the care of our diocese; first we acted as a Care-taker Mission and then it was finally handed over to us.

The war period and the post-war period were times of trial for all societies, and the diocese was unable to do more than post one missionary family to Southern Uha, and to maintain what was our own work in Northern Uha, based on Kibondo.

In Kigoma itself we have a



The Land Rover ready to leave Kivumba.

We then set out for Shunga, where we hope to open up a temporary European station next year.

We stopped en route to meet a small congregation at Musanga, and after a welcome I gave them a message.

We ate our lunch by the roadside and arrived at Shunga about four p.m. Crowds of Africans, men on one side women on the other, were lined up to greet us, and we shook hands all round.

The Waha love to shake hands more than most Africans, and one has to get used to it! They will do it all over again to-morrow, but time matters little to them.

More important, they helped us to pitch the tent, and had

passed from the precarious position in which it was, into one in which it is able to move forward and make some impression on the community around it.

THE next day we broke camp. I hitched the trailer on to the car and went on twenty-two miles to Mugombe.

At this place during the 1914-18 war human flesh was sold in the market to African soldiers from Belgian territories.

To-day there is a small Christian community about to build a village school. From here we set out into real bush country, travelling over forty miles through tsetse-infested land.

For many miles in this area there are no people at all. A local Government official encouraged us, just before we commenced this journey, by telling us how he had had to abandon his lorry the last time he had used this road, before the charge of an elephant.

We could see where they had knocked down trees, and rubbed their hides against the trunks, but not an elephant did we see!

About eight miles from our destination, Kivumba, a local elder came to meet us on his bicycle.

Of course the bicycle had to be roped on to the Land Rover and room somehow found for him.

While this was happening the tsetse flies were giving us a bad time. This man, Danieli, had come to tell us that they had cut four miles of road (that is a track capable of being driven over in a Land Rover!) to their village.

We felt we were riding bucking horses over this place. We were met at Kivumba by a large, happy and welcoming crowd.

They had prepared for us a grass kitchen with ingeniously placed stones as our oven.

THEY had also prepared a grass enclosure as a bathing place for us.

I am the first bishop to visit this village and my wife is the first white woman who has been there.

We specially came to Kivumba to confirm a crippled woman who otherwise could never be confirmed, as there is no transport away from there except the very occasional visits of a missionary or a Government official.

Kivumba has had a very bad

This article was sent to us by the Bishop of Central Tanganyika, the Right Reverend A. Stanway, who has just returned from visiting the Uha Country in his diocese.

reputation in the past as the Waha in that area have departed from the traditional native customs regarding bride-price, and so many marriages are loosely contracted, with no hope of permanence in many cases, and wives are often changed at intervals.

Owing to the prevalence of this mode of life, disease is common and there are very few children.

You can imagine our delight to know that at last there are two Christian marriages in this centre. Kivumba is an outpost of the Gospel.

FOR three weeks we continued to visit out-stations in this hilly country.

In the wet season and especially after rain has fallen, cars and lorries cannot pass through, and at such times the Land Rover is invaluable.

At one centre, Musagara, the local Christians had built a church nineteen feet by fifty-eight feet of sun-dried bricks, and had all finished to roof level in two weeks.

At Mukigo, a place where we have a village school and have stationed Isaka to teach the children, we were much encouraged.

Two years ago Isaka was struggling to get even a handful of children to be taught. Now we found him with over sixty children, and so busy that he cannot cope with an increasing stream of adult enquirers wanting to be instructed in the Gospel.

We returned to Gikangala, where we re-organised our loads for the remainder of the safari.

A trip like this makes one conscious of the great needs of African people, often scores of miles from a hospital and with no transport facilities; often struggling with great heathen forces against them, sometimes falling and falling, and yet the wonder is that the Church is being established in so many centres.

We have just over thirty churches in Uha country, we need at least a hundred.

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Archdeacon Bakewell, Mrs. Stanway and the bishop washing hands before lunch on the route.

permanent church and a house for the African clergyman.

This is called "Stanley House" after the husband of a New Zealand friend of Tanganyika who gave us the funds with which to build it.

Only four miles away is Ujiji, made famous as the place where Stanley met Livingstone, and there we now hope to establish work in a more permanent form.

At Kigoma station, Archdeacon Bakewell, the African pastor, and some African Christians met us and carried our loads to the Land Rover.

We then set off for Gikangala, where the Bakewells are stationed, sixty-five miles to the north.

I wish you could see the road! A notice tells one when the first portion can be used, because it is also the railway line!

The car is driven with one wheel between the rails and one outside, thus there is no room for a car and a train as well.

There are also complications if one meets another car. Someone has to back to a crossing point.

It was tea-time when we arrived at Gikangala, the time when one would expect Australians to turn up!

NEXT morning the archdeacon packed the car and the trailer was hitched on as well for we were to camp at our next destination.

We three sat in front, and in the back, in space apparently insufficient for a man, sat the houseboy plus several other Africans who think the Land Rover has the capacity of a three-ton truck.

already brought for our use water and firewood, peanuts, bananas, a chicken and other gifts of food.

The next morning we made a short trip by car and on foot to a small outstation to confirm the teacher's mother.

She is old and crippled and has not mastered the Catechism, but she knows Jesus is her Saviour.

Sunday was spent at Shunga. A small bamboo sanctuary was erected out-of-doors and soft grass strewn on the ground before it.

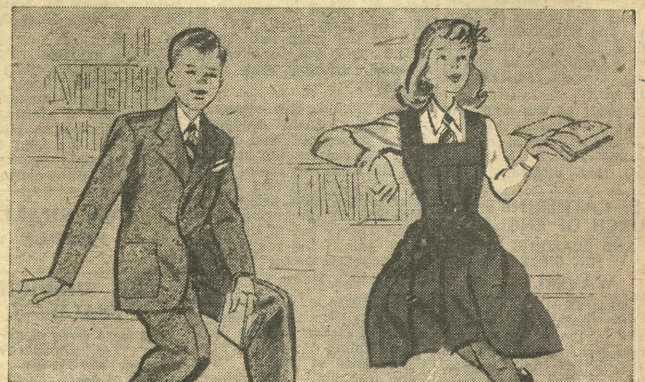
They have only a poor temporary church as their permanent one, also their school and pastor's house, was practically destroyed in the earthquake last year.

Whilst here I confirmed the impression, formed as I moved through this country, that in the last two years the Church



Safari lunch at Kivumba, for Archdeacon Bakewell, Mrs. Stanway and the bishop.

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DAVID JONES

THE RETURNING TIDE OF FAITH

CONVERSION OF INTELLECTUAL LEADERS

By THE BISHOP OF BALLARAT, THE RIGHT REVEREND W. H. JOHNSON

PEOPLE speak as though the Roman Empire was destroyed by the brutal might of the Germanic hordes. The truth is that the Roman Empire was destroyed from within. It was moral laxity and the decay of religion that destroyed the Roman Empire.

It was staggering to its fall when the Germanic hordes swept over it; they simply gave it the final push.

Is not the same thing happening in our modern civilisation?

The thing that is really hurting our modern civilisation is not something that is attacking it from without, but what has been happening within the minds and hearts of men.

Men have thought they could do without God. The Victorian poet, Addington Symonds, thought so when he wrote:

*These things shall be! A loftier race
Than e'er the world hath known,
shall rise
With flame of freedom in their souls
And light of science in their eyes.*

Science has been the great phenomenon of the modern world. We would all agree that science is a gift of God which, if used aright, can bring untold benefits to man. But the prevailing notion in our modern world is that science holds the answer to all of man's problems. This is a delusion.

The most dangerous idea that has deceived men is the modern heresy that man is mechanically perfectible through a combined process of scientific knowledge, political planning, and an unconscious evolution.

Modern man has committed the blasphemy of boasting that "man is the master of things" and that he has no need of God.

This blasphemy has brought upon the world a catastrophe of unparalleled horror. Modern man stands, like Frankenstein, aghast at the fact that he has made a hideous monster and is unable to stop its career of torture and murder.

For millions in our modern world the alternative to Christ is a leader such as Hitler or Stalin, who treats man no longer as man but as a pawn in the totalitarian game.

ARE there any signs of hope? Are there any indications that men are turning to God? I believe that there are, at any rate in the realm of thought.

I believe that we can say with the servant of Elijah: "Behold there ariseth a little cloud out of the sea, like a man's hand."

A man that has his ear to the ground in these matters is Dr. Emil Brunner, the Professor of Theology at the University of Zurich. Here is what he says:

"Among the educated people of our time there is a number who acknowledge the importance of religion for the spiritual and social life of humanity, and who themselves are not far from religious thinking and feeling. And amongst them there are many to whom in their personal life religion means something essential and indispensable.

"It is safe to say that the materialistic movement and even those of agnosticism and positivism have passed their climax. Among the intellectual leaders of our time we find more and more men who avow a religious faith."

Since Dr. Brunner made this statement, several former leaders in the realm of atheism, communism and rationalism have become Christians, and have published books which show how complete their conversion has been.

Let me mention four of such

This is the first of two articles by the Bishop of Ballarat. The second will appear in our next issue.

books: "The Recovery of Belief," by Dr. C. E. M. Joad; "I Believe," by Douglas Hyde; "No Faith of My Own," by Dr. Langmead Casserley; and "One Man's Mind," by John Rowland.

I will quote from two of them, to show that they really do constitute an arresting phenomenon.

I take, first, the experience of the notorious Dr. C. E. M. Joad, who, until his retirement, was Professor of Philosophy in the University of London, and whose death was reported on the ninth day of April.

Dr. Joad previously repudiated Christianity, and he repudiated it with all the arrogance that has been characteristic of our man-centred, boastful age. He banished the idea of God and put in God's place Bernard Shaw's Creative Life Force.

He declared that man was subject to nothing in the universe. There was no God to whom man owed obligation, worship, reverence or love. Man was "the master of things" and he was accountable to no higher power.

THIS is what Dr. Joad was teaching before World War II. In his book, "The Present and Future of Religion," he expressed himself as hostile to the practice of the Christian Church. He taught that evil was a by-product either of economic hardship or psychological maladjustment.

But the prevalence and obtrusiveness of evil in the world forced him to reconsider the whole religious claim. Here is the conclusion he came to in his book, "God and Evil":

"This belief (that man can do without God and without religion) is no longer held with the old conviction. The fact is not surprising, since recent events have rendered it diminishingly plausible . . .

"The Beings who go swaggering, oppressing, plundering, murdering, torturing and raping their way through the world are giving one of the best exhibitions since the Thirty Years War of the stuff of which human nature is made . . .

"Here we are back at the doctrine of original sin, of the conception of man as a creature whose heart is desperately wicked, with all the theological implications that this doctrine is apt to bring in its train."

Last year, in his book, "Recovery of Belief," he said:

"The facts of sin and evil came to present themselves with such overwhelming strength that unless one were able to seek assistance, if not for the overcoming of them, at least for the not succumbing to them, one would give way to despair. The more I knew of it, the more Christianity seemed to offer just that strengthening and assistance."

"And with that the rationalist-optimist philosophy, by the light of which I had hitherto done my best to live, came to seem intolerably trivial and superficial—a shallow-rooted plant which, growing to maturity amid the lush and leisured optimism of the nineteenth century, was quite unfitted to withstand the bleaker winds that blow through ours."

"I abandoned it, and in abandoning it, found myself a Christian."

So was it that Dr. Joad discovered that what the world needs is a Saviour.

Furthermore, this man, who was in intellect one of the

giants of our age, came humbly and penitently to admit his own need of a Saviour. For the last years of his life on earth he was a regular communicant in the Anglican Church.

A VERY different type of man from Professor Joad is Dr. Langmead Casserley. Yet he has been through the same experience as Joad.

In his striking book, "No Faith of My Own," he tells us this about himself:

"I grew up in complete isolation from the Christian Faith as a member of a family which had entirely abandoned both the practice and profession of religion."

"I was brought up under the influence of that anti-religious body known as 'The Rationalist Press Association.' That is where I began and this is where I am now, writing a book to commend Christianity."

From his book it is clear that one of the things that made Casserley realise man's need of religion, was the amount of neurosis that there is in the world to-day. He makes this clear in this statement:

"If, indeed, as all Christians believe, man is made for God, we should expect a period of widespread indifference to religious experience and behaviour to be also a period of prevalent neurosis."

To-day, Dr. Casserley is a priest in the Anglican Church. Recently he has gone from England to America to fill an important teaching position in the Episcopal Church of America.

These things must not be interpreted to mean that all of the intellectual leaders of our time are becoming churchmen. But of this I will write in another article.

MELBOURNE ORGAN RECITAL

ON Sunday afternoon, September 6, Ian Thomas gave an organ recital at Holy Trinity, Balaclava, Diocese of Melbourne.

This is a very beautiful stone church of Gothic architecture, whose spacious arches add beauty to the tone of the organ. The instrument is an old three-manual tracker action by Fincham and Hobday.

As it was built in the days when low wind pressures were used, it has tone of great beauty, especially in the flutes and diapasons.

Mr. Thomas revealed this in the works he played, skilfully manoeuvring the ancient mechanism with very telling effect in a prelude in G by Bach, two chorale improvisations by Karg-Elert and some movements from the Concerto in B Flat of Handel.

Holy Trinity Choir gave a performance of Buxtehude's cantata, "Jesu, Joy and Treasure."

This was sung too slowly, and as a result the music did not flow but tended to become monotonous.

Still, it was a remarkably good effort from a small group. —L.F.

MELBOURNE RETREAT

FROM A SPECIAL CORRESPONDENT

Melbourne, September 14

A retreat for clergy will be held at the Community of the Holy Name Retreat House, Cavanagh Street, Cheltenham, Melbourne, from October 19 to 23.

Those wishing to attend are asked to notify the Reverend C. H. Edwards at the Retreat House.

MELBOURNE DRAMA AND OPERA

"CALL ME MADAM"

A Monday night and every seat filled.

That is a theatre manager's dream, but it came true on the occasion that we saw J. C. Williamson's extremely bright musical comedy, "Call Me Madam," at Her Majesty's Theatre, Melbourne.

This show opened in Melbourne under the tremendous disadvantage of this city having seen the film, but the stage show is better than the picture.

The dressing of the cast must surely be the best ever seen in Australia; George Carden's dancing and singing ensembles are really excellent.

Other than Evie Hayes and Sid Lawson, the singing of the principals is weak.

Coral Deague, as the Princess, is pathetic, except for her dancing.

The principal solo dancer, Shirley Sunners, is first-class.

—W.F.H.

WHO KILLED THE DOCTOR?

AN extremely competent professional cast is presenting Agatha Christie's murder play, *The Hollow*, at the Comedy Theatre, Melbourne.

Eight of the twelve members of the cast give such an excellent performance that it is difficult to choose between them, but I think the honour goes to Therese Desmond, the well-known radio star, for her part as Lady Angkatell, with Hector Ross a good second as Dr. Cristow, although being murdered early in the piece is always an unsatisfactory handicap for an actor.

But this English star who, incidentally, should make a good fago if the Stratford Company ever lose Leo McKern, gives even a better performance than he did in "Dial M for Murder."

And this is far better entertainment than "Dial M".

—W.F.H.

OPERA

What a pity that Mascagni and Leoncavallo had to use such sordid suburban police court stuff as plots on which to hang such lovely music as they do in *Cavalleria Rusticana* and *Pagliacci*.

One cannot help feeling that the only thing that stopped the music publisher—Sogno—from throwing "Cavalleria" into the waste-paper basket was the glorious Easter Hymn.

This is magnificently sung by the chorus of the N.S.W. National Opera Company in their present production at the Tivoli Theatre, Melbourne.

For the rest, the performance is very largely carried by Gladys Mawson who sings "Santuzza" very well indeed.

Alan Light's acting of the crippled clown was excellent.

Once again Beryl Hardy as Nedda, as in her *Musetta* in "Bohème," has not yet the voice nor the ability for these full-blooded passionate parts.

—W.F.H.



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DIOCESAN NEWS

ADELAIDE

SUNDAY SCHOOL TEACHERS

The annual Sunday School Teachers' Conference will be held on Sunday, September 20, at St. Andrew's Church, Walkerville. The chairman of the S.S. Association will welcome the teachers attending at 2.30 p.m. and Canon H. P. Finnis will then give a devotional address. Miss E. G. Eardley, a State school demonstration teacher will speak on "Story Telling" and talks on "Before-School Occupations" and "Worship in the Sunday School" will be given by Miss N. Morrison, Miss D. Dridan, and Mr. B. Robson.

EXHIBITION OF CHURCH TREASURES

As part of the Jubilee celebrations, an exhibition of the art treasures, the vestments, plate and historic documents will be held in St. George's Church, Goodwood, on Sunday, September 20, between 2.30 p.m. and 4.30 p.m. Interesting features of the exhibits and the church building will be explained, and music will be provided by the church organist, Mr. C. Holmes.

MORE QUOTAS FILLED

Seventeen parishes have now reached their voluntary quotas for the Bishop's Home Mission Society Appeal for £35,000, and a number of these churches are small missions that are being helped by B.H.M.S. themselves.

Christ Church, North Adelaide, has set a wonderful example to the bigger city churches by contributing £600 to the appeal. At the present time contributions amounting to several hundreds of pounds a week are being sent in to the B.H.M.S. office.

ARMIDALE

CAPTAIN BATLEY IN ARMIDALE

On his way to the Guyra Mission, Captain A. W. Batley met supporters and friends of the Church Army at a meeting in the parish hall, Armidale, and showed the film, "Mankind's Concern," depicting the work of the Church Army in England. Nearly 80 people were present, and Captain Batley expressed appreciation of the Armidale group's interest. The sum of £15 was donated during the afternoon.

MOTHERS' UNION

At a recent meeting of the Cathedral Mothers' Union, Mrs. G. W. Bassett showed more pictures taken on her recent trip to England and America, with her husband, Dr. G. W. Bassett. As Mrs. M. K. Jones had found it necessary to resign as president, Mrs. Bassett was appointed in her place. Mrs. Hughes was elected secretary.

GUNNEDAH

Plans are being made for the Home and Family Week to be held in Gunnedah from October 11 to 16, in which the churches, municipal council, and other organisations are co-operating. It is an organised effort to serve the community by promoting an ideal of home and family. Lectures will be given urging intelligent and adequate preparation for marriage and parenthood, and giving a better understanding of the necessary conditions for happy family life.

QUIRINDI

The young people of Quirindi are already planning to try their new parish hall, and a bazaar has been held to organise a branch of the Church of England Fellowship. The fellowship will meet weekly.

CATHEDRAL PARISH

There has been great activity in recent months in the renovation of property in the Cathedral Parish. Over £600 has been spent on the complete renovation and painting of the deanery, and £100 on certain improvements to the curage. The complete overhaul

of the cathedral organ will take place soon.

The church at Saumarez Ponds has been painted by a team of voluntary helpers from the church. The men and women of the congregation at Tubaster on the New England Highway, have worked hard to transform the interior of their church, and the outside is to be painted. It is expected that work will begin soon on certain repairs to the church at Hillgrove.

BATHURST

BLAYNEY

A full programme of preaching was arranged for the visit of the D.C. recently, when services were held at the parish church, Barry, and King's Plains. Sunday school children were addressed, and a public gathering arranged for the Monday evening. The Rector-elect, the Reverend A. Austin, welcomed the visitors.

BARRY

A family re-union of present and past residents of Barry, mostly the Cheney Masters and Hildebrandt families, was held at the church, where all had worshipped and attended Sunday school classes. There were four generations in the Cheney family at the re-union. The church was decorated, the service being conducted by the Reverend A. Austin. The sermon was preached by the Diocesan Commissioner. All assembled in the hall for afternoon tea and welcome speeches.

SOUTH BATHURST

Children's Homes benefited from a jumble stall in the parish hall recently. Both South Bathurst and Orange parishes applied for additional council subsidies for the preaching Homes Sunday on October 4.

Parishioners gathered on September 9 to bid farewell to the Appleby family, who are leaving the parish for Sydney. An excellent church family, they have been associated with the parish for many years.

BATHURST

The bishop co-adjutor will administer the Rite of Confirmation in the cathedral on Monday, September 22, at 8 p.m. The Reverend A. McCartney, at present Rector of Kandos, who was to have been officiating at the cathedral, is now to join the Brotherhood of the Good Shepherd. A number of fair linen cloth for the altar in the Lady Chapel from Mrs. Dawe has been received and blessed.

Boas Toole, John Hartnett and Mr. R. Purdon have been admitted as servers for the cathedral. The Holy Communion also welcomed a new member, Mrs. Hilton Simpson. Members of the Women's Guild held a social afternoon on September 15, when an address was given by Mrs. Copp.

DUBBO

Farewells were said to Mr. Cecil Wilson, transferred to Sydney. He had been a faithful church member and good vestryman. A conference of the Mothers' Union will be held at Dubbo on September 24. Many parishes will be represented.

The first recital of chamber music was given by Mr. F. Carroll and his friends and pupils. Many volunteers have been enrolled to paint the outside of the rectory. The parish fête will be held on September 25 and 26. An address is also being planned by the North and South Dubbo auxiliaries.

SISTERHOOD

Miss Nita Hatch, of Dubbo, is going to Brisbane soon to test her vocal talent to the Society of the Sacred Advent. This society is a community of women who work for the Church in religious order. They have schools for girls, manage and teach them; one of the best hospitals in Queensland, St. Martin's, a children's home, and a hostel for girls and boys at Charleville; they bake altar breads and supply the whole of Australia. All these good works are built on the life of consecration to Our Lord in the vows of Poverty, Chastity and Obedience.

NEWBRIDGE

The Reverend R. Porter, O.B.E., of Papua, was a special preacher at the patronal festival of St. Bartholomew's, Newbridge. He is a close friend of the Rector, the Reverend J. Goodman, of Rockley.

TOMINGLEY

A big event was held on September 13, when the property of Mr. W. J. Swain, "Budda View," to aid the Tomingley church funds.

HILL END

The Reverend L. McKain has been making himself familiar with the parish, which is situated in

the beautiful country near Bathurst. An annual wool appeal is under way for parish funds. The centres are at Turondale, Sofia, Pyramid, The Crudine, Wattle Flat, Triamable and Hargraves.

THE TODDLERS' HOME

Forbes parish headed the list of diocesan 1951 donations, and looks like doing it again in 1953 for the Children's Home Appeal. Although the special appeal Sunday is not until October 4, they have £700 to their credit already. Running second, and high up the list for the first time, is Narromine, with £267. Other parishes in the "hundreds" list are Condobolin, Trundle, Peak Hill, Cowra, Dubbo, Moulton, Orange, Cooma, Barabran and Bathurst. All but eight parishes of the 46 in the diocese have amounts already to their credit. A Yorkshire (U.K.) mother, whose son died in the Borneo death march as a P.O.W., has sent a donation, following a news item in the "Yorkshire Evening News" about the Toddlers' Home.

ITINERARY

The Diocesan Commissioner will visit Kelso parish to preach at all services on Sunday next, 20th, at Portland for a public meeting on Monday, September 21; "Asian" at Rylstone, September 23; Gulgong visit on September 25; and in Coolah parish for the week-end for the Youth Rally at Leuciville, on Sunday September 27.

CHURCH TREASURERS

Parish treasurers are asked to keep a list of names, addresses and amounts when donations are received for the Children's Homes Appeal, so that official receipts may be sent from Bathurst in due course for full income tax deduction in the assessments of donors.

BRISBANE

S. FRANCIS' COLLEGE

Work is proceeding with the erection of a new dormitory wing at St. Francis' College, to accommodate 12 students at present housed at "Bishopsgrove." Efforts are being made by the College Fete Committee to raise funds to pay for the new building. The fete is to take place on October 3.

GRAFTON

SYNOD

The synod of the diocese will meet at Casino from September 21 to 23.

KYOGIE

On the invitation of the Rector of St. James' Church, Kyogie, the Reverend H. Carr, a meeting of the Lismore-Casino rural deanery was held at Kyogie on September 7.

The Rural Dean, the Reverend J. V. Robinson, presided. The members enjoyed a picnic luncheon. The rural dean thanked the rector for accommodating the Chapter.

MELBOURNE

CONFIRMATION

The Archbishop of Melbourne conducted Confirmation services last Sunday at Holy Trinity, Hampton, at 3 p.m., and at St. Paul's, Sandringham, at 7 p.m.

VISITING CANON

The Reverend Howard Hollis, Minor Canon of Westminster Abbey, preached at St. Peter's, Eastern Hill, on Sunday at 7.30 p.m. and afterwards gave a talk in the parish hall on the Abbey and the Coronation of the Queen.

SPEAKER

The speaker at the C.E.M.S. monthly luncheon, held last Tuesday in the Chapter House, was the secretary of the Shop Assistants' Federation, Mr. A. M. Storey.

SUMMER SCHOOL

The youth departments of the Diocese of Melbourne and Tasmania have combined for their next Teachers' Summer School. It will be held at Hobart from Boxing Day to New Year's Day. There are still some vacancies. The chairman of the school will be the Bishop of Tasmania.

NEWCASTLE

ADAMSTOWN

The Guild of the Servants of the Sanctuary celebrated their patronal festival in Newcastle on September 5. Solemn character in the cathedral at 7 a.m. was followed by breakfast. The Guild solemnly sung in St. Stephen's, Adamstown, at 5 p.m. The Rector of West Wallsend, the Reverend L. L. Richardson, presided.

N'TH QUEENSLAND

CLOONCURRY

The Clooncurry church held its annual show and dance in the local school hall in July.

It is the only show of its kind held in "the Curry." The sections include: Fancy-work, cooking, hobbies, vegetables and most important, the babies. There are also side shows, including a coconut shy, golf putting competition and a shooting range. A great deal of the effort is made by the loyal Women's Guild.

The proceeds this year are over £160.

DAZZLE BALL

The other feature of service for the church, by the same small band of twelve women, with con-

siderable help from certain of the men is the Dazzle Ball.

This is highly regarded as the ball of the year by country and townsfolk for hundreds of miles around.

The Mount Isa band is imported, a knife and fork supper is served, and free novelties are given.

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RIVERINA

THE ROCK

The Reverend A. B. Prentice, who intervened a major operation in Wagga, has resumed duty. He is most grateful to the Wagga clergy, the padre of Kapooka camp and Mr. Parsons, of Yerrong Creek, who assisted in the parish during his illness.

SYDNEY

85th ANNIVERSARY

The Primate will be the preacher at the evening service at St. Silas's, Waterloo, on Sunday, September 20, when the 85th anniversary of the diocese will be celebrated.

In conjunction with the anniversary, there is to be a thanksgiving service for the partial restoration of the church. The roof has been completely renewed and plans are in hand to have the windows replaced and lighting modernised.

CHURCH HOMES' FETE

The annual fete for the Church of England Homes will be held in the C.E.N.E.F. Centre, 201 Castle-reagh Street, on September 25. It will be opened by Lady Davidson at 12 noon.

CONFIRMATION CANDIDATES

The Rector of St. Paul's, Canterbury, has announced that at the evening service next Sunday, 21 young people and nine adults will be asked the questions of the Catechism and will have publicly to prove themselves fit persons to be confirmed. The rector, the Reverend R. A. O'Brien, has been conducting such services for several years now, and has found that they have stimulated the interest of parishioners and those who are being prepared.

ANNIVERSARY AT MULGOA

The old church at Mulgoa in the Penarth district, will celebrate its 150th anniversary on Sunday, September 20. A former rector, the Right Reverend E. Wilton, will be the speaker at a special service to be held at 2.30 p.m.

SYDNEY NEWS

The Sydney diocesan correspondent of THE ANGLICAN is now the Reverend Leo Bickman, St. George's Rectory, Minnamurra. Earlwood. Rectors are asked to send him their news items and parish papers.

TASMANIA

BRIGHTON

Parochial Council.—At the annual meeting of the parochial council a year of continued progress was reported, both by the rector and the treasurer, Mr. J. C. Total attendances at church services throughout the year have increased from 3,402 in 1950-51 to 4,206 in 1951-52. Communion rose from 1,683 in the same period. Church collections have increased from £39 to £225, whilst Lenten Offerings for A.B.M. went up from £45 to £58.

Synod Representative.—Mr. R. C. Robinson, who was elected a lay member of synod and will be able to attend his first synod in this capacity on September 14.

Ruri Decanal Conference.—This was held in the Memorial Hall, Pontville, and was attended by about 35 people, representing nearly all parts of the deanery. The rural dean, the Reverend C. Robinson, was in the chair, assisted by the Reverend J. J. Cramp as chapter clerk. The main business was the consideration of the means to be presented to the forthcoming synod.

Broadmarsh Church.—Repair work has been completed on Broadmarsh Church. The cost was about £270. Since June, 1952 has been raised by two functions, and the people of Broadmarsh and Elderfield gave £20 in a little over three weeks. A thanksgiving service will be held in St. Augustine's, Broadmarsh, on Sunday, September 20, at 2.30 p.m.

Farewell.—A farewell afternoon was given in the rectory, Pontville, by members of St. Mark's Women's Guild. Dr. M. Newman, a Guild member, prior to her departure from Brighton to live in Queensland.

PORT SORELL

The building fund for a proposed Anglican church at Port Sorell, which was started in January, 1952, has now reached £300. The sum has been transferred from the bank to the Trustees of the Property of the Church of England in Tasmania, Hobart, where a higher rate of interest is earned.

TASMANIAN SYNOD

(Continued from page 1)

your parishes to the claims of Christ and His Church.

"In the second part of my charge I will attempt a review of progress in the last ten years."

"It is in many ways most encouraging. But there are also some disappointments."

"Now I want you laity as well as clergy to take very seriously the fact that you have 8,000 communicants distributed among your parishes."

"And I ask you synod representatives and vestrymen, in consultation with your rector, to consider how far you have been able to link up your communicants in an active and far more aggressive campaign, as a body of men and women and boys and girls who are convinced that Christ alone is the Hope of the World, and the hope of Tasmania in this sesquicentenary year."

"When I visit you each year I would desire to consult with vestries and rural deanery conferences about your plans for strengthening the Anglican witness and fellowship."

"Our aim should be that first in the parishes, then in R.D. conferences and later in the diocese, our Church may become a much more alive and effective force in each of these expanding areas."

"Would you feel that a short printed form of daily personal and family prayer would be welcomed and used?"

"Would you think that small cottage or house fellowships could be formed for simple study of the Bible and Church teaching and for prayer?"

"Our existing Church organisations offer many ways of service."

"The choir, Sunday school, youth organisations, C.E.B.S., G.F.S., C.E.F. all need helpers."

"So do the scouts and guides. The Mothers' Union and its Young Wives' department, and women's guilds all have their own ways of service."

The Church's News and The Anglican would be able to double the number of subscribers if some made this their Church activity."

"For those who are too busy and have little time for such work as I have mentioned, some could be asked to be parish vigilantes, or observers in their street or area."

"The Primate's call to A.B.M. and C.M.S. for the South East Asia adventure is so urgent that every communicant must aim at getting across to at least one new person the need of doubling our subscribers to and intercessors for the overseas work of Christ the Hope of the World."

Reviewing the work of the Church in the diocese, the bishop said:

"Primary place must be given to the service rendered by women to their Church."

"The Church of England

Council of Women has steadily increased during the last decade.

"From 100 to 150 women meet twice a year to review the work they undertake, which has resulted in a growing knowledge of and interest in parochial and diocesan affairs."

"Christ College is an institution which the Church should be proud to possess."

"Under the leadership of Dr. Barrett and the Reverend Alan Gray the college has had a growing influence in the university."

"It provides an opportunity for a healthy community life for young men who are pursuing higher studies, and who will in their various spheres hold positions of leadership in the community."

"The number of candidates for Holy Orders has been disappointingly small."

"It is hoped that more young Tasmanians will offer themselves as candidates for the ministry."

This will only be possible if the life and witness of parishes becomes stronger and young men are encouraged by their parish priests and parents to consider ordination as their calling."

"The Diocesan Youth and Education Council was set up by the diocesan synod."

"The director, the Reverend W. L. B. Verral, has compiled a survey of Sunday school and youth work going back as far as 1926, when Miss Olive Horton was appointed part-time organiser."

"Summer schools were held at Fern Tree each Easter; at children's festivals the cathedral was packed; there were large and active Sunday School Teachers' Associations in Hobart and Launceston."

"In many parishes there were strong youth groups including G.F.S., Heralds, and Comrades, Young People's Union, and communicant guilds flourished and later C.E.F. and C.E.B.S."

"Many parishes had scout and guide troops and companies."

"With the rapid rise of school population in Tasmania, one of the most important and difficult tasks the clergy have is the work of religious instruction in State schools, especially in large cities and towns."

"I am proud of the conscientious work that most of the clergy do in this sphere."

"There is nothing more important in the whole of the Church's work than the building up of young people in the faith and linking them up with the worship and work of the Church."

"While youth must not be pampered, our young people are the Church of the future and many of them desire to play their part if they are given opportunities to do so by their elders."

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PASTORAL LETTERS

THE POWER OF GOD'S WORD

The Bishop of Carpentaria writes:—

WHEN a political orator makes a speech on the radio, he sends out his voice to the end of the world and he hopes that his word "that goeth forth out of his mouth will not return unto him void but will accomplish that which he pleases"—to adapt, the passage in Isaiah 55.

The orator does not think his word is a mere comment or description which leaves the situation unchanged but a living power which does something—alters the situation.

If human words have this power, as they undoubtedly have in many cases, how much more when God speaks.

Then things happen; His word accomplishes that which He pleases.

He said "Let there be light"—and there was light; by the word of the Lord were the heavens made.

The word of God is the will of God made explicit.

God has expressed His will in three chief ways—in history, in the interpretation of history by prophets and in the Person of Jesus Christ.

And the Bible is the record and witness of God's word.

THE importance of the historical books of the Old Testament is that they give a view of human life which is the clue to all history.

We find there a record of events of the history of a people and we find running through the record three convictions:

1. There is a divine rule of God active in the world. God, that is to say, does not merely govern the world from outside but can and does intervene in the world's history setting up His control inside it.

2. This divine rule is one of righteousness and love. Therefore the purpose of God's intervention in history is to deliver men from the sin and evil which enslaves them in order that human life may become what He intended it to be when He created it.

3. This deliverance is a corporate deliverance and so demands the formation of a holy

community—the People of God—free people who belong to God and to one another.

THIS is the outlook we find running through the record of Bible history and through those events God spoke.

There is the word of God. That is what God says about all human life.

The prophetic writings of the Old Testament are the word of God in the interpretation of the historical events by those whom God inspired to communicate His word to others.

They spoke in His name—"Thus saith the Lord." God spoke in the events; He inspired the prophets to see and proclaim the meaning of those events.

But the full unfolding of the will of God only reaches its climax in the Person of Jesus Christ. Then "the Word was made flesh."

Christ is the Word of God eternally one with the Father. He it is "by Whom all things were made."

He, made personally incarnate, living among men, completes the partial utterance of the Old Testament.

All history and all the interpretation of history finds its full meaning in Christ.

HERE is One Who intervenes in the world's history by coming right into it and taking part in it.

Here is God not only controlling events but Himself becoming an event in the world.

Here is the One Who does deliver man from sin and evil. Here is the new man Whose life is what God intended all life to be—and Who offers to share that life with all men.

Here is One Who inaugurates the new Holy Community—the new People of God—open now not just to the members of one race but to all men without distinction of race or colour, the Church Catholic, in order that in the Church might be found corporate deliverance from sin and evil and the new life by which man could live as God intends.

So the Word of God has come—a word of power which

does "not return unto Him void but accomplishes that which He pleases and prospers in the thing whereunto He sent it."

THE Word of God is no less powerful now than of old. When that Word is proclaimed and received with expectant attention we are brought face to face with the Bible view of life and the Word enters into our lives and gradually moulds them to the true pattern of God's will.

When the Sacraments are administered the Cross and Resurrection, which are the climax of all God's utterances, are re-called (not merely remembered) and the Word of God, living and powerful, enters into us.

When we respond in any degree to God's Word we are moved by the same Holy Spirit Who inspired the prophets and by Whose overshadowing the Word was made flesh.

He will enlighten our understanding and will strengthen our wills and kindle the fire of His love in our hearts so that the Word sent forth to us may not return unto Him void but may accomplish that which He pleases and prosper in the thing whereunto He sends it.

DAY SCHOOL WORK

The Bishop of Armadale writes:—

My dear People,

The clergy are all most grateful to the Headmistress and Council of the Tamworth Church of England Girls' School.

They received 34 of us as their guests for three days during the school vacation, we being merely responsible to pay the staff who waited on us during that time. It was an immense refreshment to us all. You would be interested in some of our studies.

The dean put before us the need for a graded set of lessons for the day schools of the diocese and, as a result, the Religious Instruction Council has already set in train enquiries to see if we can provide this for next year and make our day school work even more efficient than it is.

The examinations on the year's work will be held this month. Nearly 5,000 children will be examined. Archdeacon Stockdale, the Reverend J. N. Bagnall and the Reverend W. Weston (Newcastle) set before us the possibilities of co-operation between clergy and doctors in the healing of the sick, and a committee was set up to try to develop the work of spiritual healing.

The Reverend R. F. Kirby in his inimitable way, opened up the question of Evangelism.

He is at home here as he is having a Mission in his own parish and also is taking one in Emmanville next Lent.

Canon Ormerod set before us the bases of parish finance. There were certain essentials:

(1) The priest should visit and know all his people, and thus be able with confidence to hand the roll of parishioners to the Council.

(2) The Council should prepare a budget and present it at the annual meeting and let all parishioners know exactly what the needs of the parish were, so they might estimate the call upon their purses.

(3) The centres in the parishes should be assessed.

(4) An envelope system or something comparable was necessary to ensure systematic giving.

The bishop urged on the clergy the importance of their giving 1/10th of their incomes and setting this idea before their people.

Miss Effie Sourry, who finishes her course at S.

BOOK REVIEWS

MORNING, NOONDAY AND EVENING—AN OFFICE BOOK FOR THE CHURCH'S YEAR. Compiled by the Reverend Father Sedding, S.S.J.E.

This Office Book has been compiled by an honoured member of the "Cowley Fathers."

It makes no attempt to reproduce the ordinary forms of the daily Office, whether of the Prayer Book or of the ordinary Office Books, but using both these as its basis, gives brief forms of liturgical prayer for morning, noonday and evening.

It was made originally for some nursing Sisters in England, and has been used by them for some 10 years; and it can be of great help to others who need a form of daily liturgical prayer to use.

Each psalm has not only an antiphon, but also a heading; thus, Psalm 16 is headed: "The Riches of God's Love," and Psalm 138: "Let Not Your Heart be Troubled"; and the canticle antiphons for festivals are, in most cases, not copied from the old books, but freshly devised in such a way as to be exceedingly illuminating and helpful.

The Morning Office consists of the opening versicles from the Prayer Book, a psalm, an Old Testament lesson, the

Benedictus and the Collect; the Noonday Office, of versicles, the Sext hymn: "O God of Truth, O Lord of Might," a psalm, a lesson usually from the Epistles, and the Collect; the Evening Office, of versicles, a psalm, a lesson usually from the Gospels, the Magnificat and the Collect.

The psalms of the Ferial Office are arranged according to the days of the month; the lectionary, according to the Church's year.

For greater festivals, and for Passion Week and Holy Week there are special psalms, and there is provision for all the days in the calendar.

In addition, there is the full text of Compline, with variables, as in Father Trenholme's Office Book: "The Hours of Prayer."

Those who get this book will not be disappointed in it. The English price is 12/6 sterling, and it can be ordered from The Community of S. John the Divine, S. John's House, Dunclutha Road, Hastings, Sussex, England.

—A.G.H.

OBITUARY

ALICE EVELYN PEPPERCORN

We record with regret the death in Launceston, on September 2, of Mrs. Alice Evelyn Peppercorn.

She was the wife of the Reverend E. H. Peppercorn, a former rector of Urana, Diocese of Riverina.

They had lived in Launceston since Mr. Peppercorn's retirement.

Before her marriage, Mrs. Peppercorn was well-known in nursing and social work.

For many years she was an officer of the N.S.W. Baby Health Centres.

Later, she was a keen worker for her husband's churches in the parishes of Mascot, Cook's River, Wyan Rapville, Coramba, and Urana.

MONTGOMERY ON RELIGIOUS TRUTH

ANGELIC NEWS SERVICE

London, September 5

One of the most important things the Western world had to accomplish was to bring up its young people "with a proper sense of religious truth," said Field-Marshal Viscount Montgomery at a luncheon meeting of ex-servicemen at Toronto on Saturday.

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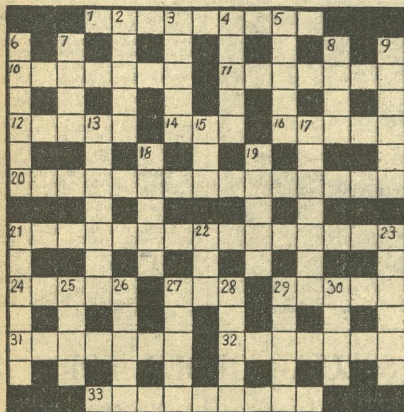
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ANGELIC CROSSWORD—No. 58



ACROSS:

1. But it was not Holborn's chief tavern (6, 3).
10. He thinks only of his first part (7).
11. What the baby bird does (a swallow, perhaps) (3, 4).
12. In two senses the bishop has one in his office (5).
14. Vermin? Not the Desert kind (3).
16. This, of course possibly, may be a chestnut (5).
20. Some thing (8, 7).
21. No Man's Land, clever people will read here (7, 3, 5).
24. Colours in Essex (5).
27. "The Great" Cobbett called London (3).
29. What gin is, gin may be! (5).
31. Purposes under canvas (7).
32. After 5, it gave a public figure annoyance (7).
33. How one progresses in an academic career (2, 7).

DOWN:

2. There's always the "if" about this chap (5).
3. "This rock" (5).
4. Number of keen blades (5).
5. Nick has no one distinction (5).
6. Let with no difficulty (6).
7. She is keeping company with a runner (4).
8. If I show you this, it means "get out" (4).
9. Act of sternutation (6).

SOLUTION TO CROSSWORD

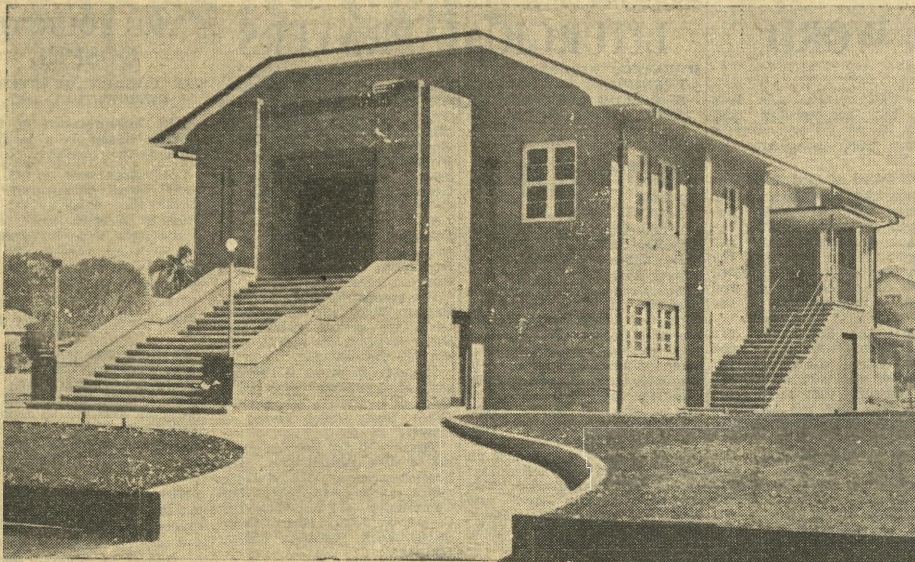
- ACROSS: 7. Repasts; 8. Rancour; 10. Cocked; 11. Ice floes; 12. Otto; 13. Stenograph; 14. H.M.S. Pinafore; 19. Chichester; 22. Moon; 23. Bareback; 24. Landau; 25. Studies; 26. Crofter.
- DOWN: 1. Reports; 2. Back room; 3. Etrudes; 4. Taken off; 5. Ocular; 6. Euterpe; 9. Give and take; 15. Prelates; 16. Romanoff; 17. Chiardi; 18. Rotated; 20. Creeds; 21. Rulers.

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The new parish hall at All Saints, Murwillumbah, N.S.W., which was opened on September 5.

PARISH HALL OPENED

COST ALMOST CLEARED

FROM OUR OWN CORRESPONDENT

Murwillumbah, Sept. 8.
The new parish hall of All Saints, Murwillumbah, was opened on Saturday afternoon, September 5.

It was dedicated by the rector, the Reverend R. L. Edwards, and then officially opened by the treasurer of the church, Mr. A. A. Budd.

The brick building is two-storey on concrete raft foundations.

Its dimensions are 36ft. by 74ft., giving a floor space of 2660 square feet with seating accommodation upstairs for 300 people.

The lower floor consists of a supper-room and another room for various church activities.

Kitchen facilities are provided on both floors.

Most of the money for the new hall is already in hand.

All money received from social functions will be paid into a fund for the construction of the new church to be erected, eventually, alongside the hall.

B.C.A. ANNUAL RALLY

ANGELICAN NEWS SERVICE

Sydney, September 11.
The annual rally of the Bush Church Aid Society in Sydney will be held in the Chapter House on September 25.

The Archbishop of Sydney will be the chairman.

The Governor of N.S.W., Sir John Northcott, will attend.

BACH FESTIVAL AT SOUTH YARRA

BY A SPECIAL CORRESPONDENT

The Bach Festival at Christ Church, South Yarra, has now become firmly established in the musical life of Melbourne.

This year it will take place from 27th September to 11th October.

At the various recitals and services seven cantatas will be sung by different choirs.

All the cantatas except two will have authentic orchestral accompaniment — the instruments which Bach specified in his various scores.

The other two will have organ accompaniment.

Bach's Choir consisted of not more than twenty-seven voices, and his orchestra of about fifteen instruments. We are told by Bach scholars that his cantatas are really chamber music and should be performed by small expert groups, rather than by large unwieldy choirs.

Above all they were intended to be sung in a church, not in the concert hall.

With the ideal setting of Christ Church, the cantatas are given in a manner not only historically correct, but in an atmosphere which is in sympathy with his art.

At the three organ recitals Mr. Leonard Fullard is carrying out the second year of his plan of playing the complete organ works of Bach in four annual festivals.

The first organ recital will be on Sunday afternoon, 27th September.

At this the Anglican Youth

Choir (with orchestra) will render the cantata, "Bide with us."

The Oriana Madrigal Choir (with orchestra) will sing the cantatas "Christ lay in death's dark prison" and "Rise, O Soul", and the unaccompanied motet for double choir, "Be not afraid" on Wednesday, 30th September.

There will be a chamber music recital, including arias, sung by the Christ Church choirboys on Friday, 2nd October, at 8 p.m.

Christ Church choir will sing the cantata, "God's time is the best", with organ accompaniment at Evensong on Sunday, 4th October.

At the organ recital on Tuesday, 6th October, Mr. Fullard will play "The Eighteen" chorale preludes.

On Sunday afternoon, 11th October, there will be another organ recital and the Anglican Youth Choir will sing the cantata "O Christ may all" (organ accompaniment).

At Evensong, Archdeacon J. A. Schofield will preach on "The Life and Work of J. S. Bach," after which Christ Church choir will sing the cantata "What God doth, surely that is right", with orchestra.

The complete words of all the cantatas will be provided for the congregation.

A six page programme is now available and may be obtained free of charge from the church porch or by writing to the vicarage.

CHRISTIAN THEATRE GUILD

ANGELICAN NEWS SERVICE

Sydney, September 11.
The Australian Christian Theatre Guild hopes to establish a permanent Christian theatre in Sydney.

Plays chosen for their first public season at the Garrison Church Hall, Miller's Point, are Christopher Fry's "The Boy with a Cart" and Bess McArthur's "Swords for the Innocent."

The season commences on Saturday, September 19, and will continue every Friday and Saturday.

The Reverend Sir Reginald Champion, who was Governor and Commander-in-chief of Aden from 1944 until he retired and was ordained to a curacy at Maidstone parish church in 1951, is to be Vicar of Chilham, Kent.



The choir of Christ Church, South Yarra, Melbourne.

SNAPSHOT COMPETITION



The winner of our snapshot competition this week is Mr. John Thurling, of Auburn, who sent us this picture of the Primate and the Reverend K. R. Le Huray beside the foundation stone of St. Mark's Church Hall, Chester Hill, on September 5.

ORCHIDS FOR AN AUSTER

FROM A SPECIAL CORRESPONDENT

Sydney, September 11.
The Flying Medical Services of the Bush Church Aid Society will benefit from a display and sale of orchids being held in the Chapter House, S. Andrew's Cathedral, from September 22-25.

The display is to be opened on Tuesday, September 22, at 3 p.m., by the president of the N.S.W. Orchid Society, Mr. John W. Bissett.

It will be open daily from 9 a.m. until 5 p.m., except on Wednesday, 23rd, when it will remain open until 9 p.m.

Medical services have been a valuable part of the work and witness in the outback parts since 1925.

Later in 1933, the first Flying Medical Service came into being with its base at Ceduna, in South Australia.

The medical officer at the time was the late Roy Gibson who, with his wife, carried out a valuable piece of Christian work for a number of years.

The Flying Medical Services will be more efficient with the addition of a third aeroplane.

An Auster aircraft has been secured.

The orchid display is one way by which we can help pay for it.

CLASSIFIED ADVERTISEMENTS

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

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WANTED by elderly quiet gentleman permanent full board, single room, with Anglican family, Strathfield-Epping line, "859," c/- this office.

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SYDNEY Rector of parish close city desires locum tenens in January without remuneration in return for use Rectory. Write "32," c/- this office.

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WANTED, Headmaster, Church Primary Day School. Young priest, preferred, moderate churchman, commence February, 1954. Write details salary, etc. to Rector, 35 Palmer Place, North Adelaide, S.A.

ONE PRIMARY, one Secondary Mistress required for 1954. Apply Sister-in-Charge, St. Mary's School, Herberston, via Cairns, N.Q.

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WANTED, experienced cook for Christian youth house parties, particularly Six-Hour week-end. Ring Church of England Youth Department, Sydney, MA1042.

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